

## Ellen G. White 1897 Letters 1-100

Lt 1, 1897

Church in Adelaide

Sunnyside, Cooranbong, New South Wales, Australia

April 22, 1897

Dear Brethren and Sisters:

I am drawn out to address you. I am in great travail of soul for our people. We are living amid the perils of the last days. A superficial faith results in a superficial experience. There is a repentance that needs to be repented of. All genuine experience in religious doctrines will bear the impress of Jehovah. All should see the necessity of understanding the truth for themselves individually. We must each understand the doctrines that have been studied out carefully and prayerfully. It has been revealed to me that there is among our people a great lack of knowledge in regard to the rise and progress of the third angel's message. There is great need to search the book of Daniel and the book of Revelation, and learn the texts thoroughly, that we may know what is written.

The light given me has been very forcible that many would go out from us, giving need to seducing spirits, and doctrines of devils. The Lord desires that every soul who claims to believe the truth shall have an intelligent knowledge of what is truth. False prophets will arise, and will deceive many. Everything is to be shaken that can be shaken. Then does it not become every one to understand the reasons of our faith? In place of having so many sermons, there should be a more close searching of the Word of God, opening the Scriptures text by text, and searching for the strong evidences that sustain the fundamental doctrines that have brought us where we now are, upon the platform of eternal truth.

I can write but little to you now at this time. I have very much writing to do to complete The Life of Christ, and I have been called away so much that I have but little time to write. But my soul is made very sad to see how quickly those who have had light and truth will accept the deceptions of Satan, and be charmed with a spurious holiness, like Fannie Bolton, who in the midst of her deceiving, claimed that she was inspired of God. When men turn away from the waymarks the Lord has established, then we may understand our position as marked out in prophecy, they are going, they know not whither.

I could wish that, if possible, another camp meeting might be held in Adelaide, and that this slime and filth, which Satan has poured forth against the servants of God, might be washed away. I would not object to attending such a meeting. The way has been prepared for the message which God has given me. And the church in Adelaide may see and understand the truth, to be lived and advocated for this time.

I question whether genuine rebellion is ever curable. Study in Patriarchs and Prophets the rebellion of Korah, Dathan, and Abiram. This rebellion was extended, including more than two men. It was led by two hundred and fifty princes of the congregation, men of renown. Call rebellion by its right name, and

apostasy by its right name, and then consider that the experience of the ancient people of God with all its objectionable features was faithfully chronicled to pass into history. The Scripture declares, "These things were written for our admonition, upon whom the ends of the world are come." [1 Corinthians 10:11.] And if men and women who have the knowledge of the truth are so far separated from their great Leader, that they will take the great leader of apostasy, and name him Christ our Righteousness, it is because they have not sunk the shaft deep into the mines of truth. They are not able to distinguish the precious ore from the base material.

Read the cautions so abundantly given in the Word of God in regard to false prophets that will come in with their heresies, and, if possible, will deceive the very elect. With these warnings, why is it that the church do not distinguish the false from the genuine? The church thus misled need to humble themselves before God, and sincerely repent, because they were so easily led astray. They could not distinguish the voice of the true Shepherd from that of a stranger.

Let them review this chapter in their experience. For more than half a century God has been giving His people light through the testimonies of His Spirit. After all this time is it left for two men and their wives to undeceive the whole church of believers, declaring Mrs. White a fraud and a deceiver? "By their fruits ye shall know them." [Matthew 7:20.]

I do not feel that any evidence presented to these men will have the least effect upon them. In McCullagh's case, no new evidence can be given as to the truthfulness of the mission and work the Lord has given His servant to do. He has had the light. This apostasy has been permitted, that it may be faithfully written out in the true light, that the church at Adelaide may be helped to plant their feet upon the Rock of Ages and not on shifting sand. And this experience is to be a warning to others. Those who could ignore all the evidences God had given them in the recent camp meeting, and change that blessing into a curse, should tremble for the safety of their own souls. Their candlestick will be removed out of its place unless they repent. The Lord has been insulted. The standard of truth of the first, second, and third angels' messages has been left to trail in the dust. If the watchmen are left to mislead the people in this fashion, God will hold some souls responsible for a lack of keen discernment to discover what kind of provender was being given to His flock.

The Lord has permitted this matter to develop as it has done, in order to show how easily His people will be misled, when they depend upon the words of men instead of searching the Scriptures for themselves, as did the noble Bereans, to see if these things are so. Should the fair words of men, one of whom has had no real experience with us as a people, be so readily accepted? How can our people, with their Bibles in their hands, accept that which, if they would only consider, they must know is error and falsehood? The Lord has permitted this thing to be, that warning may be given that just such things will take place.

Rebellion and apostasy are in the very air we breathe. We shall be affected by it unless we by faith hang our helpless souls upon Christ. If men are so easily misled, how will they stand when Satan shall personate Christ, and work miracles? Who will be unmoved by his misrepresentations, professing to be Christ when it is only Satan assuming the person of Christ, and apparently working the works of Christ?

What will hold God's people from giving their allegiance to false christs? "Go not ye after them." [Luke 21:8.]

The doctrines must be plainly understood. The men accepted to teach the truth must be anchored; then their vessel will hold against storm and tempest, because the anchor holds them firmly. The deceptions will increase, and we are to call rebellion by its right name. We are to stand with the whole armor on. My brethren, you are not meeting men only, but principalities and powers. We wrestle not against flesh and blood, (Let Ephesians 6:10-18 be read carefully and impressively before the church). These men are voicing the words of the dragon. We have to meet the satanic agencies who went to make war with the saints. "The dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ." [Revelation 12:17.] These men who have apostatized leave the true and faithful people of God, and fraternize with those who represent Barabbas. "By their fruits ye shall know them." [Matthew 7:20.]

I write this because many in the church at Adelaide are represented to me as seeing men like trees walking. They must have another and a deeper experience before they can discern the snares spread to take them in the net of the deceiver. There must be no halfway work done now. The Lord calls for staunch, decided, whole-souled men and women to stand in the gap and make up the hedge. "And they that be of thee shall build the old waste places, and raise up the foundations of many generations, and thou shalt be called The repairers of the breach, The restorer of paths to dwell in. If thou turn away thy foot from the Sabbath, from doing thy pleasure on my holy day; and call the Sabbath a delight, the holy of the Lord, honorable; and shalt honor him, not doing thine own pleasure, nor speaking thine own words, then shalt thou ride upon the high places of the earth, and I will feed thee with the heritage of Jacob thy father; for the mouth of the Lord hath spoken it." [Isaiah 58:12-14.]

My brethren Daniells, Colcord, and Starr: there is a decided testimony to be borne by all our ministers in all our churches. God has permitted this apostasy to take place in order to show how little dependence can be placed in man. We are always to look to God. His word is not Yea and Nay, but Yea and Amen. All our labors to bring souls to a knowledge of the truth will be null and void unless we shall so present the truth as to work a decided reformation in the heart. The work must proceed from inward to outward, transforming the character of all who receive the truth. We are not to throw our arms about the men who are Satan's masterpieces for working out his will, as were the opposers on the campground at Adelaide.

Truth is to be proclaimed in warnings that will make hearts tremble in contrition before God. The sharp, clean-cut testimony must be borne. I hope that all who can possibly do so will come to this first term of school, where the Bible will be made the most important line of study. God help you all to go forth with the sword of the Spirit, which cuts both ways, is my prayer. "Be ye wise as serpents, and harmless as doves." [Matthew 10:16.] Make no compromise with those who have apostatized, but treat them kindly, giving no occasion for your good to be evil spoken of.

Lt 3, 1897

Brothers and Sisters in Adelaide

“Sunnyside,” Cooranbong, New South Wales, Australia

May 6, 1897

Dear Brothers and Sisters in Adelaide:

The truth alone is truth. Spiritual things can be only spiritually discerned. The Bible truth is one of faith alone. The kingdom of heaven can be entered only by those who come to him as a little child. “Faith is the substance of things hoped for, the evidence of things not seen.” [Hebrews 11:1.]

“And, behold, one came and said unto him, Good Master, what good thing shall I do, that I may have eternal life?” This question was a very important one to this young ruler, for his entire present and future eternal interests were here involved. Christ made answer: “Why callest thou me good? there is none good but one, that is, God; but if thou wilt enter into life, keep the commandments. He saith unto him, Which? Jesus said, Thou shalt do no murder, Thou shalt not commit adultery, Thou shalt not steal, Thou shalt not bear false witness. Honor thy father and thy mother: and, Thou shalt love thy neighbor as thyself.” [Matthew 19:16-19.]

This rich young ruler was apparently in earnest. He had seen the love and tenderness of Christ in receiving and blessing little children; he had beheld Christ’s self-denial in lifting the cross, and he was stirred with deep conviction. Running to Christ, he knelt before Him, and poured forth his great desire. “All these things,” he said, “have I kept from my youth up: what lack I yet? Jesus said unto him, If thou wilt be perfect, go and sell that thou hast, and give to the poor, and thou shalt have treasure in heaven; and come and follow me.” [Verses 20, 21.]

This was the gospel which Christ came to preach by His words and His works. The poor were His heritage. “The poor,” He declared, “ye have with you always.” [John 12:8.] God has given men talents as He gave to this ruler, to the end that they may be the agents of God, that they may be faithful stewards of their entrusted capital of means, that they may help the poor, the needy, and the suffering ones, and thus represent His own character. The Christian is always to be the representative of the Master whom he serves. He is to follow Christ in the development of love, revealed in works for his neighbor. Those who have been blessed with abundance are to see in their poor fellow man a needy brother, and they are to help and encourage him, that he may have evidence that God has not forgotten him, that the Lord has him in mind, and has imparted to his brother the means to supply his needs. They should also encourage him to help himself, providing ways by which he can do this.

“But this I say, He which soweth sparingly shall reap also sparingly: and he which soweth bountifully shall reap also bountifully. Every man according as he purposeth in his heart, so let him give: not grudgingly, nor of necessity: for God loveth a cheerful giver. And God is able to make all grace abound toward you; that ye, always having all sufficiency in all things, may abound to every good work: (as it is written, He hath dispersed abroad; he hath given to the poor: his righteousness remaineth forever. Now he that ministereth seed to the sower both minister bread for your food, and multiply your seed sown, and increase the fruits of your righteousness;) being enriched in all things to all bountifulness, which causeth through us thanksgiving to God.” [2 Corinthians 9:6-11.] Here is specified the work that is to be

done for the needy ones, those who are in want. Their needs should be sufficient cause for drawing upon the liberal supplies of the wealthy.

The ruler so far believed in Jesus that he was persuaded that He alone could give him the instruction he needed upon this vital question. The passage to Jerusalem was being thronged with travelers who were going to Jerusalem to attend the passover: but this did not deter him from his purpose, although he knew that as a ruler in Israel, this acknowledgement of Christ on his part would cause violent censure and scathing remarks.

“Why callest thou me good?” asks Christ: “there is none good but one; that is God.” [Mark 10:18.] Christ declined to receive the term good, as applied to human beings apart from the One who only is truly good, and equal with the Father.

“Thou shalt love thy neighbor as thyself.” [Leviticus 19:18.] Here was the lack, the link to be supplied, the absence of which makes the longest and strongest chain worthless. For the sincerity of the young man, his consciousness that something was wanting, and his nearness to the full committal to the proposal of Christ, “Jesus beholding him loved him.” But nevertheless He must tell him the truth. He Himself, in words and works, was the Way, the Truth, and the Life. He must follow Christ’s example if he would be perfect. “One thing thou lackest,” He said, “go thy way, sell whatsoever thou hast, and give to the poor, and thou shalt have treasure in heaven: and come, take up the cross, and follow me.” [Mark 10:21.]

With yearning heart Christ awaited his decision. How the heart of infinite love should have rejoiced to number him as a co-laborer, a fellow worker with the Master, wearing His yoke in perfect obedience, and seeking to save that which was lost. But the young man was “sad at that saying, and went away grieved: for he had great possessions.” [Verse 22.]

Only one thing he lacked; but it was a vital principle, a lack which would prove fatal unto him, and one that would finally corrupt all that was good in his nature. Unless he should withdraw his affections from his riches, and fasten them upon the heavenly treasure, his riches would overcome him. Already he was revealing that riches were his idol, and the Lord who reads every heart must speak the truth, however unacceptable, which would prove a savor of life unto life, if he would receive it.

He who was rich in all the treasures of heaven, possessing authority in the heavenly courts, for our sakes became poor, that we through His poverty might be made rich. All is the Lord’s. No human being can claim any earthly treasure as his own, or in any way exalt himself. As the giver of man’s means and talents, God lays His authoritative hand upon his earthly possessions, and plainly tells him his duty. “Sell that thou hast, and give to the poor, and thou shalt have treasure in heaven: and come and take thy cross, and follow me.” [See Matthew 19:21; Mark 10:21.] He does not specify every particular. If the ruler had inquired farther, Christ would have been his Counsellor. In laying his riches at the feet of Jesus, to whom all belongs, he would do no more than his duty: and in doing this he would place all his riches in the savings bank of heaven.

Man is asked to scatter to the needy, suffering one of earth, that he may gather in return the imperishable, eternal riches which thieves cannot steal, moths cannot corrupt, and fire cannot consume. This treasure is eternally secure by the throne of God. And in all the good that man accomplishes, by investing his talents in the work, to advance the kingdom of God, he is following the example of Christ who came to the world to do this very work. He gave all His riches, He gave His own life, He emptied heaven to supply every necessity to accomplish the salvation of a lost world.

Christ invited the young ruler, "Come and follow me." [Matthew 19:21.] This lesson is for the benefit of every soul. In giving, there is ever an increase in the heavenly treasure for both rich and poor. Every obedient child of God is an heir of God, and joint heir with Christ. We are all choosing for time and for eternity.

It did not please the ruler to keep all the commandments of God, irrespective of consequences, for this demanded self-denial and the use of his talents for God's glory alone. This was too great a sacrifice. The young man was sorry that he could not be ranked as a follower of Christ, and yet retain all his earthly riches. He parted with Christ that day, and chose another god. He served and worshipped his earthly possessions. He wanted Christ, he loved Christ, but he gave the preference to his earthly treasure. The choice was offered him between earthly riches or heavenly treasure, he chose his idol.

Thus it is with many who suppose themselves fully in harmony with the great Teacher. They may say, What lack I yet? The comprehensive requirement of the law of God makes no reservation. The command is, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind, and thy neighbor as thyself." "This do, and thou shalt live." [Luke 10:27, 28.]

Christ's eye followed the disappointed youth. He longed to draw him back whither his feet were tending. But He would have no unwilling sacrifice. He must have the entire subjection of the heart in consecration and doing God's will, or the man is no manner of use to Him. "He that willeth to do his will, shall know of the doctrine, whether it be of God." [John 7:17.] To His disciples Christ said, "How hardly shall they that have riches enter into the kingdom of God." [Mark 10:23.]

In the wilderness of temptation, the riches of the world was the bribe presented to our Lord. Satan did not come to Him with his temptations until the human nature was weakened, and was crying out in its necessity. It was then that Satan assailed Christ. It was then that he supposed he could deceive Him. Now was his time, now was his opportunity.

"Then was Jesus led up of the spirit into the wilderness to be tempted of the devil." [Matthew 4:1.] Christ must endure this trial in order to evidence to the fallen world, to the worlds unfallen, to the family of God in heaven, and to all the armies of Satan, that the fallen foe could find nothing in Christ to respond to his evil designs against the Father. It was a part of the plan of heaven that this trial and test should come. Christ's humanity would have shrunk from that which awaited Him in the desert. But He came to the world, that, by coming into close personal contact with him, He might wrest from the hands of the usurper the Lord's human heritage. Satan claimed to be the prince of this world, and that by

overcoming Adam he had made the human race his subjects and placed them under his control. Adam fell upon the point of appetite, and for forty days Christ fasted and prayed.

At the close of that time Satan came to Christ in the guise of an angel direct from heaven, apparently with a commission from heaven, declaring that His fast was at an end. The sensations of hunger were strong upon Christ; He was craving for food. Now Satan improves his opportunity. While the words of God from heaven, "This is my beloved Son, in whom I am well pleased," are still sounding in his ears, he comes suddenly upon Christ and says, "If thou be the Son of God, command that these stones (which bore the exact appearance of bread) be made bread." [Matthew 3:17; 4:3.] Satan knew that the personal controversy between the Prince of life and the prince of darkness had commenced, and he sought to overcome Christ in His physical weakness.

The proof that Satan required was for Christ to accept the doubt and act upon it, thus showing that He entertained the doubt by giving the evidence that Satan desired. Had Christ complied with this suggestion of the enemy, his satanic majesty would still have said, Show me a sign, that I may believe you to be the Son of God. But not one of the signs specified was Christ to give. By working a miracle in His own behalf He would show that He questioned God. That sign which is greater than all miracles, a firm reliance upon a "Thus saith the Lord," was a sign that could not be controverted. "It is written," He said, "man shall not live by bread alone; but by every word that proceedeth out of the mouth of God." [Verse 4.] Where Adam failed, Christ endured the test. And on the point of appetite He was victor in behalf of the whole human family, making it possible for every one to be an overcomer as He in His humanity was an overcomer in their behalf.

How artfully had Satan approached Eve in Eden! "Yea hath God said, Ye shall not eat of every tree of the garden?" [Genesis 3:1.] Thus far every word that Satan spoke was truth; but his manner of saying them was a disguised contempt for the words of God. There was in his words of truth a covert negative, a denial, a doubt of the divine truthfulness. He sought to instill into her mind the thought that God would not do as He had said; that the withholding of such beautiful fruit was a contradiction of His love and compassion for them.

And now he seeks to inspire Christ with his own sentiments. "If thou be the Son of God." [Matthew 4:3.] Thus he sought to imbue Christ with his doubts. The words rankle with bitterness in his mind. In the tones of his voice is an expression of utter incredulity. Would God treat His own Son thus? Would He leave Him in the desert with wild beasts, without anything to appease His hunger, without companions, without comfort? He insinuated that God never meant His Son to be in such a state as this. "If thou be the Son of God," show Thy power by relieving Thyself of this pressing hunger. Command that this stone be made bread.

And thus he comes to every soul who is not in an ecstasy of joy if clouds encompass them, if circumstances work against them, if poverty and distress afflict them, Satan is close by to annoy and perplex them. He attacks their weak points of character. He seeks to shake their confidence in God, who suffers such a condition of things to exist.

Temptations will arise to cause distrust of God and to question his love. And in the place of submissively waiting the Lord's time, and in faith believing in His care and His love, they take themselves in their own hands, and manifest the very attributes of Satan. They yield their faith and their confidence in God and show by their spirit, their words, and their actions that they will make a place for themselves. They become traitors, rebels against God, and accept the temptations of him whom they choose as their leader. They become a medium for Satan, a channel through which he communicates to other minds the doubts and infidelity with which he was imbued them.

And there are those who will not be led into false paths, who will to deny the faith once delivered to prophets and holy men of old, who spake as they were moved upon by the Holy Ghost. "Of which salvation the prophets have inquired and searched diligently, who prophesied of the grace that should come unto you: searching what or what manner of time the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ and the glory that should follow. Unto whom it was revealed, that not unto themselves, but unto us they did minister the things; what are now reported unto you by them that have preached the gospel unto you with the Holy Ghost sent down from heaven; which things the angels desire to look into." [1 Peter 1:10-12.]

Study the 10th chapter of Daniel, and mark particularly the fourteenth verse. "Now I am come to make thee understand what shall befall thy people in the latter days: for yet the vision is for many days." When our brethren and ministers shall feel the burden that should rest upon them, they will not be content with a few surface truths. They will sink the shaft deep, and will have the spirit that Daniel possessed. There will be no frivolous spirit, no cheap, superficial sanctification, prated from unsanctified lips, and coming from hearts that are destitute of purity, of consecration and wholehearted surrender to God. There will be earnest prayer that the truth may be so indelibly stamped upon the heart that the entire man may be brought, with all his ways, into conformity to the truth. "With the heart man believeth unto righteousness; and with the mouth confession is made unto salvation." [Romans 10:10.]

Of Christ it is said that He was tempted in all points like as we are, yet without sin. His human nature did not yield to the suggestions of Satan on a single point. And if the Lord Jesus has overcome the temptations of Satan, every son and daughter of Adam may overcome. But there is only one way in which any of us can do this. It is to obey His voice. Let all carefully read the prayer of Daniel: "As it is written in the law of Moses, all this evil is come upon us: yet made we not our prayer before the Lord our God, that we might turn from our iniquities and understand thy truth." [Daniel 9:13.] This has been our deficiency. The Word has not been a lamp to our feet and a light to our path. But thus it should be, for the Lord, He is God.

Lt 4, 1897

Brethren and Sisters in Adelaide

"Sunnyside," Cooranbong, New South Wales, Australia

April 5, 1897



Dear Brethren and Sisters in Adelaide:

It is your privilege and duty to stand firmly in the faith. I wish you now to see that which I never meant to be made public. It will explain to you the reason of this wonderful apostasy. Brother Haskell, I think, has the matter in clear lines, written to Brother McCullagh after he had received a special blessing at the Cooranbong Bible Institute. Brother McCullagh thanked me for reading this to him, but you can see plainly that if Satan had not power over his mind, he would not, dared not, have done the very things he was reprov'd for doing in Sydney. As he has poured out his tirade against me publicly, when I was not present to answer for myself, I think it just and right that his accusations shall be presented in writing or before others, that we may be able to answer them, point by point, and thus to disappoint the enemy in his determine efforts to accuse. See Revelation 12:10-12.

This accusing spirit will continue till the close of time, but let none suppose that the Holy Spirit prompts them to work out Satan's attributes. They are working under another leader. We have seen this acted over and over again in our experience. Adam was tempted in Eden. He yielded to a small temptation. Christ resisted a most powerful series of temptations. Adam fell from his integrity, and the floodgates of woe were opened to our world. Christ passed over the ground in human nature, and although tempted in all points as man is tempted, He stood and saved all who would receive Him. "As many as received him, to them gave he power to become the sons of God, even to them that believe on his name." [John 1:12.] Our Redeemer stood the test in man's behalf. He passed over the ground where Adam fell, and redeemed Adam's disgraceful failure and fall.

The question now is, "Who is following the example of the first Adam? Who is standing firm as did our Redeemer to resist temptation?" "Finally my brethren, be strong in the Lord, and in the power of his might. Put on the whole armor of God, that ye may be able to stand against the wiles of the devil. For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. Wherefore take unto you the whole armor of God, that ye may be able to withstand in the evil day, and having done all, to stand.

"Stand, therefore, having your loins girt about with truth, and having on the breastplate of righteousness; and your feet shod with the preparation of the gospel of peace; above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked. And take the helmet of salvation, and the Sword of the Spirit, which is the word of God, praying with all prayer and supplication in the spirit, and watching thereunto with all perseverance and supplication for all saints." [Ephesians 6:10-18.]

Brethren, give no place to the devil. Do all you possible can to break the deception that is upon Brother McCullagh. O that he would see how unwilling he has been to counsel with his brethren, or to be corrected in anyway. His case is extremely perilous, because in his home there is a channel through whom the enemy works. I greatly desire that Brother and Sister McCullagh shall be saved, but unless Sister McCullagh shall see herself what manner of spirit she is of, she will be an hindrance to her husband. The Lord loves Brother McCullagh because his soul is precious; but He will never excuse sin. If Brother McCullagh will accept of the working of the Holy Spirit, the Lord will pardon him; He will take

away his natural and hereditary tendencies. But God will not compel obedience from any soul. The Lord will work with him, if he will repent and be converted, and will give him His Holy Spirit which will enable him to overcome and receive the overcomer's reward.

I will say that there has not been a thing thought, said, or done against me but that I will freely forgive. It was not against me, but against the Lord Jesus. And I do all in my power to confirm and strengthen in the faith our tempted brethren and sisters. A sinful disposition has led them astray, but Christ knows our every weakness; He will pardon their every transgression and sin, if they will put them away from heart and mind, and lay them upon the Sin-bearer. Do not, I beseech of you, Brother and Sister McCullagh, link yourselves up with Satan. Bind your souls up with God. I will do all in my power to help you, and the Lord has unlimited power for you. If you will come into right relationship with Him, He will make you light-bearers to others.

But what a terrible mistake you are making in changing leaders. What confidence can others have in you if you thus tear down that which you have advocated as truth. What dependence will be placed in your assertions that you now have the truth, when you will not allow the Spirit of God to work with you. Our God is not Yea and Nay, but Yea and Amen in Christ Jesus. O turn ye, turn ye, for why will ye die?

I sent you the message of warning, which you did not heed, but resisted. You have tried to unsettle the faith of Brother Hawkins, and of the entire church, and by speaking evil from house to house, you have become accusers of your brethren. In the place of heeding the admonitions given, you have resented them, and have been at enmity with me. But it was not against me, but against the Lord, who gave me the message to give to you, both for your present and eternal good. I love your souls. I want you to be undeceived. I want your blind eyes to be opened. I want you to buy the white raiment of Jesus Christ, and gold tried in the fire, that you may be rich.

I plead with you, my brother, my sister, to do diligent work in repulsing the enemy. Resist him through Jesus Christ. Would you be as Canright? The Lord is pitying you, and would save you from such a fate. The Lord will accept you as His servant, to help in saving souls, if you will learn obedience by the things you have suffered. Hold still, watch and pray, and die to self. "Let him take hold of my strength, and make peace with me; and he shall make peace with me." [Isaiah 27:5.]

I am so sorry for Brother Hawkins and his wife. Must he be bound up in your deceptions and deceived imaginations? O, consider that his blood will be upon your garments. I will pray that you both may come to a better mind. O, how Satan will work, the mystery of iniquity, Satan in the disguise of an angel of light.

I have been shown that sleepless vigilance is the price of safety. The truth is still the truth. Not a peg of the principles of our faith have been moved, or will be moved. Even though you and many others apostatize and turn from the precious light that has come to our world, you will not make truth error. Men will arise as they have done to inspire confidence in the faith once delivered in the saints. "Of your own selves shall men arise, speaking perverse things, to draw away disciples after them." [Acts 20:30.] I tell you in the name of the Lord, that you will be of this party, just as surely as Canright and others have

been, unless you receive the warnings and entreaties of the Spirit of God, and fall on the Rock, and are broken.

“Light is sown for the righteous, and truth for the upright in heart.” [See Psalm 97:11.] “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.] “The sacrifices of God are a broken spirit; a broken and contrite heart, O God, thou wilt not despise.” [Psalm 51:17.]

I shall look anxiously for a letter from you. You can read this the Brother McCullagh and Brother Hawkins. Do all in your power to save them, but if they will not hear, if they refuse to consider, then you just write out a careful statement of the facts, just as they are. There must be no exaltation of the men who will not be open and frank, and who will not consider all sides of the question. You will have to make clear statements, but we hope and pray that you will not be compelled to do this.

Tell these brethren that the Lord has a complaint against them, which is not imaginary or trivial. Tell them that they have wounded Him who died to save them, and unless they shall break the snare, and confess their sins, and seek the forgiveness of God, they will feel His displeasure. O that the love of God may melt the hearts of these men, that they may see how they have grieved the heart of Christ! Our God is a God of infinite tenderness, of sympathy, and inexpressible love; and in Jesus is revealed His heart of love. May the Lord give these brethren the repentance that needeth not to be repented of.

I write this in haste. Sister Haskell and Sara are laying the floor of the dining hall.

Lt 5, 1897

My Brethren in America

“Sunnyside,” Cooranbong, New South Wales, Australia

March 2, 1897

To my brethren in America:

“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.” [1 Peter 1:13-16.]

I wish to say that the work that is being done by Dr. Kellogg is not to be regarded as a strange work, for it is the very work that every church that believes the truth for this time should long since have been doing. But our position as depositaries of sacred truth has been but dimly realized. If the world had before them the example that God demands those who believe in Him to set, they would work the works of Christ. If Jesus were set forth, crucified among us, if we viewed the cross of Calvary in the light of God’s Word, we would be one with Christ as He was one with the Father. Our faith would be

altogether different from the faith now shown. It would be a faith that works by love, to God and to our fellow-men, and purifies the soul. If this faith were shown by God's people, many more would believe on Christ. A hallowed influence would be exerted by the benevolent actions of God's servants, and they would shine as lights in the world.

"Is not this the fast that I have chosen? to loose the bands of wickedness, to undo the heavy burdens, and to let the oppressed go free, and that ye break every yoke? Is it not to deal thy bread to the hungry, and that thou bring the poor that are cast out to thy house? When thou seest the naked that thou cover him, and that thou hide not thyself from thine own flesh? Then shall thy light break forth as the morning, and thine health shall spring forth speedily: and thy righteousness shall go before thee; the glory of the Lord shall be thy rereward. ... Any they that be of thee shall build the old waste places; thou shalt raise up the foundations of many generations; and thou shalt be called, The repairer of the breach, The restorer of paths to dwell in.

"If thou turn away thy foot from the Sabbath, from doing thy pleasure on my holy day; and call the Sabbath a delight, the holy of the Lord, honorable; and shalt honor him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words: then shalt thou delight thy self in the Lord; and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father; for the mouth of the Lord hath spoken it." [Isaiah 58:6-8, 12-14.]

The work specified in these words is the work God requires His people to do. It is a work of God's own appointment. With the work of advocating the commandments of God, and repairing the breach that has been made in the law of God, we are to mingle compassion for suffering humanity. We are to show supreme love to God; we are to exalt His memorial, which has been trodden down by unholy feet; and with this, we are to manifest mercy, benevolence, and the tenderest pity for the fallen race. "Thou shalt love thy neighbor as thyself." [Leviticus 19:18.] As a people we must take hold of this work. Love revealed for suffering humanity gives significance and power to the truth.

When the Holy Spirit works through the human agents, exercising its consecrating influence, they will not seek to evade [their] obligations in regard to the souls perishing around them. Sin and iniquity will not go unrebuked, however important the personage may be who ventures to sin. Benevolence will be more common. There will be no limit to its plans for the salvation of souls.

Souls in our world today are in need of a Saviour. The Lord has given His church the opportunity to work for Him; He has invited them to come to the gospel feast, and to invite others to come with them. Again and again opportunities have been given for God's people to go out into the highways and hedges, and compel those there to come in, that God's house may be full. In the providence of God, Dr. Kellogg has entered upon a work whereby he can organize workers to carry forward the work of bringing the truth before thousands that are now in vice and iniquity, that they may be redeemed from a life of dissipation and sin. All the people of God should be interested in this work. But a love of ease and selfish indulgence has been shown by many. We are sorry to say that some who have had every privilege of knowing Bible truth have not brought it into the inner sanctuary of the soul. God holds all these accountable for their

misused talents, which were entrusted to them to be improved, but which they have not returned to Him in honest, faithful service.

All such are represented as coming to the wedding supper without having on the wedding garment, the righteousness of Christ. They have nominally accepted the truth, but they do not practice it. They feel at liberty to come to the supper, but refuse to put on the robe of Christ's righteousness. Professedly circumcised, they are among the uncircumcised in practice, and will be destroyed with the uncircumcised. They have walked with the uncircumcised in their covetousness, and the Lord will not spare them any more than He will the veriest sinner.

Those who are united heart and soul in the work of God will put on the wedding garment that Christ has provided. Then they will be prepared to work in Christ's lines. They will not receive the grace of God in vain. With humble, devoted reverence, they will labor on the right hand and on the left, thoughtfully conforming their entire service, and all their capabilities to God. With singing and praise and thanksgiving, they rejoice with God and the heavenly angels as they see sinsick souls uplifted and helped, as they see the deluded and the insane sitting clothed and in their right mind at the feet of Jesus, learning of Him.

The work that Dr. Kellogg has been doing is a work that every Sabbath-keeping Adventist should heartily sympathize with and endorse, and take hold of earnestly. The Lord will accept the services of any one who will work in Christ's lines and scatter His invitation of mercy broadcast throughout the world.

The money expended to prepare ministers for work was essential at the time when there was so much opposition to the light that God was giving in regard to justification by faith and the righteousness of Christ, which is abundantly imputed to all who hunger and thirst for it. But the Lord has set before you another work—the work of extending the truth by establishing centers of interest in cities, and sending workers into the highways and hedges. But this work has not been done. Money has been absorbed in other lines. Altogether too much work has been done among those who know the truth. It is religion, Bible religion, that God's ministers need.

Satan will furnish an abundance of speculative projects, that are not after God's order, but are inspired by man's ambitious devising. Thousands of dollars may be spent in traveling. In this way money is consumed, but it accomplishes little. The only right way is to stop devising wonderful plans that absorb means and create inventions that God does not inspire, and devote the Lord's means, and your God-given faculties to setting in operation a work that will reach the neglected ones, the oppressed, those that cannot rise of themselves.

Dr. Kellogg is doing a work which, if the churches shall be converted, they can undertake in a limited degree. It gives opportunity for many to minister for God. There are families within the shadow of your own doors in whom you have not shown sufficient interest to lead them to think that you cared for their souls. I entreat of you to read the third and fourth chapters of Zechariah. If these chapters are understood, if they are received, a work will be done for those that are hungering and thirsting for righteousness, a work that will be an advance work, a work that means, Go forward and upward.

“Thus saith the Lord, If thou wilt walk in my ways, and keep my charge, then shalt thou also judge my house, and shalt also keep my courts, and I will give thee a place to walk among them that stand by.” [Zechariah 3:7.] There are two parties in this world. The angels of heaven co-operate with every unselfish worker; but the angels of Satan will confuse judgment by using elements that put stumbling blocks in the way of those whom God would bring to an understanding of the truth.

If God’s workers will be controlled by the Holy Spirit, if they will keep the preparation necessary for time and for eternity ever before them, the Lord will enable them to do a work that will advance His truth.

Let every one who believes the truth empty himself of his selfishness and self-sufficiency, and his ambitious devising. Let the heavenly messengers empty themselves of the golden oil into the golden tubes, that it may flow into the golden bowls. Every church needs this golden oil; for their lamps are going out, when they should be bright and clear, sending forth to the world a shining light, that will penetrate the moral darkness which has covered the world like a funeral pall. If ever the anointed ones that stand by the Lord of the whole earth were needed, they are needed now.

The Lord has presented to the church in Battle Creek opportunities to work for Him. There are families there that are no help where they are. They should locate in other churches, and communicate to others the knowledge of the truth which God has given them. But let those who make this move first seek God. The spiritual life-blood from Christ is not circulating through their veins of experience because they do not do His service. Growth is impossible. They must be born again, not of corruptible seed, but of incorruptible, by the Word of God, which liveth and abideth forever. Backsliders know not the virtue of an incorrupted experience. Their counsels are so mingled, the common fire with the sacred, that their decisions are worthless. They are doing harm and misleading others.

The judgment of the men that have composed the Foreign Mission Board has often been wrong. They have often given opinions entirely contrary to a “Thus saith the Lord.” They have made decisions in accordance with their ignorance of missionary work in foreign countries. They have not carried the burden of the Lord, the travail for souls. Self, self, self, has figured largely in their religious experience, and God is displeased with them, for they venture to advance ideas about matters that they know nothing about, either by experience, or by the Holy Spirit of God. For years in the past the opinions of the councils have been largely the opinions of erring men, some of whom have backslidden from God, and are today in the enemy’s ranks.

When these men realize what it means to be in the service of God, there will be fewer words spoken, and less forwardness in advancing human opinions. After much earnest prayer for guidance, matters will be more carefully weighed. And they that seek the Lord with the whole heart shall find Him. Praise His holy name, He is not far from any one of us.

There must be a striving and agonizing to enter in at the strait gate. There are many paths that diverge, and lead into the broad road. Every traveller that walks in the strait road must be divested and stripped of self. There is no room in the narrow way to carry the loads of the world.

As surely as the Lord lives and reigns, the words spoken to Nicodemus are spoken to the men who have been handling sacred responsibilities. God says to them, "Ye must be born again." [John 3:7.] A conversion, represented by a new birth, must take place. Then the men who have worked according to their supposed wisdom, will become as little children, seeking the Lord as did the children of Israel on the day of atonement, confessing their sins, and purifying themselves from every moral defilement. When they come to the Lord, with a sense of their own weakness, the Lord will hear them, and will answer, "Here am I." [Isaiah 58:9.] The Holy Spirit will strip them of their self-righteousness, Pharisaism, and hardness of heart, and will give them a heart of flesh, made soft and tender by its indwelling presence. Self will die, and the life of Christ will be revealed in their lives. The life they now live, they will live by the faith of the Son of God, who loved them, and gave Himself for them.

I tell you, in the name of the Lord, that those who have had great light are today in the state described by Christ in His message to the Laodicean church. They think that they are rich, and increased in goods, and feel that they have need of nothing. Christ speaks to you. Hear, O hear, if you have any regard for your souls, the words of the great Counsellor, and act upon them. "I counsel thee to buy of me gold tried in the fire, that thou mayest be clean; 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.]

Practical truth must be brought into the life, and the Word, like a sharp, twoedged sword, must cut away the surplus of self that there is in our characters. "The word of God is quick, and powerful, and sharper than any twoedged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discernor of the thoughts and intents of the heart." [Hebrews 4:12.]

The Lord has given me messages of warning for His people, which I have, with much burden and pain of soul, communicated to you. I have been awakened at midnight, and in the small hours of the morning, to write you things which your blind eyes could not discern. "Am I therefore become your enemy, because I tell you the truth?" [Galatians 4:16.] The message God has given has affected some zealously, but not all well. You do not see, you do not realize the necessity of seeking the Lord earnestly, and fervently, and perseveringly until you know that Christ is formed within you, the hope of glory.

When you have a knowledge of God's will, you will follow Christ in all things, and He will hide you in a cleft of the rock, and cover you with His hand, that you may lose sight of self, and behold His glory. Moses said to the Lord, "I beseech thee, show me thy glory." [Exodus 33:18.] "And the Lord passed by before him and proclaimed, The Lord, the Lord God, merciful and gracious, longsuffering, and abundant in goodness and truth. Keeping mercy for thousands, forgiving iniquity and transgression and sin, and that will by no means clear the guilty; visiting the iniquity of the fathers upon the children, and upon the children's children, unto the third and fourth generation." [Exodus 34:6, 7.] This is a representation of the passing by of God. It is a true description of the after-influence of all His working in the path where He goes.

Those who become careless and reckless and self-indulgent, do not stop to think of the consequences of their actions. Thus it was with Nadab and Abihu, the sons of Aaron. The Word of God had given specific

direction that sacred fire only was to be used in the service of God. But the senses of Nadab and Abihu were beclouded with wine, and they offered strange fire before God. They placed themselves in a position where they could not distinguish between the sacred and the common. They used common fire, which God had commanded them not to use, and they died before the Lord. After they were slain, Moses said to Aaron, "This is it that the Lord hath spoken, saying, I will be sanctified in them that come nigh me." [Leviticus 10:3.]

How often the actions of these men have been repeated. In a careless manner, the sacred work of God has been mingled with common ideas. This has cheapened the truth. Human opinions have been brought to the front, and unsanctified propositions, born wholly of self, have been acted upon. If those who have done this could see the result of their work, if they could know what it means to turn things upside down, they would tremble before God.

"The Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ: who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power; when he shall come to be glorified in his saints, and to be admired in all them that believe." [2 Thessalonians 1:7-10.] Selfish characteristics do not reveal the glory of God, and cannot be practiced by those who are truly united to Christ. There is to be straightforward action in all things. When the people of God begin to walk apart from Him, their actions testify that they are not eating the flesh and drinking the blood of the Son of God, that they are not one in spirit with Christ. "A little leaven leaveneth the whole lump." [Galatians 5:9.] There is among us a leaven of disregard for spiritual and holy practices.

"I would they were even cut off which trouble you. For, brethren, ye have been called unto liberty; only use not liberty for an occasion to the flesh, but by love serve one another. For all the law is fulfilled in one word, even this, Thou shalt love thy neighbor as thyself. But if ye bite and devour one another, take heed that ye be not consumed one of another. This I say, then, walk in the Spirit, and ye shall not fulfill the lust of the flesh. For the flesh lusteth against the Spirit, and the Spirit against the flesh; and these are contrary the one to the other: so that ye cannot do the thing that ye would." [Verses 12-17.] This is practical godliness. But it has been discarded and strange fire, which the Lord has condemned, has been used.

The Lord would have His institutions cleansed and uplifted to a high, holy standard. "The fruit of the Spirit of love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance: against such there is no law. And they that are Christ's have crucified the flesh, with the affections and lusts. If we live in the Spirit, let us also walk in the Spirit. Let us not be desirous of vain glory, provoking one another, envying one another." [Verses 22-26.]

"Put on therefore, as the elect of God, holy and beloved, bowels of mercy, kindness, humbleness of mind, meekness, longsuffering; forbearing one another, and forgiving one another, if any man have a quarrel against any; even as Christ forgave you, so also do ye. And above all these things, put on charity, which is the bond of perfectness. And let the peace of God rule in your hearts, to the which also ye are called in one body; and be ye thankful. Let the word of God dwell in you richly in all wisdom; teaching



and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord. And whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by him." [Colossians 3:12-17.]

Strive to excel in the practice of the Word of God. This is the only lawful strife. Practice God's Word; eat the flesh and drink the blood of the Son of God.

"As ye have therefore received Christ Jesus, so walk ye in him; rooted and built up in him, and stablished in the faith, as ye have been taught, abounding therein with thanksgiving. Beware lest any man spoil you through philosophy and vain deceit, after the traditions of men, after the rudiments of the world, and not after Christ. For in him dwelleth all the fulness of the Godhead bodily. And ye are complete in him, which is the head of all principality and power." [Colossians 2:6-10.]

God is to be glorified in us. Please read the eighth chapter of second Corinthians. "This I say, He which soweth sparingly, shall reap also sparingly; and he which soweth bountifully, shall reap also bountifully." [2 Corinthians 9:6.] This is the work of the Lord. When God's people follow his directions on this point, the glory of the Lord shall be their reward. Who will act on Bible principles, taking the word of God as their counsellor?

There is a great work to be done. The world will not be converted by the gift of tongues, or by the working of miracles, but by preaching Christ crucified. The Holy Spirit must be allowed to work. God has placed instrumentalities in our hands, and we must use every one of them to do His will and way. As believers, we are privileged to act a part in forwarding the truth for this time. As far as possible we are to employ the means and agencies that God has given us to introduce the truth into new localities. Churches must be built to accommodate the people of God, that they may stand as centers of light, shining amid the darkness of the world.

We must sow beside all waters, keeping our souls in the love of God, working while it is day, using the means the Lord has given us to do whatever duty comes next. Whatever our hands find to do, we are to do it with cheerfulness; whatever sacrifice we are called upon to make, we are to make it cheerfully. As we sow beside all waters, we shall realize that "he which soweth bountifully shall reap also bountifully." [Verse 6.]

"Every man as he purposeth in his heart, so let him give; not grudgingly, or of necessity; for God loveth a cheerful giver. And God is able to make all grace abound toward you, that ye, always having all sufficiency in all things, may abound to every good work." [Verses 7, 8.] Do not draw back after once the Holy Spirit has awakened in your mind a sense of duty. Act on the suggestion, for it was prompted by the Lord. "Whosoever draweth back, my soul shall have no pleasure in him." [Hebrews 10:38.]

It means much to sow beside all waters; it means a continual imparting of gifts and offerings. God will furnish facilities, so that that faithful steward of His entrusted means shall be supplied with a sufficiency in all things, and be enabled to abound to every good work.

Thank the Lord, the subject of beneficence has been made very clear and plain. “(As it is written, He hath dispersed abroad; he hath given to the poor; his righteousness remaineth forever. Now he that ministereth seed to the sower both minister bread for your food, and multiply the seed sown, and increase the fruits of your righteousness.)” [2 Corinthians 9:9, 10.] The seed sown with full, liberal hand is taken charge of by the Lord. He who ministers seed to the sower, gives His worker that which enables him to co-operate with the Giver of the seed by sowing the seed.

Man is the Lord’s co-laborer. The seed sown, acts of liberality, are first given by the Lord, and in sowing, in supplying the necessities of those who are in need, man returns to the Lord His own. The Lord supplies a sufficiency for this work, that His servants may continue ministering to those that are needy.

This seed-sowing is not merely bestowing temporal blessings. It embraces the precious seed of truth, which is to be given to those that are in need of spiritual enlightenment. They are to be fed with spiritual food, even the bread of life. Words of comfort must be spoken to them; they must be given the invitation to the gospel feast.

Both temporal and spiritual liberality is included in this lesson of seed-sowing. When God’s instrumentalities sow the good seed by distributing to others the temporal blessings God has given them, gratitude and thanksgiving to God are awakened in the hearts of the receivers. They are relieved; their temporal wants are supplied, and the evidence of the love and sympathy of others awakens in their hearts a feeling of thanksgiving to God, and opens the way whereby the seeds of truth may be sown. And God, who ministers seed to the sower, will cause the seed sown to germinate, and spring up until life eternal.

God gave His only begotten Son to bear the guilt of the world, that all who believe in Him should not perish, but have everlasting life. This is an assurance that everything is provided to enable us to be overcomers. We may be “enriched in everything to all bountifulness, which causeth through us thanksgiving to God. For the administration of this service not only supplieth the want of the saints, but is abundant also by many thanksgivings unto God; while by the experiment of this ministration they glorify God for your professed subjection unto the gospel of Christ, and for your liberal distribution unto them, and unto all men.” [Verses 11-13.]

This work God would have us do. Christ’s example must be followed by those who claim to be His children. Relieve the physical necessities of your fellow men, and their gratitude will break down the barriers, and enable you to reach their hearts. Consider this matter earnestly. As churches, you have had an opportunity to work as laborers together with God. Had you obeyed the Word of God, had you entered upon this work you would have been blessed and encouraged, and would have obtained a rich experience. You would have found yourselves, as the human agencies of God, earnestly advocating a scheme of saving, of restoration, of salvation. This scheme would not be fixed, but progressive, moving on from grace to grace, and from strength to strength.

Lt 7, 1897

Brethren in Battle Creek

“Sunnyside,” Cooranbong, New South Wales, Australia

September 13, 1897

Brethren in Battle Creek:

I have risen at three o'clock to write my letters to America. If W. C. White were with you now, I should direct letters to him, but I do not think this can be the case. In regard to Brother Henry, those who have helped and sustained him during the years that the Lord has been sending His messages to them, and him, should be very careful how they lay their sins upon him. They have no excuse for doing this. They have not themselves made straight paths for their feet. They have gone out of the way; they have done unrighteously, and unless they turn unto the Lord with contrition of soul, they will never see the Lord Jesus as He is, and be like Him. Let them not now push or crowd any man, for this kind of work is an offense to God. They have done quite enough of this kind of work to spoil their own Christian experience and the experience of all those who have been associated with them.

I write to say that the Lord is not pleased with the attitude of the men who have linked with Brother Henry. They vindicate themselves and censure him. How much better would it be in the sight of God to manifest all tenderness and compassion for him, for they have been guilty, and unless they repent, they will forever stand as guilty before God. Unless they fall on the Rock and are broken, that Rock will fall upon them.

Let no one who has been linked up in the work of bringing the cause of God into disrepute, of dishonoring His name, be presumptuous. God has been appealing to them for years, but they have not heeded His voice. And now, if they expect to receive pardon, they must die to self. Their selfish practices must be put away. All the changing about of men in their different offices of responsibility does not convert them. They remain just as they were before. They put out their own spiritual eyesight by not walking in the light of the Lord and doing His will and His way. In their perversity of spirit, they do as they have done because they are not converted.

Let all now humble themselves before God. Brother Henry is not the only man that refused counsel and followed his own perverted judgment. The spirit that men who have been connected with the work of God have cherished remains to spring into action upon any occasion, because they are unconverted men. These will never see the kingdom of heaven unless they turn to the Lord with full purpose of heart. They have sold themselves to work out false principles, and they will not have the favor of God until they come to Him with penitence, and obtain pardon. O that they would make thorough work for eternity! O that they would humble their hearts before the Lord before it shall be everlastingly too late!

I speak to you in the name of Lord. Search your own heart, your motives, your actions, and then change right about. No longer delay. Those who do not repent will never be changed from unfaithful to faithful sentinels, <wherever they may go.>

Lt 7a, 1897

Evans, I. H.

Stanmore, New South Wales, Australia

December 22, 1897

Dear Brother Evans:

The Mail via Vancouver brought me a few letters from America. I received your letter, and will answer it at once, lest I shall neglect it. The many things that are urging themselves on my mind, and the ill turns that I have had from overwork, make it hard for me to keep always in my mind the letters that need answering, so if at any time I do not respond, it is not because I have any wish to neglect important communications.

I was somewhat surprised when Brother Prescott told me that he had made selections and compiled the book Christian Education. I understand, as he wrote or said to me, that I would do what I pleased with the book. He gave his time and asked nothing for it, excepting that a few copies were to be published for the benefit of our schools. But from the private letters I have written on education, the Review and Herald published a separate little book. Of this edition I received just one copy. I do not, under the circumstances, consider this just right.

I think that if Brother Prescott had any donations to make of his time, he might appropriately have made it so that it would be of advantage in this far-off field. Here new fields are constantly opening before us, and every camp-meeting held means that we must build a church, to accommodate those who take hold of the truth. In this place there are forty new Sabbathkeepers, and the interest does not diminish.

Two weeks ago last Sabbath I was solicited to come to this place from Cooranbong. We have most interesting meetings in the tent. I spoke to the people Sabbath and Sunday. I had freedom in speaking to them. Ever since the camp meeting closed, meetings have been held in the tent on the same ground where the camp meeting was held. The people are so impressed with the meetings that the interest continues to grow. There is no stopping place. Meetings are held on Sabbath and Sunday and every evening during the week except Monday night.

A suitable house has been hired to accommodate the mission workers. Brother and Sister Haskell, Brother and Sister Starr, and Brother and Sister Wilson are here, and they are doing all that they possibly can. During the day they go from house to house, giving Bible readings.

We have faith to believe that no less than one hundred will embrace the truth as a result of this effort. The class that is interested are men and women of intellect, and seem like men and women of solid worth. None of them are rich, yet most of them are in business, earning good wages. The first thing in which they are interested is to have a meeting house. The land at which we have looked will cost seven hundred and fifty pounds. It is in a central and beautiful location. The decision regarding it is to be made today or tomorrow. Then we can call upon the people to make their donations, that a house of worship may be built in as few weeks as possible. This building will cost quite a sum of money, but it must be done. We must "arise and build." [Nehemiah 2:20.]

Now you can see why I must use the income from my books to the best advantage for advancing the work here. I see so many things that must be done in order to make even a beginning, to raise the standard in these new fields. From every direction I hear the Macedonian cry for help, "Come over and help us." [Acts 16:9.] I also have calls to assist young people to attend school, and also to open primary schools in different localities, where the children may be educated. This is work that must be done.

I wish to make some additions to Christian Education, and then if the Review and Herald wish to carry it, they can do so if they will pay me a small sum as royalty, to be invested in the education of many who cannot attend school and pay their own expenses. In Melbourne I bore the expenses of no less than fourteen. During the first term of the school in Cooranbong, I carried several through school, paying their board and school expense.

I would be pleased to hear from you as to whether my suggestions are accepted.

My brother, the painful part of your letter is no surprise to me. Notwithstanding the warnings given, men have gone directly contrary to these warnings, as if they cared not for them at all. Their great zeal to take over the institutions for the care of the sick, which are weighed down by debt, is a blind piece of work, for the worst sickness exists at the very heart of the work. The centralization scheme was an enterprise that should have been abandoned, after the warnings given. The men who have done just what the Lord told them not to do, who have involved the Conference in financial embarrassment, should be on the ground, that they might see and understand the result of their unwise moves. They put out their own eyes and blinded their understanding.

The people have lost confidence in the management at the center of the work, and they have every reason for doing this. But if the men who cherished the principles that led to disaster could see the result of their wrong course of action, if they would humble their hearts before God, confessing their sins, the Lord would pardon their transgression and forgive their sin.

The principles upon which the men in responsible places have acted in regard to the publication of books, the unfair way in which they have treated authors, those whom Christ died to save, is a disgrace to the name of Christian. When men are deceived and deluded by Satan, they make remarkably strange tracks. They would not take heed to the words of counsel given by the Lord. Their selfishness and lack of honest dealing has dishonored God.

Prosperity would have attended the Conference and all the lines of the publishing work if the men in responsible positions had moved wholly in the fear of the Lord, irrespective of consequences. But the publishing house let The Great Controversy fall dead from the press, and crowded in and carried Bible Readings; and from that time more decidedly dishonest schemes were acted upon to get possession of books. There were men who no longer worked in the fear of the Lord, but entered upon flattering schemes. They swayed things just as they pleased, and for years kept from the people the book they needed. The Lord removed His favor because of this wrong course of action, and the things that these men thought to do by unfaithful scheming, has brought a dearth of means. The same spirit that led them to pursue a selfish, ungenerous course when dealing with authors has defiled their spiritual honor.

The Lord would not uphold the course they pursued. He declares, "I hate robbery for burnt offerings."  
[Isaiah 61:8.]

When I left Battle Creek, I had no idea that I would remain away longer than two years. But the Lord let men have their desire, that the one through whom He sent warnings and reproofs should be removed. They were permitted to walk in their own ways, and be filled with their own doings. Poor, unconsecrated souls, they have walked in the sparks of the fire of their own kindling.

My brother, I feel sorely grieved that the old hands are being sent away to different places, leaving a terrible load upon some who in the past have not been directly connected with our institutions. I have not words to express my sorrow for you all, my sorrow for those who have sustained men who were leading them into a pit, when they knew it would be to their own ruin and to the harm of the cause of God.

"Thus saith the high and lofty One that inhabiteth eternity, 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 forever, neither will I be always wroth; for the spirit should fail before me, and the souls which I have made. For the iniquity of his covetousness was I wroth and smote him: I hid me, and was wroth, and he went on frowardly in the way of his heart. I have seen his ways and will heal him; I will lead him also, and restore comforts unto him and to his mourners. I create the fruit of the lips; Peace, peace to him that is afar off, and to him that is near, saith the Lord, and I will heal him. But the wicked are like the troubled sea, when it cannot rest, whose waters cast up mire and dirt. There is no peace, saith my God, to the wicked." Isaiah 57:16-21.

The fifty-eighth chapter of Isaiah points out the evil and the remedy for the diseased soul. Let this chapter be received as warning and instruction, for the Lord God of Israel calls for a decided reformation, not only among the young people, but among the instructors of the young. "Behold, the Lord's hand is not shortened, that it cannot save, neither is his ear heavy, that it cannot hear; but your iniquities have separated between you and your God, and your sins have hid his face from you, that he will not hear." [Isaiah 59:1, 2.] A decided change is called for. The work of repentance and reformation has not gone deep and thorough.

Whatever course A. R. Henry may have taken, let none of those who have had and who still have a connection with the work, lay their mistakes and sins upon him. The salvation of the soul is an individual work. They will have to answer to God for the sins they have committed. They have the Word of God, and if their hearts had been humble, if they had walked in the light, they could have said, by their words and their works, I long after God, even the living God.

Lt 9, 1897

Brethren and Sisters

"Sunnyside," Cooranbong, New South Wales, Australia

April 18, 1897

My dear brethren and sisters:

I have just heard that our people, men and women, design to have a picnic on the morrow. Tomorrow is a holiday; there is to be a boat race, and therefore you feel at liberty to take this pleasure excursion. After the words spoken last Sabbath, will you show that you have made no application of the Word? Will you leave the very work that is essential to be done as rapidly as possible, and go on a pleasure excursion?

We are passing through a crisis, a time when we need to be pleading with God to save the souls that are ready to perish. When you see the apostasy, the men who have preached the truth to others going out from among us, giving heed to Satan's temptations, when the souls, of some of us at least, are bowed down with the greatest humiliation, knowing not what to do to break the infatuation, then every soul of you should be seeking the Lord, offering up your petition to Him in behalf of the souls that are standing on the very brink of ruin.

We are living amid the perils of the last days, and let him that thinketh he standeth take heed lest he fall. I ask you all, men, women, and children, to re-consider this matter. Do everything with an eye single to the glory of God. I have done all that I possibly could do to help forward the work on the school buildings. I have let the men that should be working on Willie's place—Worsnop, James, Connell—all go and put in their time at the school. I have also given up my help in the house, that they might work with Sister Haskell to complete their line of work. All these I am paying for their labor, with the exception of the pledges that they are working out. We need all these men to do the work that needs to be done on my barn, and in the preparation for building W. C. White's house. But I have given all these laborers up willingly, that the building on the school ground might be completed.

Sister Haskell and Sara have been doing carpenter's work, and helping in every possible way that they could, when we have needed their help very much. I have also let the girls that I employ in the writing go over and help in the work of settling. I have let important writings stand aside, that Maggie and Minnie might lend a helping hand. And even our aged Brother Tucker has spent days in labor. And now, within ten days of the opening of the school, all the workmen feel at liberty to drop this essential, important work, to observe a holiday. I think your conscience will disturb you some if you do this. I know it is the enemy's temptation, from whatever source it comes. You may say, Is it not my right to do this? Not if God has another work for you to do in preparing the building.

We must guard every point zealously, lest inclination shall lead away from duty. Your time, your strength, your mind, belongs to God. He has purchased them all at an infinite cost, and I entreat of you not to patronize this excursion, where the mind will not be attracted to God or heavenly things. Between ourselves and God we are under solemn obligations to do his service.

Our bodies and our souls are the Lord's. Our time is the Lord's, not only as His gift by creation, but we are the Lord's by His daily maintenance. We bear the Lord's stamp. We are to be His witnesses at all times and in all places, and we are to realize that we are His, not only by creation, but by redemption. When in all things, whether we eat, or drink, or whatsoever we do, we do all to the glory of God, we shall make progress in religious growth.

A great lesson is learned when we heartily recognize God's right over our time, talents, property, and our influence; when we remember that the Lord has a right over our individual selves.

We are in a strait place. We want the work on the building finished. We want it completed as soon as possible. We cannot think it proper for you to leave this work under any consideration. You are the ones upon whom we depend to do your level best to complete the building. I have been waiting, hoping, and praying that the Lord will open ways for this work to be done. Will you co-operate with God in answering our prayers?

Lt 10, 1897

Brethren

"Sunnyside," Cooranbong, New South Wales, Australia

September 2, 1897

My brethren:

In your genuine unity is your strength. There is a great work before us. Those who believe the truth, present truth for this time, are few. Let these be bound together in bonds of closest Christian fellowship, to strengthen one another. Let them stand shoulder to shoulder, hearts blended together in oneness, and bound up with Jesus Christ.

That sympathy, that tender regard for one another, that brings the blessing of God, that blends all together in God, has not been cherished. There is to be no exalting of self one above another. Union is enjoined by our Lord Jesus Christ. We are to stand as brothers, our hearts knit with the hearts of our fellow laborers.

Selfishness and pride hinder the pure love that unites us in spirit with Jesus Christ. If this love is truly cultivated, finite will blend with finite, and all will center in the Infinite. Humanity will unite with humanity, and all will be bound up with the heart of infinite love. Sanctified love for one another is sacred. In this great work Christian love for one another—far higher, more constant, more courteous, more unselfish, than has been seen—preserves Christian tenderness, Christian benevolence, and politeness, and enfolds the human brotherhood in the embrace of God, acknowledging the dignity with which God has invested the rights of man. This dignity Christians must ever cultivate for the honor and glory of God.

O, do you not know, cannot you understand this? The only begotten Son of God recognized the nobility of humanity by taking humanity upon Himself, and dying in behalf of humanity, testifying throughout all ages that "God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." [John 3:16.]

The human agent who bears the test and trial and proving of God receives his reward. "Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the



gates into the city.” [Revelation 22:14.] Here the line is placed in our hands, enabling us to measure the love of God. Yet there are greater depths for the line to reach. The cross is invested with a power that language cannot express. Christ’s sacrifice in behalf of the human race puts to shame our meager efforts and methods to meet and uplift humanity, to help sinful men and women to find Jesus.

The work of the sons and daughters of God must be of a different character than has yet been manifested by a large number. If they love Jesus, they will have enlarged ideas of the love that has been expressed for fallen man, which required the provision of so expensive an offering to save the human race. Our Saviour asks the cooperation of every son and daughter of Adam who has become a son or daughter of God. Who can limit the Lord God of Israel? Who can present in correct lines His expensive benevolence? Our Saviour declares that He brought from heaven, as a donation, eternal life. He was to be lifted up upon the cross of Calvary to draw all men unto Him. How then shall we treat the purchased inheritance of Christ? Tenderness, appreciation, kindness, sympathy, and love should be shown to them. Then we may work to help and bless one another. In this work we have more than human brotherhood. We have the exalted companionship of heavenly angels. They co-operate with us in the work of enlightening high and low.

Having engaged in the work, the amazing work of our redemption Christ determined in council with His Father to spare nothing, however costly, to withhold nothing however highly it might be estimated, that would rescue the poor sinner. He would give all heaven to this work of salvation, of restoring the moral image of God in man. Can we not enlarge our comprehension, and for Christ’s sake see the sinfulness of selfish indulgence, the sinfulness of indifference? The want of interest and faith that has long been cherished has so divorced the soul from God that we have only a faint idea of what constitutes us children of God. To be a child of God is to be one with Christ in God, and to put forth our hands in earnest, self-sacrificing love to strengthen and bless the souls that are perishing in their sins. We are to communicate to them that which God has communicated to us.

The word comes to me in the night season to speak to those nigh and afar off, “Arise and shine for thy light has come; and the glory of the Lord has risen upon thee.” [Isaiah 60:1.] Shall we confine our work in a narrow groove, and labor only for the churches? Our work is to educate all whose names are on the church books, by precept and example showing them how to work to enlighten, encourage, and save perishing souls.

The Lord is coming, and we have a great work to do. I have been considering the light given me by God concerning the ministry. Within a few days light has come to me, or rather, past light has been repeated. In our council, One who has been our instructor, presented before me the work to be done in our cities. This work embraced the suburbs also. We will have close, earnest, trying work to do. Therefore you that have had an experience must stand together, one in heart and mind. No one must exalt himself above his brother in his measurement of himself. There is need that prayer go up to God in faith, that the Lord of the harvest will send forth laborers to His harvest, because the harvest is great and the laborers are few.

There is need that men be set apart for the ministry; but unless there is a close seeking of the Lord to know his will, men who are unprepared will be set apart for the ministry. No man must be chosen because of his prepossessing appearance. Saul, who was designated as king of Israel, was a man of prepossessing appearance, tall and well proportioned. But neither in experience nor character was he fitted for the work. The Lord changed his heart through the operation of his Spirit, making him a converted man. The effect of divine grace upon the heart was accompanied by a visible change in his spirit. This gave him influence with the armies of Israel. Now he is set in the work aright. If he will cultivate humility and the fear of God, if he will trust in God, and learn His will, and not exalt himself, the Lord will give him grace.

The same spirit that changed the heart of Saul will change the hearts of the men who are entering the ministry. A man may be as inexperienced as Saul, but if he will receive the Word of the Lord from the old, faithful standard bearers, if he will do the will of God, he will not fail as Saul did. Saul was exalted to the position of king, but he failed by presumptuously assuming to follow his own judgment.

There are minds that are superficial, and that always will be superficial. The less of this class that enter the ministry the better will it be for the people. There is a most solemn work to be done in these last days. Only those who are willing to deny self, who give evidence that they realize that they are to be constantly learning how to do better work, can engage in God's service. Having a vital connection with God, their love for and knowledge of the truth deepening, they reveal that the truth has become a part of their being. Their perceptive faculties are quickened, and the evidence of their growth in grace and habitual fidelity to their appointed work is apparent.

Those who give themselves to God with humble, devoted hearts need not spend three or five years in qualifying themselves to do the work essential to win souls to Christ. They are not to graduate in their progressive study when they leave school. Every day they must do humble work for the Master. They must ascertain their duty and perform it, whatever may be its character.

Every part of the man, brain, bone, and muscle, is to be worked. The gospel economy is in every way suited and conformed to the condition of man, not in heaven, but on earth, during his probationary test and trial. The Holy Spirit is to do its work upon mind and character, exerting an influence upon thoughts and actions. If received, cultivated, and appreciated, it will always be reformatory, refining, elevating, ennobling. He who aims always for entire conformity to God's will, who does not follow his own natural inclinations, will allow the Holy Spirit to improve and mold and fashion his character upon a plan and model different from his own inherited and cultivated tendencies, changing him to another man.

The influence of the Spirit upon the human mind will regulate it after the divine order. But the Spirit does not work in a manner and power beyond the human agent's power of resistance. A man may refuse to hear the counsels and admonitions of God. He may choose to take the regulating of his conduct into his own hands; but when he does this, he is not made a vessel unto honor. Like Moab, he refuses to be changed, emptied from vessel to vessel, and therefore his scent remaineth in him. He refuses to correct his defective traits of character, although the Lord has plainly pointed out his work, his privileges, his opportunities, and the advancement to be made. It is too much trouble to break up his old

ways, and transform his ideas and methods. "His scent is not changed." [Jeremiah 48:11.] He clings to his defects, and is thus unfitted for the sacred work of the ministry. He was not willing to make a close examination of himself, or to closely inquire for light to shine upon him in a clear, distinct manner. His prayers have not ascended to God in humility, while with humble endeavor he sought to live his prayers by understanding and performing his duty.

After the Lord has put one on test and trial, that he may be assured of his calling to the ministry, if he is content to follow his own way and his own will, if he will not heed the manifestations of the Spirit of God, if he refuses to profit by growth in grace and depth of understanding, be assured that the Lord does not need him, for he cannot communicate that which he has never received.

Every soul is to minister. He is to use every physical, moral and mental power, through sanctification of the spirit, that he may be a laborer together with God. All are bound to devote themselves actively and unreservedly to God's service. They are to co-operate with Jesus Christ in the great work of helping others. Christ died for every man. He has ransomed every man by giving His life on the cross. This he did that man might no longer live an aimless, selfish life, but that he might live unto Jesus Christ, who died for his salvation. All are not called upon to enter the ministry, but nevertheless, they are to minister. It is an insult to the Holy Spirit of God for any man to choose a life of self-serving.

Ministry means not only the study of books and preaching. It means service. Especially are ministers to engage in useful, profitable manual labor, that all their faculties may be kept in a healthy condition. As they open the word to others, God will bless them in this line of work; but it is a mistake to read and study all the time, not using the physical organs. It is a neglect of thorough service to God. They cannot be all-round men. There is a necessity of ministers using their powers of ingenuity, that they may not be unskillful in the Word, and may show their ingenuity in devising and planning in business lines. These faculties should be used in the service of God, to win souls to the truth. Real planning and devising is required to bring the sinner out of darkness into the light of truth.

The apostle Paul was an able minister of the gospel, and yet he labored with his hands, doing the humble work of a tent-maker. By working with his hands he did not lessen his work of communicating the great trust of the gospel of Christ to Aquila and Priscilla. These two men and Priscilla labored with their hands, and Paul's designs in tent-making were ingenious. He brought fresh methods into his work, also, as he labored for the people, preaching the gospel of Jesus Christ. Many were brought to a knowledge of the truth by witnessing the faithful toiler making tents to support himself, that he might not be dependent upon any one for food and raiment. While thus at work, he showed himself skillful, "not slothful in business, fervent in spirit, serving the Lord." [Romans 12:11.] And in preaching the Word, he was no less fervent and able in speech because of his business tact.

A man's success in the ministry does not rest upon his excluding himself from useful labor, or upon his popularity or indolence, but upon his willingness to labor in any position that seems to be duty. Those who are the most willing to toil and show industry in business lines, and who themselves plan and devise to be a help to others in branches of common toil, are the men who will be chosen by God to do Him service wherever their lot may be cast. They may be called upon with the help of others to build

their own homes or to build a church, or to do this alone, if they have a knowledge of how to handle tools. Privation may be the lot of every soul who now believes and obeys the truth.

Christ has told us that we will have reproach. If persecution for the truth's sake is to come, it is important that every line of work become familiar to us, that we and our families may not suffer through lack of knowledge. We can and should have tact and knowledge in trades, in building, in planting, in sowing. A knowledge of how to cultivate the land will make rough places much smoother. This knowledge will be counted a great blessing, even by our enemies.

A willingness to be ordained, to engage in the work of the ministry, that it may gratify the desire for an easy life without toil is selfish, and the end unholy. Such willingness is no proof that they are chosen by God for the work. Many are wanting in moral and intellectual qualifications. They do not want to tax their mind, to dig for the hidden treasure. They do not dig deep, they skim the surface, and they only see the things that are upon the surface. The work of God requires all-round men, those who can devise, plan, build up, organize, and exercise wisdom in discipline. These are the ones that are chosen by God for His work. All whom the Lord leads, all who appreciate the solemnity, the probabilities and possibilities of the work for this time, will feel like obtaining all the knowledge they can from the Word. By earnest study of the Word, they will gain all the knowledge they can use in ministering to the needy, the sick both in body and in soul.

It has pleased the Lord to have select, representative men connected with the work as missionaries—men who have been tested and proved and tried. Often they have been in trying situations, and by earnest, frequent and laborious examination of their own spirit, habits, temper, appetites, and practice, they have carefully and thoroughly investigated themselves. Just as a carpenter, who in erecting a building inspects every piece of timber he puts in to see if any are weak or rotten, and as he discards all defective ones, so the human character should be carefully examined, to see if it is becoming more and more like Christ Jesus, pure, peaceable, kind, full of goodness, love, and truth. Those who enter through the gates into the city must and will have a right to the tree of life. To them the promise is made, "Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city." [Revelation 22:14.]

We must try our character by the moral standard, God's holy law. Day by day we must measure our attainments, to see if we shall be of this number. "Thou hast a few names, even in Sardis, which have not defiled their garments, and they shall walk with me in white; for they are worthy." [Revelation 3:4.] "Let us be glad and rejoice and give honor to him; for the marriage of the Lamb is come, and his wife (the church) hath made herself ready. And to her was granted that she should be arrayed in fine linen, clean and white, for the fine linen is the righteousness of the saints." [Revelation 19:7, 8.]

Dear brethren, we need now to carefully consider every plan. We need now to humble our hearts before God. We need now not to wait in a careless attitude, but in an attentive, reverent attitude. "Lord, what wouldst thou have me to do?" "Speak, Lord; for thy servant heareth." [Acts 9:6; 1 Samuel 3:9.] We are living in the most critical period of this earth's history. We are fully conscious of the great need of workers, but, my brethren, greatly as we need efficient helpers, we must not be careless, and allow the

work to be cumbered with driftwood. We must draw nigh to God every day, every hour. In whatever we are called to do, we are to keep the spirit clean and fragrant.

“Be pitiful, be courteous,” does not mean that we are to wink at sin and corruption. [1 Peter 3:8.] It frightens me to see how men who know the truth and the poverty of our mission, conduct themselves in their connection with the greatest interests that exist in our world. They take from that treasury, which needs to be replenished by them, in the place of being impoverished by their unfaithful stewardship. What does it mean that the cause of God in missionary lines is crippled through the defects in the management of those who ought to know how to move cautiously and circumspectly?

The Lord requires that all who do Him service shall study how to save means by economizing. This can and must be done. Those who do not help to increase the fund should be very careful how they subtract from the precious fund that is the Lord’s treasure, from which many suffering fields that are in need of the gospel being preached unto them are supplied. There are many, many souls praying that they may know the truth.

The Word specified the gifts and graces that are essential for every soul who receives the truth. But especially does the Lord require his messengers, who carry his word to others, to live the truth, to reveal that they are sanctified through the truth. If they do not show their love of the truth by meeting the infallible standard, let them step out from the ministry and no longer dishonor God by their disorderly course of action.

Let close, critical examination be made of the tenor of their life and action. Have they the marks that testify that they are children of God, that they apply the word of God as a test of their own qualification to do service that will properly represent Christ? Have they shown a clear understanding, a right judgment in the things of God? Have they a sweet, pure, clean spirit in the sight of God, in the home, and in the church? Do they give evidence that they are undefiled, that they can labor to help others out of Satan’s power, or do they show a want of sincere piety and conscientious scruples in willing toil, failing to lift burdens for Christ? Do they give evidence that day by day they are learning the meekness and lowliness of Christ.

A great work is to be done. Who will engage in this work? Who will press the work forward and upward unto the victory? We have all the world against us; all the churches against us; all the synagogue of Satan against us. And if those of our own faith work against the truth by their own unsanctified habits and practices, the work will go very hard. God help us to pray, “O Lord, cleanse the camp of Israel from its defilement.”

Lt 11, 1897

Brother

“Sunnyside,” Cooranbong, New South Wales, Australia

December 14, 1897

Dear \_\_\_\_\_:

When your letter came to me on the subject of gold and silver, a political question, I knew that I could not help you by any words that I might say. Your self-confidence would be very strong, and any words I might offer would be as seed sown upon the rock. The Lord did not want you to employ your God-given time, and set your talents to work in wrong channels. Your work was not [to] set you in that line at all. Neither you nor any of your brethren had any work to do in arguing or writing or taking any part whatever in politics. God was dishonored by all who acted any part in politics.

God has chosen a people who are to proclaim the third angel's message to the world. They are to be a separate and peculiar people in this world of churches who are transgressing His commandments. We have a special work to do to prepare the people for the greatest event the world has ever seen. The books of Daniel and Revelation are of great consequence to us, and should be studied with great earnestness.

"For thou art an holy people unto the Lord thy God: the Lord thy God hath chosen thee to be a special people unto himself, above all people that are upon the face of the earth. The Lord did not set his love upon you, nor choose you, because ye were more in number than any other people; for ye were the fewest of all people; but because the Lord loved you, and because he would keep the oath which he had sworn unto your fathers, hath the Lord brought you out with a mighty hand, and redeemed you out of the house of bondmen, from the hand of Pharaoh king of Egypt.

"Know therefore that the Lord thy God, he is God, the faithful God, which keepeth covenant and mercy with them that love him and keep his commandments to a thousand generations; and repayeth them that hate him to their face, to destroy them; he will be slack to him that hateth him, he will repay him to his face. Thou shalt therefore keep the commandments, and the statutes, and the judgments, which I command thee this day, to do them. ... And the Lord will take away from thee all sickness, and will put none of the evil diseases of Egypt, which thou knowest, upon thee; but will lay them upon all them that hate thee." [Deuteronomy 7:6-11, 15.]

The Lord would have His people a separate and peculiar people, bearing the sign and seal of the Sabbath, in preserving the memorial, the seventh day, upon which the Lord rested after His work of creation. "And God blessed the seventh day, and sanctified it: because that in it he had rested from all his work which God created and made." [Genesis 2:3.] He gave the Sabbath to man as a day of rest, when His people might assemble to worship Him and come in close relationship with God. All heaven is interested in the worship of God's people.

When man is created anew in Christ Jesus, he becomes a partaker of the divine nature. God has, through His own power, united in man the human and the divine. He clothes humanity with the robe of Christ's righteousness. Man is enabled to discern the Saviour, and by Christ's righteousness. Man is enabled to discern the Saviour, and by beholding he is changed into the likeness of His character. He recognizes the words of Christ, "All power is given unto me in heaven and in earth." [Matthew 28:18.] He who discerns Christ is a partaker of His Spirit and His righteousness. He has the inward assurance that Christ is abiding in the soul temple.

The redemption of men draws them away from political strife to rest and peace and quietude in God. All who contemplate this will indeed have the mind of Christ, will be clothed with the garments of Christ's righteousness. And all who are thus blessed will, with ardor, cry, "We beheld his glory, the glory as of the only begotten of the Father, full of grace and truth." [John 1:14.]

Here was presented to the human mind spiritual and glorious light. "The Word was made flesh, and dwelt among us, ... full of grace and truth." [Verse 14.] What nearness to God we may experience, what views of heaven we may obtain. But that which is of the greatest importance to all who live their life to God, is for them to understand their daily service for Jesus Christ, in representing His character in meekness and lowliness of heart, and in being good and doing good.

"Wherefore he is able also to save them to the uttermost that come unto God by him, seeing that he ever liveth to make intercession for them." [Hebrews 7:25.] The soul that has been misled by wrong influences, and has become a partaker of sin through association with others, to do contrary to the mind and character of God, need not despair. "For such an high priest became us, who is holy, harmless, undefiled, separate from sinners, and made higher than the heavens." [Verse 26.] Christ is not only priest and intercessor for our sins, but the offering. He offered Himself once for all.

The conversation of those who are converted to God will not be the same as before their conversion. The words of the apostle Paul to the Philippians are, "Let your conversation be as it becometh the gospel of Christ: that whether I come and see you, or else be absent, I may hear of your affairs, that ye stand fast in one spirit, with one mind striving together for the faith of the gospel." [Philippians 1:27.]

"And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ: till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ: That we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive; but speaking the truth in love, may grow up unto him in all things, which is the head, even Christ." [Ephesians 4:11-15.]

This is the service we are to render to God. Speaking the truth in love, we are to grow up into Him in all things, which is the Head, even Christ. "From whom the whole body fitly joined together, and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love. This I say therefore, and testify in the Lord, that ye henceforth walk not as other Gentiles walk, in the vanity of their mind." [Verses 16, 17.]

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

This is the fruit of true conversion. I ask you, my dear brother and sister, to count the cost. Christ requires that you give soul, body, and spirit to Him. He shed His blood on Calvary's cross to make this possible. Make an honest reckoning. Put into one scale Jesus, which means life, truth, and heaven, and into the other put every attraction the world may offer. Into the one put the loss of you soul, and in the other a life that measures with the life of God. Weigh them well; weigh for the present time and or eternity. While you are thus engaged, Christ speaks. What does He say? "What shall it profit a man if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul?" [Mark 8:36, 37.] What will your answer be?

You may have the witness of the Spirit that your ways please God. This is obtained by believing in the Word of God, by appropriating that Word to your own soul. This is eating of the bread of life, and this will bring eternal life. Compare Scripture with Scripture. Study the representation of the life of a true Christian as delineated in the Word of God.

The law of God is the great moral standard of righteousness. This the apostle declares is holy, just, and good. [Romans 7:12.] David says, "The law of the Lord is perfect, converting the soul." [Psalm 19:7.] Christ says, "If ye love me, keep my commandments." [John 14:15.] "If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you." [John 15:7.] "He that hath my commandments and keepeth them, he it is that loveth me; and he that loveth me, shall be loved of my Father, and I will love him, and will manifest myself to him." [John 14:21.] This is most assuredly the witness of the Spirit. "Herein is my Father glorified, that ye bear much fruit, so shall ye be by disciples." "As the Father hath loved me, so have I loved you: continue ye in my love. If ye keep my commandments (from the heart), ye shall abide in my love, even as I have kept my Father's commandments, and abide in his love." [John 15:8-10.]

Those who are obedient to the will of God will not have a hard and miserable time in this life. Hear again the words of Christ, "These things have I spoken unto you that my joy might remain in you, and that your joy might be full." [John 15:11.] This is the witness which it is the privilege of all to have—the joy of Christ in the soul through appropriating the Word of God, eating it as the bread of life, believing the Word, and bringing the requirements of Christ into the practical life. There is full assurance of hope in believing every word of Christ, believing in Him, being united to Him by living faith. When this is his experience, the human being is no longer under the law, for the law no longer condemns his course of action.

The Word of God gives the description of a true Christian, which corresponds with the work of the Holy Spirit on the heart and life. The children of God know at once they have the evidence in their own hearts that they are born of God. "He that will come after me," says Christ, "let him deny himself, and take up his cross, and follow me." [Mark 8:34.] It means depth and breadth of experience to follow the Lamb whithersoever He goeth. Self-denial and self-sacrifice will always be found in the path that leads through the straight gate to the broad meadows of the Lord's pastures.



To them that believe, Christ is precious. His Spirit moving upon the mind and heart of the believer is in perfect agreement with that which is written in the Word. The Spirit and the Word agree perfectly. Thus the Spirit beareth witness with our spirit that we are born of God.

The man who finds in his heart no resemblance to the great moral standard of righteousness, the Word of God, has no Christ to confess. His language, his thoughts, are not in harmony with the Spirit of Christ. His profession of faith is a counterfeit one. Do you ever find cream rising on water? The soul must have the vivifying influences of the breath of life from Christ in order to reveal in his conversation that Christ is formed within the hope of glory. Men never gather grapes from thistles. The words of a Christian will be in accordance with his enjoyment of Christ. Those who are perpetually talking doubts and demanding additional evidence to banish their cloud of unbelief do not build on the Word. Their faith rests on haphazard circumstances; it is founded in feeling. But feeling, be it ever so pleasing, is not faith. God's Word is the foundation upon which our hopes of heaven must be built.

It is a great misfortune to be a chronic doubter, keeping the eye and thoughts on self. While you are beholding self, while all your thoughts and talk is about "I," you cannot expect to be conformed to the image of Christ. Self is not your saviour, poor, poverty-stricken souls. You have no redeeming qualities in yourself. "I" is a very leaky boat for your faith to embark in. Just as surely as you trust yourself in it, it will flounder. The lifeboat, to the lifeboat! This is your only safety. Jesus is the Captain of the lifeboat, and He has never lost a passenger. Discouraged doubters, how can you expect to find your heart glowing with the love of Christ; how can you expect His joy to remain in you and your joy to be full, while you are meditating and feeding upon your own imperfect characters?

Says Christ, "If a man love me, he will keep my words, and my Father will love him, and we will come unto him, and make our abode with him." [John 14:23.] Do you believe Christ tells the truth? If you do, talk faith, talk hope, talk courage. What shall we say to you who are periodically doubters and grumblers? Indigestion is a trial, but do not make it worse by quarrelling with circumstances. Get your Bibles and hymn-books, and read and sing and pray, and go to work to help some poor soul who is in bodily suffering or despondency of soul. Pray in faith for the Lord to help both him and you. Do not, as you try to recover, put on a dismal, mourning attitude, as though prison walls enclose you and shut out every ray of sunlight. Pray short, easy prayers full of words of promise, and you will find yourselves out of the darkness into the light.

It is your duty to war against oppressive thoughts and melancholy feelings, just as much as it is your duty to pray. It is your duty to counterwork the agencies of the enemy, to place a firm hold upon the bridle of your tongue, as well as your thoughts. Of all the periods in your life when you need a thorough supply of grace, it is when your food is grinding, and the sensitive, inflamed digestive organs are completely at work, and you are worried and tired out. But be very careful not to swear. You may look surprised at this, but it is a species of swearing to be constantly irritated and irritating others by your fault-finding and gloomy reflections. These fits of indigestion are trying, but hold fast to the bridle, that you shall not swear to those who are your best friends or to those who are your enemies.

It is your duty, poor, afflicted soul, to come to the great Healer. He is as much afflicted by your affliction today as when He was upon the earth. He sympathized with all human woe. "All power is given unto me in heaven and in earth," He says. [Matthew 28:18.] Then come to your Saviour who can heal all your sickness and all your diseases. He conquered death. He is the risen Saviour, the Lord of life. Will you come just as you are, and pray in faith to be healed of all manner of diseases, of all maladies which afflict the soul and the body? Center your faith so deeply and securely in Jesus Christ that no circumstance of any kind will jostle your faith. Let your life be hid with Christ in God.

Do not waste your thoughts in dwelling upon the defective characters of others. This will not cure your defections of character. By dwelling upon the wrongs of others, you will be changed into the same image. Whenever you are tempted to talk of others' follies, or blame them for injuries they have done to you, consider that they have wounded the heart of Christ in the person of His saints. Then take your Bible and open it before God and plead with Him for the healing balm of His peace.

The Lord would have us represent Christ, and show to the world His attractive character. We may have joy in the Lord if we will keep His commandments. If we indeed have our citizenship above, and a title to an immortal inheritance, an eternal substance, then let us have that faith that works by love and purifies the soul from every spiritual defilement.

If our citizenship is above, what right have we to be engaging in political strife? We are not called to any such service. "Come out from among them, and be ye separate, and touch not the unclean thing, and I will receive you, and will be a father unto you, and ye shall be my sons and daughters, saith the Lord Almighty." [2 Corinthians 6:17, 18.] What more could we ask? We shall be members of the royal family, children of a heavenly King, heirs of God, and joint heirs with Christ to an immortal inheritance. We shall have the crown of life that fadeth not away.

We are heaven-bound. Then why should we not show the attractive part of our faith? Why should we go as a crippled band of mourners, groaning and complaining all along the journey to our Father's house? Just before He left, He said to His disciples, "Let not your heart be troubled, neither let it be afraid." "Ye believe in God, believe also in me. In my Father's house are many mansions; if it were not so, I would have told you. I go to prepare a place for you; and if I go and prepare a place for you, I will come again and receive you unto myself, that where I am, there ye may be also." [John 14:27, 1-3.]

Praise the Lord; praise Him; for He is our Saviour, and liveth to make intercession for us! "The Lord hath not given us the spirit of fear, but of power, and of love, and of a sound mind. Be thou not therefore ashamed of the testimony of our Lord, nor of me, his prisoner: but be thou partaker of his afflictions of the gospel according to the power of God; who hath saved us, and called us with an holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began. But now is made manifest by the appearing of our Saviour Jesus Christ, who hath abolished death, and hath brought life and immortality to light through the gospel." [2 Timothy 1:7-10.]

From this time believe that the Lord can do all things, that He can make you a consistent Christian who wears the beauty of His heavenly character in the home life. A loving, loveable Christian is he most

powerful argument in favor of the truth. Love your Saviour. Have your heart saturated with the holy oil that is emptied from the two olive trees. Zechariah 4:11-14. We want that oil emptied from the olive trees into our hearts every day. Then our tongues will speak forth the praise of our God. Looking unto Jesus, catching the light of His countenance, the light of His righteousness, we can turn deformity and sullenness and our many words of speech into sound words, and our deformity of character will be removed.

“Whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things.” [Philippians 4:8.]

“My covenant was with him of life and peace; and I gave them to him for the fear wherewith he feared me, and was afraid before my name. The law of truth was in his mouth, and iniquity was not found in his lips: he walked with me in peace and equity, and did turn man away from iniquity. For the priests should keep knowledge, and they should seek the law at his mouth: for he is the messenger of the Lord of hosts.” [Malachi 2:5-7.]

Lt 13, 1897

Brethren

“Sunnyside,” Cooranbong, New South Wales, Australia

August 27, 1897

Dear Brethren:

I must place before you ideas that I cannot withhold. Is it at this time best to let every one possible know that there is to be a camp meeting held by Seventh-day Adventists? By the putting of God into the constitution as a religious enactment, the religious liberty question and Seventh-day Adventism have been pretty thoroughly ventilated. Will it be best to call much notice to our camp meeting? Will it not rather be best to set up the tents, and then let the people know; after the meeting has commenced doing the work of advertising? In spreading the intelligence of a Seventh-day Adventist camp meeting, are we not furnishing ammunition to our foes, the priests and rulers, encouraging them to make Seventh-day Adventists their target, and by misinterpretation, falsehood, and every other method, warn the churches and keep the people away? Would we really be advancing the work, or retarding it?

I present this matter before you. After an interest has been created by the camp meeting, then is the time that a special work should be done in following up the interest created. The greatest secrecy is needed in some cases, lest there be created an intense opposition that will prevent the people from coming to the meeting to hear for themselves. The spies were sent out to search the land, but they were to go secretly, lest the forces of opposition should strengthen themselves against them for warfare, and make it much harder to go up and possess the land.

Great wisdom should be used that no unadvised move be made, and satanic agencies stirred up to oppose, before the people shall have a chance to hear and know what they are opposing. If a camp-meeting can be started, to break in upon the community unexpectedly, the opposing elements will not be aroused with an intensity moved by Satan's agencies to hold the people in error and darkness. The warning must be given, but let us give as little chance as possible for Satan to work, by moving cautiously and making no stir before. Let all the effort possible be put forth after the meeting closes.

I understand that the ground you happened to select at Stanmore is absolutely refused you. Try in other places. It was not a bad ground on which the camp meeting was held in Ashfield. I know it would be much better to have the camp meeting in a new locality, but if the way seems to be hedged up, you cannot do less than look at the ground where the meeting was held three years ago. The Lord will open the way, we shall see His hand guiding and directing us where to hold our camp meeting. If every other door is closed, there is Parramatta or Granville. A meeting would do almost as much good there as in the suburbs of Sydney. But the suburbs are our first choice.

Now in regard to the letter you sent in reference to the young man. I will take it to the school this morning and see what is the word. If they do not see light in his working through vacation, I will encourage you to send for him, and will venture to encourage him that he can have the advantages of the school. I will see that his school expenses are paid. You can, Brother Baker, send the money to get him here, and if the school does not see fit to take this responsibility, I will do it. He must have the benefits of the camp meeting, if possible. I will see Brother Haskell and Brother Hughes this morning.

We had counted on having Brother Baron to act in his line as builder in the erection of the church here in Cooranbong. If he should go to Sydney, we must be at the expense of sending for an experienced carpenter. There are men right around you whom you can employ, and when he can be spared from this job, he can do the work you want done, and be with you in the position he has heretofore occupied. Brother Baron agreed to come next Monday and get to work, and we need him very much if this church is to be done in the appointed time.

With respect.

\*\*\*\*\*

Brother Baker wrote me that he had received a letter from Elder Daniells in regard to the work to be done in advertising the camp meeting by distributing notices and Echoes, thus preparing the people to manifest an interest in the truth that is to be presented. At that time, Brother Baker alone was here to engage in the work. It was proposed to send others to carry the work through. But light was given me by the Lord that it was not the best plan to make a display of what we were going to do, for just as soon as our intentions were made known, our enemies would be roused to block the way. Ministers would be called into the field to resist the message of truth. Warnings from the pulpit would be given to the congregations throughout Sydney, telling them the things that the Adventists designed to do.

From the light given me by the Lord, I have a warning to present to our brethren. Do not wise generals keep their movements strictly secret, lest the enemy shall learn their plans, and work to counteract them. If the enemy has no knowledge of their movements, they have an advantage.

We are to study the field carefully, and are not to think that we must follow the same methods in every place. If we move wisely, without one tinge of boasting, without stopping to challenge the enemy, if we advance one line of truth after another, crowding in the most important and soul-testing, the Lord will take care of the result. But just as soon as men think themselves able and efficient, they will fail. They may have some knowledge and understanding of the Scriptures, but if they do not understand from whence their help cometh, they will not do as much as simple, humble laymen, who understand how to pray and believe and trust in God.

Wait; pitch the tents when the time for camp meeting comes. Put them up rapidly, and then give notice of the meetings. Whatever may have been your former practice, it is not necessary to repeat it again and again in the same way. God would have new and untried methods followed. Break in upon the people. Surprise them, without going into large expense to publish to Sydney what our purpose is. Let men stand, as it were, still, while the strength of God advances. Then follow. When it is apparent that the time has come to advance in new lines and new ways, do so, if possible.

I have another warning to give. If any minister shall seek to draw the workers into debate or controversy on political or other questions, take no heed to his persuasions or his dares. Carry the work of God forward firmly and strongly, but as silently as possible. Let no human boasting be heard. Let no sign of self-sufficiency be made. Let it be seen that God has called us to handle sacred trusts, to preach the Word, to be diligent, earnest, and fervent. Lie low, if you would have clear views of truth and clear views of duty. Cease not to pray earnestly and humbly that God will work in you, to will and to do His good pleasure. God is willing to do much for His people, if man will not interfere by taking the work out of God's hands into His own finite hands.

At our yearly camp meetings there should be abundant ministerial help. Leave not one man to do all the ministering. A variety of gifts is needed. Fresh capabilities must be brought into the work. Let God vivify human agents. The Holy Spirit must work on the mind. Then the voice will be heard speaking with freshness and power. It is not the best policy to allow a constant strain to come upon one or two men. Under this strain they become physically and intellectually exhausted. They are rendered incapable of doing the work appointed them in behalf of their fellow men.

God calls upon men to co-operate with His power. He alone can make the Word effective and give the increase. Faith must be kept in constant exercise, that the Christian duties to be done for those who shall attend our camp meetings may be faithfully performed. Those who do the commandments of God will in every tent effort add to their faith virtue, "and to virtue knowledge; and to knowledge temperance; and to temperance patience; and to patience godliness; and to godliness brotherly kindness; and to brotherly kindness charity; and if these things be in you and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ." [2 Peter 1:5-8.]

The Lord calls upon His servants to have faith. In the past unbelief has kept away His richest blessings. His servants have not in contrition of soul made God their entire trust. Truth in its solemn reality has not been comprehended.

In this great work our ministers must have a more thorough sense of their responsibility to God. This is the most powerful of all motives to spiritual advance and earnest effort. It is the efforts springing from and carried out by man that are such a hindrance that God has little room to work. Lower motives mingle with sacred responsibilities, and unsteady efforts result.

A selfish confinement of the work of God to finite business principles is weakening and not strengthening. The work of God is susceptible of more breadth and fulness in every respect than it has yet [had]. The self-interest that has come in has ruined the work in Battle Creek. The Lord will not bless a line of work that is prescribed to certain limits. Selfishness woven into the publishing interests and tract and missionary branches of the work is a deadly foe to its purity, excellency, and high, exalted character.

Ambition, if brought into the different lines of work, is a hindrance rather than a blessing. Disappointment and disgust is always the outgrowth of doing business selfishly. God's work must never again be carried on as it has been in Battle Creek—interwoven with unjust principles. It is now like a poor, stranded bark, a leaky vessel, because men were eager to control and monopolize everything.

But God said, I will bring it to nought. Unholy impulses have spread wider and wider. Men have thought that if they took in everything, they could control everything, and make all a success. The warnings of God have been cast aside as not meaning what they declared.

All the branches of God's work must move upon unselfish, pure, holy, elevated, and sanctified principles. Then there will be complete unity in every branch. The work will be a complete whole. God will be regarded as the great efficiency. The workers will act with a steady, harmonious balance, drawing in even lines, with steady and ever increasing force onward.

God will permit disappointment to come, to test and prove us. Perfection of character cannot be secured without the testing and proving of God. God makes it necessary for us to call faith into exercise, that this faith may bring the needed results. But unless our souls are constantly guarded, high-mindedness will creep in. The thought will intrude, "We will make a high record. We will exalt others," when really, it is for ourselves that we are planning to get glory. Thus self-deception comes upon us.

Satan is active and cruel in his devising. Let none of us talk humility and practice high-mindedness. Let us fear lest we fail of the grace of God. We need the simple faith in Christ that works by love and purifies the soul. Faith in Jesus, if it is genuine faith, always means conversion. He who has this faith gives diligence to make his calling and election sure.

\*\*\*\*\*

Thursday night, at the first meeting of the camp, the large tent was crowded, and the people stood like a wall on the outside. Elder Daniells spoke with clearness and force. On Thursday night just as large a

congregation gathered. We see that the Lord is at work. May He create an interest in the hearts of those that come to the meetings.

All seem to be interested in the meetings. One lady and then another told me that they had read my books. One lady told me that she had Great Controversy, and her daughter had Patriarchs and Prophets. She said that she had never read anything that made so deep an impression on her mind. She mentioned several books that she had which treated on present truth.

On Sabbath morning Brother Haskell presented the truth in the Spirit and power of God. The tent was full. In the afternoon I spoke from 1 John 1:1-4. The tent was again filled, and numbers stood on the outside.

Lt 14, 1897

Brethren

“Sunnyside,” Cooranbong, New South Wales, Australia

March 30, 1897

Dear Brethren:

My heart feels very sad that Brethren McCullagh and Hawkins have taken the position which they have. From the light which the Lord has been pleased to give me, I knew that unless Brother McCullagh could be enlightened by receiving the light given him of God, in regard to the influence of his wife in the home and in the church, unless she were converted heart and soul, the enemy would work through her to deceive her husband. Here is where his past usefulness has been, and his future usefulness will be, marred. I have spared them, and have been as tender of them as possible, hoping and praying that Sister McCullagh would be a transformed woman, that she would receive the warning given her of the Lord, and be a helpmeet to her husband. But she is not, and she has not brought herself into right relations with God. She is his ill-adviser.

The child Christabel needed altogether different management than she has had in order for the formation of a pure, modest, Christian character. But sorrow is before Brother and Sister McCullagh in the reaping of the harvest sown.

When the health of Brother McCullagh was so precarious in his last illness, I dared not keep silent. I had spoken upon general principles, plainly and decidedly, in accordance with the Word of God, in regard to the responsibilities resting upon parents, the home missionary work to be done, the treatment children should receive in their education and training. The atmosphere surrounding the soul of their daughter is malarious and is communicated to all the children with whom she associates. In order to save other children from being led into evil practices, I have had a duty to do, and have done this as gently and as carefully as I knew how to do the work. I shall continue to do the same, in order that children shall not be educated by the knowledge and ways and habits of this child. Here is where the present difficulty of

Brother McCullagh and his wife lies. This is no sudden movement. The enemy has been at work for a long period of time.

I knew that Brother and Sister McCullagh would be strongly tempted in the very direction in which they are now. I knew that a crisis would come, that they would either see the defects in their home management, or else that Satan would blind their perception, so that the sin of Eli would become their sin.

These things must be kept before the people, whether men will hear or refuse the warnings. I have not to study the consequences, which may be the sure result, to me. I have put myself in the hands of God. If He shall permit the enemy to do to me as he did to my Saviour, shall I complain?

I sincerely wish that all children were educated to possess the precious virtues possessed by Joseph. His life declares what children and youth may be under the discipline of God. The childhood and youth of Jesus is an example of that which all youth may be under the proper training and blessing of God. The inspired writing of Moses, who was moved by the Holy Spirit of God to make reference to Joseph's excellent conduct, gives the glory to God. God's presence and guardianship took Joseph in charge after he was separated from his father. And Joseph looked to the Lord as his friend and protector, and because he loved and feared the Lord, God made him a representative character. The origin of the borrowed luster which his character reflected was from God.

The righteousness which Joseph possessed was the righteousness of Jesus Christ. In Christ are hid all the treasures of wisdom and knowledge, as a stream is hidden in its fountain. These treasures were communicated to Joseph in the earthen vessel, and the excellency of the power was all of God. Joseph was the human agent, yet he drew his spiritual nourishment from God, and the good seed sown in good soil sprang up, and bare much fruit. The tenderness and virtue of Joseph's character was constantly unfolding, and displaying the mind which was in Christ Jesus. That mind, full of compassion, participates in the sorrow of others.

The Lord would have all children mark the character of Joseph and be like Him. Yet the life of Joseph in its integrity, was not preserved from trial and grievous affliction. He wore not only the badge of a slave, but the inscription of a felon. Robbed of his liberty, his name and his character, he was, in the fear of God, strengthened to preserve his integrity. He was loaded with false charges of criminality, but the Lord's eye was upon Joseph, watching his course of action, as critically as He watched the wicked course of action followed by the sons of Eli. Each was rewarded according to his deeds, even before the whole universe of heaven.

None of the followers of Christ are to despond, although, for the faithful discharge of their duty they may incur the unbelief, displeasure, and disaffection of those who ought to know better. Our Redeemer was never appreciated by the very people that He, by all His labor, was trying to bless and save. He was brought into abasement by the very ones He had pitied and had compassion upon, and tried to save. He stood at the bar of an unjust judge. He was condemned by the charges of poor, deceived, deluded men, who were following their own way, but supposing themselves to be highly exalted by the false charges they brought against our Redeemer. He was misinterpreted, misstated, falsified, and was numbered



among the most flagrant malefactors who beheld His agonizing death. With a voice of triumph and exultation, they cried, "Come down from the cross, and we will believe on thee. He saved others; himself he cannot save." [Matthew 27:42.]

The followers of Jesus Christ will understand, in the great crisis which is before us, what dependence can be placed upon men who have turned from the warnings and entreaties of the Spirit of God, to follow their own imaginings. It becomes every soul now to stand on the sure rock, to build for time and for eternity, and to understand what voice they are following. Show us a sign, said the unbelieving Jews, but the Lord did not gratify their curiosity. Jesus gave them a statement, "They have Moses and the prophets. If they believe not these, neither will they believe although one rose from the dead, and should come to them with a message." [Luke 16:29, 31.]

I can say no more at present, but be assured, this is no more than I expected. I attempted to write out some precious things, to these brethren, but the word came, Write not; they will misinterpret and misapply whatever word you may send them. With his specious temptations, Satan is weaving his net about their feet. Brother McCullagh has been misleading, and the seed sown will produce its harvest that he will not care to garner.

The influence of his wife is not a pure, uncorrupting influence. He has had this atmosphere surrounding his soul until he is one with it, and if he fails of eternal life, the blood of his soul will be upon her garments, for she has not a living connection with God, and is not led or taught of God. She can speak very good things; she can make fair speeches, but she does not understand what a Christian experience is. I fear she will never know what her great need is. She must be born again. She needs, O so much, that transformation of character that will cause her to realize spiritual things. My heart is drawn out in a sincere pity and love for the family, I would do anything in my power to save them.

You may inquire, "What effect does this have upon you?" Sorrow only, sorrow of soul, but peace and perfect rest and trust in Jesus. To vindicate myself, my position, or my mission, I would not utter ten words. I would not seek to give evidence of my work. "By their fruits ye shall know them." [Matthew 7:20.]

We have never made meat eating a test of fellowship, never; but when the Lord presents before us the evil of eating the flesh of dead animals that are corrupted with disease—scrofula, cancer, tumors and these pulmonary diseases, it becomes every one who knows these things to speak decidedly against subsisting on such a diet. When, as in the case of Collins, who makes meat his principle article of food, the sure result is presented, and its effect upon the man, who is full of animal passions and lustful practices, then I shall speak. When, in the case of Brother McCullagh, the sure result of a meat eating diet is that it wars against the health and his life, I shall bear testimony. But he is unfortunate, for his wife is constantly leading away from health principles, which are so essential for him and for every member of his family. It is not merely meat eating; but the food that is daily prepared for the table is not of the best quality for his health and life.

Here I must stop.

Lt 15, 1897

Wessels, Peter

Sunnyside, Cooranbong, New South Wales, Australia

February 8, 1897

Dear Brother:

I feel a deep interest that you shall abide the day of God. [Read] Revelation 20:15. Your greatest sorrow has not been because you have had a true sense of your sins, but you have been very much annoyed because the sin has caused you much humiliation because it was known. If there is nothing which you have done that is so wrong, why should you feel so greatly annoyed to have this matter revealed. The aggravated character of your sin you have not realized, and felt a real sorrow and disgust of your own course of action. My brother, in your present state of mind, with your present conceptions of this matter, when placed in similar circumstances as you have been, temptations would come to you, and habit and practice would lead you to pursue the same course of action if you thought it would not be made known to others. But if no eye could see or know of these polluting actions, which you have taken so much pleasure in, you would continue their practice because you have no true conception of their results.

I hope you will not feel as did Cain against Abel. Because your brethren know these things, they cannot but feel that you are not a safe man to be entrusted with the flock of God and they take the responsibility of giving you credentials as a safe teacher. You have led souls astray. One soul is precious in the sight of God, and you have created temptations for them which they have not power to resist.

You have created a condition of thoughts, an appetite for practicing shameful things, which the Lord abominates. A compassionate Saviour will forgive your course of action if you humble your heart in contrition before God, and hang your helpless soul upon Jesus Christ. He alone can save you from the result of your own educating practice. Please read 1 John 1:5. Read the entire chapter.

Now, your mind is not at rest. Your impulsive character will under temptation say and do strange things. You will be tempted to make rash moves which will cause the loss of your own soul and endanger the souls of others. But you are not at present the man that can be entrusted with the sacred responsibilities as a minister of God, a shepherd of the flock. I cannot express to you how earnest I feel for you. I see your peril. You are represented to me as a man standing on the very brink of a precipice, tempted to throw yourself over. Go back, go back! Cut off not the last hope for yourself of that life which will, if you are a faithful overcomer, measure with the life of God. Your soul costs too much to be rashly thrown away.

If you humble your heart before God, He will pardon your transgression and forgive your sins. You may make it necessary by your own course of action for explanations to be made. But if you will move guardedly it is not essential that these matters shall become extended, but your wife should know. She

is the one that could help you. But I beg of you for Christ's sake to not imperil your soul. When you see yourself in your true light, you will seek earnestly for a transformation of character.

I was reading in the night season, from the Word of God to you. You seemed to be very restless, and I was trying to quiet your mind. I said to you, Peter Wessels, Whosoever abideth in Him, sinneth not; whosoever sinneth hath not seen Him neither knoweth Him. If you really knew God and Jesus Christ by an experimental knowledge, you would never have done the things which you have done. Your course in these things have polluted the minds and bodies of inexperienced youth. Could you only see these things as they are, but you do not sense them yet.

What can be worse than the crime of educating young girls in the habits of desecrating and polluting their bodies by exposing them to the view and the touch of man, and that man an ordained minister? Cannot you see that you have enfeebled and confused your moral conceptions of right and wrong, so that you would be in constant temptation to practice the same sin? These things in the sight of God are as grievous a crime as adultery. You will make your sin tenfold greater by giving the impression that you are not treated with proper respect. This matter has been laid open before me, and I laid it open before you, and asked you to consider this matter of greater consequence than you have hitherto done.

I want you to read and heed the instruction God has given you. I want you to consider it a great mercy and kindness of God to open these matters to your mind, that you should break off your sins by repentance and thorough reformation. Do not, I beseech of you, leave the impression upon your mother's mind that your brethren have misused you and have treated you ill because they withheld credentials from you. You need to see that you have entered into a series of temptations which have become a strong infatuation, and if you will only humble your heart before God, and never cease until you know that the transformation of character has taken place in you, then you may have an experience [so] that you are better prepared to teach the truth to others than you ever have been.

You have a God-fearing wife. You have very nice children. God loves the family, and He wants to save you as a family. I know your brethren would help you if they could. They must be true and faithful sentinels for God. They must do judgment and justice mingled with mercy. But it is their work to keep the danger signal uplifted against any influence that shall, through you or any other man, lead a soul into sin by polluting their own body and thus defiling the temple of God, that He has made, by the sight or touch of man.

Lt 16, 1897

Brother and Sister

"Sunnyside," Cooranbong, New South Wales, Australia

June 11, 1897

Dear Brother and Sister:

For weeks I have been in an exhausted condition day and night. I did not realize that I was carrying so heavy a burden of responsibility; but as soon as Brother and Sister Haskell came in to do their work, I found myself in a nervous state of exhaustion. Anything that required thought distracted my brain. Since coming upon this ground it has been one continual strain, because there were those who were interested only so far as concerned themselves. They carried no burden except that terrible load of criticizing and accusing. I was obliged to brace up, and brace up, and stand true to Bible principle.

Those who were on the ground, and could have helped us, put their influence in the scale to counterwork that which God had given me especially to do. Those whose experience ought to have been clear and helpful and true, the Lord revealed to me were not to be trusted. They had not their eyes anointed with the spiritual eyesalve to discern that they were working largely on Satan's side of the question. Those who carried the heaviest load were made the subjects of constant criticism; and those who carry any burden at all, were placed in severest trial because they did not shape themselves to favor this or that or the other individual in their several wishes.

To remove all occasion of criticism from these varied minds, I was instructed, was the very worst thing we could do in the treatment of those who came upon the ground. The discipline that God requires is pure. Uncontaminated principles are to be brought into everything in their association one with another. I was shown that every one was on trial and test from their very first connection with the interests on this ground. God saw that every one who should have any connection with His work must be proved and tried. He knew that inexperienced men and women would come in to settle on the land whose influence would not be of a right character, and who would introduce their own individual harmful habits and methods, that would place a mold on the work at the very beginning that would be contrary to the Word of the living God, and that would turn His favor away from us.

The work of having these things out away from the school interests has been as hard a <task> as I ever undertook, because men and women were here who claimed to be Christians, but whose entire life and experience was of that character that in no case should find standing room on this ground. They have evidenced that they were under the temptations of Satan. While we could not possibly shield them from temptation, the Lord would have shielded them if they had had any sense of their need of correcting the habits of long years standing in their experience. But all the light that came to them in the principles kept before them had no weight when it was brought to bear on their own individual defects in methods and principles.

The Lord was constantly instructing me that we should carefully and strictly avoid harmonizing with their ideas and course of action. A straightforward course must be pursued. Special efforts must not be made to remove the cause of their temptations and disaffection, for the very object in locating the school on these grounds was not to concede to the varied experiences that have been brought in and composed the religious life and character of these individuals. These must be cut away from them, or they had far better choose some other place than these grounds for their home. And God will work with our efforts in giving correct principles, line upon line, and precept upon precept, as revealed in His Word, in correcting the wrong through the light given in the testimonies during the last fifty years; in making manifest that which God would approve and that which He would condemn.

If the light which the Lord Jesus has given, sowing the world with truth in correct principles of action, were heeded, there would be provided for all who should locate on this ground an order of things that would be just what God could approve, and which would stand the stress and strain of all the liabilities that would occur; and His people [would] not become corrupted. The battles which each one must meet in the enemy's workings would not pervert the subjects into apostasy or rebellion, but would make them staunch and brave and reliable representatives of Bible truth, which is the foundation principle in the education of youth for this time, for we are on the eve of tremendous changes. Crises are right upon us.

In the working of God's people, there are always times of test and of trial, and God does not design that we shall shield men and women and youth from the liabilities that test the character. God will reveal His workings, and will supply His attributes to the humble men who are seeking Him. Satan also will reveal his workings, and will supply every soul he tempts with his attributes, his evil surmisings, his evil speaking and accusing of the brethren. From this condition of things, the Lord cannot possibly shield those who place themselves on the enemy's side, for God does not compel the human mind. He gives His bright beams of light as a lamp to lead and guide all who will walk in the rays reflected from Him. That lamp, His Word, is a light unto our feet. But if men disregard the path lighted by the heavenly beams, and choose a path suited to their own natural hearts, they will stumble on in darkness, not knowing where they stumble or why. They will accuse and hate the very ones who make straight paths for their feet.

The history of Cain and Abel will be repeated. Cain insisted in carrying out his own plans in his offering to the Lord. Abel was steadfast in carrying out the directions of the Lord. He would not be converted to Cain's way. Although the offering of Cain was a very acceptable one, that which made that offering required at all, the blood of the slain lamb, was left out. There could be no harmony between the two brothers, and contention must come. Abel could not concede to Cain without being guilty of disobedience to the special commands of God.

"And in process of time it came to pass, that Cain brought of the fruit of the ground an offering unto the Lord. And Abel, he also brought of the firstlings of his flock and of the fat thereof. And the Lord had respect unto Abel and to his offering. But unto Cain and his offering he had not respect. And Cain was very wroth and his countenance fell." [Genesis 4:3-5.] The Lord preferred the offering of Abel because it was correct. His offering was of value because it prefigured the redemption plan of God in the costly offering of His only begotten Son as the hope and salvation of the fallen race.

When God accepted the offering of Abel, and gave no sign that He recognized the offering of Cain, because it left out the true figure, the representation of the world's Redeemer, Cain was very angry. But the Lord did not give up His way and will to conciliate Cain. He reasoned with him: "Why art thou wroth? and why is thy countenance fallen? If thou doest well, shalt thou not be accepted? and if thou doest not well, sin lieth at the door. And unto thee shall be his desire, and thou shalt rule over him. And Cain talked with Abel his brother; and it came to pass, when they were in the field, that Cain rose up against Abel his brother, and slew him." [Verses 6-8.]

This same spirit has been acted over on this ground.

The Lord passed by Saul the chosen king of Israel, because, as king of Israel, he did not follow the requirements of God, but chose his own ideas and his own methods. Standing at the head as he did, he could mislead Israel from following the Lord.

The discarding of King Saul and the choosing of David in his stead made a condition of things wholly unpleasant for the one chosen in Saul's stead. David could not be anointed in Saul's stead without experiencing his jealousy. And what a time of it David had! Yet all this he was compelled to bear because of a disobedient king who refused to keep the way of the Lord, and hearken to His voice. It was a very sad time for Saul, Samuel, and David, all because one man was venturing to follow his own hereditary and cultivated tendencies.

The Lord had blessed Saul, chosen and converted him, and he was made head over Israel. He had God as his teacher through Samuel the prophet, but he would not harken to the voice. He revealed himself to be an unsafe leader for Israel, because he would follow his own way in the place of doing God's way and God's will. Saul had had all the promise that Cain had had. The words of God to Cain were applicable to him. God had declared; "If thou doest well, shalt thou not be accepted; and if thou doest not well, sin lieth at the door." [Verse 7.] Cain would not come to God's plans, and he killed his brother because he did not take his side of the controversy against God. Saul also justified his acts of disobedience when reproved through Samuel.

"Then Samuel took a vial of oil, and poured it upon his head, and kissed him, and said, Is it not because the Lord hath anointed thee to be captain over his inheritance? ... And the Spirit of the Lord will come upon thee, and thou shalt prophesy with them, and shalt be turned into another man. And let it be, when these signs come unto thee, that thou do as occasion serve thee; for God is with thee. And thou shalt go down before me to Gilgal, and behold, I will come down unto thee, to offer burnt offerings, and to sacrifice sacrifices of peace-offerings; seven days shall thou tarry, till I come to thee, and shew thee what thou shalt do.

"And it was so, that when he had turned his back to go from Samuel, God gave him another heart; and all those signs came to pass that day, And when they came thither to the hill, behold, a company of prophets met him; and the Spirit of God came upon him, and he prophesied among them. And it came to pass, that when all that knew him before time saw that, behold, he prophesied among the prophets, then the people said one to another, What is this that is come to the son of Kish? Is Saul also among the prophets? And one of the same place answered and said, But who is their father? Therefore it became a proverb, Is Saul also among the prophets? And when he had made an end of prophesying, he came to the high place." [1 Samuel 10:1, 6-13.]

God gave Saul another heart. His spirit came upon him, and he prophesied. Thus with a new heart, under the molding of the Spirit of God, he entered into the responsible position of king of Israel. After the Lord gave Saul the signal victory over the Ammonites, "the people said unto Samuel, Who is he that said, Shall Saul reign over us? Bring the men, that we may put them to death. And Saul said, There shall

not a man be put to death this day: for today the Lord hath wrought salvation in Israel.” [1 Samuel 11:12, 13.]

In this decision Saul evidenced that he had a changed heart. His own natural temperament was transformed by the power of God, who had laid these responsibilities upon him. And Saul was not left to battle alone with his old natural tendencies. Through his servant God had declared, “The Spirit of the Lord will come upon thee, and thou shalt prophesy with them, and thou shalt be turned into another man. And let it be, when these signs are come to thee, that thou do as occasion serve thee; for God is with thee.” [1 Samuel 10:6, 7.]

“And Samuel called the people together unto the Lord at Mizpeh; and said unto the children of Israel, Thus saith the Lord God of Israel, I brought up Israel out of Egypt, and delivered you out of the hand of the Egyptians, and out of the hand of all kingdoms, and of them that oppressed you; and ye have this day rejected your God, who himself saved you out of your adversities and your tribulations; and ye have said unto him, Nay, but set a king over us. Now therefore present yourselves before the Lord in your tribes, and by your thousands.” [Verses 17-19.] We see that here the Hebrews made a great mistake in setting up their own way against God’s way. The way of the nations under kingly rule and their display had attractions for the nation that God had chosen and wrought amongst by His own infinite power.

Samuel had obeyed the word of the Lord and had granted the people their request for a king. The 12th chapter of 1st Samuel gives the record of their sin in turning from God’s rule to the customs of heathen nations and kingly authority. And now the servant of God said, “When ye saw that Nahash, the king of the children of Ammon came against you, ye said unto me, Nay; but a king shall reign over us: when the Lord your God was your king. Now therefore behold the king whom ye have chosen, and whom ye have desired! and, behold, the Lord hath set a king over you.” [Verses 12, 13.]

But the Lord did not abandon His people. He did not leave them to their own devices. He still makes conditions with them. He leaves them not in any deception in regard to their course of action. “If ye will fear the Lord,” He says, “and serve him, and obey his voice, and not rebel against the commandment of the Lord, then shall both ye and also the king that reigneth over you continue following the Lord your God: but if ye will not obey the voice of the Lord, but rebel against the commandment of the Lord, then shall the hand of the Lord be against you, as it was against your fathers.” [Verses 14, 15.]

God then gave the children of Israel an evidence from heaven that they should not think it a light matter that they had rejected the administration of God, and chosen human authority in the place of the divine: “Now therefore stand and see this great thing, which the Lord will do before your eyes. Is it not wheat harvest today? I will call unto the Lord, and he shall send thunder and rain; that ye may perceive and see that your wickedness is great, which ye have done in the sight of the Lord, in asking you a king. So Samuel called unto the Lord; and the Lord sent thunder and rain that day: and all the people greatly feared the Lord and Samuel. And all the people said unto Samuel, Pray for thy servants unto the Lord thy God, that we die not; for we have added unto all our sins this evil, to ask us a king.” [Verses 16-19.]

The Lord was working for the good of the people and for His own glory in permitting the nation for whom He had done great and wonderful things to have the thing which they had determined upon. But

He did not utterly forsake them. They could have turned to the Lord, every man in the nation, if they had humbled their hearts and repented. But they failed to show contrition. They did not go back from their wicked course in choosing a king and rejecting God's rule.

After the displeasure of God had been revealed to them, and the people had acknowledged their sin, Samuel encourages them. "And Samuel said unto the people, Fear not: ye have done all this wickedness: yet turn not aside from following the Lord, but serve the Lord with all your heart; and turn ye not aside: for then should ye go after vain things, which cannot profit nor deliver; for they are vain. For the Lord will not forsake his people for his great name's sake: because it hath pleased the Lord to make you his people. Moreover as for me, God forbid that I should sin against the Lord in ceasing to pray for you: but I will teach you the good and the right way: only fear the Lord, and serve him in truth with all your heart: for consider how great things he hath done for you. But if ye shall still do wickedly, ye shall be consumed, both ye and your king." [Verses 20-25.]

The Lord gave Israel a sore trial. He permitted them to be brought into straight places. "And the Philistines gathered themselves together to fight with Israel, thirty thousand chariots, and sixty thousand horsemen, and people as the sand on the sea shore for multitude; and they came up, and pitched in Michmash, eastward from Beth-aven. When the men of Israel saw that they were in a strait, (for the people were distressed,) then the people did hide themselves in caves, and in thickets and in rocks, and in high places, and in pits. And some of the Hebrews went over Jordan to the land of Gad and Gilead. As for Saul, he was yet in Gilgal, ... and the people were scattered from him." [1 Samuel 13:5-8.]

Samuel had given directions to Saul: "And thou shalt go down before me to Gilgal; and, behold, I will come down unto thee, to offer burnt offerings, and to sacrifice sacrifices of peace offerings: seven days shalt thou tarry, till I come to thee, and shew thee what thou shalt do." [1 Samuel 10:8.] "And Saul tarried seven days, according to the set time that Samuel had appointed: but Samuel came not to Gilgal; and the people were scattered from him." [1 Samuel 13:8.] Here was the test for Saul.

Appearances were discouraging, and Saul looked at these outward appearances. In the place of looking to God, trusting in Him, and waiting for Samuel to appear, he became impatient, and took upon himself responsibilities which the Lord had not laid upon him. He attempted to do a work which he could not perform acceptably to God.

"And Saul said, Bring hither a burnt offering to me, and peace offerings. And he offered the burnt offering. And it came to pass that as soon as he had made an end of offering the burnt offering, behold Samuel came; and Saul went out to meet him, that he might salute him.

"And Samuel said, What hast thou done? And Saul said, Because I saw that the people were scattered from me, and that thou camest not within the days appointed, and that the Philistines gathered themselves together at Michmash; therefore said I, The Philistines will come down now upon me to Gilgal, and I have not made supplication unto the Lord: I forced myself therefore; and offered a burnt offering. And Samuel said to Saul, Thou hast done foolishly: thou hast not kept the commandment of the Lord thy God, which he commanded thee; for now would the Lord have established thy kingdom upon Israel forever. But now thy kingdom shall not continue; the Lord hath sought him a man after his own



heart, and the Lord hath commanded him to be captain over his people, because thou hast not kept that which the Lord commanded thee." [Verses 9-14.] Saul was tested by circumstances, but he did not bear the test. He showed just what he would do under pressure of circumstances.

It was God's design in the detention of Samuel that the heart of Saul should be revealed, that others might know what he would do in an emergency. If he would under all circumstances obey the orders given him from one who in all things received his orders from heaven, the head of the nation could then be trusted. All who are in positions of responsibility must follow implicitly the counsels of God. It was a trying place for Saul; but he had not obeyed orders and waited for Samuel. He did not feel that it would make a difference who should approach God and in what way. Saul was tried, and full of energy and self-complacency, he put himself forward into sacred office, for which he was not appointed. If Saul would pursue such a course in an emergency, the people would follow his example, and thus no distinction would be made between the sacred and the common. By his example he left it open for the men of war to assume the priesthood on any occasion or in any emergency.

The Lord has His appointed agencies, and if these are not discerned and respected by those who are connected with His work, if they feel free to place themselves in a position of disregard for God's requirements, they must not be kept in positions of <responsibility.> They would neither listen to counsel, or to the commands of God through His appointed agencies. They would, like Saul, rush into a work that was never appointed them, and the mistakes they would make in following their human judgment would place the Israel of God where He could not reveal Himself to them, because the sacred things would become mingled with the common.

When the Lord exalted Saul to be king of Israel, he was not invested with the sacred office of priesthood. But as he sees the people terrified at the immense armies of the enemy; as he sees them fleeing to the caves, and hiding among the thickets and rocks, climbing to the tops of mountains and down into the pits, he took upon him this office. While his army were scattering from him everywhere, his ardor was not abated; he trusted to his own strength. "Some of the Hebrews went over Jordan to the land of Gad and Gilead. As for Saul, he was yet in Gilgal, and all the people followed him tremblingly." [Verse 7.] The people realized their sin in choosing a king, and they dared not put their confidence in him, as they had trusted <formerly> in the Lord as their Ruler and Authority. The new king was not God, and they were learning the meaning of defeat, even before the battle had been entered upon.

This was Saul's time to act his faith, to show respect to the special directions given. A few hours of waiting was the test which the Lord gave Saul. Then the Lord saw the situation of Israel; He saw the distrust and fear of Saul; but Saul did not bow his knees and heart before God, and trust in the Lord God of Israel. In the place of becoming humble and self-distrustful, he grew passionate and presumptuous. [Samuel] was on the ground within the seven days, but in the very last moments of that time Saul knowingly transgressed, by assuming the office of priest because he was king in Israel. He could have offered humble prayer to God without the sacrifice, for the Lord will accept even the silent petitions of a burdened heart. But Saul revealed his impatience. He did not manifest the faith of Gideon and the Hebrew generals whom God had appointed.

Saul could have made his supplication to God with his whole heart; but instead of this, he forced himself into the priesthood. And Samuel declared, "Thou hast done foolishly: thou hast not kept the commandment of the Lord thy God, which he commanded thee: for now would the Lord have established thy kingdom upon Israel forever. But now thy kingdom shall not continue: the Lord hath sought him a man after his own heart, and the Lord hath commanded him to be captain over his people, because thou hast not kept that which the Lord commanded thee." [Verses 13, 14.]

After this severe rebuke, Samuel left Saul to pursue his own way and follow his own impulses. And Saul found that the work left for him to do had been left undone. He had not done his part as a kingly general over armies; and when the crisis came, there was no smith found throughout all the land of Israel. The Philistines had been wiser than the Hebrews, and had worked diligently to prevent the Hebrews from obtaining an education in preparing their swords and spears.

The Hebrews had depended upon the facilities of the Philistines to prepare their instruments of war. "So it came to pass in the day of battle, that there was neither sword nor spear found in the hand of any of the people that were with Saul and Jonathan: but with Saul and with Jonathan his son was there found." [Verse 22.] Thus Saul was left without any special direction from the Lord because of his presumption; and he knew not what to do. He looked at the immense army of the Philistines; but he trusted in his own skill and aptitude—for he had but a small army and this was incomplete and disorderly, many of them hiding away for fear and terror.

But the Lord saw in Jonathan a man of pure integrity, one to whom He could draw nigh, and upon whose heart He could move.

"Now it came to pass upon a day, that Jonathan the son of Saul said unto the young man that bare his armor, Come, and let us go over to the Philistines' garrison, that is on the other side. But he told not his father. And Saul tarried in the uttermost part of Gibeah under a pomegranate tree which is in Migron: and the people which were with him were about six hundred men. ...

"And Jonathan said to the young man which bare his armor, Come, and let us go over to the garrison of these uncircumcised; it may be that the Lord will work for us; for there is no restraint with the Lord to save by many or by few. And his armorbearer said unto him, Do all that is in thine heart; turn thee; behold, I am with thee according to thy heart. Then said Jonathan, Behold, we will pass over to these men, and we will discover ourselves unto them. If they say thus unto us, Tarry until we come to thee; then we will stand still in our place, and will not go up unto them. But if they say thus, Come up unto us; then we will go up; for the Lord hath delivered them into our hand; and this shall be a sign unto us." [1 Samuel 14:1, 2, 6-10.] Here was a man who put the Lord first.

"And both of them discovered themselves unto the garrison of the Philistines; and the Philistines said, Behold, the Hebrews come forth out of the holes where they had hid themselves. And the men of the garrison answered Jonathan and his armorbearer and said, Come up to us and we will show you a thing. And Jonathan said unto his armorbearer, Come up after me; for the Lord hath delivered them into the hands of Israel." [Verses 11, 12.] Here we have an evidence that the enemy knew the weakness of the

armies of Israel, and of their hiding in the holes and the secret places; and they taunted them and mocked them for their cowardice.

“And Jonathan climbed up on his hands and on his feet, and his armorbearer after him: and they fell before Jonathan; and his armorbearer slew after him. And that first slaughter, which Jonathan and his armorbearer made, was about twenty men, within as it were an acre of land which a yoke of oxen might plow.” [Verses 13, 14.]

[Jonathan] and his armorbearer had asked a sign of the Lord, and the challenge had come, the sign was given. These two men placed their hope in God and went forward. But they had hard climbing to do to reach the spot. They climbed up on their hands and upon their feet, Jonathan saying at every step, “The Lord hath delivered them into the hand of Israel.” [Verse 12.]

This was no easy passage for the brave adventurers. The top of the precipice was encamped with Philistines; the two camps were in sight of each other; but up the steep sides of this rocky eminence, Jonathan and his armorbearer ventured, using hands and feet in their climb. To outward appearance, this adventure seemed rash, and contrary to all military rules; but the Lord had moved upon these men, and Jonathan went forward, saying at each step, “It may be that the Lord will work for us.” [Verse 6.]

These two men evidenced that they were moving under the influence and command of a higher than human general. The action of Jonathan was not done in human rashness; he depended not on what they could themselves do; he was an instrument that God used in behalf of his people Israel. They made their plans, and rested the cause in the hands of God. If the armies of the Philistines recognize them and challenge them, they will advance. If they say come, then we will go forward. This was their sign, and the angels of the Lord prospered.

It would have been an easy matter for the Philistines to kill these two brave, daring men. But it did not enter into their minds that these two solitary men had come with any intent of hostility. They were regarded as deserters. They were therefore permitted to come without any harm. The wondering men above were looking on, too surprised to gather in their possible object. “And they fell before Jonathan; and his armorbearer slew after him. And that first slaughter which Jonathan and his armorbearer made, was about twenty men, within as it were an acre of land, which a yoke of oxen might plow.” [Verses 13, 14.]

This daring work sent a panic throughout the camp. There lay the dead bodies of twenty men, and to their sight there seemed hundreds of men before them prepared for warfare. Who was it that was upon the ground to work with these two men? It was the armies of heaven; “and there was trembling in the host, in the field, and among all the people: the garrison, and the spoilers, they also trembled, and the earth quaked: so it was a very great trembling.” The armies of heaven were revealed to the opposing host of the Philistines. “And the watchmen of Saul in Gibeah looked; and behold, the multitude melted away, and they went on beating down one another.” [Verses 15, 16.]

Saul had been sitting in discontent and fear and trembling with his six hundred men under the pomegranate tree. Now he said to the people that were with him, “Number, now, and see who is gone

from us. And when they had numbered, behold, Jonathan and his armorbearer were not there. And Saul said unto Ahiah, Bring hither the ark of God. For the ark of God was at that time with the children of Israel. And it came to pass, while Saul talked unto the priest, that the noise that was in the host of the Philistines went on and increased: and Saul said unto the priest, Withdraw thine hand.” He began to think that the time had come for him to do something. “And Saul with all the people that were with him assembled themselves, and they came to the battle: and, behold, every man’s sword was against his fellow, and there was a very great discomfiture.” [Verses 17-20.] When they came to the place of conflict, lo, they saw the men in the Philistine army fighting one another, and not discerning that they were fighting their own army; and there was a very great battle.

And now see the result: “Moreover the Hebrews that were with the Philistines before that time, which went up with them into the camp from the country round about, even they also turned to be with the Israelites that were with Saul and Jonathan. Likewise also all the men of Israel which had hid themselves in Mount Ephraim, when they heard that the Philistines fled, even they also followed hard after them in battle. So the Lord saved Israel that day.” [Verses 21-23.]

Now Saul, who had been sitting under the pomegranate tree, became very zealous, and made a law, saying, “Cursed be the man that eateth any food until evening, that I may be avenged on mine enemies. So none of the people tasted any food.” [Verse 24.] Jonathan and his armorbearer, who had through God wrought deliverance for Israel—for they were in stern conflict and hand to hand battle—became weak through hunger. This rash oath of Saul’s was a human invention. It was not inspired of God, and God was displeased by it, for the people were weary and faint with hunger.

“And all they of the land came to a wood; and there was honey upon the ground.” This was the provision of God. He designed that the armies of Israel should partake of the food thus provided, and receive strength. But Saul, who was not under the direction of God, had interposed his rash oath, saying, “Cursed be the man that eateth any food till evening, that I may be avenged upon mine enemies.” “And when the people were come into the wood, the honey dropped; but no man put his hand to his mouth; for the people feared the oath.

“But Jonathan heard not when his father charged the people with the oath: therefore he put forth the end of the rod that was in his hand, and dipped it in an honey comb, and put his hand to his mouth, and his eyes were enlightened.” His whole system was strengthened to do the work before him. “Then answered one of the people and said, Thy father straitly charged the people with an oath, saying, Cursed be the man that eateth any food this day, And the people were faint. Then said Jonathan, My father hath troubled the land: see, I pray thee, how mine eyes have been enlightened, because I tasted a little of this honey. How much more, if haply the people had eaten freely today of the spoil of the enemy which they found? For had there not been now a much greater slaughter among the Philistines?” [Verses 24-30.]

Another test was prepared for Saul after this first lesson. The Lord’s time had come to punish the Amalekites, and Samuel brought Saul the message that Amalek was to be utterly destroyed. God gave commandment unto Saul: “Now go and smite Amalek, and utterly destroy all that they have, and spare

them not; but slay both man and woman, infant and suckling, ox and sheep, camel and ass.” [1 Samuel 15:3.] But Saul did not do the work which the Lord had given him to do. He brought in his own human judgments against God’s commandments. “And Saul gathered the people together and numbered them in Telaim, two hundred thousand footmen, and ten thousand men of Judah. And Saul came to a city of Amalek, and laid wait in the valley.

“And Saul said unto the Kenites, Go, depart, get you down from among the Amalekites, lest I destroy you from among them: for ye shewed kindness to all the children of Israel, when they came up out of Egypt. So the Kenites departed from among the Amalekites. And Saul smote the Amalekites from Havilah until thou comest to Shur, that is over again at Egypt. And he took Agag the king of the Amalekites alive, and utterly destroyed all the people with the edge of the sword. But Saul and the people spared Agag, and the best of the sheep, and of the oxen, and of the fatlings, and of the lambs, and all that was good; and would not utterly destroy them; but everything that was vile and refuse, that they destroyed utterly.” [Verses 4-9.]

What a position was [Saul] in. He had the message from God. And God was watching his course to see if he could be trusted with his work as king of Israel. But God said to Samuel, “It repenteth me that I have set up Saul to be king; for he is turned back from following me, and hath not performed my commandments.” [Verse 11.] Saul had had a change of heart; he had been converted to God; but he did not trust the Lord under difficulty.

This message from God grieved the prophet, and he cried unto the Lord all night. He saw that the people were to have their trial very soon after coming under the rule of a king like other nations around them. Samuel had concluded that because of Saul’s stature and beauty of countenance, he would be greatly in favor; but the displeasure of the Lord was kindled against Saul because of his lack of keen perception to distinguish sacred and holy things, to discern that the requirements of God are supreme, and in trial to show that he did not properly estimate the word given through God’s faithful servant.

Lt 17, 1897

NA

“Sunnyside,” Cooranbong, New South Wales, Australia

April 7, 1897

Dear \_\_\_\_\_:

I am wakened at twelve o’clock p.m. In the night season I was conversing with you, and quite a number of others came in and listened to what I had to say.

We should not be discouraged if things of a trying nature arise. Do not let your passion rise. Control yourself. When things occur which seem unexplainable, which do not appear to be in harmony with the great Counsel Book, do not allow your own peace to be spoiled. Remember that there is a Witness, a heavenly messenger, by your side, who is your shield, your fortress. Into it you can run, and be safe. But

a word of retaliation will destroy your peace and your confidence in God. Who then is injured? Yourself. Who is grieved and wounded? The Holy Spirit of God.

On every occasion be armed and equipped with "It is written." God is your armor, on the right hand, and on the left. A flood of hasty words may seek for expression, but say, "No; no. I will not place my feet on Satan's ground. I will not sacrifice my peace and honor as a child of God. I will keep in the only safe path, close beside Jesus, who has done so much for me. He was tempted, but not overcome. I will follow the example He has left me." When tempted by the enemy, Christ used the only weapon whereby He could conquer—"It is written." These words were inspired by the Spirit of God.

Till the place that the Lord would have you fill is assigned you, do your duty where you are, and know that under a special director you are doing God's service. You are not serving men, but your Lord and Master. The Holy Watcher hears every word you utter, and marks your every action. He weighs the Spirit that prompts the utterances and actions.

You are fighting for an immortal crown, and those who strive for this crown must fight lawfully. Many who might ride victoriously into the harbor will make shipwreck of the faith. But looking unto Jesus, the Author and Finisher of your faith, you may say as did Peter, when the Lord asked His disciples, "Will ye also go away?" "Lord, to whom shall we go; thou hast the words of eternal life." [John 6:67, 68.]

Many of those who had been following Christ apostatized almost immediately after the miracle of the loaves. Why did they do this? "Ye seek me," said the One who knows all things, "not because ye saw the miracles, but because ye did eat of the loaves, and were filled." [Verse 26.] Christ made the miracle of the loaves the occasion of His wonderful sermon on the bread of life. The result was that many, when they heard the conditions of eternal life and entrance into the kingdom of God, "went back, and walked no more with him." [Verse 66.] They came only for the temporal advantages they could obtain.

Be not surprised if great changes are made. Do not wonder if the men who have felt themselves capable of handling the consciences of their fellow men, and of controlling the minds and talents God has given them, should go back and walk no more with those who believe the truth. The truth makes too great a demand upon them. When they see that they must die to self, and practice the principles of self-denial, they are displeased because they cannot gratify their ambitious desire to rule other men. Their true characters will appear. Some will make total shipwreck of the faith. "They went out from us, but they were not of us," said John, and so it will be again. [1 John 2:19.]

Hold fast to the truth, the precious, sanctifying truth. You are then in the best of company, and the very highest intelligences are beholding your course of action. You are a spectacle to the world, to angels, and to men. Under provocation, your work is to hold the faith and a good conscience, "Which some having put away, concerning faith have made shipwreck." [1 Timothy 1:19.]

Know that in times of trial you have a helper who will enable you to keep your words choice and your attitude circumspect. I will give you a Bible recipe: "Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you, but rejoice, inasmuch as ye are partakers of Christ's sufferings, that, when his glory shall be revealed, ye may be glad also with

exceeding joy. If ye be reproached for the name of Christ, happy are ye; for the spirit of glory and of God resteth upon you: on their part he is evil spoken of, but on your part he is glorified. But let none of you suffer as a murderer, or as a thief, or as an evildoer, or as a busy body in other men's matters. Yet if any man suffer as a Christian, let him not be ashamed; but let him glorify God in this behalf. For the time is come that judgment must begin at the house of God, and if it first begin at us, what shall the end be of them that obey not the gospel of God? And if the righteous scarcely be saved, where shall the ungodly and the sinner appear? Wherefore let them that suffer according to the will of God commit the keeping of their souls unto him in well doing, as unto a faithful Creator." [1 Peter 4:12-19.]

There are those who profess to be sincere Christians, but who, when they see a soul that has repented of his sin, and is struggling heavenward, will do a work similar to that of Satan, which we read of in the third chapter of Zechariah. Here Joshua represents God's people, and the angel of the Lord is Jesus Christ, our Redeemer. Christ is about to bestow special favors upon His repentant people. But Satan is not in harmony with Joshua. He had been fighting against him continually, and now he brings before Christ the past wrong course of the people, which he tempted them to pursue. With his opposing argument he stands at the right hand of the Redeemer, ready to resist the work that Christ is about to do—to pardon and not to condemn the souls that had come to Him for forgiveness.

How does Christ answer the pretendedly pious angel, who is an apostate, and the originator of sin? "And the Lord said unto Satan, The Lord rebuke thee, O Satan; even the Lord that hath chosen Jerusalem rebuke thee. Is not this a brand plucked out of the fire? Now Joshua was clothed with filthy garments, and stood before the angel." [Verses 2, 3.] Christ, the Restorer, said in the hearing of the destroyer, to the angel that stood before him, "Take away the filthy garments from him. And unto him he said, Behold I have caused thine iniquity to pass from thee, and I will clothe thee with change of raiment. And I said, Let them set a fair mitre upon his head, so they set a fair mitre upon his head, and clothed him with garments.

"And the angel of the Lord stood by. And the angel of the Lord protested unto Joshua, saying, Thus saith the Lord of hosts, If thou wilt walk in my ways, and if thou wilt keep my charge, then thou shalt also judge my house, and shalt also keep my court, and I will give thee places to walk among these that stand by. Hear now, O Joshua, the high priest, thou and thy fellows that sit before thee; for they are men wondered at; for, behold, I will bring forth my servant the BRANCH." [Verses 4-8.]

What is the language of those who stand before God forgiven? "I will greatly rejoice in the Lord, my soul shall be joyful in my God; for he hath clothed me with the garments of salvation, he hath covered me with the robe of righteousness. As the bridegroom decketh himself with ornaments, and as a bride adorneth herself with her jewels. For as the earth bringeth forth her bud, and as the garden causeth the things that are sown in it to spring forth, so the Lord God will cause righteousness and praise to spring forth before all the nations." [Isaiah 61:10, 11.] Here nature is opened before us as an object lesson, from which we are to learn.

"For Zion's sake will I not hold my peace, and for Jerusalem's sake I will not rest, until the righteousness thereof go forth as brightness, and the salvation thereof as a lamp that burneth. And the Gentiles shall

see thy righteousness, and all kings thy glory; and thou shalt be called by a new name, which the mouth of the Lord shall name; thou shalt also be a crown of glory in the hand of the Lord, and a royal diadem in the hand of thy God." [Isaiah 62:1-3.] Therefore I say unto you, Although you may be sorely tempted by the accusations of those who are helping the enemy in his work of discouraging and disheartening, look to the Word, "It is written," and hold fast your confidence in God.

Comfort your heart with these words: "Blessed is the man whose transgression is forgiven, whose sin is covered. Blessed is the man unto whom the Lord imputeth not iniquity, and in whose spirit there is no guile. ... I acknowledged my sin unto thee, and mine iniquity have I not hid. I said, I will confess my transgressions unto the Lord, and thou forgavest me the iniquity of my sin. For this shall every one that is godly pray unto thee in a time when thou mayest be found: surely the floods of great waters they shall not come nigh unto him. Thou art my hiding place; thou shalt preserve me from trouble, thou shalt compass me about with songs of deliverance. I will instruct thee and teach thee in the way which thou shalt go. I will guide thee with mine eye." [Psalm 32:1, 2, 5-8.]

I ask you if these words are not as a granite wall, to encompass you. Do not be thrown off your balance by the methods and plans of finite men, who would aid the enemy to clothe you with the filthy garments of your past life, presenting to you in the worst light your past sins, that they may place you at their footstool, and who, if they could, would place you under the rebuke of God. But the Lord has given you consolation. "Many sorrows shall be to the wicked, but he that trusteth in the Lord, mercy shall compass him about." [Verse 10.]

Be not in any way dismayed, for man is not to be your judge. Praise God, all judgment is committed to One who has borne our sins in His own body on the tree. Every man should be exceedingly thankful that God has excused him from climbing on the judgment seat and punishing his brethren as he thinks they should be punished for their past transgressions.

Let not any man yoke up with Satan, and do his work by accusing his brethren. Those who name the name of Christ are to depart from all iniquity. They are to reach out their hands and grasp firmly the hands of their brethren. If those who are so ready to accuse their brethren would think of their own mistakes and covetousness, which is idolatry, they would humble their hearts before God.

"Be glad in the Lord, and rejoice, ye righteous; and shout for joy, all ye that are upright in heart." [Verse 11.] "The Lord bringeth the counsel of the heathen to nought: he maketh the devices of the people of none effect. The counsel of the Lord standeth forever, the thoughts of his heart to all generations. Blessed is the nation whose God is the Lord; and the people whom he hath chosen for his own inheritance. ... Behold, the eye of the Lord is upon them that fear him, upon them that hope in his mercy; to deliver their soul from death, and to keep them alive in famine. Our soul waiteth for the Lord; he is our help and our shield. For our heart shall rejoice in him, because we have trusted in his holy name. Let thy mercy, O Lord, be upon us, according as we hope in thee." [Psalm 33:10-12, 18-22.]

There is hope for the erring. God would have us trust in Him, and walk in faith and righteousness before Him. "The Lord is nigh unto them that are of a broken heart; and saveth such as be of a contrite spirit." [Psalm 34:18.] "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.]

God only can read the motives which prompt to action. Then why should man seek to fill this situation? Why should he say to one, "Sit thou at my right hand," and to another, whom he does not favor, or who does not sanction his plans and ideas, "Sit thou at my footstool"? This is the work of men who are not worked by the Holy Spirit, who have taken to themselves the privilege of excusing their own sins, and condemning others. To all such God says, "Take heed how you put forth your finger, and speak words of vanity against those whom the Spirit of God has not destroyed, but restored and pardoned."

My spirit is stirred within me when those who should humble themselves before God exalt themselves and pass judgment upon the transgressions of their fellow men, when these transgressions have been repented of, and in those whom they condemn the prayer has been fulfilled, "A new heart will I give thee." [Ezekiel 36:26.] What would these Pharisical ones say were the curtain rolled back, and they could see God and the holy angels rejoicing with singing over those whom they condemned? "Take heed that ye despise not one of these little ones, for I say unto you, That in heaven their angels do always behold the face of my Father which is in heaven." [Matthew 18:10.]

Lt 18, 1897

Those in Responsible Positions in our Publishing Houses

"Sunnyside," Cooranbong, New South Wales, Australia

January 1897

To Those in Responsible Positions in our Publishing Houses:

I am troubled in regard to the use of pictures in our publications. Some of our papers seem bent on using them in season and out of season. Some of the cuts used are very inferior, and but poorly illustrate the subjects represented. I hope our publications will not come to represent a comic almanac.

On one point I wish to speak decidedly: that is in regard to using in the papers the cuts from my books. Who has given the publishing houses permission to do this? Such use makes the pictures so common that it hurts the book. Is this right? Let it be understood that hereafter the cuts from my books are not to be used in the papers.

There should be greater care in the choice of subjects for illustrations. Cuts of auto de fe, Catholic pictures of persecution and burning, should be kept out of our publications. It is enough to read of these wicked deeds, without trying to bring them, in all their terrible details before the eyes. When I was a child, Fox's Book of Martyrs was given me to read. I saw the pictures representing various horrible acts of cruelty. I could scarcely eat or sleep. Day and night I was passing through the horrors, identifying myself with the suffering ones. I almost lost confidence in God because He allowed such things. It was a long time before I could overcome the impression made on my mind. Whenever the Book of Martyrs, or

any other book of like illustrations, finds its way into my library, I hide it, that no child may be caused to suffer as I did. Such pictures do not increase faith.

I would not altogether condemn the use of pictures, but let fewer be used, and only such as are good illustrations of the subject. Bear in mind that illustrations should be choice rather than numerous.

Lt 19, 1897

Haughey, J. H.

“Sunnyside,” Cooranbong, New South Wales, Australia

July 4, 1897

My Brother:

Your letter has been received and read, and this is the first mail that could bear an answer to you.

The subject that has been placed before me for counsel is one that needs to be carefully considered. Our sisters whose minds are agitated upon the subject of again resuming the reform dress should be prayerfully cautious in every move they make. We have now the most solemn, important test given to us from the Word of God for this special period of time. This test is for the whole world. The Lord does not require that any tests of human inventions shall be brought in to divert the minds of the people or create controversy in any line.

It may be that some are thirsting for distinction in some way. If they are thirsting for a battle with satanic agencies, let them be sure that they first have on every piece of the armor of God. If they have not, they will surely be worsted, and make for themselves grievous trials and disappointments that they are not prepared to meet. Let all seek the Lord most earnestly for the deep and rich experience that is to be found in the subject of heart preparation to follow Christ wherever He shall lead the way.

“If any man will come after me,” He says, “let him deny himself, and take up his cross, and follow me.” [Matthew 16:24.] These words are to be weighed well. The man who wishes to follow Christ, who chooses to walk in His footsteps, will find self-denial and the cross in that path. All who follow Christ will understand what this involves.

God’s tests are now to stand out plain and unmistakable. There are storms before us, conflicts of which few dream. There is no need now for any special alteration in our dress. The plain, simple style of dress now worn, made in the most healthful way, demands no hoops, and no long trails, and is presentable anywhere, and these things should not come in to divert our minds from the grand test which is to decide the eternal destiny of a world—the commandments of God and the faith of Jesus.

We are nearing the close of this world’s history. A plain, direct testimony is now needed, as given in the Word of God, in regard to the plainness of dress. This should be our burden. But it is too late now to become enthusiastic in making a test of this matter. The desire to follow Christ in all humility of mind, preparing the heart, purifying the character, is by no means an easy work. Our sisters may be assured

that the Lord has not inspired them to make a test of that which was once given as a blessing, but which by many was hated and despised as a curse.

The reform dress, which was once advocated, proved a battle at every step. Members of the church, refusing to adopt this healthful style of dress, caused dissension and discord. With some there was no uniformity and taste in the preparation of the dress as it had been plainly set before them. This was food for talk. The result was that the objectionable features, the pants, were left off. The burden of advocating the reform dress was removed because that which was given as a blessing was turned into a curse. There were some things which made the reform dress a decided blessing. With it the ridiculous hoops which were then the fashion, could not possibly be worn. The long dress skirts trailing on the ground and sweeping up the filth of the streets, could not be patronized. But a more sensible style of dress has now been adopted, which does not embrace these objectionable features. The fashionable part may be discarded, and should be, by all who will read the Word of God. The time spent in advocating the dress reform should be devoted to the study of the Word of God.

The dress of our people should be made most simple. The skirt and sack I have mentioned may be used—not that just that pattern and nothing else should be established, but a simple style as was represented in that dress. Some have supposed that the very pattern given was the pattern that all were to adopt. This is not so. But something as simple as this would be the best we could adopt under the circumstances. No one precise style has been given me as the exact rule to guide all in their dress. But this I do know, the very same objections, only much stronger exist today as when the short dress was discarded. The Lord has not indicated that it is the duty of our sisters to go back to the reform dress. Simple dresses should be worn. Try your talent, my sisters, in this essential reform.

The people of God will have all the test that they can bear.

The Sabbath question is a test that will come to the whole world. We need nothing to come in now to make a test for God's people that shall make more severe for them the test they already have. The enemy would be pleased to get up issues now to divert the minds of the people and get them into controversy over this subject of dress. Let our sisters dress plainly, as many do, having the dress of good material, durable, modest, appropriate for this age, and let not the dress question fill the mind.

I wish to have the people bear in mind the history of the spies. They went up to view the land which the children of Israel afterward inherited. But the unfaithful spies brought a false and exaggerated report of the difficulties to be encountered, so that the whole congregation of Israel received the unwelcome tidings. Caleb and Joshua alone brought a correct testimony. These two brave men stilled the people before Moses and said, "Let us go up at once, for we are well able to overcome it." [Numbers 13:30.] They knew that no time was to be lost, because it would be noised abroad of their coming up to spy the land, and the people would be prepared to make determined resistance. "But the men that went up with him said, We be not able to go up against the people; for they are stronger than we. ... The land, through which we have gone to search it, is a land that eateth up the inhabitants thereof; and all the people that we saw in it are men of a great stature. And there we saw the giants, the sons of Anak,

which come of the giants, and we were in our sight as grasshoppers, and so we were in their sight.”  
[Verses 31-33.]

The Lord manifested His displeasure because of their cowardice and unbelief, and his judgments were visited upon them just in accordance with their unbelief. Forty years they were to wander in the wilderness, and, said God, “ye shall know my breach of promise.” [Numbers 14:34.] The men who brought the evil report died by the plague before the Lord. Caleb and Joshua were the only adults who lived to go into the goodly land.

“And Moses told these sayings unto all the children of Israel: and the people mourned greatly.” [Verse 39.] When they heard that they were to wander forty years more in the wilderness, those who had refused to go up and possess the land at God’s command were then determined to go to the battle. But while they had been delaying, the people of the land had been preparing to meet and resist their passage.

“And they rose up early in the morning, and gat them up into the top of the mountain, saying, Lo, we be here, and will go up unto the place which the Lord hath promised: for we have sinned. And Moses said, Wherefore now do ye transgress the commandment of the Lord? but it shall not prosper. Go not up: for the Lord is not among you; that ye be not smitten before your enemies. For the Amalekites and the Canaanites are there before you, and ye shall fall by the sword: because ye have turned away from the Lord, therefore the Lord will not be with you. But they presumed to go unto the hill top; nevertheless the ark of the covenant of the Lord, and Moses, departed not out of the camp. Then the Amalekites came down, and the Canaanites which dwelt in that hill, and smote them, and discomfited them, even unto Hormah.” [Verses 40-45.]

The Lord has not moved upon any of our sisters to adopt the reform dress. The difficulties that we once had to meet are not to be brought in again. There was so much resistance among our own people that it was removed from them. It would then have proved a blessing. But there must be no new branching out into singular forms of dress. There have been plenty of strange doings in Battle Creek with the bicycle craze, which has greatly displeased the Lord and greatly dishonored the cause of present truth. God holds those responsible who have expended money in this direction. They have greatly injured the influence of the work and cause of God.

Let there be no tests manufactured now to absorb time and minds to bring in new reforms. We have now to face tremendous issues, and all the time and power of our thought are to be called to the living issues before us. I know that the voice raised to create something new in the matter of dress now should be quenched. Put all there is of you in working to get as close as possible to perishing souls. See if you cannot, by a consistent, harmonious, all-round character, by the presentations of truth to individuals who are out of Christ, save some souls from ruin.

I beg of our people to walk carefully and circumspectly before God. Follow the custom of dress in health reform, but do not again introduce the short dress and pants, unless you have the word of the Lord for it. Each of my brethren and sisters have a safer guide than any human agent. Let them understand that there is an individual duty for them to perform. This is but feebly understood by a large number of the

members of the church. There is far greater need, in this day of deception and false claims, of heeding the proclamation of John, "Behold the Lamb of God, that taketh away the sin of the world." [John 1:29.]

There are those who with all the light of the Word of God will not obey His directions. They will follow their own tastes and do as they please. These give a wrong example to the youth, and to those who have newly come to the truth who have made it a practice to copy every new style of dress, in trimmings that take time and money, and there is little difference between their apparel and that of the worldling. Let our sisters conscientiously heed the Word of God for themselves. Do not begin the work of reform for others until you do, for you will have no success; you cannot possibly change the heart. The working of the Spirit of God inwardly will show a change outwardly. Those who venture to disobey the plainest statements of inspiration will not hear and receive and act upon all the human efforts made to bring these idolaters to a plain, unadorned, simple, neat, proper dress that does not in any way make them odd or singular. They continue to expose themselves by hanging out the colors of the world.

To get up a different style of dress will not change the heart. The difficulty is that the church needs converting daily. There are many things that will come to try and test these poor, deluded, spiritually-dwarfed, world-loving souls; they will have deep trials. Let there be no human-made test, for God has prepared to prove them and try them. If they will heed His admonitions and warnings, and humble their souls before Him, let Him be the object of their worship; He will receive them graciously. There are those who will never return to their first love. They will never cease to make an idol of self. Nothing in any line of human wisdom should be presented to test, for it will only give them an excuse to make the final plunge into apostasy. There are those who know not whom they are serving.

Knowledge and power belong to God. The ignorantly guilty must learn and obey. We must wait patiently, and not fail nor be discouraged; for God has His purposes all arranged. While we are burdened and distressed, but waiting in patient submission, our invisible Helper will be doing the work that we do not see, and bring to pass in His providences events which will work decided reformatations, or will separate these half-hearted, world-loving members of the church from the believers.

The Lord knows all about every case, and how to deal with each. Our wisdom is limited to a point, while infinite wisdom comprehends the end from the beginning. Our whole term of probation is very brief, and a short work will be done on the earth. God's own tests will come; His proving will be sharp and decisive. Let every soul humble himself before God, and prepare for what is before us.

"I will therefore that men pray everywhere, lifting up holy hands, without wrath and doubting. In like manner also, that women adorn themselves in modest apparel, with shamefacedness and sobriety; not with brodered hair, or gold, or pearls, or costly array; but (which becometh women professing godliness) with good works. Let the woman learn in silence with all subjection." [1 Timothy 2:8-11.] "Likewise, ye wives, be in subjection to your own husbands; that if any obey not the word, they may without the word be won by the conversation of the wives; while they behold your chaste conversation coupled with fear. Whose adorning let it not be that outward adorning of plaiting the hair, and of wearing of gold, and of putting on of apparel." "Finally, be ye all of one mind, having compassion one of another, love as brethren, be pitiful, be courteous." [1 Peter 3:1-3, 8.]

This chapter is of great consequence to all who desire enlightenment. They must receive the Word of inspiration, and conclude that for their present spiritual good it is best to place themselves on the Lord's side, and under His divine guidance heed and obey His "It is written."

"But sanctify the Lord God in your hearts: and be ready always to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear." [Verse 15.] The hope of the believer is the subject that is to occupy his thoughts. Nothing in the line of dress must divert the minds away from the truth. You are to bear witness for the truth for which you have the Word of God as Yea and Amen in Christ Jesus. A good conversation in Christ Jesus is a distinguishing contrast to the cheap, chaffing talk of hats, of dress, of fashion, and adorning of the person.

"Forasmuch then as Christ hath suffered for us in the flesh, arm yourselves likewise with the same mind: for he that hath suffered in the flesh hath ceased from sin; that he no longer should live the rest of his time in the flesh to the lusts of men, but to the will of God. For the time past of our life may suffice us to have wrought the will of the Gentiles, when we walked in lasciviousness, lusts, excess of wine, revelings, banquetings, and abominable idolatries: wherein they think it strange that ye run not with them to the same excess of riot, speaking evil of you: who shall give account to him who is ready to judge the quick and the dead. For this cause was the gospel preached also to them that are dead, that they might be judged according to men in the flesh, and live according to God in the Spirit. But the end of all things is at hand: be ye therefore sober, and watch unto prayer." [1 Peter 4:1-7.]

"Yet if any man suffer as a Christian, let him not be ashamed; but let him glorify God on this behalf. For the time is come that judgment must begin at the house of God: and if it first begin at us, what shall be the end of them that obey not the gospel of God? And if the righteous scarcely be saved, where shall the ungodly and the sinner appear? Wherefore let them that suffer according to the will of God commit the keeping of their souls to him in well doing, as unto a faithful Creator." [Verses 16-19.]

Let every one who claims to be a Christian bear in mind that they are to arm themselves with the same mind. When you shall obey these positive directions in the Word of God, then you may be used as missionaries in many lines to do the will of God, to sanctify the Lord in your hearts, and be ready always to give a reason of the hope that is in you with meekness and fear. Sisters can speak to sisters in the love that they have for their souls. Let not a thread of your own spirit be woven in with your words. You may do this, if you are sanctifying the Lord God in your hearts, for this means that you are uplifting your heart in prayer to God through Jesus Christ for the Holy Spirit's guidance.

"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, which 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, such 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 1:14-19.]

Please read carefully these precious words given for you, 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, thoroughly furnished unto all good works.” [2 Timothy 3:16, 17.] Let these conscientious sisters, who would enter upon the work of dress reform, walk circumspectly, and work with that kind of labor that is corresponding with the burden of the message.

In our intercourse and association with unbelievers, we must bear in mind that God has given to every one talents to use, and improve by using. The talent of speech is a gift of God, and when we hear so much useless, meaningless chit-chat, we may be assured that those who thus use this precious gift are not Christians. They are not abiding in Christ: nor is Christ abiding in them. Every tree is known by its fruits. “A good man out of the good treasure of the heart, bringeth forth good things: and an evil man out of the evil treasure bringeth forth evil things.” [Matthew 12:35.] What a flood of evil and rubbish flows forth because of the talent of speech. And how many are denying Christ by their speech! Instead of making a good confession of Christ by their manner of conversation, they say, “I know not the man.” [Matthew 26:74.] It is easy enough to have a form of godliness; but to make a whole-sided confession of our faith in Christ means that our words and dress and spirit shall testify to the fact.

These things will prove to others just where you stand—under the bloodstained banner of Prince Emmanuel, or under the black banner of the prince of this world. The entire man will reveal that we are volunteers for the one party or the other. If the tongue works iniquity, then all our words of profession are worthless; for in our words we say, “I know not the man.”

Words and actions are a living testimony for or against Christ. No human being can communicate that which he has not. They may draw nigh unto God with their lips, but their hearts are far from Him. All who confess Christ must have a Christ to confess. A whole Saviour gave His life for us, and the whole being—mind, heart, soul, and strength—must be fully consecrated in service to Him. A divided heart can not be used in His service. The words that fell from the lips of Christ were, “Ye cannot serve God and mammon; for either ye will love the one and hate the other, or else ye will hold to the one and despise the other.” [Matthew 6:24.] The conversation, the dress, the whole conduct, will be a visible expression of the grace, the love, the devotion within. The operation of the Spirit of God is revealed in that faith that works by love and purifies the soul; and the graces of Christ are manifested in the sanctification of the spirit. This is a true confession of Christ. Words and profession count nothing with any human being unless Christ is abiding in the heart.

I write these things that you may understand what I say. The great testing time is right upon us, when every human being will take sides. Christ’s words are definite. “He that is not with me,” wearing My yoke of restraint, and lifting My burdens of obedience, “is against me.” [Matthew 12:30.] All who have given themselves unreservedly to Christ will not deny Him in their words, in their dress, in their spirit, or by their influence. If they know the man, they will do Him service with every jot of influence they possess.

All who are self-exalted, and speak evil of others, are denying Christ. All who devote their time, and thought, and affections to dress, deny Christ. All who inconsiderately let flow a stream of idle, foolish

words, jesting and joking, unkind, mocking words, deny Christ. Many who act a part in our Sabbath schools as teachers need a decidedly changed experience before they will reveal Christ. They love self, and they interpose their love of self between the soul and Christ. Their outward apparel hangs out the sign of their service. Those who devote time and money to outward display dishonor their Redeemer by misrepresenting Him to the world. They confess by their apparel that they are of the world. As the congregations assemble on the Sabbath, to say by this act that they worship God, many things in their apparel testify against them. Their influence denies the presence and peace and grace of Christ in the soul.

Christ declared that those who honor Him, He will honor. [1 Samuel 2:30.] "In the multitude of words there wanteth not sin." [Proverbs 10:19.] Much talking does not speak forth the praises of Christ. Here is a work to be done. Every soul, unless daily converted to Christ, will dishonor God, and make the whole universe of heaven ashamed of them. They dishonor their own souls and do great injustice to themselves. The Author of our being claims from us, as His subjects, more, a great deal more, and of altogether a different character than we give Him. He has entrusted us with ability to learn of Him out of His Word, and with power to obey every requirement of His Word. This truth is able to make us wise unto salvation.

"As many as received him, to them gave he power to become the sons of God, even to them that believe on his name." [John 1:12.] In believing and doing His words, we are eating the bread of life; we are drinking of the blood of the Son of God. All such Christ declares, "hath eternal life, and I will raise him up at the last day. ... As the living Father hath sent me, and I live by the Father; so he that eateth me, even he shall live by me." [John 6:54, 57.]

Lt 19a, 1897

My Brethren in Battle Creek

"Sunnyside," Cooranbong, New South Wales, Australia

July 27, 1897

My Brethren in Battle Creek:

We are living in the last days of this earth's history, and we may be surprised at nothing in the line of apostasies and denials of the truth. Unbelief has now come to be a fine art, which men work at to the destruction of their souls. There is constant danger of there being shams in pulpit preachers, whose lives contradict the words they speak; but the voice of warning and of admonition will be heard as long as time shall last; and those who are guilty of transactions that should never be entered into, when reproved or counseled through the Lord's appointed agencies, will resist the message and refuse to be corrected. They will go on as did Pharaoh, and Nebuchadnezzar, until the Lord takes away their reason, and their hearts become unimpressible. The Lord's word will come to them; but if they choose not to hear it, the Lord will make them responsible for their own ruin.



In John the Baptist the Lord raised up for Himself a messenger to prepare the way of the Lord. He was to bear to the world an unflinching testimony in reproof and denouncing sin. Luke, in announcing his mission and work, says: "And he shall go before him in the spirit and power of Elias, to turn the hearts of the fathers to the children, and the disobedient to the wisdom of the just; to make ready a people prepared for the Lord." [Luke 1:17.]

Many of the Pharisees and Sadducees came to the baptism of John, and addressing these, he said, "O generation of vipers, who hath warned you to flee from the wrath to come? Bring forth therefore fruits meet for repentance; and think not to say within yourselves, We have Abraham to our father: for I say unto you, that God is able of these stones to raise up children unto Abraham. And now also the axe is laid unto the root of the trees: therefore every tree which bringeth not forth good fruit is hewn down, and cast into the fire. I indeed baptize you with water unto repentance: but he that cometh after me is mightier than I, whose shoes I am not worthy to bear: He shall baptize you with the Holy Ghost and with fire, whose fan is in his hand, and who shall thoroughly purge his floor, and gather his wheat into the garner: but he will burn up the chaff with unquenchable fire." Matthew 3:7-12.

The voice of John was lifted up like a trumpet. His commission was: "Show my people their transgression, and the house of Jacob their sins." [Isaiah 58:1.] He had obtained no human scholarship. God and nature had been his teachers. But one was needed to prepare the way before Christ who was bold enough to make his voice heard like the prophets of old, summoning the degenerate nation to repentance.

And all went forth into the wilderness to hear him. Unlearned fishermen and peasants came from the surrounding countries and from regions nigh and afar off. The Roman soldiers from the barracks of Herod came to hear. Chieftains came with their swords girded by their sides, to put down anything that savored of riot or rebellion. The avaricious tax-gatherers came from the regions round about; and from the Sanhedrin came forth the phylacteried priests. All listened as if spellbound; and all came away, even the Pharisee, the Sadducee, and the cold, unimpressionable scoffer of the age, with the sneer gone, and cut to the heart with a sense of their sin. There were no long arguments, no finely cut theories, elaborately delivered in their "firstly," "secondly," and "thirdly." But pure, native eloquence was revealed in the short sentences, every word carrying with it the certainty and truth of the weighty warnings given.

The warning message of John was in the same lines as the warning to Nineveh, "In forty days, Nineveh shall be destroyed." [Jonah 3:4.] Nineveh repented, and called upon God, and God accepted their acknowledgement of Him. Forty years of probation was granted them in which to reveal the genuineness of their repentance and to turn from sin. But Nineveh turned again to the worship of images; her iniquity became deeper and more desperate than before, because the light had come and had not been heeded.

John called every class to repentance. To the Pharisees and Sadducees he said, Flee from the wrath to come. Your claims to Abraham as your father are not of the least value to you. They will not impart to you pure principles and holiness of character. Ceremonial sacrifices possess no value unless you discern

the object, the Lamb of God, who taketh away the sin of the world. You turn from God's requirements and follow your own perverted ideas; and you lose those characteristics which constitute you children of Abraham. And, pointing to the rocks in wild confusion around through which the stream was winding its course, he said, "God will of these stones raise up children unto Abraham." [Matthew 3:7-9.]

John the Baptist met sin with open rebuke in men of humble occupation, and in men of high degree. He declared the truth to kings and nobles, whether they would hear or reject it. He spoke personally and pointedly. He reproved the Pharisees of the Sanhedrin because their religion consisted in forms and not in righteousness of pure, willing obedience. Their forms alone were of no value to God. He addressed the soldiers who were made to serve the Roman power, and which often provoked in them insubordination and a spirit of defiance. He spoke to Herod in regard to his marriage with Herodias, saying, It is not lawful for thee to have her. [Matthew 14:4.] He spoke to him of a future retribution, a future judgment when God would judge every man according to his works. John made no reference to the Roman laws, but to the divine statutes given by the Lord God of heaven. There is a distinction made by the great Lawgiver between divine and human enactments.

"And the people asked him, saying, What shall we do? He answereth and saith unto them, He that hath two coats, let him impart to him that hath none; and he that hath meat, let him do likewise. Then came also publicans to be baptized, and saith unto him, Master, what shall we do?" Did he say, Leave your toll and custom houses? No, he said to them, "Exact no more than that which is appointed you." [Luke 3:10-13.] If they were taxgatherers still, they could hold just weights and balances of truth in their hands. They could reform in those things that savored of dishonesty and oppression.

"And the soldiers likewise demanded of him, saying, And what shall we do? And he said unto them, Do violence to no man, neither accuse any falsely; and be content with your wages. ... And many other things in his exhortation preached he unto the people. But Herod the tetrarch, being reproved by him for Herodias his brother Philip's wife, and for all the evils which Herod had done, added yet this above all, that he shut up John in prison." [Verses 14, 18-20.]

Christ also spoke pointedly to every class of men. He reproved those who dominated over their fellow men, those whose passions and prejudices caused many to err and compelled many to blaspheme God. The sword of truth was blunted by apologies and suppositions; but Christ called things by their right names. The axe was laid at the root of the tree. He showed that all the religious forms of worship could not save the Jewish nation, because they did not behold and receive by faith the Lamb of God as their Saviour.

Just such a work and message as that of John will be carried on in these last days. The Lord has been giving messages to His people, through the instruments He has chosen, and He would have all take heed to the admonitions and warnings He sends.

The message preceding the public ministry of the Son of God was, Repent, publicans; repent, Pharisees and Sadducees, "for the kingdom of heaven is at hand." [Matthew 3:2.] Our message is not to be one of "peace and safety." [1 Thessalonians 5:3.] As a people who believe in Christ's soon appearing, we have a

work to do, a message to bear—"Prepare to meet thy God." [Amos 4:12.] We are to lift up the standard, and bear the third angel's message—the commandments of God, and the faith of Jesus.

The message we bear must be as direct as was the message of John. He rebuked kings for their iniquity. He rebuked the adultery of Herod. Notwithstanding his life was in peril, the truth did not languish upon his lips. And our work in this age must be as faithfully done. The inhabitants of the world at this time are represented by the dwellers upon the earth at the time of the flood.

The wickedness of the inhabitants of the old world is plainly stated: "And God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually." [Genesis 6:5.]

God became weary of these people whose only thoughts were of pleasure and indulgence. They sought not the counsel of the God who had created them, nor cared to do His will. The rebuke of God was upon them because they followed the imagination of their own hearts continually; and there was violence in the land. "And it repented the Lord that he had made man on the earth, and it grieved him at his heart." "And God looked upon the earth, and behold, it was corrupt; for all flesh had corrupted his way upon the earth. And God said unto Noah, The end of all flesh is come before me; for the earth is filled with violence through them; and, behold, I will destroy them from the earth." [Verses 6, 12, 13.]

In His teaching Christ referred to this careless disregard of principle. "But as the days of Noah were," He said, "so shall also the coming of the Son of man be. For as in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noah entered into the ark, and knew not until the flood came and took them all away; so shall also the coming of the Son of man be." [Matthew 24:37-39.]

Look at the picture which the world presents today. Crime and bloodshed, dishonesty, fraud and bankruptcies exist on every hand. The widows and the fatherless are robbed of their all. Plays, amusements, and horse-races occupy the mind. Rewards are offered to those who excel in these sports, thus keeping the mind in a constant strain of excitement, such as was before the flood, before the destruction of Sodom and Gomorrah, and of Nineveh.

The inhabitants of the earth had the warning given them prior to their overthrow; but the warning was not heeded. They refused to listen in the days of Noah; they mocked at his message. Righteous men lived in that generation. Before the destruction of the Noachic world, Enoch bore his testimony unflinchingly. He, the seventh from Adam, makes reference to the state of the world, and in prophetic visitation saw the condition of the world at the present time. He said, "Behold, the Lord cometh with ten thousands of his saints, to execute judgment upon all, and to convince all that are ungodly among them, of all the ungodly deeds which they have ungodly committed, and of all the hard speeches which ungodly sinners have spoken against Him.

"These are murmurers, complainers, walking after their own lusts; and their mouth speaking great swelling words, having men's persons in admiration because of advantage." [Jude 14-16.] Then he leaves the testimony for the believers, "But, beloved, remember the words which were spoken before of

the apostles of our Lord Jesus Christ. How they told you that there should be mockers in the last time, who would walk after their own ungodly lusts. These be they who separate themselves, sensual, having not the spirit." [Verses 17-19.]

There are special duties to be done, special reproofs to be given, in this period of the earth's history. The Lord will not leave His church without reproofs and warnings. Sins have become fashionable; but they are nonetheless aggravating in the sight of God. They are glossed over, palliated and excused; the right hand of fellowship is given to the very men who are bringing in false theories and false sentiments, confusing the minds of the people of God, deadening their sensibilities as to what constitutes right principles. Conscience has thus become insensible to the counsels and the reproofs which have been given. The light given, calling to repentance, has been extinguished in the clouds of unbelief and opposition brought in by human plans and human inventions.

It is living earnestness that God requires. Ministers may have little learning from books; but if they do the best they can with their talents; if they work as they have opportunity; if they clothe their utterances in the plainest and most simple language; if they are humble men who walk in carefulness and humility, seeking for heavenly wisdom, working for God from the heart, and actuated by one predominating motive—love for Christ and the souls for whom He has died—they will be listened to by men of even superior ability and talents. There will be a charm in the simplicity of the truths they present. Christ is the greatest Teacher that the world has ever known.

John had not learned in the schools of the rabbis. Yet kings and nobles, Pharisees and Sadducees, Roman soldiers and officers, trained in all court etiquette, wily, calculating taxgatherers, and world-renowned men, listened to his words. They had confidence in his plain statements, and were convicted of sin. They asked of him, "What shall we do?" [Luke 3:10.] Even Herod Antipas had his last opportunity to hear the truth through this messenger of God. The opportunity came for John to speak face to face with the royal commandment-breaker. And of Herod it is stated that he "heard him gladly." [Mark 6:20.] He was glad of an opportunity to ask him, "What shall I do?" Herod heard the straightforward reproof of his character and life-practice. He knew he told him the truth. He knew him to be a just man and an holy. But while he respected his frankness, he did not fall in love with his practical godliness. And for his reproof of the wicked king, John lost his liberty and his life.

In this age, just prior to the second coming of Christ in the clouds of heaven, the Lord calls for men who will be earnest and prepare a people to stand in the great day of the Lord. The men who have spent long terms in the study of books, are not revealing in their lives that earnest ministry which is essential for this last time. They do not bear a simple, straightforward testimony. Among ministers and students who suppose they must ventilate their learning there is need of the infusion of the Spirit of God. The prayerful, earnest appeals that come from the heart of a whole-souled messenger will create convictions. It will not need the learned men to do this, for they depend more on their learning from books than upon their knowledge of God and Jesus Christ whom He has sent. All who know the only true and living God will know Jesus Christ, the only begotten Son of God, and will preach Jesus Christ and Him crucified.

Something must be done to save the people of God from being deceived and led astray. There may be those whose hearts are accustomed to resistance who will seek to do harm to the one who has reproved them, and resort to the law for “damages” done to their poor temporal life, poor souls. Cain killed his brother because, when Abel reproved him for disregard of God’s expressed requirements, he thought he had done him damage. But the Lord said to Cain, “Why art thou wroth? and why is thy countenance fallen? If thou doest well, shalt thou not be accepted? and if thou doest not well, sin lieth at the door. And unto thee shall be his desire, and thou shalt rule over him. And Cain talked with Abel his brother: and it came to pass when they were in the field, that Cain rose up against Abel his brother, and slew him.” [Genesis 4:6-8.]

“By faith Abel offered unto God a more excellent sacrifice than Cain, by which he obtained witness that he was righteous, God testifying of his gifts: and by it he being dead yet speaketh.” [Hebrews 11:4.] “In this the children of God are manifest, and the children of the devil: whosoever doeth not righteousness is not of God, neither he that loveth not his brother. For this is the message that ye heard from the beginning, that ye should love one another. Not as Cain, who was of that wicked one, and slew his brother. And wherefore slew he him? Because his own works were evil, and his brother’s righteous.” [1 John 3:10-12.]

Does any one suppose that the messages of warning will not come to those whom God reproveth? The ones reproveth may rise up in indignation and seek to bring the law to bear upon God’s messenger, but in doing this, they are not bringing the law upon the messenger, but upon Christ, who gave the reproof and the warning. When men endanger the work and cause of God by their own wrong course of action, shall they hear no voice of reproof? If the wrongdoer only were concerned, and the work reached no farther than himself, he alone should have the words of warning; but when his course of action is doing positive harm to the cause of truth, and souls are imperiled, God requires that the warning be as broad as the injury done. The testimonies will not be hindered. The words of rebuke and warning, the plain “Thus saith the Lord,” will come from God’s appointed agencies, for the words do not originate with the human instrument; they are from God, who has appointed them their work.

If a suit is instituted in earthly tribunals, and God suffers it to come to trial, it is that His own name may be glorified. But a woe will be upon the man who gives himself to do this work. God reads the motives, whatever they may be. I pray that the Lord will teach our brethren to be straightforward, and make no compromise in the matter. The cause of God has been bruised and wounded by men connecting with it who refuse to keep the way of the Lord to do justice and judgment, and the sooner they are separated from it, if they refuse to reform, the better.

But the Lord has a controversy with those who have acted in an underhanded manner, those who have failed to do their duty in their responsible positions of trust. Every soul is worth saving, and this poor soul might have been saved from the tempter’s power if those connected with him had faithfully done their duty. The Lord holds them accountable for their neglect of frank, open dealing. Years ago a plain, straightforward work should have been done. But the message given was withheld. If that message given of God had been faithfully delivered at the right time; if as faithful stewards of the grace of God, His people had come close to the erring and prayed with and for him, and perseveringly set matters

before him as God had pointed out; if they had striven to save his soul in the place of daubing with untempered mortar, there would not be the showing that there is today.

God requires that things be set in order. He calls for men of decided fidelity. He has no use in an emergency for two-sided men. He wants men who will lay their hand upon a wrong work and say, "This is not according to the will of God." It is this miserable work in dealing with wrongs that God has condemned. It has been hurting souls and marring His work, so that the Lord has ... [unfinished sentence].

For years great peril has been threatening the work of God. The Lord has sent warnings and reproof, but they have not been heeded. In the Battle Creek buildings important interests have been piled up which should have been distributed over a larger territory. Man's reasoning and devising has made things very complicated and hard to disentangle.

Let the men who are so fearful of their record here in this world only be one quarter as anxious to have their record good on high, to have their motives pure and lofty and unsullied, and they will feel safe in committing their case to God's tribunal. Then they can say, It is a small thing for me to be judged by any man's judgment.

Let them assure themselves in the Lord that the decrease is not Christ's decrease, that their course has been straightforward, that His sacred cause has not been imperilled by human reasoning or man's judgment. When every one connected with His work will humble themselves before God, One who is mighty in counsel will be their wisdom, their ambition, their joy. If Christ is exalted, then all is well. Let self be hid. O, there has been such a grieving of the Spirit of God, by professed believers, in the manifestation of feelings of jealousy, of envy, of ambition.

The work that will meet the mind of the Spirit of God has not yet begun in Battle Creek. When the work of seeking God with all the heart commences, there will be many confessions made that are now buried. I do not at present feel it my duty to confess for those who ought to make, not a general, but a plain, definite confession, and so cleanse the Lord's institutions from the defilement that has come upon them. They do not meet the point. They do not see. They do not repent. They do not cleanse the soul-temple. The evil is not with one man or with two. It is the whole that needs the cleansing and setting in order.

"Behold the Lamb of God that taketh away the sin of the world." [John 1:29.] Unless there is a thorough reformation and turning unto the Lord, He will surely turn His face from His institution, the publishing house. Take no false panacea for wounds and bruises. Go to Jesus. Tell Him that you must be cleansed and restored. There is not one beyond hope if you will come just as you are. You may put on counterfeit garments of righteousness. You may smile and say that all these difficulties are made up of little or nothing. But God says to you in Battle Creek, "Except ye repent, ye shall all likewise perish." [Luke 13:3.]

Go and tell Jesus of your great needs, the unfaithfulness, the blindness, the lack of discernment. The great want of the soul is truth in the inward parts. Time is too short now to let warnings go unheeded. Should God send me to Battle Creek, I would go. I would bear the testimony given me of God. I would

not change a single word from what I have given you. I would lift up my voice as did John and say, "Repent ye, for the kingdom of God is at hand." [Matthew 3:2; Mark 1:15.] "Escape for thy life." [Genesis 19:17.] It is a terrible thing to fall into the hands of the living God.

Lt 20, 1897

Brethren in California

Stanmore, Sydney, New South Wales, Australia

November 22, 1897

Dear brethren in California:

I have confidence that you will help us at this time. We have had a special interest aroused in Stanmore, a beautiful suburb of Sydney. About twenty, I learn, have taken their stand to observe the Sabbath of the Lord, and many more are convicted. The people are deeply interested in the truth, and the important points of present truth are to them as a new revelation. The interest continues to grow, and those who embrace the truth go right to work for their friends, inviting them to come out to hear. More than this, they invite their neighbors and friends to come to their house. They then secure one of our ministers to give a Bible reading. These meetings are made very interesting.

We have secured a good house for the mission. Here the workers have a home. Instruction is given them to prepare them for the work. Elder Haskell and wife, Elder Starr and wife, Brother Baker, and Brother and Sister Wilson are here. Then there are several women workers, who are selling papers, tracts, and small books. Some days they do very well; then on other days not so well. But they have good average success.

Those newly come to the faith are all enthusiastic over the idea of erecting a meetinghouse. Two who have just taken their stand on the Sabbath were expressing their desire for a church building. The husband said to the wife, What will you give? She turned to him and said, Husband, what will you give? He said, Let us each write on a slip of paper the sum we propose to give, and then exchange papers.

They did this, and each had subscribed £5. They told Brother Starr that no doubt they would make it more than this, and since that, they have doubled their subscription, each giving £10. £10 from each is quite a donation. No one has been asked to do anything, and this is a surprising chapter in our experience.

Yesterday afternoon I talked to the people from Luke 12. This chapter is a lesson of great importance for all the sons and daughters of God. I told them at the close of my talk that we desired to build a church, and that we would accept all the help that was freely given. We should have to move out by faith. We did not design to erect a cathedral, but a plain building, that we would call a tabernacle; one that would be in harmony with our faith. We could not conscientiously spend any of the Lord's money in needless adornment. We would have a neat structure. Skillful hands could make it very tasteful and appropriate. I told them that the building at Cooranbong was a commendable house of worship, neat, thoroughly well

built, and, in harmony with our faith, dedicated to God free from debt. The interest paid on a debt left on any house of worship is a great loss. We propose that this house shall be as a tabernacle for us. We are all pilgrims and strangers; our citizenship is above.

We would devote this tabernacle to educating and training not the elder members of the church alone, but the children and youth. They are to be taught not to live to please themselves, not to court praise, but to guard their hearts with perpetual vigilance and jealousy, lest they be estranged from God. Teach them what it means to hunger and thirst after righteousness. These lessons must be given, else there will be a thirst for human appreciation and honor, which would be only injury to them should they receive it.

The Lord understands every sacrifice we make for Him, to contribute to the necessities of His cause, without ostentation or display. Hide self in Jesus. Our great Teacher has plainly defined the way we should walk. The inward spiritual perception of the truth as it is in Jesus will never exalt the human agent in his own estimate of self. The Spirit of God leads the human heart to realize that sanctification of the Spirit brings self-abasement and lowliness.

December 16

I rise to write at two o'clock. What gives the proper level to the human mind? It is the cross of Calvary. By looking unto Jesus, who is the Author and Finisher of our faith, all the desire for self-glorification is laid in the dust. There comes, as we see aright, a spirit of self-abasement that promotes lowliness and humbleness of mind. As we contemplate the cross, we are enabled to see the wonderful provision it has brought to every believer. God in Christ and Christ in God, if seen aright, will level human exaltation and pride. There will be no self-exaltation, but there will be true humility.

"For Christ sent me not to baptize, but to preach the gospel: not with the wisdom of words, lest the cross of Christ should be made of none effect. For the preaching of the cross is to them that perish foolishness, but unto us which are saved it is the power of God. For it is written, I will destroy the wisdom of the wise, and will bring to nought the understanding of the prudent. ... But we preach Christ crucified, unto the Jews a stumbling block, and unto the Greeks foolishness, but unto them which are called, both Jews and Greeks, Christ the power of God and the wisdom of God. Because the foolishness of God is wiser than men, and the weakness of God is stronger than men.

"For ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble are called; but God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things of the mighty, and base things of the world, and things which are despised, hath God chosen, yea, and things which are not, to bring to nought things that are: that no flesh should glory in his presence. But of him are ye in Christ Jesus, who of God is made unto us wisdom and righteousness and sanctification: and redemption: that, according as it is written, He that glorieth, let him glory in the Lord." [1 Corinthians 1:17-19, 23-31.] "God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world." [Galatians 6:14.]



The Creator of all worlds humbled Himself to human nature, and in human nature He took the place of meekness and lowliness. Any human being that cherishes highmindedness and self-trust, because of self-sufficiency and self-complacency, dishonors his Maker. Just as surely as he does this, he will be humbled. The Lord was rich in heaven's treasure, yet He for our sake became poor, that we through His poverty should be made rich. In the days of His humiliation, He clothed His divinity with humanity. Although He was the Majesty of heaven, He humbled Himself.

Christ devoted Himself to the salvation of the human race, and man should never, never lift up his heart unto vanity. You who are possessed of worldly treasure are to become poor by following your Redeemer's example, devoting your substance to the advancement of the cause of God, and not to self-indulgence.

Those who acquire wealth for the purpose of hoarding it, leave the curse of wealth to their children. It is a sin, an awful, soul-periling sin for fathers and mothers to do this, and this sin extends to their posterity. Often the children spend their means in foolish extravagance, in riotous living, so that they become beggars. They know not the value of the inheritance they have squandered. Had their fathers and mothers set them a proper example, not in hoarding but in imparting their wealth, they would have laid up for themselves treasure in heaven, and received a return even in this world of peace and happiness, and in the future life eternal riches.

Many, many church members have sold themselves, soul, body, and spirit—to enjoyment? No; none can know what enjoyment is till they lay their accumulated treasure at the feet of Jesus—to covetousness and idolatry. Church members are to be true and faithful servants of the Lord. They are to use their entrusted capital to bless the needy in their churches. Churches are to be established where the people of God may worship Him. The seats are not to be rented. The wealthy are not to be honored above the poor. No distinction is to be made. "All ye are brethren." [Matthew 23:8.]

Your property is a talent lent you by God to test you, to see if you will accept the character of Christ, and be a subject of the kingdom of God. Thus you may come into possession of eternal riches. Your profession of Christianity is true if you follow Christ; worthless if you do not follow Him. Self-indulgence will not secure for any soul a citizenship in the better even the heavenly country. Those who will not be good and do good, as did their Master, those who covetously spend their all upon themselves, will lose the eternal riches. They will find no place for their selfish souls in the mansions Christ has gone to prepare for those who love [Him].

The time is coming when every entrusted talent must be accounted for. The Lord has put into our keeping talents that we are to improve by wise investment. We are to increase and sustain the facilities for God's worship, not by sociables, fairs, raffles, games, lotteries, or any such means. When money is obtained in this way to sustain the church, it is because the church members are self-indulgent, gratifying pride and appetite by using wine, beer, liquor, and tobacco. Thousands of dollars are expended in needless things, while the poor are suffering for food and clothing, and the cause of God is left to make shift to secure means to supply its numerous necessities.

God watches to see how His stewards fulfill their sacred trust, and when the cries of the widow and the fatherless come into His ears because of hunger and overwork, sickness and distress, it is written in the books of heaven, that the Lord's stewards have embezzled His goods to gratify their selfish passions, and the needy have been left to cry unto God because of the conduct of hard hearted men, who are lovers of pleasure more than lovers of God. Every man in this world is using God's money. Men would have been left to perish if Christ had not given His life for them. He is their Substitute, their Surety. He has given them a probation in which they may work out a perfect character by obedience to all God's commandments. Thus they show that they appreciate the great offering made that through the Holy Spirit they might be converted and secure eternal riches by laying up their treasure in heaven and not on earth.

When in the great day of God each one is apportioned his own reward, not many great, not many wealthy, not many of the now extolled wise, will find mansions awaiting them. Christ says to them, You in your lifetime had those things which you chose for your happiness. But when your riches and fame perished, it was found that you had not put your treasure beside the throne of God. You did not lay up your treasure in heaven, but you sought to employ it for your own gratification. Your insurance was not in the banks of heaven. The poor members of the royal family have been left in poverty, unaided by the means of God left in your hands with which to do good.

You worked hard to glorify yourself, but the work which the Lord gave you to do, to love and serve Him, you refused to do. You had many disparaging remarks to make in regard to the poor and suffering, the homeless widows and the fatherless children as though they were made of different material from you. You despised my poor, those who loved Him who for their sake and yours became poor, that they and you might come into possession of eternal riches. "What shall it profit a man if he gain the whole world and lose his own soul? Or what shall a man give in exchange for his soul?" [Mark 8:36, 37.]

I warn all to whom this letter may come that unless you follow where Christ leads the way, you will fall into Satan's snares and lose heaven. Your houses, your lands, are talents for which you are just as responsible to God as for any He has entrusted to you. You may bury your talent as did the slothful servant, but your business is to enquire of God, and to watch for opportunities for doing good with your Lord's entrusted money. His cause is to be advanced. Souls are to be saved, and the question should not be, How much will this effort cost? Will it pay to venture? It will pay if one soul is rescued. That soul is estimated as of more value with God than a world.

All have talents entrusted to them according to their several ability, and the Lord expects these to be used to His name's glory. The warning must go to the world, whether men will hear, or whether they will forbear. It may be that by your efforts, a score of souls will be brought to the knowledge of Jesus Christ, and each become a worker for the salvation of others. No man should reckon his labor a failure if, through his efforts one soul has his name registered in the book of life. Eternity will reveal many wonderful histories in connection with the efforts made, which at the time seemed to be fruitless.

Talents that are not needed are not bestowed. But every talent given has a place where it can be used. The single talent is needed. God has a place for it. There are channels everywhere through which

benevolence may flow. Needs are constantly arising, missions are handicapped for want of means. These must be abandoned unless God's people awake to the true state of things. Wait not until your death to make your will, but dispose of your means while you live. Great necessities will arise and means will be needed to supply them.

Wherever there is an important field of labor which you see should be worked, there begin, your individual self, to work. There are portions of the Lord's vineyard untilled because no means have been supplied. There are meetinghouses burdened with debt which should never have had a debt upon them if proper efforts had been made. To find means to put up a house of worship entirely free from debt is one of the greatest acts of benevolence that can be performed. The interest goes out yearly for an old debt, and no one feels the disgrace, but the hardest part is to redeem the blunder made at the first, to clear off the old debt, and stop the interest that is so difficult to raise. The Lord has need of the money He has lent to men to use in doing good.

December 17, 1897

I rise at a quarter after two o'clock. I could not complete that which I commenced several days ago. The Lord is working for His people in Stanmore. Brother Sharp lost a situation in a prosperous firm, where he has worked for fourteen years. During all that time no fault was found with him. When Brother Sharp told one of the partners of his decision to keep the Sabbath, he said they could work it all right, and was disposed to give him the day. It is the custom to work only three hours on Saturday, but Brother Sharp promised to make up that time fully by working over hours. But when the matter was brought before the associate partners, it was decided that they could not keep him if he kept Sabbath.

They gave him one month to decide the matter. As he was firm at the end of the month, he was asked to resign his situation, because they did not like to turn him off. He said, "Have you not been pleased and satisfied with my work?" "Perfectly," they said, "Well, then, why should I act an untruth? I am very sorry to break connection with you, and I want to remain; but I must keep the Sabbath, and I could arrange to keep the Sabbath and do just as many hours work by giving more time. I certainly cannot resign." Then they discharged him. When he rather abruptly told his wife, she was disappointed. Everything presented itself to her mind in the worst light. She saw her children suffering for want of food, and without clothing. She was completely overcome. She was taken with a spasm, and for some time it was uncertain that she would live. But the Lord brought her through.

I had a long talk with this brother. He was a bookkeeper and solicitor from the firm, and has kept everything in order. He is also a musician. I at once saw that an opening must be made for him. His employer was watching him, as were also several others. It was a test question, and we thought he might engage as bookkeeper and solicitor for the health home. They had no money. He had received £3.10 per week, and had several children to keep.

December 14 I received a letter saying that Brother Sharp had been sent for to come to an important firm and talk with the proprietor. This man said that he had let his bookkeeper go for a holiday, and in his absence had attended to the books himself. While doing so he found that he credited himself with £15 more per month than had his bookkeeper. He saw that he had been dealt with dishonestly. He told

Sharp that he had heard that he had lost his place, not because of any failure on his part, but because he wanted to keep the Sabbath, and added, "I said, that is the man I want. I can trust that man. He has a conscience, and fears God." "Well," he said, "you may have the Sabbath;" and I think he has the same pay that he received from the other firm. So you see the hand of the Lord is in this.

His former employer said to one who was favorable to the Sabbath, "I felt bad at having that man leave; he was a faithful workman. I do not know who I can get to fill his place, but I did not want one in my employ who would always be poking the Sabbath down our throats." Poor man! one day he will wish the Sabbath had not only been brought to his throat, but that he had taken it in, and eaten it as the Word of God. The best recommendation that Brother Sharp could have was that he would not dishonor God by breaking the Sabbath.

The interest in Stanmore continues to be good. Brother Wilson writes that they are finding new Sabbathkeepers every week. The work is advancing, and now a lot must be secured on which to build a meetinghouse. It will cost a good deal in this locality to get a piece of land 100 by 100 ft. But there is no other way but to build. We must have a house of worship in eight or ten weeks. I want you, my brethren, to help me all you can, by taking my shares in the Healdsburg school, and thus release me. I want to invest in this missionary work. We must pay the workers, and we must pay for a lot for the church. What will you do to help me? If the shares are sold to those who can buy them, and thus divided among the churches, each bearing a part, the load can be easily lifted, and I shall have means to invest here. It must be done. The house of worship will serve for several suburbs, and I will do my best that it may be dedicated without a penny's debt upon it.

The interest in the camp meetings in Melbourne and Sydney has taken in the same features as did the proclamation of the Message in 1842. The interest is spreading far and wide. Those recently come to the truth will do what they can, for they have an enthusiasm that bears the signature of the Holy Spirit. My brethren, will you help me by taking the shares in the Healdsburg school? Will you also help me in the case of Brother Leininger? You are well acquainted with this matter, and can help me if you will.

I am now carrying a debt of £1,000 at five and a half per cent interest, besides £200 hired for the school building. But notwithstanding I am responsible for this, I make my donation of £25 toward the church in Stanmore. I have been walking by faith, and I shall continue to invest. Soon after I came to this country, I hired \$1,000 from a brother to commence the school in Melbourne; then \$500 more. This is aside from the sums I have already mentioned. We could not get means, and I walked out by faith. This \$1,500 ought to be returned to this brother, who would, if he had it, use it in other places.

I want you to tell our people about the Scott case, and the case of Brother Leininger, and see what can be done for him. I must be released, that I may have means to open up new fields. The cities of Newcastle and Maitland, twenty miles from Cooranbong, are calling for labor. We must have means to start the work.

Much canvassing has been done in these places, but we have been waiting until the time should come when we could take hold of the work, and keep at it until these places are fully worked. Then there are large cities in Queensland calling for help and workers. But we have not had the means in the treasury

to keep the workers paid. All round in these countries are cities that need to be entered. But the lack of means prevents it. I submit this matter to you. Forty have now commenced keeping the Sabbath in Stanmore, and still the interest is widespread. I believe we shall have a church of one hundred souls.

Lt 21, 1897

My Ministering Brethren

“Sunnyside,” Cooranbong, New South Wales, Australia

December 19, 1897

My ministering brethren:

I beseech you to rise to your high calling in Christ Jesus. The prayer of Moses, “I beseech thee, show me thy glory,” is recorded for our benefit. [Exodus 33:18.] We need every day to present ourselves before the Lord, praying with earnest soul-hunger, “Show me thy glory.”

What was God’s answer to Moses? “I will make all my goodness pass before thee.” [Verse 19.] “And the Lord passed by before him, and proclaimed, The Lord, The Lord God, merciful and gracious, longsuffering, and abundant in goodness and truth. Keeping mercy for thousands, forgiving iniquity and transgression and sin, and that will by no means clear the guilty; visiting the iniquity of the fathers upon the children, and unto the children’s children, unto the third and to the fourth generation.” [Exodus 34:6, 7.]

It is the glory of God to be merciful, full of forbearance, kindness, goodness, and truth. But the justice shown in punishing the sinner for his iniquity is as verily the glory of the Lord as is the manifestation of His mercy.

“Thou shalt worship no other God; for the Lord, whose name is Jealous, is a jealous God.” [Verse 14.] The Lord God of Israel is a wonder-working God; and He is jealous for His own glory. How then, we inquire, does He regard the inhabitants of this world, who live in His house, and are provided with food and clothing from His liberal treasury, but who never so much as say, Thank you, to Him. They are not mindful of His goodness. They are like the inhabitants of the antediluvian world, who were destroyed by a flood because they constantly worked in opposition to their Creator. “God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually. And it repented the Lord that he had made man on the earth, and it grieved him at his heart. ... And God said unto Noah, The end of all flesh is come before me; for the earth is filled with violence through them, and, behold, I will destroy them with the earth.” [Genesis 6:5, 6, 13.]

When Christ gave the solemn warning in regard to His coming in the clouds of heaven with power and great glory, He said, “As it was in the days of Noe, so shall it be also in the days of the Son of man. They did eat, they drank, they married wives, they were given in marriage, until the day that Noe entered into the ark, when the flood came, and destroyed them all.” [Luke 17:26, 27.]

God warned the inhabitants of the antediluvian world of what He purposed to do in cleansing the earth of its moral impurity. But Noah's contemporaries laughed to scorn the supposed superstitious prediction of the preacher of righteousness. They mocked at his warning that the Lord would destroy them by a flood.

When Christ was upon this earth, He gave warning of what was coming upon Jerusalem because the people had rejected truth, despising the messages that the Lord sent. The Lord has sent us messages of warning, declaring that the end of all things is at hand. There will be those who will receive these warnings, but there will also be others who will not heed the words of truth which come from the lips of Christ's ambassadors. When Lot warned the members of his family of the destruction of Sodom, they would not heed the message, but counted Lot as a raving enthusiast. They were unprepared for the destruction that came upon them. Thus it will be, when the Son of man is revealed. Farmers, merchants, lawyers, tradesmen, will be wholly engrossed in business, and the day of the Lord will come upon them as a snare. When men are at ease, full of amusement, absorbed in buying and selling, the prowling thief approaches with stealthy tread. So it will be at the coming of the Son of man.

Christ is represented as one taking a journey, who left his house and gave authority to his servants, and to every man his work. This point we wish to impress on every soul. To every man there is given a work. Each one who claims to be a child of God has a work to do in the interest of His cause. But while some are engaged in giving the last message of mercy to the world, others are living in indifference, careless of God's requirements and eternal realities.

We are living in a time when it is our duty to watch and pray and work. There is to be no waiting and doing nothing. Our lives are not to be spent in idle expectation. We are not to idle away our precious time thus. Vigilant waiting and earnest watching is to be combined with faithful work in expectation of the solemn events so soon to take place. The end is near. The commission given by Christ to His disciples is to be fulfilled. The gospel is to be preached to all people.

It is a very sad matter to have idlers in the Lord's vineyard. The man who was given one talent hid that talent in the earth. He did not improve his gift by trading upon it. His powers were given him that he might use them in blessing his fellow men. Had he done this, he would have become a channel through which the Lord would have transmitted light and grace. He himself would have been blessed in making the most of his capabilities, even though they were not so large as those of some others. The grace of God would have been given him in proportion to his capability to diffuse it. But in the place of doing what he could in a humble way, he revealed his lack of faith and love for God by complaining of Him.

According to the gifts received must be the gifts returned. All should do what they can, cheerfully, willingly, as doing service to God. Thus they improve their power to do, and go on from strength to strength. These receive God's approval. But those who are slothful not only neglect the opportunity of doing the work appointed them, but through their neglect they become hindrances to others. They are channels of darkness, through which Satan works. He pours into hearts and minds the grievances he supposes he has against God. Inspired by Satan, the slothful, indolent, complaining servant says to God,

“I knew thee that thou art an hard man, reaping where thou hast not sown, and gathering where thou hast not strawed.” [Matthew 25:24.]

These complainers, who know so little, think themselves very acute. They claim to have great discrimination. They can, they pretend, see beneath the surface. They can arraign the God of heaven at their bar of justice, and condemn Him. They do it. They talk against the servants of God. Thus they show that they are working on the same lines that Satan worked when he tempted Adam and Eve to part with their faith in God and accept his version of the Creator’s character. When men, disobedient transgressors of God’s law, claim to know so much, they show their ignorance and foolishness.

Those who are satisfied with things that now appear, who fail to look at the future as well as the present [influence] of their course of action, act as blind men. They act like men who have put out their own eyes, who cannot see what is for their present and future interest. If they would reason with that genuine acuteness that it is for their interest to have, they would see that they are working so as to lose in every way.

A duty rests upon those who know the truth to make it known to others. All who are servants of Christ are in a large measure responsible for the honor, well-being, and salvation of the world. They are to be co-laborers with Christ. The church is to give an account to God for her stability and enlargement. The work given her is the gathering of souls to Christ. The members are to be Christ’s workmen, carrying forward His work on the earth.

Please read the fourth chapter of second Corinthians. The entire chapter is a lesson which should be carefully considered. The apostle urges all who have light from God to walk and work in accordance with the light. If they walk in the light, they will not give utterance to the sentiments of Satan by complaining of God. They will be workers together with God. “Therefore seeing we have received this ministry, as we have received, we faint not; but have renounced the hidden things of dishonesty, not walking in craftiness, nor handling the word of God deceitfully; but by manifestation of the truth commending ourselves to every man’s conscience in the sight of God. But if our gospel be hid, it is hid to them that are lost; in whom the god of this world hath blinded the minds of them that believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them. For we preach not ourselves, but Christ Jesus the Lord; and ourselves your servants for Jesus’ sake.” [Verses 1-5.] Precious conclusion.

Self is not to be made prominent. But it too often interposes between the soul and God. It is made so prominent that the souls perishing out of Christ cannot fix the eye of faith on Jesus. Those who minister in word and deed are to exalt Christ. Those whose hearts are imbued with the love of Christ will manifest that love. Through them it will speak in its tenderness. They will reveal an abiding Christ, who is set forth crucified among them.

The lips of a speaker may move under the inspiration of the Holy Spirit. Thus the words of God find utterance in warnings, in appeals, in reproof, in correction in righteousness. This power is not in the speaker. It is a power put within him by God, that he may be enabled to reach those who are dead in trespasses and sins, and arouse them from their spiritual death to receive life from God.

God works for His faithful servants, who do not shun to declare the whole counsel of God by the power of the Holy Spirit. As messengers of God, we have His endorsement upon our work. The work of the faithful messengers of righteousness is to continue throughout their lifetime. The standard is to be held aloft till the hand is palsied by death, that all may see it. When they sleep in death, the places that once knew them, know them no more. The churches in which they preached, the places they visited to speak the Word of life from the living oracles, still remain. The mountains, the hills, the things seen by mortal vision, are still there. But all the things now seen must pass away. The time is coming when the mountains shall be shaken and removed as a cottage. But the thoughts, the purposes, the actions, of the faithful worker for the Master, although now unseen, will appear again at the great day of final retribution. Things that now seem a light matter will then appear as witnesses, either to approve or condemn.

If this be the case, and we know that it is, why does self seek for such prominence, even in the servants of Jesus Christ, who claim to know the Word? Why is there so much sowing to the flesh to reap only corruption? Why is not every hour used only for God, in and through the grace of Christ? Why do we not improve ourselves by cherishing the attributes of Christ, thus immortalizing goodness? Love, courtesy, amiability, <these> are never lost. When men shall be changed from mortal to immortal, all the deeds of sanctified goodness done by them will be made manifest. These deeds will be preserved through the eternal ages. Not one, however small or simple, is ever lost. Through the merits of Christ's imputed righteousness, they preserve their fragrance.

In order to fight the Christian battle, you need not hold so closely to yourself. Hold fast to Jesus. Do not talk unbelief, because you have no excuse for doing this. Remember that Christ has made a complete sacrifice for you, that in body, soul, and spirit, you may be wholly sanctified, and stand before the Lord complete in Him who gave Himself for you. The Lord is not pleased with our lack of faith, which always separates the soul from God. We look to self, as if we must furnish our own worthiness.

It is not praiseworthy to talk of our own weaknesses and doubts and discouragements. Each one is to say, I am, what I am; but I am seeking to obtain completeness of character in Christ. I am grieved that I yield to temptation, that my prayers are so feeble, my faith so weak. I have no excuse to plead for being dwarfed in my religious life. God calls me to a higher, nobler life, and I press on toward the things that are before, clinging to Jesus. My life is hid with Christ in God.

The sinner may say, "I have sinned, and yet I did love Jesus. I am sorry that I have grieved the heart of infinite love. I have fallen many times, and yet He has reached out His merciful arm to save me. I have told the Saviour all about it. I have confessed my shame and sorrow that I have dishonored my Saviour. I looked to the cross, and said, All this He suffered for me, for me. The Holy Spirit convinced me of my ingratitude, my sin in putting Christ to open shame. He who knows no sin has pardoned my transgression and forgiven my sin. I love Him, and will serve Him." The sinner's sin will not appear against him if he holds fast his faith and the beginning of his confidence firm unto the end.

The grace of Christ must stir the soul because the human agent beholds Him who is invisible. By earnestly striving for goodness, love, mercy, forbearance, and kindness, we bear precious fruit to the



glory of Christ. In accordance with the Word, the Spirit witnesses with our spirit that we are the children of God. But if we bring our defective traits of character into our Christian life, and yet claim to be children of God, we bear the responsibility of testifying to a false character. To be a Christian means to be Christlike. "For God who commanded the light to shine out of darkness, hath shined in our hearts to give the light of the knowledge of the glory of God in the face of Jesus Christ. But we have this treasure in earthen vessels, that the excellency of the power may be of God and not of us." [Verses 6, 7.]

Man is here cautioned not to boast in himself of anything. The Lord is his efficiency. God uses the human agent as His instrumentality, to do His work. Man's capabilities and talents are all to be held in trust. They do not originate with the one who is commissioned to preach the gospel. These gifts are to be looked upon as coming from God. They are to [be] used as wholly His. They are to be consecrated to His service. To the one who does this, the Lord can give higher gifts. If he is called to do a work that demands self-denial, the spirit of consecration and entire self-surrender, leads him to deny self.

The humility that bears fruit on the tree of good emotions, stirring the soul with a living sense of the love of God, will speak for the soul in that great day when every one will be awarded according to his works, whether they be good or evil. It will be a wonderful commendation to hear the words, The Spirit of God never stirred this man's soul in vain. He went forward and upward from strength to strength. Self was not woven into his life. He received each revelation of correction, warning, counsel, as a blessing from God. Thus the way was prepared for him to receive still greater blessings, because God did not speak in vain. Each step upward on the ladder of progress prepared him to climb still higher. From the top of the ladder the bright beams of God's glory shone upon him. He never thought of resting, but sought constantly to attain the wisdom and righteousness of Christ, pressing on toward the mark of the prize of the high calling of God in Christ Jesus. His thoughts were brought into captivity to Christ. He is one with Christ.

This experience every human being may have and must have in order to reveal Christ. In the great day of judgment no man who has retained the frailty and imperfection of natural humanity, will be vindicated; for he could not enjoy the perfection of the characters of the saints in light. He who has not sufficient faith in Christ to believe that he can keep him from sinning, has not that faith that will give him an entrance into the kingdom of God.

Now, just now is our time of probation, wherein we are to prepare for heaven. Christ gave His life that we might have this time of probation. But as long as time shall last, Satan will strive for the mastery. He works with power to lead the minds of men to embrace every expedient for acquiring money, and he has just as many expedients for getting rid of money. He is inventing every kind of amusement and worldly business whereby he may engross the minds of men with pleasure, indulgence, eating, drinking, and dressing. He would have them forget all about the inward adornment of the soul, the adornment of a meek and quiet spirit, which is in the sight of God of great price. He is determined that every moment shall be filled with ambitious projects, love of money, and amusement. He is determined that men shall find no time to study the Word of God, no time to realize that they are not their own, that they have been bought with a price, even the precious blood of the Son of God.

Satan has used his voice and influence to drown the voice of God and the voice of conscience; and the world acts as if under the control of satanic agencies. Men have chosen Satan as their leader. They stand under his banner. They will not come to Christ that they might have life. They are infatuated with pleasure and amusement. Rather than engage in the good warfare for life eternal and a crown of immortality, they are striving for victories that are of no worth. Intemperance of every kind is corrupting the bodies and souls of men and women, making it impossible for them to give their attention to serious things and prepare for what is coming upon the world.

At this time the message of mercy and warning is to go forth to awaken the world from its sleep of death. A work is to be done today that will live through the eternal ages. We shall meet the Judge of both quick and dead at His appearing in His kingdom. Then we shall each receive according to his works. As ministers entrusted with a special message, we are to keep the day of judgment before the people. Shall we not walk by faith, and not by sight? "Wherefore we labor, that, whether present or absent, we may be accepted of him. For we must all appear before the judgment seat of Christ, that every one may receive the things done in the body, according to that he hath done, whether it be good or bad." [2 Corinthians 5:9, 10.]

The Lord is calling for souls. Will they turn away from his call to serve Satan? The great day of the Lord is right upon us. We can see this by reading the signs of the times in the light of prophecy. Shall it be said of us in that day, This man was called by God, but he would not hear, he would not give heed. Time and time again the Spirit moved upon his soul, but it was bidden, Go thy way for this time, and when I have a more convenient season, I will call for thee. Often sinners are touched by the story of the cross. Often they are awakened to accept Christ's matchless love. This man saw the Saviour's sacrifice in a beautiful light. But some matter of minor importance came in, and his heart was captivated. When the Spirit spoke again, its call was not respected. Every gracious, heavenly influence was dismissed. The sinner flattered himself that he was not wholly hard-hearted, for he had thought upon things, and he was almost decided. But he turned away from Christ to the world.

How important that the ambassadors of Christ shall watch with unceasing vigilance and diligence, following up every advantage. In Christ's stead we are laboring for the salvation of souls. We are to watch for souls as they that must give an account. Let God's servants open the Word of God, and show distinctly that that Word is not yea and nay, but Yea and Amen in Christ Jesus. Bring the mind to a decision before the first powerful impression wears away. Let the messengers of God weep between the porch and the altar, crying, Spare thy people, Lord, and give not thy heritage to reproach. We must confront opposition. False witnesses will invent all manner of lies. But they cannot harm us if we will work with strengthened faith in God. The Lord Jesus is by our side, saying, "Be of good cheer; I have overcome the world." [John 16:33.]

We know of some poor souls who once rejoiced with us in the truth, who have made shipwreck of their faith. They have reduced themselves to a blank and cheerless spiritual condition, as did the inhabitants of the old world. They are without God and without hope in the world.

The Lord Jesus wants all to stand in their appointed place. He makes use of one believer's influence, another's wealth, and another's attainments. On all is inscribed, Holiness to the Lord. All is sanctified and set apart for a holy purpose. All are to co-operate with God. Mind, heart, soul, and strength belong to God. We are His by creation and by redemption. "Ye are not your own; ye are bought with a price; therefore glorify God in your body and in your spirit, which are God's." [1 Corinthians 6:19, 20.]

I wish to urge upon all the importance of keeping the Lord Jesus prominently and constantly before them. He is your Advocate in the heavenly courts. He is your Intercessor. Have you property, houses, and lands, have you influence and position? Do you feel that it is an honor for Christ to have you in His service? You can only say as did David, of thine own we freely give thee. All is the Lord's, entrusted to you as a probationer. All that you call your own, you have received from God. And with a spirit of humility you should feel that you are most highly honored in being a co-laborer with Jesus Christ.

Who is Christ? Whose Son is He? The only begotten Son of the infinite God. What distinction had He in the heavenly courts? He was Commander of all heaven. He laid aside His glory, His royal robe, His high position as Commander of the heavenly angels. He laid aside His princely crown, His majesty, and clothed His divinity with humanity, that humanity might touch humanity. Had He not done this, He could not have approached fallen, sinful man at all. John, full of faith and zeal, cries out, "Behold the Lamb of God, which taketh away the sins of the world." [John 1:29.] He was the Prince of life; but He came to represent humanity, to elevate and ennoble every human being that will come unto Him, that he might have life.

But as you behold Christ, do you see His meekness and lowliness? Do you see that He makes no lofty parade of His honorable distinctions, His lofty title, or draw Himself away from association with fallen, sinful human beings because of His heavenly extraction? He was the only begotten Son of the Infinite God. No man that ever walked our earth has been in any way His equal, or has in any way approached His exalted holiness. Ask Isaiah who He is, and he will tell you: "Unto us a child is born, unto us a Son is given, and the government shall be upon his shoulders: and his name shall be called Wonderful, Counselor, The Mighty God, the Everlasting Father, The Prince of Peace." [Isaiah 9:6.]

Yet purse-proud men, handling the Lord's talents, speaking vanity, attach to their names "Reverend," a name used only once in the Bible, and then applied to God. Poor finite men put on dignity, and claim every great and lordly title. But these men in their pride, are not considered of as much value in God's sight as one of the lowliest little ones who believe in Him. Do these gods of the earth consider it a condescension on their part to attach their names to the church record?

There was not in Christ that exaltation that man puts on. He did not exercise tyrannical power. He was Creator of the world. And do men whose lives are in His hands suppose that they are condescending and stooping down when they accept Jesus Christ? In accepting Christ they are raised to a high position.

"In the beginning was the Word, and the Word was with God, and the Word was God. ... All things were made by him, and without him was not anything made that was made. In him was life, and the life was the light of men. And the light shineth in the darkness; and the darkness comprehended it not." [John 1:1, 3-5.] Why do men take to themselves great power? Because they do not see Christ, or believe in

Him. "He was in the world, and the world was made by him, and the world knew him not. He came unto his own, and his own received him not. But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name. ... And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth ... and of his fulness have all we received, and grace for grace." [Verses 10-12, 14, 16.]

Men put on power and greatness because property has been lent them by God. They pervert their trust and embezzle their Lord's goods, using them in selfish indulgence, in glorifying their poor, weak selves. Are such men glorified by God? No; they are considered the weakest because they are lifted up in their human pride. The men who learn of Jesus will, through examination of His Word, correct such principles. They will avoid all display, all self-aggrandizement, and consider it the greatest honor to be called a child of God. They will learn that Christ's kingdom is not of this world.

The disciples of Christ are composed of men of varied ability and talent. But the rich and the poor meet together in church capacity. They stand there as disciples of Christ. All distinctions are lost sight of. All embrace each other as Christians. If men are one with Christ, they will be one with each other. "All ye are brethren," He said. [Matthew 23:8.] They are pilgrims and strangers, seeking a better country, even a heavenly; therefore God is not ashamed to be called their God; for He hath prepared for them a city.

Christianity is to be carried into elevated circles that will adorn the highest class of society. Here the child of God may show how His grace can make those who are converted poor in the estimation of themselves. While they may be in possession of earthly goods lent them by God, they will be humble though elevated, childlike though gifted with the most precious talents. What have you that you have not received from God? All is the Lord's, to be wisely and judiciously disposed of. All you have is the Lord's. Lay at His feet riches, honor, influence, not grudgingly, but as a freewill offering to His name's glory. "For ye know the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich." [2 Corinthians 8:9.] Yes; we may all know the fathomless, boundless grace of our Lord Jesus Christ. It was He who made us what we are, and He will make us what we may be—complete in Him.

Lt 22, 1897

Brethren and Sisters in Cooranbong

Stanmore, Sydney, New South Wales, Australia

December 23, 1897

Brethren and Sisters in Cooranbong:

We would be much pleased to be with you on the coming Sabbath, but we cannot do this. The work here is at that stage where every jot of influence is needed on the side of truth and righteousness. We are repeating the work that we were called to do in Cooranbong—"Arise and build." [Nehemiah 2:20.] The work must advance now. Those newly come to the faith need our help. They come forward willingly, giving of their means to erect a house of worship. Brother Humphries has been moved upon by the Holy

Spirit to pledge £25, and to loan £100 to start the work here. One man and his wife pledged £5 each. This was the first pledge that was made. They have since doubled it, and another sister has pledged £25. Thus the work is advancing. Still another family who have just taken their position on the truth gave £4. A general interest is awakened. The thought that a house of worship is to be built seems to work like leaven in meal.

Yesterday Brother Haskell and wife and Brother Starr looked at two lots for building, and chose one. Afterwards Brother Humphries came along. He was shown the lots, and he decided on the same one that we had preferred. Now that the decision has been made, the work will go forward immediately.

Just at this time we are needed here, and will remain. We would state further that the blessing of the Lord has rested upon Brother Humphries. His heart is softened and subdued as the heart of a child. He is now prepared to be greatly benefited by present truth. We desire that those who have been long in the truth shall be filled with the Spirit of God. The angels of God are at work for us.

We have an interest for you in Cooranbong. We have manifested this interest, so you cannot doubt it. We desire that our brethren and sisters in Cooranbong shall hold the fort. Let every soul feel that he has a part to act and a work to do in making the meeting on the Sabbath interesting. Help Brother Hughes to help the rest. Let each one form a link which will connect one with the other in the work. Your individual course of action in your every day life has an influence upon those with whom you are connected or brought into contact. In a very real sense these influences touch the very root of a consecrated life. Every jot of your influence is a consecrated trust from God. When this question is settled, not only in theory, but in your practical life, you will seek most earnestly to find your place, your post of duty, and to keep it. Is your Christian life a reality, or is it a pretence? Are you individually enlisted as servants of Jesus Christ to fight the battles of the Lord? The Lord has given to each his work.

Christ has said, "Where two or three are met together in my name, there am I in their midst." [Matthew 18:20.] Let the meetings held on the Sabbath of the Lord be meetings of deep interest. Those who claim to be children of God are to act with unswerving fidelity. You are not called upon to attend the services on the Sabbath of the Lord to take a nap.

You are to act as if in the presence of a holy God. You would not fall asleep when engaged in your temporal business, because you have an interest in your work. Will you place the service of the Master, which involves eternal interests, on a lower level than the temporal business of life?

Think of these things. You are in God's service, and you must act as if you understood your business. Brother Hughes is not the only one who is to make your meeting a profit to you, although he has a special part to act in feeding the flock of God, giving to every man his portion of meat in due season. This is the work appointed him. Just now he has a part to act in the cultivation of the soil, and you have your part to act in various lines of business. But never, never allow the temporal to encroach upon the spiritual. You must realize that Friday is the day on which we are to prepare for the Sabbath.

Through the week the energies are not to be so completely exhausted that on the Sabbath, the day on which the Lord rested and was refreshed, we shall be in a tired, worn out condition. Thus we miss the

blessings that the Lord designs us to have. We need the refreshing showers of grace on the Sabbath. We need to realize that all heaven is keeping the Sabbath, but not in a listless, do-nothing way. On this day every energy of the soul should be awake, for you are to meet with God and Christ your Saviour. You do not see Him with your natural eyes; you see Him by faith. He is longing to refresh and bless every soul. Spiritual work is to be done. Wide awake energy is to be used in making the Sabbath a time of refreshing, because the Saviour's presence is in your midst.

Is the Sabbath to be a day of useless idleness? No; a spirit of service is to be manifested in the home and in the church. The Lord has given the human family six days in which to do their own temporal work. But He has sanctified and blessed the seventh, and set it apart as a day on which man is to do His service. On this day the Lord will bless all who appreciate it as a day in which they may in a special manner consecrate themselves to His service. It is to be the happiest and most pleasant day of our lives. Our thoughts are to be brought into captivity to Christ. We are to meditate on the things of God. From beginning to end, Friday should be a preparation day. All disagreeable things between brethren are then to be removed. In a humble spirit confess your faults one to another, and pray for one another. Let all bitterness and wrath and malice be expelled from the soul.

How are you serving the Lord? Have you had the companionship of Christ every day through the week? Have you prayed that the sanctification of the Sabbath might rest on you? Is the Sabbath a blessing? It is if you will make it thus by whole-hearted service. If the Sabbath has indeed been made a sign between you and God, how do you treat that sign? Do you show in your observance of the Sabbath a true sense of how you regard it? Do you show by your actions that you know it to be a sacred day, on which you know that the Lord sanctified you, that He gives you special grace, that all heaven is interested in the people who worship the living God on the Sabbath?

Let the Sabbath be to us all what God designed it should be. "The Lord spake unto Moses, saying, Speak thou also unto the children of Israel, saying, Verily my Sabbaths ye shall keep; for it is a sign between me and you throughout your generations, that ye may know that I am the Lord that doth sanctify you. Ye shall keep the Sabbath therefore; for it is holy unto you: everyone that defileth it shall surely be put to death: for whosoever doeth any work therein, that soul shall be cut off from among his people.

"Six days may work be done; but in the seventh is the Sabbath of rest, holy to the Lord: whosoever doeth any work in the Sabbath day, he shall surely be put to death. Wherefore the children of Israel shall keep the Sabbath, to observe the Sabbath throughout their generations, for a perpetual covenant. It is a sign between me and the children of Israel forever; for in six days the Lord made heaven and earth, and on the seventh day he rested and was refreshed. And he gave unto Moses, when he had made an end of communing with him upon Mount Sinai, two tables of testimony, tables of stone, written with the finger of God." [Exodus 31:12-18.]

Read these verses, and understand them in a different way than you have heretofore done. Far more sacredness is attached to the Sabbath than we give it, and our neglect in this is the reason why we do not realize its sanctifying power upon our own hearts, or obtain that peace and rest that we should have. We do not realize that it is a day wherein the Lord delights to reveal Himself to His people in a

marked manner. Every moment of the Sabbath is consecrated, holy time. On that day all secular, irreligious papers should be put out of sight, that the eyes may not be diverted, that the ears may not hear harsh, discordant words. The Lord would have every one respect the Sabbath. "Ye shall keep the Sabbath," He says; "for it is holy unto you." "Verily my Sabbaths ye shall keep; for it is a sign between me and you throughout your generation, that ye may know that I am the Lord that doth sanctify you." [Verses 14, 13.]

It is because of our own perversity of spirit that we do not receive the rich blessings of God. The Lord has peace and rest and joy for us if we will co-operate with Him in keeping our own souls in the love of God. We must not cherish unbelief. It was because of unbelief that all the adults of the children of Israel perished in the wilderness and failed to enter upon the inheritance God designed for them. We must be on our guard lest, through our careless inattention to the counsels of the Word of God, we lose our connection with heaven, and Satan comes in as our counsellor. When we allow carelessness, self-seeking, self-indulgence, self-esteem, or impatience to come in, we are brought into captivity to Satan. We sin, we stumble, when we might, by self-control make straight paths for our feet, lest the lame be turned out of the way. We dishonor God because we are not Christians in practice.

Brethren and sisters, you all need to keep the Sabbath day holy unto the Lord. If we are to be for signs and wonders in the earth because we are a peculiar people, we must be altogether different from what we now are. We do not now correctly represent the truth for these last days. We are not sanctified through the truth. We do not practice the truth. Again I say to you, you must reach a higher standard in the observance of the Sabbath and the manner of your service to God. We are within reach of the strong arm of the Lord, and His arm is pledged for our safety if we will look to Him in earnest prayer and faith. The Lord has us always in remembrance. He sympathizes with our trials and makes a way for our escape if we seek Him with all the heart. "God is faithful, who will not suffer you to be tempted above that ye are able to bear, but will with the temptation make a way of escape." [1 Corinthians 10:13.]

But I cannot leave you here without saying to Brother Hughes, Brother Hare, and Brother James, and every one of the believers, The Sabbath is not having its sanctifying influence upon you as it should have. You do not make it what it should be, holy unto the Lord. Those who occupy a leading position in the church must not exhaust their physical and mental strength, so that on the Sabbath they are unable to bring any of the vivifying influence of the gospel of Christ into the Sabbath meetings. Do less temporal, every day labor; but do not rob the Lord by giving Him service on the Sabbath day which He cannot accept. You should not be as men who have no spiritual life. The people need your help on the Sabbath. Give them food from the Word, if not in a discourse, in an interesting Bible reading.

Brethren, put your talents to work for the Lord on the Sabbath. Brother Hughes, do not use all your strength and talent in the cultivation of the soil. You need to bring your choicest gifts to God on the Sabbath. The precious life of the soul is to be given to God in consecrated service. I call upon you who have had such great privileges during the first term of our school to know the truth, to reveal what that knowledge has done for you by being received and appropriated. I call upon you in the name of the Lord to "arise, shine; for thy light is come, and the glory of the Lord is risen upon thee." [Isaiah 60:1.] God is not pleased when you do not lift the standard higher and still higher.

There is to be no apathy, no sleeping, in the house of God. Awake from your inactivity; find missionary work to do for souls that are ready to perish. You have a meager experience and little influence. This should not be so. The fault is in yourselves. Have you individually made use of the knowledge you have? Arouse you to a holy determination. Exert an increasing, persevering influence for Christ, who is formed within, the hope of glory. Do not, I beg of you, keep the Sabbath as you have done. Clothe it with that sacred influence that God has given it. Then the Holy Spirit will work with you and for you to make of you a channel of light.

You draw too much apart. Draw together. Pull in even cords. Are you not branches of the same vine? Then be one. Love as brethren; be strong, yea, be strong. Your good impulses and missionary efforts will grow if you use your talents. Talents grow by exercise, and open before us new fields of usefulness. The one talent may become a talent of the highest order by being properly appropriated. But as you work, do not suppose that your talents are the production of your own energy. They are the gift of God. The good hand of the Lord is upon you. In your personal feelings toward one another, be straight-forward and unselfish. The Lord will be with you if you follow the instruction of His Word.

There is no excuse for any who have not improved their capabilities and increased their influence for good. You are privileged to keep in very close contact with God. Here is your power. All your knowledge and aptitude is as nothing without an indwelling Saviour to sanctify you, soul, body, and spirit. If Christ is formed within, you will individually represent the character of Christ. It is not enough that you have once been converted. You must be converted daily.

God knows the use for which He wants each one of you, and He will supply work for your several abilities; whereby you may best do Him service. But you must keep, not your own way, but the way and will of the Lord, to do justice and judgment. All your life is to be consecrated to the service of God. He endows you with talents, but the manner in which they are employed decides the character. "Ye are not your own," He says, "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.]

I leave this with you in the name of the Lord. You will not be happy and enjoy your Sabbaths unless you are sanctified through obedience to the will of your heavenly Father. Awake, awake to the time in which we live! Make diligent work for eternity. We are not ready for the appearing of our Lord. Exercise all the energy of your character to improve. Cherish the attributes of Jesus Christ, and you will rise to higher positions of trust. I can write no more now, but will write again if I have time.

Lt 24, 1897

Bolton, Fannie

"Sunnyside," Cooranbong, New South Wales, Australia

June 25, 1897

My Sister Fannie Bolton:



Yesterday my attention was called to your articles now going through the Review. I have not read any articles in the papers for some time, for I have been so thoroughly employed. But as I read these articles, I thought it a very wrong thing for you to put in the Review the history of the McKenzie family. Did you think that such productions from your pen concerning a family with whom you have been connected, were right? If that family reads our church paper, think you, will it be the means of converting or destroying?

Your representations can be easily recognized. You place in the worst light the McKenzie family. Is this to be the tone of all the articles you put into the paper? All can easily see that Miss Ashbury, who is placed on the pinnacle of perfection, is a revelation of the way in which Miss Fannie Bolton regards herself. As I read these articles I was more distressed for you and ashamed of you than I can express. Should you caricature so vividly your own history while you were in Battle Creek and Australia, putting things in as vivid a light as you have regarding the McKenzie family, we would have some most striking articles. But such productions should not be immortalized by being put in print. You are certainly doing as you would not be pleased to have any one do by you.

That history will certainly be placed in the hands of the McKenzie family. What kind of an influence will it have upon them to see that you have represented family secrets in the very worst light?

“And unto the angel of the church in Sardis write: These things saith he that hath the seven Spirits of God, and the seven stars, I know thy works that thou hast a name that thou livest and art dead. Be watchful, and strengthen the things which remain, that are ready to die; for I have not found thy works perfect before God. Remember therefore how thou hast received, and heard, and hold fast, and repent. If therefore thou shalt not watch, I will come on thee as a thief, and thou shalt not know what hour I will come upon thee.” “I know thy works that thou art neither cold nor hot. I would thou wert cold or hot. So then because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth. Because thou sayest, I am rich and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked: 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 3:1-3, 15-18.]

All who are acquainted with your history in Australia will be nauseated by your representation of yourself. And this is the one that expressed herself as having an unwillingness to handle private testimonies of reproof. Yet without any appointment of God, you take hold of a family, and lay bare the things you have seen and heard in that family in a most exaggerated light. How could you ever do such a thing? I am very much astonished that you should dare to do it. You have been very much afraid to have anything go to America, even to my son Edson, in regard to yourself.

It is a great pity that this very wonderful Christian woman, so mild, of such excellent judgment, could not have revealed her character in such beautiful lines when in my family, connected with me. How mild and Christlike were your words to Emily Campbell, when you supposed her to be making a mistake, but when you yourself were doubly at fault? If these things were represented in a story and given to the

world, it would be quite sensational. What do you mean? Are you unbalanced in mind? If so, for Christ's sake do not make striking proof of the fact by letting every one know that it is so.

What could have beclouded Brother Tenney's perceptive faculties, to lead him to accept such articles from your hand, I cannot conceive. If you want to write sensational novels, put your articles in papers that will appreciate such matter. Do stop and think what you are about.

I send you this matter, written from a sense of duty. Do not exhibit Fannie Bolton in such angel's garments, because it is not the Fannie Bolton we are acquainted with. I advise you to let your tired brain have entire rest, while you do some kind of work besides writing. You said that you loved to do housework. Why not do something of this kind, using the muscles of your body in proportion as you have used your mind. Cannot you be satisfied to use your talents in this way? I advise you to do this, and see if you cannot become a Christian in thought and in character.

I hope and pray that your transgressions may be pardoned. Do not, I beg of you, parade before the world the history of those who are not guilty of doing one hundredth part of the harm that you have done. If you ever truly feel this, you will have such a sense of your wicked course of action that you will never, never seek to remove the mote from your brother's or sister's eye till the beam had been removed from your own eye.

Your words regarding me and my writings are false, and I must say that you know them to be false. Nevertheless, those unacquainted with you take your words as being the words of one who knows. Because you have been acquainted with me, and connected with me, you can state what you please, and you think that your tracks are so covered that they will never be discovered. But my writings have not stopped. They go out as I have written them. No words of my copyists are put in the place of my own words. This is a testimony that cannot be controverted. My articles speak for themselves.

When I heard that McCullagh had apostatized, I said, I am glad that all my connection with him has been of the tenderest character. I thought that there was nothing they could have to say against me. But both he and his wife bore the same report that Sister Malcolm bore to me. McCullagh stated in a large congregation that it was reported by one who knew that I picked up things written in books, and sent them out as something the Lord had shown me. At the Bible Institute in Cooranbong, McCullagh told me that you had made a statement to him and his wife similar to the statement made to Sister Malcolm. Your sowing is producing its harvest. Many in Melbourne have been repeating the same things, things which you have told them, and which they thought must be true.

I will now only say further that I forgive you, and will continue to pray, as I have done, that you may be converted. The articles in the Review give me more discouragement over your case than I have ever had, for I see you clothed in garments of pretentious light, and this is a terrible deception. May the Lord anoint your eyes with eyesalve, that you may see yourself as you are, and that you may have that repentance that needs not to be repented of.

Lt 25, 1897

Bolton, Fannie

"Sunnyside," Cooranbong, New South Wales, Australia

April 11, 1897

My Sister Fannie Bolton:

The work which you have done here in Australia has yielded a harvest which is widespread. You denied having said to Sister Malcolm that which they told me, and insisted upon, you had said. You afterward visited Sister Malcolm, and denied having said that Sister White was a very ignorant woman, who could not write, and whose writings you had to make all over, and that it was your talent in connection with the work that made the articles in the papers and books what they were. My only course has been to dismiss you from my employment several times. I did this while you were at my home at Preston, but because of your apparent repentance, I foolishly consented to let you work with me again.

Then, after the Brighton camp meeting we had that long, soul-disheartening revelation made to us that you thought that Marian and yourself should be recognized as the ones who were putting talent into my works. I had a talk [with] Sisters Colcord and Salisbury, when I related to them the trouble I had experienced with your perversion of facts in regard to your work on my writings. These sisters told me that you had told them the same story. You also told it to Sister Miller. The same words which Sister Malcolm told me you had said to her, you repeated to Sister Colcord. At first Sister Miller said you had said nothing to her; but Sister Salisbury said, "I heard Fannie say these words to you," (repeating what you had told Sister Malcolm). Sister Miller then said that she had forgotten, but now remembered what you had said. Now these words were <positively> untrue, and as the result of your report, Sister Miller has repeated them to the Andersons. You have also, I learn, repeated the same to others. You claimed that it was your superior talent that made the articles what they were. I know this to be a falsehood; for I know my own writings. You yourself have adopted much of them, and interwoven them with your own articles, which I recognize.

I have met this again in the work you have done in your misrepresentations to Brother McCullagh. I ever treated Brother McCullagh and his wife as tenderly as I would my own children. But the leaven has been at work, and the talk of him and his wife have done great harm in the church in Sydney.

After the instruction given me of the Lord at North Shore, I did just what He told me to do. I took you from Brother McCullagh's, and did all in my power for you, although I could not tell what such a movement meant. But in your influence in Australia, in bearing false statements against me, I have been repeatedly shown that <you were> my adversary, working against me. Why I was directed to take you to my home, I do not <now> know. But the Lord understands all about that, and that which I do not know now, I shall know hereafter.

The work in Adelaide was left for Brethren McCullagh and Hawkins to finish, and I think it was a finish. Brother McCullagh has given up the truth, largely, and taken Brother Hawkins with him. The whole

church had gone with them, but had not fully taken sides when these brethren sent in their resignation, saying that they did not believe in Mrs. White's visions or mission.

This called Brethren Daniells and Colcord to Adelaide. On arriving there they found that McCullagh and Hawkins had appointed a meeting, where they made their tirade upon me. Brother McCullagh has reported your words of information <given him> from house to house, saying that I have very little to do in getting out the books purported to come from my pen, that I had picked out all I had written from other books, and that those who prepared my articles, yourself in particular, made that matter that was published. <This is the way you become my adversary.>

When Brethren Colcord and Daniells visited from house to house, they met these very same statements. In the meeting appointed by Brother McCullagh, he said he would have nothing to say against Adventists; but Brethren Daniells and Colcord were present, and heard him make similar statements in public, before believers and unbelievers. Brother Daniells asked if he could make a few remarks, but they positively refused to let him speak. Then he handed McCullagh a notice to the effect that he would review these statements the following Monday evening, and asked them to read it. Brother McCullagh handed it to Brother Hawkins; but as the people were leaving the house, Brother Daniells arose and read the notice himself, remarking that he had asked these ministers to read it, and they had refused to do so. Brother Hawkins said, "I was going to read it, but you did not give me time." But already the people were passing out, and some had gone.

Now, this is the state of things. You can see by this what a harvest your leaven of falsehood and misrepresentation have produced. You opened your mind to Brother and Sister McCullagh, which has changed their feeling toward me. The leaven worked, until it carried with it one whole church. But thank God they are recovered. And now my way is clear to make statements just as they have been coming from you, and I will cut off the influence of your tongue in every way that I can.

I will say that much of the time that you were in Australia, you surely did not know what manner of spirit you were of. Satanic agencies have been working through Fannie Bolton. Again and again <I told Marian for years> as I have been placing some article in your hands, there seemed to be a hand stretched out between you and me. I can understand all about matters now as others have come to me with confessions. I know now that <proof can be given that> every article coming in the paper cannot be claimed as Fannie Bolton's ideas, Fannie Bolton's sentiments.

You asked if you could come back again and connect with me in my work. If you should regain your health, the light I have from the Lord is, "She is not converted. She has no power to prevent Satan from working with her mind to exalt self, and make statements that are false in order to receive praise. <You have done all that you could do.> The seed that she has sown will bear its harvest."

I was shown that by your coming to my home, the Lord would give you an opportunity to clear your soul of its guiltiness in connection with me and my work. Your words had created, in others, ideas that would be communicated to still others. But the opportunity was granted you to make straight and thorough work, to clear your soul, and place me in a clear <and proper> light before the people to whom you had spoken. You had acted as my adversary, and <the light given me of God is> that it was not the will of the

Lord <henceforth> that you should have the least connection at any time with me and the work which God had given me to do. Shall I be compelled to publish this matter in order to uproot this influence? My mind is forever settled, Fannie, in regard to having one page of my written articles go into your hands. I do not regret taking you into my home when I did, <because it was the Lord's plan.> I can see the reasons more clearly now. May the Lord pity and save you. I am sorry for you, indeed I am, and would do anything to save your soul.

I thank the Lord that I have two good editors in Maggie Hare and Minnie Hawkins. They are doing good work. The writings come from their hands with my own ideas, and I know it. Who makes the articles now? All can see that they are just as full of Bible truth as they have ever been. Your "inspiration" has not touched them, and never will again as long as I shall live. In the place of my articles bearing your ideas, your articles have the ideas that the Lord has given me. You have grafted them into Fannie Bolton's stock. I wish you no harm; but I will not keep quiet. Your misrepresentations shall not mislead other minds if I can possibly prevent them.

Lt 26, 1897

Belden, Frank

"Sunnyside," Cooranbong, Australia

December 10, 1897

Dear nephew Frank Belden:

I sent you letters not long since; but I feel a deep love for both you and your wife. I have a soul-hunger that you should not remain in your present spiritual condition. You will not be accepted by God until you seek Him with all your heart. Let not your spirit remain sour and hard. Cease to criticize every one. If you had only stood in the light, what a help you could be to me in my bookmaking. I am seventy years old, Frank, and yet my faculties are good and my memory excellent, except when through overwork, nervous prostration comes upon me. I have been very sick for three weeks, but am better now.

Last Sabbath and Sunday Sara and I were in Stanmore, where our camp meeting was held. I spoke both afternoons to large assemblies. On Sunday I was compassed with infirmity, but I pleaded with the Lord for strength, and His sweet peace flowed into my soul. I was strengthened, and was able to speak to the people. The blessing of the Lord came upon me in large measure, and I bore the testimony the Lord gave me with power. I have been growing stronger ever since. I know that if you would cease your accusing and fault-finding, if you would take up your work humbly, meekly, in lowliness of mind, you would find plenty of work to do, and you would not have a dyspeptic religion. You have a soul to save or a soul to lose. If you are wise, you will cease your faultfinding. None are what they should be; neither are you what you should be. Would it not be better for you to humble your pride, and open the door of your heart to Jesus Christ? God has not asked you to be a church tinker.

A precious opportunity is now allotted you, before your probation closes, to prepare to meet your God. If your life should close now, you could not join the family above. If the Lord should now gather His

saints together, you could not enter in through the gates into the city. Hattie, your wife, could not enter in. Will you please forgive everyone who, you think, has injured you, because you have injured yourself and others to a far greater degree than any one has injured you.

While you look at other people's faults, you do not see your own mistakes and errors. You do not go humbly to your Saviour, asking Him to pardon your transgressions and receive you and cover you with the robe of His righteousness. You are spoiling your own life and spoiling the life and character of your wife. Is it not time for you both to come as humble penitents to the feet of Jesus, and lay this burden of sin down?

You will not live long, Frank. Unless you stop now and give your poor, sinsick soul to Jesus, you will surely die in your sins. It is a terrible burden to live to self. There is no peace in such a life, no assurance, no confidence. You are like a lost sheep. Can I help you to return? Will you now, just now, this very hour, as you read this, remove the stumbling blocks you have placed in your own way? Will you, with all the sacred vows upon you, give the Lord all you have and are, all the faculties of mind and body? Will you pledge them irrevocably to your Saviour, who gave His life for you? Day by day you have drawn around your soul an unholy atmosphere. You find fault with others. Will you not consecrate yourself to God, and let Him use you to His own name's glory? You are bowed down; you are carrying a heavy load of other people's mistakes. Will it pay you in the end? Throw off the miserable load you have been accumulating. This is a life and death question with you.

As you were presented to me, you were bowed down like a man of years, and under a load that Christ never asked you to carry. You cannot be a sin-bearer. You cannot bear your own infirmities and sins. Why then gather up the sins and mistakes of others? The Lord has given you talents, but you have decided that you could use these yourself. You would not permit the Holy Spirit to work you. To do this, you would have had to sacrifice your self-esteem and pride. This you need to do.

You are growing in years, but you are not gaining a precious spiritual experience, therefore you have had to wrestle with yourself, and struggle with an unsubdued, natural temperament, and inherited and cultivated tendencies, which present appalling difficulties. You sink into despondency, and at times feel desperate.

You and Hattie separated from God. Hattie does not help you, or you her. When you fall all broken at the feet of Jesus, you will help one another, and then you can see the wrongs of others, and in the Spirit of Christ try to help them. You ought to feel sorrow because after Christ has given His own life that you and Hattie and the whole world might be saved, He sees so many who have no inclination to give up self and choose Jesus. Christ's own nation, for whom He had done so much, too much for human minds and pens to transcribe, rejected Him. When Pilate asked them whom they would have released to them, they cried out Barabbas. "And what shall I do with Christ?" "Crucify him, crucify him." "Shall I crucify your king?" Then came the shameful answer, "We have no king but Caesar." [Matthew 27:22; John 19:6, 15.]

I ask you, Frank Belden, "What think ye of Christ?" [Matthew 22:42.] You are dear to my soul, and I ask you, "What think ye of Christ?" Every man and woman is making his or her choice of their leader. Will

you have this man, Christ Jesus, as your personal Saviour? Will you own Him? Will you have Him as your Ruler? Then look unto Jesus and live. I ask you, "What think ye of Christ?" Whose Son is He? If you say He is the Son of the living God, and to whom shall I go but unto my Saviour, He will receive you. Looking unto Jesus, the Author and Finisher of your faith, you will be changed into His likeness.

But when you look at the imperfections of others, and eat and think and drink this stale rubbish, your spiritual experience will be of the same quality as the food upon which you subsist. Will you not come into right relationship to God? Beholding Him, you will be changed into His image. His character will then become your character. But while you feed upon the faults of others, you are changed into the same similitude. By beholding, you become changed into the same image.

The Lord has given you talents, and you know that you possess them. Yet they are perverted to a wrong use. Influence is a talent. Have you not perverted it? Do you not continue to pervert it to a wrong use? You will have to give an account of the use you have made of the Lord's entrusted talents. Almost every question connected with each detail of outward life comes in before the Christian as a matter of influence on others about him. In a very [real] sense, it touches the very root of a consecrated life. You are to recognize the fact that all influence is a heaven-given trust. It does not originate with you; it is given to the human agent by God, to be accounted for to God. When this is accepted, not merely as a theory, but as a reality, very different sentiments from those that now prevail will be cherished by you.

Placing you in the Review and Herald office, in connection with the men that were there, was a mistake. Neither you nor Captain Eldridge were prepared for the position. Your eyes were not anointed to see and understand that your wisdom and his wisdom was imperfect. Your experience there did not help you. The position of influence you gained did not help you. It would have been better for you to have been in the lowest place than in the highest. You became self-important, and you did not grow in the meekness and lowliness of Christ.

You began to regard your position as the result of your talents, natural energy of character, which had made impressions upon others. In many respects your tongue might better have cleaved to the roof of your mouth than to have been heard in councils and assemblies, giving utterance to sentiments directly opposed in principle to the Word of God. But when these sentiments were applied to you, you thought they did not fit, and neither were they appropriate in any place, or for any one.

I would counsel you to dwell on no man's wrongs, for guilt rests upon you for doing a work directly contrary to the will of God. You say, I repented of that, and the Lord forgave me. Did you forgive your brethren, who hurt you? United with others, you brought in the condition of things that now exists, the injustice of which you complain. It is the result of the very same principles you yourself brought in. The Lord did not work a miracle to prevent these sentiments and unchristlike principles, which you brought into the office of publication, from reacting upon yourself. You are feeling the sting which you, and those who pursued the same course that you did, have made others feel—sore, wounded, and deprived of their rights. It is a shame, and makes my soul ashamed that these things should be done.

I tell you this as God has presented it to me. And now I beg of you not to gather up objectionable things which touch you personally, but remember that these things are the result of your own policy. Sentiments and resolutions which should never have seen the light of day have prevailed.

I beg of you to repent. Confess your sins, and have that repentance that needs not to be repented of. I strike at the very root of the matter. Your self-conceit has been a snare to you, and the sooner you cleanse your soul and life from it, the clearer will be your spiritual eyesight.

I wish now to speak a word upon the responsibility of so employing the talents, not only to obtain a full reward when the Master returns with His servants, but to increase these talents by use and the improvement of them. This should be recognized as a solemn obligation due to the One who entrusted the talents to you. You are faithfully to guard the entrusted endowments, improving them by keeping the glory of God in view. You are not to look at yourself as if you had created these talents by natural energy of character. You are to regard them all as coming from God, to be returned to God again.

Influence, if consecrated to God, will make itself a way. God is the One that is to be praised for this. I am pained beyond measure because there are so many who do not look upon talent in its true bearing. They have activity, energy of character, which might be turned to good account if they co-operated with Jesus Christ, but it simply runs to waste, a jot here and a tittle there, and is not gathered up to do good and only good. Many fail to appropriate their God-given powers in blessing others, and glorify not themselves, but God. How few give back to God His own talents, having gained other talents, and won to Christ's side other persons, who have been brought to the knowledge of the truth. The work may be enlarged by accumulated influence.

Oh, my brother, we are living in solemn times. How many use all their influence in doing no special work for the Master. They engage in some kind of business, women in the household, in the schoolroom, others in a variety of ways; but many amuse themselves, and use their time in folly and vanity. It is God's time that they use thus. They have offered sacrifice on Baal's altar, because they do not see or realize their responsibility. They do not live so close to God that they see the reality of spiritual things. They are not among the number of whom Christ says, "Ye are my witnesses." [Isaiah 43:10.]

There are those who think that they have but few talents, and that therefore they can do as they please. Is not the fault in themselves the reason that their talents remain few? Have they sought to use, day by day, that which they call their little influence? Have they not themselves to blame for not having more cultivated abilities? Have they realized that a special season of probation is granted them to improve their influence for good? Have they said, I will use that which I have, and learn of the great Teacher [how] I can best serve Him with one talent? God help us to be wise unto salvation.

Hattie, dear child, these words are written for you. You have an individual case pending in the courts of heaven. May the Lord touch your heart, and lead you to see that you are not your own, but that you are the property of Jesus Christ. You are bought with a price, and what a price! "For God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." [John 3:16.] "Therefore glorify God in your body and spirit, which are God's." [1 Corinthians 6:20.]



Have a holy determination that you will seek the Lord while He may be found, that you will call 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.]

God is calling you, just now. "Come out from among them, and be ye separate, and touch not the unclean, and I will receive you; I will be a Father unto you, and ye shall be my sons and daughters, saith the Lord of hosts." [2 Corinthians 6:17, 18.] Come, before your eternal destiny shall be forever fixed. Come with your husband, come. You can come if you will. You can both now consecrate yourselves to God. Make Him your Friend, your Alpha and Omega, your sure Refuge.

My brother, Frank Belden, what are you preparing to do? There are places enough demanding help. For a time let your composition of music and various inventions be laid aside. There is need of help everywhere, need of help here in Australia. Consecrated ability is needed here. If both of you were only consecrated, what a help you could be in this field. There is an acknowledged dearth of ministers. You could minister in various lines. But you need first to come out of the spiritual condition you are in, and let the Holy Spirit work upon your mind and heart. When you are transformed in character, when you consecrate all your entrusted talents to God, then there will open to you fields where you can engage in active labor.

The original talent employed multiplies itself, for it grows by exercise. So to every true, honest worker who would do God service is opened new positions of special influence. If we faithfully use what talents we now have, we are entrusted with more talents of a higher order. One talent properly used will make a place for itself and increase in individual influence. But men look upon this as a product of their own energy.

Will you come out to this field, first giving yourself to God? The Lord is dealing with us as individuals. Our talents are measured out and proportioned to each according to his ability to rightly use these talents. The Lord must be sought for. He knows the use he can make of each of us for our best good and His name's glory. He will co-operate with all sincere workers. If they trust in Him, He will supply the points of character which are essential in doing the work.

Hattie, you have no time to lose. The Christian must make the best use of all her sanctified energies. Thus she grows up into Christ. Fields of work are presented to you, when you give your heart unreservedly to God. The Lord has given you opportunities. You are thrown in contact with people who might be a spiritual help to you. You could receive good from their influence. But avoid frivolous company. You may be the means of helping some souls who are connected with you. If you were under the Holy Spirit's guidance, they would have help from you. You could speak words for Christ.

There are many ways in which we can help souls if we will. The opportunity is given you to manifest a Christian spirit under provocation. In your conversation, remember to treat your heavenly Guest courteously by introducing his name. Introduce something besides unprofitable talk. Witness for Christ in a winning way, opportunities are constantly passing out of your reach, never to return. Be guarded in your words. A real and abiding sense of responsibility will lead you to speak and act wisely.

My appeal is to the church. The Lord Jesus calls the church the light of the world. [Matthew 5:14.] I call upon you, Frank Belden, and Hattie McDearmon Belden, Christ is inviting you both to come to Him. "Come unto me, all ye that labor and are heavy laden, and I will give you rest." My dear, tempest tossed souls, will you heed the call? "Take my yoke upon you, and learn of me, and ye shall find rest unto your souls. For my yoke is easy, and my burden is light." [Matthew 11:28-30.]

Christ never invited the sinner to come to Him to find sanction or vindication of sin. He invited them to come because He felt so sorry that they were unhappy and full of unrest, without a knowledge of His great mercy and abundant love. All that come unto Him, He will save from their sins. This is the only way man may be rescued.

The precious Saviour loves you. He is throwing the bright rays of hope across your pathway, to guide you to a heaven of peace and rest. Christ, the good Shepherd, misses His sheep when they stray from the fold. He is represented as leaving the ninety and nine and going forth to seek the sheep that is lost. He finds it. He bears it upon His shoulders. He brings it with rejoicing to His fold.

Oh, how God looks upon man's indifference, his coldness, his lack of love, compared with the love evidenced by the world's Redeemer. He comes to seek and save that which was lost. They are the purchase of His blood. The church is blending with the world, notwithstanding all the light and warnings given. They do not stand out, a peculiar and holy people. A description of the state of the matter in the publishing house may be expressed by the words of prophecy, "How are the things of Esau searched out! how are his hidden things sought up." [Obadiah 6.] The condition of things that has existed has dishonored God. There is much that my pen might trace, but I forbear. The sins of selfishness and covetousness are as idolatry before God.

The Lord has a controversy with His people, because they have not heeded His Word. Grave sins rest upon those who have held positions of trust, and at the same time have brought in false principles. This has corrupted your judgment, and blinded your eyes, and now you have set the stumbling block before your feet. You have lifted up your heart unto vanity, and this has covered you with darkness and confusion. You will never find rest and peace until you come back to your first love.

At times you have known the moving of the Spirit of the Lord, but self has been too much for you to handle. Will you not now bring your great burden of other's misdoings, which you have been gathering up, and lay it and yourself at the feet of Jesus? Relieve yourself of your burden. Break from the enemy at once. Sin prevails. The wicked shall do wickedly, and none of the wicked shall understand. You can now remember that you are not a sin-bearer. You are having a very hard time to carry your own sins. Do not, I beseech of you, load yourself down with the sins of others. Lay them down, lay them down! You will only have to answer for your own sins.

I would give much could I see you. But this is not possible unless you make us a visit. I wish you would. But it would be useless for you to come and bring with you your baggage of all the misdeeds and misdoings of your associates in the publishing house and out of it. You were wrong in bringing in false principles and working upon the plan that is condemned by God. You have suffered much from the very

line of action that your influence, with that of others has brought in. God sent warnings and reproofs, but they were brushed aside as a cobweb. Satan was determined to pervert judgment and take the field.

You cannot measure your influence in these things. You have been left to feel that false theories, wrong and corrupted principles, hurt. When sin strikes inwardly, it assails the most noble part of a man's being. It makes terrible confusion and havoc with man's Godlike faculties and powers. While physical disease prostrates the body, the disease of selfishness and covetousness blasts the soul.

The walls of protection that God has raised for His people's safety have been battered down. The lines of protection of individual rights and interests have been confused through human policy, and a host of satanic agencies have rushed in to make the most of their opportunity.

Every plan brought in to obtain advantage for self opened the door wide for dishonest practices. You know this just as well as did the men whom you condemn for taking from God's treasury higher wages than they earned by honest effort.

The Lord has shown me that this system of high wages is directly contrary to justice and righteousness. The plea is made that those who carry responsibility are always awarded higher wages than those under them. But those who were supposed to be doing important work in the Review and Herald office were being tried and tested, and every phase of their work was swinging the publishing house in false paths, contrary to the instruction given by Christ in the Old Testament and the New.

Such a masterly confederacy united to carry things its own way that a work entirely human has been mingled with the handling of sacred things. Each felt pledged to sustain and work for the interest of the other. A system of robbery toward God was brought in. "Shall I not judge for these things?" God asks. [Jeremiah 5:29.] The Lord has opened the matter to me, and my heart has burned with indignation. Light has been given that the Lord would in His own time make these men a spectacle to the world, to angels, and to men. It has been shown me that men, confided in and trusted, looked upon as trustworthy, would betray the cause of God in an emergency, under the inspiration of the enemy.

I cannot mention names, because I have been advised by the Lord that the very ones who have been the most strenuous in carrying out their own plans would show under whose control they had been working while in the cause of God. Spiritual blindness has led to such perversity of principle that the Lord declared He would not bless those who kept these wrongdoers in position when they knew that they had not the right spirit, and that truth was not cherished in the heart.

I will scatter them, saith the Lord. I will blow upon the means they receive, and it shall be as nought. I will take away judgment from them, and forsake them utterly, unless they repent and serve me, not for gain, but because the work and cause is Mine. They are unfaithful stewards. I have given them My only begotten Son, but they have walked away from My statutes, and I will judge for these things.

Frank, clear your own soul, I beg of you.

Lt 27, 1897

Belden, Brother and Sister

"Sunnyside," Cooranbong, New South Wales, Australia

November 10, 1897

Dear Brother and Sister Belden:

I arise some time before day to write you a few lines to go out in the mail. I know not when a steamer for Norfolk leaves. I have written to you by every steamer that I learned was going to Norfolk. I was told that the last steamer went by Auckland and that you would not get your letter for three months. I will send this at once, but I do not know when the steamer will leave.

I have been quite sick since the camp meeting. This meeting was very like our American camp meetings. How I did wish that Brother Nobbs and your two selves were with us.

Some weeks before the meeting word was sent by Elder Daniells to set all the forces possible in operation to circulate the Echo, and work zealously in various ways to advertise the meeting. Thus we have been accustomed to do to wake up a lively interest in the meeting, and secure an attendance. But my mind was deeply impressed that this was not the best thing to do in this case. We must not always keep the very same routine of working. We must not make a stir, but keep as quiet as possible.

When armies are preparing for battle, the generals and officers do not give publicity to their movements. In quiet and secrecy they make known to a few trusted men who have charge of the enterprise their plans and the manner of conducting the battle. Should they lay open their designs to all, there would be plenty to meet them. Others would be enlightened as to what methods to set in operation to defeat the plans made. It is considered a betrayal of important trust to our enemies as to how the battle is to be conducted.

We should be careful and close when entering new fields to proclaim the truth, and more so in localities where the truth has been presented and opposed from the pulpit and by mob raids.

I knew that the very best way would be to secure the ground, and then surprise the people by rapidly building our city of tents, having sufficient help and facilities to do rapid work, and giving as little time as possible for the ministers to commence their warnings from the pulpits and push forward the circulation of their false statements.

We must devise and plan wisely, that the people may have an opportunity to hear for themselves the important message of warning to be given to all that will hear. It is the last message of mercy to the world. The people should be warned to make ready for the great day of God, which is right upon them. We have no time to lose. We must do our utmost to reach the people where they are. All that can be done should be done without delay. The great day of the Lord is near; it hasteth greatly. The world is now reaching the boundary line in impenitence and disregard for the laws of the government of God.

In every city of our world the warning will be proclaimed of its sure ruin, because the inhabitants imagine and practice evil, and that continually. Horse racing, gambling, betting, drunkenness, and all kinds of lasciviousness is seen on all sides, almost without limit. "The wicked shall do wickedly, and none of the wicked shall understand; but the wise shall understand." [Daniel 12:10.]

Now every soul who has a knowledge of the truth should practice the truth, and appreciate and rejoice in the truth, that they may shine amid the moral darkness that is covering our world like the pall of death.

Our meeting has ended. From the very first day, October 21, up to the present time, the interest has not abated. At the first meeting the large tent was crowded, and a wall of people stood round the outside.

I spoke six times on Sabbath, Sunday, and Wednesday afternoons to the crowd that assembled, and five times in various lines to our people. We had the best of ministerial labor. Elders Haskell, Daniells, Farnsworth, Robinson, Hare, Colcord, Baker, Starr, Professor Hughes, and Brother Crothers were present. The word was spoken in no faltering, hesitating manner, but in the demonstration of the Spirit, and with power. The interest was superior to anything we have seen in any camp meeting in this country. We feel very grateful to the Lord for this opportunity of making known the light of present truth. As in Christ's day, the people listen, and are astonished and captivated. They say, "We never heard anything like this. O how I wish I could have heard all these things before. I never knew such things were in the Bible. I see that the work before me is to search the Scriptures as I have never done before."

The Word of God has indeed been like a sword, quick and powerful. The crowds of people listened interestedly for one and nearly two hours without showing any appearance of weariness. O I am so glad, so thankful. I praise the Lord with heart, and soul, and voice.

Brother Haskell and wife, Brother Starr and wife, and several workers are keeping up the interest in Stanmore. This interest does not flag. The big tent has been taken down and sent to Melbourne. The forty foot tent is being spliced in the center, so that it will seat as many as possible, and will be used here. A house has been rented to accommodate the workers. A room has been prepared for me, and if I am able, I shall probably go to Sydney this week to join the workers. We must do all we possibly can to make this effort a success. Elder Haskell writes cheerily in regard to the work there and the unflagging interest.

Lt 28, 1897

Belden, Brother and Sister

"Sunnyside," Cooranbong, New South Wales, Australia

July 29, 1897

Dear Brother and Sister Belden:

I wish, if it were for the best, that you lived within a little distance of us, for it would please us very much to have an opportunity to converse with you. But if the Lord has a work for you to do in Norfolk, He will certainly open ways before you. He will strengthen and sustain you, that your influence may be for good.

We are having interesting times for all in Australia. The pressure of the Sunday law has come and is coming. It has been ordered that all stores shall be closed on Sunday, and this is being rigidly enforced. The government is trying to have God acknowledged in the constitution. Our people are making just as vigorous a stand as possible that it shall not be. They have been securing names to a petition to this effect. We can see that that which we have been talking about for the last thirty-five years—this law causing the Sunday to be exalted and making human inventions take the place of God's holy day—is now being fulfilled. There is much excitement now in regard to these matters.

The second epistle of Paul [to the Thessalonians] should be read in connection with these things. The same work of oppression and persecution which was suffered by the saints of God in Paul's day is soon to come to all who believe in this age.

"Paul and Silvanus, and Timotheus, unto the church of the Thessalonians, in God our Father and the Lord Jesus Christ: Grace be unto you, and peace, from God the Father and our Lord Jesus Christ. We are bound to thank God always for you brethren, as it is meet, because that your faith groweth exceedingly, and the charity of you all toward each other aboundeth; so that we ourselves glory in the churches of God for your patience and faith in all your persecutions and tribulations that ye endure: which is a manifest token of the righteous judgment of God, that ye may be counted worthy of the kingdom of God, for which ye also suffer: seeing it is a righteous thing with God to recompense tribulation to them that trouble you." [2 Thessalonians 1:1-6.]

Here we see the interest of these churches for one another. The persecution they endured drew all hearts together and bound them together. They were scattered abroad. The errors and superstitious faith and doctrines of the Jewish nation so bitterly opposed to Christ left the little flock as sheep without a shepherd. But the seed was being sown. Christ was lifted up as the One crucified among them, and efforts were constantly made to alleviate the poverty and oppression of the brethren because of their faith.

Directions were given to offer prayer to God that the seeds of virtue and truth sown by His appointed servants, the prophets, might not be in vain, that a rich harvest might reward their efforts, and that other laborers might be raised up to reap the harvest.

In doing this work there was great opposition. It was no light task to carry forward the work, and many suffered for their belief in the truth of the gospel. With all kinds of persecutions Satan inspired human beings to annoy and distress the conscientious souls who loved God and kept His commandments.

"And to you who are troubled, rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire taking vengeance on those that know not God, and that obey not the gospel of our Lord Jesus Christ: who shall be punished with everlasting destruction from the presence of

the Lord, and from the glory of his power. When he shall come to be glorified in his saints, and to be admired in all them that believe (because our testimony among you was believed) in that day." [Verses 7-10.]

In sowing the seeds beside all water, we are to meet the same difficulties that the followers in Paul's time encountered. But the Lord did not then leave His persecuted ones to be overcome. He gave them the opportunity and privilege of being overcomers. "Wherefore also," said Paul, "we pray always for you, that our God would count you worthy of this calling, and fulfil all the good pleasure of his goodness, and the work of faith with power; that the name of our Lord Jesus Christ may be glorified in you, and ye in him, according to the grace of our God, and the Lord Jesus Christ." [Verses 11, 12.]

It is just such epistles as this that we will be privileged to write, strengthening and encouraging one another, "building up one another in our most holy faith." [Jude 20.]

We are living in a very solemn period of this earth's history. Then how appropriate for this time that we watch unto prayer. In prayer for our oppressed ones who will feel the most severely the opposition and test and trial of persecution we shall find comfort and consolation. We are to keep the lamp of faith burning brightly. We are to watch for opportunities of doing good to those who are called to suffer, for our afflicted brethren will need our words of consolation, of courage and hope.

Christ said, "Woe unto you who laugh now, for ye shall mourn and weep." [Luke 6:25.] This does not contradict the apostle's statement when he enjoins upon Christians the necessity of rejoicing in the hope set before them in the gospel. The cheerfulness of the Christian is created by the consideration of the great blessings we enjoy because we are children of God. "Therefore, my brethren dearly beloved," he says, "and longed for, my joy and crown, so stand fast in the Lord, my dearly beloved." [Philippians 4:1.] The cheerful enlightenment of the mind and the soul temple by the assurance that we have reconciliation with God, the hope we have of everlasting life through Christ, and the pleasure of blessing others, are joys which bring no sorrow with them. Those who indulge in chaffing, mirth, levity, and vanity of spirit, which arise from a superficial, cheap experience, have no real, solid foundation for hope and joy in the love of God and belief of the truth. The giddy, the heedless, the gay, the jovial spirit is not the joy which Paul is anxious that Christ's followers shall have. This class spend their time in frivolity and excessive levity. Time is passing, the end is near; yet they have not laid up for themselves a good foundation against the time to come that they may lay hold on everlasting life.

We need not encourage that mirth which dissipates reflection, leaves no time for consideration, and establishes habits of lightness and cheap talk, which grieve the Holy Spirit of God and unfit us for the contemplation of heaven and heavenly things. This is the class that will have cause to mourn and lament because they are not prepared for the elevated joys of heaven. They are banished from the presence of God. But by the light of God's presence, the righteous are enlightened and made supremely happy.

"Now we beseech you, brethren, by the coming of our Lord Jesus Christ, and by our gathering together unto him, that ye be not soon shaken in mind, or be troubled, neither by spirit, nor by word, nor by letter as from us, as that the day of Christ is at hand." [2 Thessalonians 2:1, 2.]

In this view of the final gathering together unto Christ, there would be erratic movements and a danger of deception. Paul would have the church looking for Christ's appearing, and preparing for that day when He shall send His angels with a great sound of a trumpet, and they shall gather His elect together from the four winds, from one end of heaven to the other. God's people must not only be waiting and watching, they must be diligently working as well. There will always be false and fanatical movements made by persons in the church who claim to be led of God—those who will run before they are sent, and will give day and date for the occurrence of unfulfilled prophecy. The enemy is pleased to have them do this, for their successive failure and leading into false lines cause confusion and unbelief. There is enough revealed and substantiated by the Word of God to show the lines upon which they can work. The labor performed in harmony with the mind of Christ will produce most healthful impressions and a genuine experience.

The secret things which belong to God are to be left with Him; but the things which He has revealed are for us and for our children. We are not now back in Paul's time. We are nearing the great day of God. The signs are fulfilling. And yet we have no message to tell us of the day and hour of Christ's appearing.

The Lord has wisely concealed this from us, that we may always be in a state of expectancy and preparation for the second appearing of our Lord Jesus Christ in the clouds of heaven. We are to search the prophecies that point to the roll of fast fulfilling events, and which Christ has plainly told us will take place prior to the end of this earth's history. We are to watch and pray, wait patiently, and work faithfully to save perishing souls. Time is a most precious talent, and every moment is to be improved in doing our work wisely and well, so that if we are suddenly called to lay off the armor, we may be prepared to give up our account to God.

"Be ye also ready, for in such an hour as ye think not, the Son of man cometh." [Matthew 24:44.] The day and hour of Christ's coming is pronounced by lips that speak the truth and the truth only, to be beyond the ken of man. Even the angels, the heavenly intelligences, are not informed of this. "But of that day and hour knoweth no man, no, not the angels of heaven, but my Father only." [Verse 36.]

Satan is watching his chance to destroy those souls who have not developed such characters as will fit them to rise in the first resurrection and be numbered with the redeemed, with those who have appreciated the great privilege of washing their robes and making them white in the blood of the Lamb.

The emotional nature of some is easily affected. Christ would have every one educate themselves to calmly contemplate His second appearing. They are to search the Word of God daily, but not neglecting present duties. There were some who had listened to the earnest teaching of Paul in regard to the soon coming of Christ, and had overlooked their present duties to provide for their daily necessities, and in thus doing were a burden to their brethren.

"Let no man deceive you by any means; for that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition; who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God, showing himself that he is God." [2 Thessalonians 2:3, 4.] Who are studying this portion of the Word among the churches of today?



Lt 28a, 1897

Those in Responsible Positions in our Publishing Houses

“Sunnyside,” Cooranbong, New South Wales, Australia

January 9, 1897

To Those in Responsible Positions in Our Publishing Houses:

I am troubled in regard to the use of pictures in our publications. Some of our papers seem bent in using them in season and out of season. And some of the cuts used are very inferior, and poorly illustrate the subjects represented. I hope our publications will not come to resemble a comic almanac. I would not altogether condemn the use of pictures, but let fewer be used, and only such as are good illustrations of the subject.

On one point I wish to speak decidedly; that is in regard to using in the papers cuts from my books. Who has given the publishing houses permission to do this? Such use makes the pictures so common that it hurts the books. Is this right? Let it be understood that hereafter the cuts from my books are not to be used in the papers.

For many months I have been waiting for a copy of *Mount of Blessing*, that I might see what changes have been made in the illustrations. If the publishers have sent out the book as first printed, I think it a great wrong to the book and to me. I accept no such pictures. The publication of this book has been delayed more than a year in order to get the pictures, which do injustice to the subject. If the book had appeared without cuts, I should have been much better pleased. I asked for this, but it was not thought best. One thing I insist upon: that hereafter there shall be no printing on the back of the cuts. I have been compelled to lose confidence in the taste and judgment of those who could accept such productions. I dare not trust any of them with the illustrating of my books. I should feel conscience-stricken should I have produced such miserable representations. As I have received no copies containing anything better, I fear you are selling the edition with those shameful cuts.

I think our publishing house has gone about crazy over illustrations. It is a shame for such cuts as those in *Mount of Blessing* to be put in a book. Keep out of the books illustrations of auto de fe, Catholic pictures of persecution and burning. It is enough to read of these wicked deeds, without trying to bring them in all their terrible details before the eyes. When I was a child Fox's *Book of Martyrs* was given me to read. I saw the pictures representing various horrible acts of cruelty. I could scarcely eat or sleep. Day and night I was passing through the horrors, identifying myself with the suffering ones. I almost lost confidence in God because He allowed such things. It was a long time before I could overcome the impression made on my mind. Whenever the *Book of Martyrs*, or any other book of like illustrations, finds its way into my library, I hide it, that no child may be caused to suffer as I did. Such pictures do not increase faith. Let not one appear in my books.

The cut in *Gospel Reader*,—*Moses Viewing the Promised Land*—does great injustice to the subject, and great discredit to those who accepted it for the book. What sort of an impression will it make on the

readers of the book? It is not in any sense a correct representation of Moses. It looks more like a picture of the great deceiver, Satan, after he had lost Paradise.

Page 52, same book—The Ark Standing in the Midst of Jordan—see the cherubim on either end of the ark. What a misrepresentation of the heavenly angels looking with reverence upon the mercy seat, the cover of the ark. A child might take the representation as a bird hunched up. But when the ark was removed from the sanctuary, the cherubim were never exposed to view. That sacred ark, which represented Jehovah amid His people, was always covered, that no curious eye might look upon it. Let it ever be covered.

\*\*\*\*\*

Brother Reaser speaks of the need of new illustrations for Patriarchs and Prophets. I am not decided, but fear it is not best to expend a large sum of money on new pictures for this book. Again, suggestion is made in regard to sending Brother Reaser to Jerusalem to obtain sketches for The Life of Christ. This will not be done at my expense. The Lord has presented to me that the time and money expended by our people in making long journeys around the world was spent for naught. Whatever may be the opinion of the canvassers upon this point, I cannot sanction the sending of anyone to Jerusalem to obtain cuts for my books. O, if we only had the money that has been no better than thrown away in many, many such enterprises, I would bless the Lord and take courage.

My soul is sick at the mismanagement of means when I see in this country how much good could be accomplished with it. If you choose to have a few pictures and good ones, I do not object. Let illustrations be choice rather than numerous.

Lt 29, 1897

Belden, Frank; Belden, Hattie

“Sunnyside,” Cooranbong, New South Wales, Australia

January 1, 1897

My dear nephew Frank and niece Hattie:

I wish I could write to you as I greatly desire to write—encouragingly, hopefully. But, my nephew, from the light that the Lord has given me, I regard you as a man that has been confused and bewildered in regard to principle, a man who has lost his clear spiritual vision. This is not because light has not been given to lead and guide you, for God has spoken, saying, “This is the way; walk ye in it.” [Isaiah 30:21.] It is because you have listened to other voices. By so doing, you have gone astray yourself, and have led others astray.

God has given you talents. They are His gifts; but they have not been under the control of His Holy Spirit. You can talk fluently, much more than is for your good, of others’ wrongdoings. You have turned from Christ’s character to the defects of human beings, and by beholding, you have become changed into the

same image. You think evil and talk evil, criticizing sharply and sarcastically. This is the work that Satan is doing.

Your expressions of bitterness, your illustrations, your condemnatory spirit have poisoned your home life, and bring you no relief. You may have cause for the sentiments you express against individuals, yet it is greatly to your own detriment to harbor such strong feelings. I am so sorry for your wife, for she is becoming more and more under the deceiving power of Satan. She is without the attributes of Christ—tenderness, compassion, meekness, and lowliness. Imperceptibly, you are introducing poisonous, malarious elements into her mind that will educate your daughter.

From the light which God has given me, I know that spiritual deformity is being developed in you. In the place of giving a faultless exhibition of right principles and correct habits, you are gathering to yourselves sentiments and principles which will exclude you and all who partake of the same spirit from the heavenly courts. Your mind is becoming deformed by the way in which you treat it. I entreat of you to change decidedly about. Check all exaggerated language, for it destroys the harmony of the mind.

The body needs careful culture, that it may be kept in a healthy condition. So the mind needs to be strictly disciplined, lest it shall be unduly developed in some things and insufficiently developed in others. Because these susceptible organs are not in your sight, where you can see the harm that you are doing to your intellectual powers, and how much they need regulating, you are not conscious of the harm you are doing them. You entertain unsound theories, and your mind is made to serve these theories. The way in which you are mismanaging your mental machinery is wearing it out. But you cannot see what harm this is doing. Sooner or later your friends with you will see the unfavorable development of your thoughts and actions. Your stomach is beginning to testify to the action of the mind. A symmetrical and well-disciplined mind would change for the better the powers of digestion.

I cannot forbear telling you that you are as a piece of machinery that has been put out of order by an erroneous course of development and discipline. Your only hope is to place yourself in the channel of light shining from the Sun of Righteousness, closing every avenue that encourages wrong tendencies in the development of character. You need to remove from the [mind] scenes which have been as a training school to destroy your confidence in almost every one. No longer choose the malarious atmosphere you have hitherto lived in. You need to become a Christian in word, thought, and action. You need to be converted. The Holy Spirit alone can renovate and transform you. This Spirit alone can keep you from making your mind and heart a vineyard that Satan will cultivate. As soon as possible you should place yourself as a little child at the feet of Jesus, that you may receive the Holy Spirit's molding. Then your mental faculties will be invigorated and will bear taxing in right lines.

You are now like a broken down machine. You do those things which harm mind and body, and unless you make a change, a decided change, your life will be sacrificed on the altar of an unwisely conducted and unsanctified ambition. God cannot put His blessing upon you. A continual deception is spoiling your whole life. You have put your mental powers under exhausting taxation! Your mind is already over-stimulated by devisings and plans that have failed. Thus you are wearing away your life forces, making your talents productive of no good to yourself or to others.

Time is golden. We are to be wise in employing our time and talents to the very best purpose. My dear nephew, you are acquainted with individuals whose minds are stored with knowledge of various kinds, politics, history, theology. They have gathered up an accumulation of learning, and this is massed together in a mind that is not under the sanctifying influence of grace. They do not co-operate with God to bring this mass of matter into appropriate action. Therefore they continually lose time by devoting it to matters that bring no satisfactory returns. Should the life of these men cease now, they would never hear the words, "Well done, good and faithful servant: ... enter thou into the joy of thy Lord." [Matthew 25:23.]

There has been presented before me, as an illustration, a class that has had every opportunity and privilege, as compared with another class that has far less qualifications and information, but who keeps the fear of God before it. Those who belong to this latter class regard their talents as entrusted to them. Their opportunities are limited, but they try to comprehend the grand lesson inculcated in the parable of the talents. They strive to use well their probationary time, vigilantly working in the contemplation of Christ's coming. By a thorough training in the educational lines within their reach, they discipline themselves, that they may be prepared to learn and digest all true knowledge. Under a sense of accountability to God, they strive to make the most of the gifts entrusted to them.

This constitutes the ideal of Christian character, the all-round man, the perfect man in Christ. He does not spend his life in prayerful meditation only, neglecting to do earnest work for the Master. Neither is his life all outward bustle. He does not engage in active work to the neglect of personal piety. There is a happy blending of both qualities. He is "not slothful in business, fervent in spirit, serving the Lord." [Romans 12:11.]

The greatest work humanity has to do is to keep the lamp of the soul trimmed and the vessel filled with the oil of grace. You need to make every effort to prevent spiritual declension, lest the day of the Lord come upon you as a thief in the night.

I speak to your wife. Is it not time for you to take heed how you build? Is it satisfactory for you to become a woman pleased with attractive dress, but with no pleasure in the white robes of Christ's righteousness? Is it not your only safe course to use well your God-given power by trimming the inner lamp, that its light may shine forth to others? If you continue to follow the course you have pursued, you will never see God's face. No infidelity should be cherished or uttered. But the talent of speech is frequently used by you in a way that is dishonoring to God. Unless the root be holy, the speech is not sound, and no sweet fragrance is offered to God.

Frank, what can I say to you? From the light I have received from God, I know that you have a prayerless home. The time of your sojourning here is short. You think that you have surrendered yourself to God, but you have never yet fully given up your bitter feelings against others. You have used your talent of speech to lead them into temptation. Your words have encouraged them in wrong methods and wrong principles; and then, because they develop the ideas and principles which you have inculcated, and as the result injury is done to you, as the Lord designed it should be, to show you the sure result of such actions, you feel wronged.

All are to be workers together with God. All have been entrusted with talents, to use for the glory of God and not for selfish purposes. This capital is the Lord's; He will require again both principal and interest. Every natural advantage is a talent. The responsibility of each human agent is proportionate to the amount of gifts received from the Lord. On the one blessed with the largest amount of talents rests the heaviest responsibility.

Frank, you and Hattie have not one moment to lose. You are not ready to die, and you are not ready to live to be a blessing to your own family and to others. You are not prepared for the Lord's coming. The day of reckoning is not far distant. What account can you render to God for the neglect of your appointed work? Give yourselves to the Lord, and then you will have grace to work and watch. Trade diligently on your Lord's goods, whatever may be the amount, pounds, pence, or farthings. Through the merits of Christ's grace, consecrate all your talents to God's service. Thus you can acquire growing, increasing talent.

Your moral responsibilities are not small. Can you continue to trifle with these responsibilities? Will you continue to surround your soul with an atmosphere that is a spiritual malaria? Will you not realize that your words are either right or wrong, that they are either a savor of life unto life or of death unto death?

Frank, will you take the position that you should? You know not your spiritual blindness. You seem to think that you understand the failures of your brethren and that you know just where they made their mistakes. You think you can see the stone over which they stumbled to make the crooked paths they have made. But you do not feel that repentance for your own stumbling course of action that will not need to be repented of.

By beholding the defects of others, and talking of them, you are doing the very thing the Bible has told you not to do. While you do this work of criticizing, you are creating a malarious atmosphere in your home which is a savor of death unto death.

Our works, our present conformity or non-conformity with the principles of the law of Jehovah, will decide our future destiny. "By thy words thou shalt be justified," said Christ, "and by thy words thou shalt be condemned." [Matthew 12:37.] "A good man out of the good treasure of his heart bringeth forth good things, and an evil man out of the evil treasure of his heart bringeth forth evil things." [Verse 35.] Those who have had a knowledge of the Word of God, and have not complied with that Word, but by word and deed have revealed that they are indifferent to the great salvation presented, are of that class who knew their Master's will, yet did it not.

The Lord plainly states that all our actions are to be brought into review before God. The two mites given by the widow, the cup of cold water in the name of a disciple, the visiting in the prison, is registered as done to Christ in the person of His saints. The neglect of doing the very work which needed to be done and was not done, the unkind words, all have their weight in the scale. Nothing is insignificant that is as a thread in the great web we are all weaving in point of influence. Every transaction is important upon which holiness and truth has impressed itself, though in faint characters.

Nothing in sin is accounted as unworthy of notice that Satan has brought to the heart of man, and worked out in some shape. We have the statement that there is nothing covered that shall not be revealed, and nothing hid that shall not be known. These things that now appear as nothing to man will have their weight in the great tribunal of God, for or against. It is as the mote discerned in the sun's rays, for the truth in behalf of righteousness, or against the truth in the working out of unrighteousness. The sinner will not merely be condemned for his own impenitence, but he will be judged for the way in which his impenitence has led others in the same evil work. Every soul will be accounted guilty in proportion to the light which God has let shine upon his pathway, and which he has rejected. Those who have had less light, and have accepted the plan of salvation, will lay hold of eternal life.

Those who have had light and evidence, but who have rejected it, will find that in accordance to their measure of light will be their condemnation. These will find themselves confronted by the men of Sodom and Gomorrah, by the men of Tyre and Sidon and Nineveh. The whole world will rise up in judgment to condemn those who have shown that they have despised the day of salvation. There is not an impenitent hearer of the gospel but will be condemned according to the light he has not improved and appreciated, for this light cost the life of the only begotten Son of God.

The judgment is to set, the books are to be opened. Then every man will be judged according to the things written in the books. In that great day of judgment every motive that led to action will be tested. The law of Jehovah will be exalted. The Lord God will reveal the character and power that His law has always possessed. That character is as infallible and unchangeable as the character of the God who sitteth upon the throne of heaven. The force and dignity of this law is only understood by the magnitude of the offering made to compass the redemption of man. Sooner than that one jot or tittle of this law should be changed, God's only begotten Son died upon the cross of Calvary.

In His lessons Christ laid open the value and greatness of truth in its spiritual importance, and cited all who listened to His teachings to the high and holy principles in the Old Testament Scriptures as the germ in which was the whole legislation of the new economy.

In the last great day, Jehovah's law will triumph. Then shall the scales fall from all eyes. What now is regarded by the transgressors of the law of God as of no special consequence, or of but little importance in the standard of morality and holiness, will appear as it is, holy, just, and good. It will be seen as taking immeasurable compass. The law of the Lord is perfect, converting the soul. Then character and law alone will seem to be as large as eternity. The reign of appearance and deception will cease. Semblance and pretence will drop their mask. People will see themselves just as they are, obedient or disobedient, loyal or disloyal to the law of Jehovah. Then the division of the whole family will be made.

There will only be two classes, the obedient and the disobedient. There will be no middle class. Only two classes will stand in that day, to be rewarded according to the deeds done in the body. The only class [saved] are the chosen of God, the subjects of His grace, exercising in their experience faith and repentance, and revealing to others the light that God has reflected upon them. They are God's witnesses, and have indeed been, in their obedience to the law of God, a condemnation to the world.

“When the Son of man shall come in his glory, then shall he sit upon the throne of his glory. And before him shall be gathered all nations, and he shall separate them one from another, as a shepherd divideth his sheep from his goats; and he shall set the sheep on his right hand, and the goats on his left hand.” [Matthew 25:31-33.] Then will be decided the destiny of every soul. All judgment is committed into the hands of the Son of God.

Dear Nephew and Niece:

You have both made a mistake in not being that help that you should have been to each other. Frank, you have not been in your family a light, a comfort, a blessing, a houseband, working diligently to prepare yourself, and then co-operating with God to prepare your family to be wise virgins, [with] their lamps trimmed and burning. You have been so self-confident, so full of the idea that you possess talent. But your talents have not been sanctified. They have not been properly disciplined or used to the glory of God. The end of the world is near. What are you and Hattie going to do? I cry in the name of the Lord, Awake, awake to your peril!

You are deceived and unhappy. Give up your faultfinding. Stop speaking the sarcastic words that Satan delights to hear. You have yourself, by your confident assertions, done more to bring into the Review & Herald office a questionable condition of things than any other one person. You stepped out. Those left went on, and the course of action developed by these methods and plans has reacted upon yourself. For your soul's sake, do not begin to justify yourself, for you had light. Consider, be wise, repent, and confess for yourself, and not for any other soul.

You now have the warning. Will you heed it? I want you to be saved. The salvation of your soul is precious. But God alone can break the spell, and show you the mass of rubbish that you have accumulated about your soul. Make haste. Get ready. Wash you, make you clean. Then the angel of the Lord will touch your lips, as he did Isaiah's, with a live coal from off the altar, and say, “Be clean.” [Isaiah 6:6, 7.] God will give you a clear cut message, burning with holy fire.

Redeem the time, for God has a work for you to do. It is a sacred work. But all this talking in regard to others' treatment of you will not help your case one whit. Let it cease, that the holy coal from off the altar may touch your lips, and that God may say, “Be clean.” Then pure words of love will be spoken.

O sister Hattie, sister Hattie, your soul is precious; it is bought with a price, even the precious blood of the Son of God. A change of heart must take place in you. You are a worldly woman. If sickness should cut you off from this life, you have no well-grounded hope for the future immortal life. Can it be that you will not see the importance of a thorough conversion, that by your influence you may help your husband and daughter?

Let it be the steadfast purpose, both of you and of your husband, lose or suffer what you may, to wage eternal warfare against the errors and sins that have a hold upon you. My heart is drawn out to you. I do not want either of you to stand in your own light, seeing others through your defective glasses. Take heed unto your own selves. And as you shall carefully study the holy law of God, the great standard of character, plead for grace that you may meet that standard. Take yourselves in hand. Turn not your

sarcasm even upon your own individual selves. This would be wrong, because you are bought with a price. You are of value in the sight of God.

You are carrying out your own way, and when you do this, you lose sight of the Lord's way, the only way that is pleasant and satisfying. Give to those who know you an evidence of the transforming power of the Spirit of God upon your heart and mind. Walk as intelligent, humble human beings who are saved by the grace of God alone and who are wholly dependent upon His matchless grace for their perfection of character. When you stop wrestling for your own way, the Lord will teach you how much better is His way and will. Then you will manifest a greater desire to show yourself approved by God, workmen that need not to be ashamed.

My brother, will you turn to the Lord with all your heart? Will you bring the simplicity of truth, the meekness and lowliness of Christ into your life? Will you enter the kingdom of heaven stripped of the idea of your smartness or talent? Will you come as one whose life is hid with Christ in God, not as a director, but as one to be directed? When you undertake to direct, you manifest a spirit that is not acceptable to God. Divest yourself of yourself and come to God as a little child, else you will never see the kingdom of heaven.

God bless you and enlighten your eyes, that you may see all things clearly, is the prayer of your aunt.

Lt 30, 1897

Barren, Brother and Sister

"Sunnyside," Cooranbong, New South Wales, Australia

December 30, 1897

Dear Brother and Sister Barren:

I write to you, my brother, at this time, because I learn that you think of going to New Zealand. I think I would wait and at the present time obtain all the instruction possible. You are not well-versed in a knowledge of the Scriptures. You need to have a much better understanding of the Word than you now have. Study your Bible. You now have a good opportunity to secure the light that you need wherever you are and in whatever work you engage. You need a closer criticism of self, that you may not put your trust in self, but place your whole reliance upon the strong Helper.

The evil heart of unbelief is the result of not seeking the Lord most earnestly. You need a much more sensitive conscience and a closer guarding of self. Draw nigh to God, and He will draw nigh unto you. Wherever you are, uplift your soul to God, making your requests known to Him.

To every man the Lord has given his work. But wherever you may go, the Lord would have you more thoroughly prepared to do the work given you of God. If you should now seek to obtain a knowledge of how to treat the sick, it would be a blessing to you. Then wherever you went, you could give instruction to others by precept and example. There will be work to do in this line.



I hope you will not move unadvisedly. Seek counsel from your brethren before making any hasty move. Carefully consider every step. The Lord Jesus Christ is not to be kept at a distance from us. He is the light and life of His people. The whole world lieth in darkness. The prince of darkness will ever exert to the uttermost his ability and strength in the defense and support of his own cause. His willing subjects are faithful and active. They are united in one common object, which is to magnify transgression and sin. If the Lord's servants were as zealous, wide awake, and persevering in the cause and work of God as Satan's servants are in his cause, there would be many more souls added to the Lord of them that believe.

The present is a time of scourging and purifying, a time of warfare and trial. If the truth is allowed to possess the soul, it makes a place for itself. It is a necessity that it abide in the soul, a living, working agency. But the truth is not brought into the very life and character as it should be. Self occupies altogether too much space. The Lord will hear your earnest heart-longings after Him. But self has not been crucified in you. Now make a change. Let the Holy Spirit work you. Humble your heart before God, and obtain what you most need—true godliness. Seek the Lord most earnestly. Always bear in mind, of myself I can do nothing. In Christ is my efficiency.

The question arises, "When shall thy people be reconciled to Thee, and live and move in harmony with Thy mind and will?" All are now taking sides, binding themselves in bundles through their own course of action. The Lord help you to humble your own heart, and open the door of your mind and let Jesus in. You will then have a treasure house from which to draw. You will be able to speak words to others that will be in season, that will impress their hearts.

Consider the subject of taking a nurses course of instruction, learning how to work for the sick.

Lt 31, 1897

Colcord, W. A.

"Sunnyside," Cooranbong, New South Australia

February 28, 1897

Dear Brother Colcord:

I received your letter with the manuscript evening after the Sabbath, February 27.

I have felt the movings of the Spirit of God. Sunday and Monday nights I could not sleep past one o'clock. I was in an assembly where the very sentiments you referred to in your letter were expressed. The "exclusively" was dwelt upon, and urged as a contract in the sale of our publications, pamphlets, and books.

I was constrained to write out the principles that were set before us in that assembly as truth. These "exclusive" principles should not have place in the work of God. They should be cut out of your business arrangements and your councils in connection with the workers in the Lord's great moral vineyard. My

mind has been much exercised in regard to having this “exclusively” come in among those who are handling our papers and pamphlets in any line in your branch office. They are unworthy of being voiced or traced with a pen. It is a human device entirely with which God has had naught to do. Its origin is selfishness. The word should be cut out, for it is not inspired of God.

The charge given to Timothy was, “I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom; preach the word, be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine.” [2 Timothy 4:1, 2.] And this charge is for all who are acting a part in the ministry, who are following the example of Christ. They must snatch the opportunities as they come. Let all be fully prepared to disseminate the light by word and by pamphlet. There should be hundreds of little tracts scattered as the leaves as autumn.

Many Echoes have been sold. This is well so far as it goes, but light on many more subjects is to come before the people. There is a great need of leaflets and tracts, some containing short articles, others presenting the messages of warning, the second advent of our Lord Jesus Christ. The Sabbath, treated in brief, and its relation to the truth of the doctrines substantiated by the Scriptures should be circulated. It is not enough to merely sell the Echo. There is a world to be warned. Health subjects in clear, forcible, spirited articles, health and temperance principles, and experiences of faith and hope—all should be presented to the world. The branch office in the city may do a good work in this line. These silent words will make impressions on minds, and will awaken an interest in the truth of God.

Light! Light! Let it shine forth everywhere. It is to be diffused in jots and tittles, here a little and there a little. It is to be diffused in contrast with error. There is a dense darkness upon human minds, and everything possible should be done to rend it away and let the true Light shine forth.

There is too much limiting, too much setting of boundaries, altogether too much withdrawing ourselves from our own flesh. Workers in Melbourne are needed in every line. The Echo is a small paper, and should have a large circulation. Every advantage possible should be taken of the establishment of a new branch of the publishing house. Let the office carry all the advantages that if possibly can to meet its obligations. This need not create any jealousy in the minds of those who are engaged in the work in the same line.

Let there be light: let it shine forth in clear, distinct rays. Let there be no question in this matter. It is essential that our works on present truth shall be displayed, and that when needed there may be no delay in sending to another locality to obtain them. There is need of workers in season, out of season, those who will confess the truth in every place. The branch office should be made a light bearer to the world. If the Lord’s workers are “sanctified,” His blessing will attend the work.

While the Tract and Missionary Society has its work to do, it is not to hold itself “exclusively.” It is not to be a separate kingdom, and have a jurisdiction of its own. From the light which God has given me, He desires that His people shall improve every opportunity for disseminating light. They are to sow beside all waters. Our publications should be represented by the office in the city. It should be well supplied with tracts and publications for use at once. Many through curiosity will desire to know what these tracts and pamphlets contain, and if they are right at hand they can be sold, and the money used to

carry forward the work of God for which the office is to be used. In any case they should not wait to refer to the International Tract and Missionary Society.

This "exclusiveness" is not to have any place in the work, for it is not the inspiration of God. Wherever we can advance the truth, wherever we can enlighten minds in regard to our literature, we should do so. This world is corrupted by sin, and the thick darkness of error which enshrouds it is supposed by many to be truth. Those who are considered the most talented cannot remove the darkness and ignorance which, like a funeral pall, covers the world and the people. But there are bright truths which should appear in our Echo in short articles right to the point. It should contain simple, religious experiences which will remove the blindness from the eyes of the supposed most gifted men.

One reason why the branch office should be in the city is that it may be a light, shining forth to those who would not otherwise discern it. The bright truths put forth in leaflets and pamphlets should be abundant. "Exclusiveness" should not restrain this work. The truth of God should not be hampered. There is not half being done that should be done. Your faith is too small, your methods too narrow and circumscribed. There is a grand work to be done of which just now you hear the echoes only. There is a brightening glory beyond the horizon of your present view of which you may now catch occasional sparks. Your faith does not yet grasp the future beyond. "We see" says the apostle, "as through a glass darkly." [1 Corinthians 13:12.]

Bear in mind that concerning the advocacy of truth there should be no jealousy. If this spirit is indulged, your plans, if not killed, will grow into selfishness of large proportions. You must not grasp in your finite control the things that God has in His own hands. You are to do service for God. But you are far behind. The night is far spent. But when the day is fully come you will discern more fully your neglect of the work which the Lord has appointed to be done by His human agencies, because of your "exclusiveness."

Cut out this exclusiveness wherever it may be. The light of God has given us for the world. It is not to be put under a bushel or under a bed. The devil is far from being narrow and prescribed in his work. This is plainly revealed by the rapidly increasing darkness, the multitudinous errors, heresies, misconceptions, and delusions of these last days. Creeds and false doctrines are popular and all pervading to leave the minds of the world with the drinking of the wine of Babylon, the most deadly heresy. The neglect of plainest warnings will place us on the guilty list. Yes, we have plenty of evidence of Satan's might. We have evidence also that the day of work is nearly ended. Let every power that God has entrusted to His agencies be now employed. Restrict no one's labor in any line if they are established in the truth, but let all work who will.

The great apostasy is working to a point, and will develop into darkness deep as midnight, impenetrable as sackcloth of hair. This is the time to employ any system that can be devised to discover and counteract the leaven of error. Let there be light. There should be one hundred light bearers in our world where there is one today. Darkness will become more dense in human minds after the truth has penetrated and been rejected. But there are some minds where the darkness will be removed. They recognize the light.

The apostasy will exist in this night of spiritual darkness. It will be destroyed by the brightness and exceeding glory of Christ's coming. O, what a day of gladness for the righteous that will be! What a breaking up of the spell of fanaticism and delusive sentiments when Christ shall shine forth before His ancients gloriously! Then the system of satanic delusion, which souls have preferred to the truth that involves a cross, will be broken up.

Satan has come down with great power to work with all deceivableness of unrighteousness in them that perish. The powers of deception are working upon minds in every country to gain a foothold. Satan is seeking to hedge up our way in this country. The night of trial, the night of weeping, the night of persecution for the truth's sake, is not far distant. It is through much tribulation that we shall stand as faithful sentinels for God, not swerving one hair from truth and righteousness. Famines will increase; pestilences will sweep away thousands. Dangers are all around us from the powers without and Satanic workings within, but the restraining power of God is now being exercised.

"Satan hath desired to have thee, that he might sift thee as wheat," is applicable to very many souls. Yet we are not left helpless. The Lord spreads his covering hand over us, saying, "I have prayed for thee, that thy faith fail not." [Luke 22:31, 32.]

The church militant is not the church triumphant. We are enjoined, "Finally, my brethren, be strong in the Lord, and in the power of his might. Put on the whole armor of God, that ye may be able to stand against the wiles of the devil. For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. Wherefore take unto you the whole armor of God, that ye may be able to withstand in the evil day, and having done all, to stand. Stand therefore, having your loins girt about with truth, and having on the breastplate of righteousness; and your feet shod with the preparation of the gospel of peace; above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked. And take the helmet of salvation, and the sword of the Spirit, which is the word of God." [Ephesians 6:10-17.]

The night of trial is nearly spent. Satan is bringing in his masterly power because he knoweth that his time is short. The chastisement of God is upon the world to call all who know the truth to hide in the cleft of the Rock and view the glory of God. The truth must not be muffled now. Plain statements must be made. Unvarnished truth must be spoken in leaflets and pamphlets, and these must be scattered like the leaves of autumn.

But let all walk and work circumspectly, under the molding influence of the Holy Spirit. There is little wisdom in binding about the work in any line. God has not given His sanction to any branch of His work being bound about. But unbelief has strengthened, and those who have not been sanctified through the truth will be subjects of Satan's temptations. They will be his most successful allies to criticize, to speak evil, and work unrighteousness. There are now those who will show just what they will do under temptation and in an emergency. They cannot be depended upon. The Lord has given them great light but they choose Barabbas rather than Christ. This is being reacted in our very midst. They crucify afresh the Son of God, and put him to an open shame. But the unsetting Sun of Righteousness is to shine forth, and

those who have worked to counterwork what God has appointed will be gathered in bundles with the tares.

“Thou hast a few names even in Sardis which have not defiled their garments; and they shall walk with me in white; for they are worthy. He that overcometh (his own inherited and cultivated tendencies) the same shall be clothed in white raiment: and I will not blot out his name out of the book of life; but I will confess his name before my Father, and before his angels.” [Revelation 3:4, 5.]

The clouds with which human agencies have covered the truth will soon be dissipated. The truth that has not been clearly discerned will be opened before those who search for it as for hid treasure. The Holy Spirit will descend in power upon His people, explaining many mysteries. “And they shall teach no more every man his neighbor, saying, Know the Lord; for all shall know him from the least to the greatest.” [Jeremiah 31:34.] The Sun of Righteousness shall beam forth and penetrate to all depths, and reach to all heights, and the earth shall be filled with His glory. Let all dissension and strife and selfish thoughts be cherished no longer. “The night is far spent, the day is at hand.” [Romans 13:12.]

Lt 33, 1897

Collins, Gilbert

“Sunnyside,” Cooranbong, New South Wales, Australia

June 9, 1897

Dear Brother Gilbert Collins:

I was very sorry to hear of your illness. I hope that your entire trust is in Jesus Christ. The Word of God is your anchorage ground. For a long time we have waited for the signs to be hung out to our view, that we might understand that we are living in the closing scenes of this earth's history. Little did I suppose that time would linger till I should be nearly seventy years old. The 26th of next November, dear Gilbert, I shall be seventy years of age. I have had a wrestling life, and when we were holding meetings in private houses, when only a few believed the truth, I did not think that time would last, or that my life would be spared, long enough for me to visit Europe and Australia.

I have been engaged in missionary work in this new field for about six years. I did not come here from choice. I did not want to come, for I saw an abundance to do in America. But the conference decided that I had better come, and the people here were very anxious that I should come; so I am here, to do the Lord's work in lifting the standard of truth in new localities. He has greatly blessed me in this work, and wherever I go, I have a message for the people.

We have begun to clear our land here in the woods. One year ago last August Mrs. May White, Ella and Mabel White, and myself kindled the first brush fires, beginning to clear the land. It was very interesting work for the children; they enjoyed it ever so much.

Four tents were then pitched, and the men began the work of felling trees, and preparing the land for cultivation. A breaking-up plough, drawn by sixteen oxen broke up the land. The land was simply ploughed. We could not then afford to do more than this.

There were many here who were poor and in need. Men who were trying to serve the Lord, and keep His commandments could not provide food for their families; and they begged us to give them something to do. We employed them, and they ate at our table. We gave them suitable wages until their families were fed and comfortably clothed. Then we let them go to find work somewhere else. Some of them we had to provide with a suit of Willie's clothes, to make them fit for Sabbath meetings. The failure of the banks here made many families poor.

In this way we employed men who had worked at the cabinetmaker's trade, carriage builders, and painters. They were in poverty and great need, and some had large families to provide for. We paid them not less than a dollar a day, and fed them. In this way we have worked to get a few acres cleared and planted in peaches, apricots, plums, pears, nectarines, apples, figs, oranges, and lemons. These trees were planted in the furrows the last of September and the first of October. The next April the entire orchard was ploughed again. By the next August, the trees were fragrant with blossoms. In November there was beautiful fruit on the peach and nectarine trees. These trees had been loaded with fruit, but most of it had been picked off when small. It was thought best for the trees to do this. With the blessing of God, by the coming November we shall have plenty of fruit.

Our school is located here. Their land was cleared and planted with trees at the same time that my orchard was planted. This coming season we expect that it will bear fruit for the school. Our people are settling in this place. Here students are to be educated in books, and are also to be taught how to do all kinds of manual labor. The Lord will help us in this work. This is the first term of school. There are sixty students in attendance. Thirty of these come from a distance, and live in the home. All the students are young men and young women of excellent capabilities.

We have located here on missionary soil, and we design to teach the people all round us how to cultivate the land. They are all poor because they have left their land uncultivated. We are experimenting, and showing them what can be done in fruit raising and gardening.

For the benefit of our school we knew that we must get away from the cities, where there are so many holidays, and where the interest taken in ball playing, horse racing, and games of every kind amounts almost to a craze. In the woods we are just where we should be. Not that we expect to get away from Satan and from temptation, but we do hope to be able to teach the youth that there is something satisfying besides amusement.

Two plain, simple, substantial buildings have been erected for school purposes. The main building is not yet built. We are using a wing, which will answer until we can get means to advance on the main building. We will soon be compelled to build a chapel. We are so thankful that we have been able to make a beginning; and we earnestly desire to have this school such as the Lord shall approve.

The school commences at nine o'clock in the morning and closes at one. Then comes the dinner hour, and then three hours of physical labor, for the mental and physical powers must be proportionately taxed.

We are favored with excellent teachers. Brother and Sister Hughes have lately come from America. Brother Hughes is principal, and his wife is one of the teachers. Brother Herbert Lacey and his wife are teaching in the school and are doing good work. Brother and Sister Haskell fill very important places in our school in giving Bible lessons. Sister Haskell is matron, and also teaches a Bible class. Brother Haskell also teaches a Bible class. He has a whole treasure house of knowledge to give to the school. The Bible is made the foundation of all the education. Religious education is the foundation of all proper education.

Brother Haskell is a man of experience, and is respected and honored by all. His wife is a woman of rare ability as a manager. She takes hold most earnestly, not afraid to put her hand to any work. She does not say, "Go," but she says, "Come, we will do this or that;" and they cheerfully do as she instructs them. We have had most precious instruction from the Word from both Brother and Sister Haskell.

All are pleased with the location, and with the plain, simple, healthful diet. No meat is used. Butter is too expensive to be purchased. It is winter now; midwinter comes in July; but we have not had any severely cold weather.

We have an excellent cook for the school in Brother Skinner. He prepares an excellent table. His wife is connected with the school <as student.> Brother Skinner is also teaching the best methods of preparing food. Some feel the want of meat at first, but they soon acknowledge that their excellently prepared food is the best diet.

O how anxious we are in behalf of the youth. We think of Joseph, how the Lord was with him in his youth, and of Samuel. The Lord accepted the offering of Hannah, while He passed by Eli, the aged priest, because he had neglected to properly train his sons to keep the way of the Lord. The Lord warned him, but he did not heed the warning. Eli neglected his duty to his children, and, although connected with the sacred work of God, they misrepresented and dishonored God and His truth by their wicked course of action. Eli knew of their sins, but he did not do his duty as a judge in Israel by separating them from holy office. The Lord spoke to the youth Samuel, and made known to him that because of the wickedness of the sons of Eli, He would not pardon their transgressions, He would not bless the house of Eli, but would cut them off in their sins. By this we see that the Lord will pass by old, experienced fathers connected with His work if they neglect their duty in their home life.

Again we find most sacred lessons in regard to Timothy. He was a mere youth when he was chosen by God as a teacher. But his principles had been so established by a correct education that he was fitted to be placed as a religious teacher, in connection with Paul, the great apostle to the Gentiles. He was a mere youth, yet he bore his great responsibilities with Christian meekness. He was faithful, steadfast, and true, and Paul made him his companion in labor and travel, that he might have the benefit of his experience in preaching the gospel and establishing churches. Lest the churches should slight Timothy's youth, Paul wrote, "Let no man despise thy youth." [1 Timothy 4:12.] He could safely do this, because

Timothy did not go forward in a self-sufficient spirit, but worked in connection with Paul, always seeking his advice and instruction as a learner.

Paul loved Timothy because Timothy loved God. His intelligent knowledge of experimental piety and of the truth gave him distinction and influence. The piety and influence of his home life was not of a cheap order, but pure, sensible, and uncorrupted by false sentiments. The moral influence of his home was substantial, not fitful, not impulsive, not changeable. The Word of God was the rule which guided Timothy. He received his instruction line upon line, precept upon precept, here a little, and there a little. Impressions of the highest possible order were kept before his mind. His home instructors co-operated with God in educating this young man to bear the burdens that were to come upon him at an early age.

There are many who move from first impulse, rather than from experience and judgment. But Timothy exercised consideration and calm thought, inquiring at every step, "Is this the way of the Lord?" There was nothing novel in the mind and work of Timothy. He had no specially wonderful talents; but his work was valuable because he used his God-given abilities as consecrated gifts in the service of God. The Holy Spirit found in Timothy a mind that could be molded and fashioned to become a temple for the indwelling of the Holy Spirit, because he submitted to be molded.

The highest aim of our youth should not be to strain after something novel, but to place themselves under the teaching of the Holy Scriptures. Then they may possess the attributes classed as highest in the heavenly courts. They will hide themselves in God, and in all their teaching will simplify the original truth, so that it will not appear strange, but familiar to other minds. They will weave it into their daily thoughts and practical life.

We see the advantage that Timothy had in a correct example of piety and true godliness. Religion was the atmosphere of his home. The manifest spiritual power of the piety in the home kept him pure in speech, and free from all corrupting sentiments. From a child Timothy had known the Holy Scriptures. He had the benefit of the Old Testament Scripture, and the manuscript of part of the New, the teachings and lessons of Christ.

I present these things, which my pen has traced by lamplight in the early morning hours. I feel deeply in regard to those youth who have not the advantage of proper instruction in the home, who are not brought up in the fear and love and admonition of the Lord. The lessons of the Bible have a moral and religious influence on the character, as they are brought into the practical life. Timothy learned and practiced these lessons. The great apostle often drew him out, and questioned him in regard to Scripture history. He showed him the necessity of shunning every evil way, and told him that blessing would surely attend all who are faithful and true, giving them a faithful, noble manhood. A noble, all-round manhood does not come by chance. It is the result of the molding process of character-building in the early years of youth, and a practice of the law of God in the home. God will bless the faithful efforts of all who teach their children as He has directed. But the bell rings for breakfast, seven o'clock and I must stop.

I now resume my writing. My brother Gilbert, I wish to ask you if you would be pleased to make a donation to help to build a church. We are now occupying a room in the school building, but as there are



now sixty students, thirty of whom occupy the present building, we see that we will have to give the room to the school. Our funds are exhausted; we have no means in the treasury.

I do not urge you or any one to do that which you cannot do, but if you can do something to help us, it will be gratefully received. We are in a new field. There is much to be done in many lines, and poverty, poverty stares us in the face. I sent to South Africa for the loan of one thousand pounds, five thousand dollars in American currency, on which I pay interest. With this we have erected two plain, unadorned buildings. But the main building is not yet erected. We had the building that was to serve for the dining room, kitchen, and store room partly erected when our means gave out.

When I saw how cramped we would be in this building, I advised that this building be carried a storey higher, making it a two story building. Then we could reserve a room for the school room below, and a room for Sabbath meetings above, and there would be sleeping rooms for the young men. But the argument came, "We have no money." I said, "We must have that second storey, and I will be responsible." This was put up, and now all say, "What would we have done without the second storey for this building? We could not possibly have got along this winter without the main building."

But our small meeting room accommodates only very few, and more students are expected. We have need of means, and if you or any of our New Bedford or Dartmouth friends feel it a privilege to invest the Lord's means, lent you by Him, we will thank the Lord for any help you can render. In doing this work you will be laying up treasure in heaven. May the Lord strengthen and bless you, Gilbert, and give you His Holy Spirit in large measure, is the prayer of your sister in Christ.

Lt 34, 1897

Collins, Gilbert

"Sunnyside," Cooranbong, New South Wales, Australia

June 8, 1897

Dear Brother Gilbert Collins:

I have heard that you suffer, especially in the cold winter weather, with long difficulty. I would be pleased could I visit you in Dartmouth. I remember when I used to come to your home when your father and mother were living, and Deborah and yourself, their children, composed the family circle. Do you remember when your life was in peril, when apparently there was no possibility of your recovery, how we presented your case to the Lord in prayer? My husband took you up, a frail youth, hardly anything more than skin and bones, and walked the room with you, praying that the Great Physician, the Mighty Healer, would undertake your case. Your coughing fits were so severe that it seemed as if you could not breathe, and your father took you out of doors in his arms twice that you might recover your breath.

Well, we continued to wrestle in prayer with God, and we realized that in the room there was One who could stay the hand of the destroyer. Heaven seemed very near that night. My husband and I never forgot that occasion. With our spiritual eyesight we could discern the Great Physician who had taken

you in the arms of His mercy. His presence was in that room, and His power was sensibly felt. Our faith did not fail, neither were we discouraged, when we had the evidence before us that Satan was the destroyer. Christ the Lifegiver, the Restorer, rebuked his power, and victory came. By faith we rejoiced, and by faith we left you in the hands of God, the greatest Physician the world has ever known.

The next day we went on our way in answer to an appeal from Brother Nichols to come to Boston. Sister Temple needed help from the Lord. She was afflicted with cancer of the arm. She had tried physicians, but had received no help, and the disease had now reached the lungs. Unless the Lord should hear prayer in her behalf, she would soon go into the grave.

We had also received another letter from Brother Hastings, urging us to come at once and visit them. Their family was in a most distressed condition. His wife had a baby about six weeks old, which almost unceasingly was crying at the top of his voice. The mother was sick, and it seemed that she could not recover. The children were all afflicted with erysipelas and their home was a place of great suffering.

We immediately responded to the calls, and went to our old home at Father Nichols'. He took us in his carriage to Boston, and we entered the hired rooms occupied by Sister Temple. There were present Brother Nichols and wife, my husband and myself, and one other person. When Sister Temple greeted us, she could scarcely speak a sentence without coughing most severely. She was seated in a chair, and her arm was examined. The arm—a little space from the wrist to the shoulder—had a most terribly sore appearance like a rose cancer. It was a most distressing sight. We could not touch it; but laying a cloth beneath the arm, we anointed it with olive oil. All were bowed in prayer while the anointing was taking place. This was our part, according to the direction of God through His servant James. We followed the Word of God as directed, and this is all the service we could perform. Then we presented the case to the Great Physician, and we believed He would hear our prayers. The Lord came very near. We knew that He was in that humble room, and praised the Lord for it.

Before we rose from our knees, Sister Temple was working that arm backwards and forwards, and praising the Lord, saying, "It is healed; it is healed. There is a little soreness as I use it; but the Lord has heard prayer. My lungs are relieved; the pressure is removed; and my heart is filled with gratitude and thankfulness to God." We were indeed greatly blessed of God, and felt His sacred, solemn presence.

This sister's husband was a confirmed drunkard. In form he was a noble specimen of man; but his whole system had become permeated with liquor; his will power had become dead. This sister was very poor; she was suffering, without a real home, and without sympathy except from her two young children. We felt that if we could only bring some power to take hold of the father, so that he should by his labor support his wife and children, what a happy family this might be. But we knew the force of habit to be so strong that unless the power of a new life could enter into him, and vitalize his whole nature, there was no hope. He was doomed to go into a drunkard's grave. In order for a drunkard to change his course, he must lay hold of a power out of and above himself. We knew that the only hope for this man was for him to become a Christian. We knew that no human power could be brought to bear upon that slave of sin, in whom years of indulgence had created and strengthened the appetite for spirituous liquors, and deadened all sense of moral obligation to God and to his helpless family. If he could only be

brought in touch with God, in touch with the power that worketh righteousness, there was hope. But an awakening could not take place while he kept his system under the influence of liquor, for the whole man was transformed; he possessed the attributes of Satan.

Leaving the family under the influence of the Spirit of God, we went on [to] the Hastings'. Here we found a distressed family indeed. A girl who had visited them had come from a house afflicted with erysipelas. She had used the comb from the comb case, and the members of this family, using this comb, had contracted the disease. Their faces were swollen; their hearing affected; and they were a pitiful looking set of children. The mother was very sick. We prayed for the entire family, and we knew that the Lord Jesus was in our midst, and that our prayers would bring the returns.

We were very weary, and retired to rest. But I could not sleep for the wails of the infant, the smallest speck of humanity I had ever looked upon, but perfect in form and feature. I could not feel that our work was done. I must not stop now. My husband and I dressed, and after seeking the Lord in prayer, went into the room. The mother was in a great worry over the continual crying of her little one. My husband said, "Let us pray."

The father and mother, with her babe in her arms, kneeling upon the floor, we united in prayer. I took the little one in my arms, and presented it before the Lord. We all felt His presence in that room. Then I presented the case of the mother, worn out for want of sleep, and her bodily affliction. "O, for the Healing Touch upon the infant. Let its crying cease. Let peace and the rest of Christ come to that afflicted home," was our prayer. "Take the little one in thine own dear arms and give it peace and quiet." Our prayers were heard. The "Peace, be still," was spoken. [Mark 4:39.] The disturbance was at an end. Comfort and peace came to the home, and then the crying babe was healed.

We remained here eight days, seeking to help not only this family, but the church. And the Lord's blessing attended our efforts. We then returned to Boston, and to visit Sister Temple. We found her washing, to earn means to sustain her family. For many months she had been an invalid; but now the first words from her lips were, "Bless the Lord, O my soul; and all that is within me bless his holy name." [Psalm 103:1.] The Lord is good. He whom the Lord blesses in answer to prayer is blessed indeed.

I asked in regard to her arm. Said she, "It was healed in answer to prayer." A new tender skin had formed over the rough surface. Her husband had come in drunken, and not knowing what he was doing, had laid hold of her arm with a firm, cruel grip, and there were the prints of his fingers, marring the tender skin. "There," said she, "is that arm that has been helpless and hopeless as far as human remedies are concerned. I shall never distrust the Lord. I have a deeper knowledge of His mercy and His loving kindness. He has performed a miracle upon me, and I am a wonder to my neighbors. O, if my husband would only treat his family as he should. He is kind; but when he is full of liquor, he is dead to all affection. Reason is gone, and he does not know what he is doing." We had a season of prayer with her, offering up to our heavenly Father our grateful thanks for His wonderful mercy and love for all those who seek Him with the whole heart.

We returned to New Bedford—I think it was about four weeks from the time we left. As we approached the house of Dartmouth, we saw Gilbert Collins at the door, splitting wood. We were greeted heartily by

the family, and as we bowed together before God, our hearts were melted into tenderness and love for our Saviour for His goodness, His mercy, and His loving kindness to all those who seek and serve Him with the whole heart. Gilbert began to amend from that night and had no relapse.

Lt 35, 1897

Chapman, Brother; Bell, Brother

“Sunnyside,” Cooranbong, New South Wales, Australia

January 22, 1897

Dear Brethren Chapman and Bell:

I have been passing through a painful experience, both in Melbourne and in Cooranbong. Rebellious feelings have been cherished by Brethren Shannon and Lawrence. They have greatly dishonored God; and you have been leavened by and participated in this spirit, especially Brother Bell. His words have been sharp and critical. Did he think that God was moving upon him to talk as he has done? Your course will bring darkness to your souls and to the souls of those to whom you communicate your spirit. The leaven of evil has done its work in Melbourne in various lines. Its evil influence has retarded the work both in Melbourne and in Cooranbong.

All this work has been done because men have felt at liberty to indulge in evil speaking and passionate words. But had all been as they said it was, they would not have been justified in talking as they have done. Who has set you to do this work? Not the Lord, but an enemy. You are not at liberty, under any circumstances, to think and speak evil, as it has been represented to me you have done. Words have been spoken that you will be ashamed to have appear before the heavenly universe.

Brother Bell, your spirit is not right with God. How could you think that you were instigated by the Spirit of Jesus? Truth and righteousness have no part in the spirit that you have entertained. It has been represented to me that Satan was by your side, regarding you with exulting satisfaction as bitter words issued from your lips.

You are not compelled to help in any line in advancing the school, but the Lord will not sanction your spirit or your influence in seeking, by pen or voice, to represent that which really you know nothing about, except by the reports of men who have greatly dishonored God. You may have thoughts and feelings that are not in accordance with the truth. Would it not be well to restrain these angry and extravagant feelings? Do not give expression to your feelings in words that show that you have lost Christ out of your soul.

I tell you, my dear brethren, you know not what you are doing, or what manner of spirit you are of. Ignorantly, you have placed yourself on the same side as Satan to annoy your brethren, and the root of bitterness is springing up, whereby many will be defiled. Why cannot the people of God act like sensible Christians? Why do they, when brought into circumstances of trial, act hastily, like insubordinate

children? Do you know that the Lord's Watcher was by your side when you spoke your bitter words and uttered your hard speeches? But those who have started this leaven of bitterness, have the greater sin.

I reprove you in the name of the Lord, and I ask you if such a spirit is becoming to a child of God. I ask you to repent of this spirit, and be converted, and ask the Lord to heal your soul, which is His property, which He has purchased with His own blood. The Spirit of God will not abide with you unless you will cast out the evil spirit. You cannot yoke up with Christ and yet connect with evil agencies, and discourage those who are trying as faithful servants to do the will of God. Brethren Shannon and Lawrence have acted a disloyal part. Do you choose to sustain this kind of spirit? If you do, God will not sustain you.

The work on these grounds can be done only by self-sacrificing efforts. The treasury holds but very limited means, and in building we cannot work on the plans that they do in Battle Creek. We must make the most of every sixpence, every shilling, and every pound. They have nothing in the treasury except that which I have brought in by hiring money from Africa, on which I pay interest. High-priced carpenters cannot be employed. It is simply an impossibility to do this. Where to draw from, we know not. We are distressed at the drouth of means. If men expect us to pay them the usual carpenter's wages, every dollar would be laid out in this way, and the work would be left half done.

The Lord has heard the representations that Brother Shannon has made of this work. He has proved himself a traitor. Thus God calls him. That which you have heard against W. C. White has been as cruel as the grave. He has worked for Brother Shannon's interest, to give him work, when I was not in favor of employing him, for fear his precise carpenter ideas would involve me in a great deal more money than I could afford to spend. But Willie prevailed, and I employed him.

Did you know that the false tirade and accusations that you brought against Willie and against his management and work stands registered in the books of heaven? When men stand, after a work has been done, and pour out their accusations against the one whose whole life is a continual sacrifice and devotion to the cause of God, let them remember that their words are written in the books of heaven. You were simply carried forward by the inspiration of Satan and his agencies. Now, we do not ask for your money; we do not ask you to manifest any interest in the school; but we do ask you to stop your accusing, for in doing this, you place yourself on Satan's side. Had you carried the many burdens and perplexities W. C. White has carried, you would have felt that you needed sympathy.

Satan is opposed to every movement to advance the school, but if this were all, it would not be so formidable to meet. But when those who ought to stand by as a strength and support, as counsellors, join the enemy's ranks, and turn their weapons against our own burden-bearers, when our own soldiers act and talk like our enemies, I feel like leaving the field for them, in their great wisdom, to manage.

You have grieved the Spirit of God. You have built up difficulties. May God forgive you, for you are working, not only against me, but against all God's servants who are praying and studying, who deprive themselves of sleep and rest, who are carrying heavy loads that you do not dream of.

I write this because I want you to call a halt before you advance farther in this line. This matter has been opened to me, and the burden that you have brought on me, you cannot measure, because I see that you, with others, are making our labors tenfold harder.

Lt 36, 1897

Davis, N. A.

“Sunnyside,” Cooranbong, New South Wales, Australia

August 16, 1897, Monday 3 a.m.

Brother Davis:

As we were bowed before God in prayer before you left on Sunday night, the only petition, you remember, that I offered was that you might be delivered from the power of satanic agencies that were determined to hold control over you until they should bring you down to their own lowest depths. I advised you to open everything to Elder Daniells and our leading brethren, and solicit their prayers in your behalf that Satan might be rebuked.

You answered me that you had not been troubled with the temptations you had when canvassing, that since you had been circulating the petitions you had been free from these horrible temptations. But when we were bowed before God I could see you surrounded with demons, all ready to take you under their control and lead you wherever they chose.

There is danger in having the least connection with theosophy or spiritualism. It is spiritualism in essence, and will always lead in the same path as spiritualism. These are the doctrines that seduce the people whom Christ has purchased with His own blood. You cannot break this spell. You have not yet broken it.

August 17, 2:30 a.m.

There have been some matters opened to me during the past night. Your case is one that no one can help you. To trust in human help will be to fail. You are not free from Satan's power to do even the things you purpose to do. You have vile thoughts, and have corrupted your ways before God. The sentiments which you have once accepted are ever present with you.

August 19

I was called away from this letter, but will add, Your case is a very perilous one. You are under the control of an unclean spirit. Will you look, and see the course you have pursued in borrowing money of others, and spending money that has come into your hands from any source? Your ideas, and plans, and thoughts, and actions, are all demoralized. You should never again attempt canvassing. You have had a chance, as others have had, but you have appropriated the money in many ways. Will you tell how? You have evidenced that a man may have advantages in education, in pleasing abilities, and this gives him

opportunity to be received, to be trusted, and yet disappoint most cruelly, as you have disappointed those, both men and women, who have been deceived by an apparent honesty.

I was on the point of saying that I would help you with money to tide over your difficulties, but the Spirit of the Lord teaches me that as you now are this would be using the Lord's money to hurt yourself and other souls. From the light given me of God, there is entrusted to you talent for which you are responsible; but to trust you with money would be to put it into a bag with holes, and you would be no more relieved than before you received it.

But not only is upon you the sin of wasting your Lord's goods in the money line, of robbing the treasury of God by wasting the means which should be used at this time in getting the truth before other souls that would receive the truth had they a chance, but your course is immoral. You are bringing disgrace upon the cause of truth. Whatever may have been your past course of action, you have not been converted to the mind and character of purity and cleanness and truthfulness before God. You have not only brought misery and distress and shame upon those who have trusted you with money, but you have brought moral corruption upon souls. You are a dangerous man to be left to yourself anywhere.

The Lord has given you a clear insight into His Word. He has blessed you with powers to communicate that Word in an acceptable manner. But through your polluted ideas and impulses you seem to have no moral power to resist. Until you are converted from your evil course of action unto the Lord, you cannot be trusted to handle books or to have any money from the treasury to be used to flow into channels that will help you to multiply evil.

There is only one hope for you. You must come to Christ as a poor sinner ready to perish, humble your soul before God, exercise that repentance that needeth not to be repented of, and God will receive you. You are constantly under remorse when you are communicating from the Word light and truth to others. If that truth sanctified your own life, you would be a blessing and not a curse. Your only hope 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 me, and I will have mercy upon him; and to our God, for he will abundantly pardon." [Isaiah 55:6, 7.]

Why do you not make thorough work? Why do you remain an agent through whom Satan will work to decoy others to lend you money which you have no prospect of repaying? Why do you transgress the law of God while professing to keep it? If you determine to break the power of satanic agencies that is upon you, present your case before the servants of God, humble your heart before God, and ask them to pray for you that God will have mercy upon you. Unless you are transformed day by day by the grace of Christ, your connection with the sacred work of God must end. In pursuing the course you have, your influence is a reproach to the Seventh-day Adventists as a body.

In your letter you complain of the yoke of debt. But there is no excuse for your being in debt. If you would be led by the Lord, you would not incur debt, but led by the devil you will draw money from the treasury which is needed to forward the work in its various branches. You should not trust yourself in managing business which will place money in your power to handle. Why? Because you distress others. Your freedom in borrowing, with no reason to suppose that you will be in a position to repay it, is doing

great injustice to others, robbing them of their little all, and bringing reproach upon the cause of God. If you realized what you were doing at the time of your action, you would stop. You would see the sinfulness of robbing men, believers or unbelievers, and bringing them into strait places in order to relieve your present necessities.

This case of yours, Brother Davis, is not a small affair. In the course you have pursued you will leave upon the track of other canvassers a blighting influence, difficult for you to efface. You will have closed the door to other persons who would canvass and do the work honestly, but who will be regarded as untrustworthy. To those who really need to have some indulgence and favors in the line of trust, because of the wrong course some canvassers have pursued, they dare not venture. And with the experience they have had, in the loss from the treasury of hundreds of pounds, why should they not be afraid to repose confidence in men who so manage as to draw from the treasury and leave them minus the means they so greatly need to sustain the work of God for this time?

I am sorry, so sorry, for you, but I dare not draw from the Lord's entrusted money to help you out of your present difficulty. Those whom the Lord has made stewards of His means must be faithful to their trust, for God holds them responsible. They are to be faithful stewards.

Lt 37, 1897

Davis, Marian

Stanmore, Sydney, New South Wales, Australia

November 19, 1897

Dear Marian:

I feel very grateful to my heavenly Father for the strength He has given me to reach this place. At Morisset we got into a ladies' compartment, in which were three women, one young girl, and one well behaved baby. The seat was hard, and I had to sit up, but I was not tired. When we reached Gosford, we changed into a second class compartment, and the seats were in every way as good as in the first class car.

The change of trains at Strathfield was rather hard for Sara, but she got all fixed up nicely. After the change was made, we had to wait about three quarter of an hour for a train to Stanmore; and at Stanmore we could find no conveyance to take us the short distance up the hill to the home for the workers. Sara had to find a cart that would take all our luggage, and then I took her arm and walked slowly up the hill.

Oh, how pleased I was to enter the room that was waiting for us. It is a very pleasant room, with two windows and two doors, one door opening into the hall, the other onto the piazza. I lay down at once, and then heard a little about the meetings here. I have written a few words to Brother Wilson, which I wish you and the family to see.



Last Sunday the tent was not only crowded, but the people stood ten feet deep on the outside. From what little I have heard, the interest seems to me to resemble that which was manifested in 1844. The work of the Spirit of God upon hearts has indeed begun. All the heavenly intelligences are waiting for channels through which they can communicate the light of truth, and to help in the work to be done in human hearts. The whole community is stirred.

Mrs. Gorrick is keeping the Sabbath. One of her neighbors, a member of the High Church, wished her to meet Cardinal Moran at her house, and she consented to do so. When he came in, the lady of the house fell on her knees before him and kissed first one hand and then the other. This both astonished and disgusted Mrs. Gorrick. She was then introduced to him. He began questioning her and entered into conversation with her, giving a lengthy talk in regard to the church and its delegated power and authority. He then spoke of a very desirable piece of land they were anxious to purchase, telling her that he thought Mr. Gorrick could in some way secure this land for them, without letting the owners know for what purpose it was to be used. He asked her if they could not help them. She told him that they were deciding to unite with the Seventh-day Adventists, and would help them build a church; she had accepted the seventh-day Sabbath, she said, which was the Sabbath of the Bible. The first day was not the Sabbath.

Cardinal Moran told her that all Protestants should keep the seventh day, that they had no reason for keeping Sunday as a holy day. The Roman Catholics, he said, had a right to keep Sunday; but Protestants had nothing to base their faith upon in their observance of that day. She told him that she had been considering this matter very thoroughly, and had come to the true church.

They had, I believe, a very earnest talk, but Mrs. Gorrick is more firm and decided than before this interview. She can see plainly that the authorities of the Catholic church set themselves above God, assuming the place of God, and speaking with the authority of God. This interview will not only enlighten her eyes, but, through her, the Lord can enlighten the eyes of many others.

The people act as if they had never read their Bibles. Many are thoroughly aroused. Sister Haskell has just come in, and tells us that another lady has been found keeping the Sabbath. This lady begged that her husband might be visited. She wants him to be converted as she has been. They promised to visit him. Every day new Sabbathkeepers are found. Some have been keeping the Sabbath since before the camp meeting closed.

I will tell you more when I learn more. This is a wonderful interest. The Holy Spirit is working on human hearts. The people are apparently greedy for the truth. They appreciate the Word of God; it seems so wonderful to them.

I can see more clearly now why the light was given me to give to our people in regard to advertising the camp meeting. Elder Daniells wrote to Brother Baker, saying that there should be a company of workers begin labor in Sydney and its suburbs some weeks before the opening of the camp meeting. He wrote me in regard to the matter. That night, after receiving Brother Baker's letter, enclosing a copy of the letter from Brother Daniells, the Lord gave me light. I saw that it was not the best thing to do [to] make our plans known and advertise the meetings to be held, for in doing this we would prepare the way for

the ministers of the churches to arm themselves with all their implements of warfare, and by their falsehoods in their publications make the people bitter opponents to the truth. I was shown that the best plan on this occasion was to come on the people as a surprise, and let them have an opportunity to hear for themselves before the ministers of all denominations should rally their forces to misinterpret our work and pour in their false reports.

Well, Brother Baker carried out this instruction to the letter. The cautions given were heeded. The light given was, When the seed of truth has been sown in the hearts of the people by the laborers at the camp meeting, then those who remain to follow up the work will, through the Spirit's power, be prepared to ripen off the work and gather in the harvest. The means used before the camp meeting would not be one-third as successful as the same expense and labor put forth after the influence of the meeting had been felt. In many cases such large advertising and distribution of publications hedges up the way instead of preparing it. Now we see a large, deep interest, and if the working forces will walk softly before God; if they will walk humbly, and pray, and watch unto prayer, they will have the co-operation of heavenly angels. Christ will work by His Holy Spirit upon human hearts.

The work is advancing, and all are of excellent courage in the Lord. I am so glad, so thankful to God for all His benefits and blessings. I felt the peace of God in my heart in coming to this place. Now in my weakness I speak to the people on the morrow (Sabbath). After three weeks of sickness, I go forth in the name of the Lord. He has given me a message to bear to the people, and He will give me strength to bear it. My heart cries out after the living God. I shall pray, I shall believe and praise God, because I believe He will help me.

I have been thinking that it would be a good thing to send down all those little books by Brother Haughey on the coming of the Lord. I have saved some to carry to different places, but will now have them sent down here. Then there are our papers, Present Truth, the Signs of the Times, Youth's Instructor, and our church papers. Gather up what you can find in my room, and send them down. We will try to get subscribers for some of these papers. I want to see those who are interested furnished with reading matter.

Now comes the donation of perhaps fifty or one hundred of my books, just as necessity demands. I have brought some with me, and have several others in mind. I must have Patriarchs and Prophets, and The Great Controversy. I do so want that book on temperance. I need also books on the life of Christ. I want to get these things in the hands of those who do not have them. Will you see if there are some of the best bound books in my stock? Let there be quite a box of books—a variety of what I have on hand—sent. This is the time I can show liberality to some purpose, to help establish souls in the truth.

But the Sabbath is drawing on, and I must close and mail this. Believers and unbelievers are all deeply interested. They say, You are going to build a meetinghouse, are you not? And they are all ready for the proposition. Next Sunday night the matter of building will be laid before the people. All will be given an opportunity to donate. The time has come to, "Arise and build." [Nehemiah 2:20.] We need much more faith to stir us up to zeal and good works. Now the time has fully come for a house to be built for the Lord. God will help all those who are pushing forward and not holding back. The Lord has a great work to

be done in the city of Sydney. We will advance as long as we hear the word, "Go forward." May the Lord bless you all.

Much love to all.

Lt 38, 1897

Daniells, A. G.

"Sunnyside," Cooranbong, New South Wales, Australia

January 10, 1897

Elder A. G. Daniells

North Fitzroy, Melbourne

Dear Brother:

I received your letter with the enclosures. I was much relieved. I do have an appreciation of human souls, and shall be rejoiced if the brethren that left the office will come back under the conviction of the Spirit of God. I want to see them happy in the love of God, and in the very place where the Lord has appointed them. He has given to every man his work, and to those who are connected with His special service He will give grace and power, if they will ask for it.

For the past week I have been drawn out in our seasons of family prayer, in a special manner, in behalf of our Brethren Miller and Woods. I have felt that we should see the four who left the office in their positions again, doing service to God.

On Sabbath I again bore my testimony decidedly in favor of the church searching their own hearts. We must bear in mind that Satan is a wily foe, and he will work with the greatest diligence to hedge up the way of every soul who will give to the Lord his service. We are none of us free from his temptations.

At times I am severely distressed as I see the wicked course that Brother and Sister Shannon have pursued. These souls are precious, but to see them so unreasonable and wicked and accusing, makes my heart ache.

I feel so sorry that we cannot have any minister here or in Sydney. I tell you it is trying for me. I shall go to Sydney this week. I have now let Brother Semmens have £35. He wrote me that he had eight patients, and must do more purchasing. I hope that they will drive me out of my room, and Brother and Sister Baker out of their rooms, in a few months. I am anxious to see something done. I have had no thought but that it was the best thing that could be done for Brother Lacey to go out according to the plan which you proposed. It certainly is the best that can be done, so I have decided to make the best of the situation. I hope that Elder Haskell will come ere long, and this will relieve the situation.

I am praying for you in Melbourne, that the enemy will be defeated. The Lord would have His people labor for unity, and to answer the prayer of Christ. Here is our greatest hindrance. When we read, "The

whole multitude of them that believed were of one heart and one mind," we understand that the agency of the Holy Spirit was doing its work on human hearts. [Acts 4:32.] Until the Holy Spirit is accepted and allowed to do its office work upon the heart, each individual will strive to become a center of influence for himself. But we know, in our experience, that harmonious subordination to the Spirit of God is rest and peace and joy. Then think of the positive necessity of coming under this molding, transforming power, in order to enjoy heaven in this life and eternal blessing in the future life.

We are never to get above the simplicity of the work. It is a power in its simplicity. A consistent life, and fervent zeal, a meek and quiet spirit mingled with a heart overflowing with love for perishing souls, is Bible religion. We cannot but speak the things which we have seen and heard. The Lord help us all to follow Jesus. He will teach us the art of overcoming obstacles, of supplanting rivals, and winning hearts. I am sure we need Jesus at every step.

Much love to Sister Daniells and the saints in your house.

January 11

Yesterday evening I called a meeting, and the workmen on the building, Father Lacey, Brethren Hare, Anderson, and the Lamplough's were present. I read and said some plain things. Brother Lawrence's case was the subject matter, and I told them I could not by silence sanction his course of action. For myself, I could not discern what possible benefit he could be to the school. His whole aim and plans are centered in himself. He has so thoroughly cultivated selfishness that he seems to be unable to consider that he is in this world to minister to poor, deceived, deluded men.

Our meeting, which was held in the upper part of the mill, lasted from half past seven o'clock till after ten. I think the man is blinded to all spiritual things. If he has been a Christian in the service of God, he certainly has no connection with God today. He is the most selfish man I ever came in contact with. There is no break yet. If he should fall upon the Rock and be broken, then a change could take place; but he is so self-complacent, <self-deceived,> he thinks he is such a capable man, he esteems all that he lays his hands upon to do as of the highest value.

But it is of no use to write more about this; for it is better imagined than described. I am sure Satan, with his hellish agencies, is striving his best to dishearten and discourage; but we must not be discouraged, neither must we fail. We must suffer loss, and be spoken against; and have false witness borne against us, and take it patiently for Christ's sake. One thing is sure—God is true. We may lean heavily on Him, and we shall not become confused amid the babel of voices. We must put the armor on, and keep it on. Then what? Fight manfully the battles of the Lord, and "having done all, to stand," ready for another conflict. [Ephesians 6:13.] We must keep in harness, <taking> the whole armor of God. We must have increased faith, and move forward, carrying this banner of truth—the commandments of God and the faith of Jesus. We must not think that we are the generals, but that we are under the mighty General of armies.

O, let us pray as never before. Let us believe with heart and soul the words of John, "Behold the Lamb of God, which taketh away the sins of the world." [John 1:29.] It is a poor time, when in the fierce conflict,

to show one particle of cowardice. We have a General who never lost a battle. Have faith in God, and we shall gain the victory.

I believe the Lord will work in behalf of Brethren Miller and Woods, and bring them back to the office. Our Saviour is the Restorer. How He longs to gather his children together as a hen gathers her brood under his wings. "O that his people had hearkened unto him, and Israel had walked in his ways." [Psalm 81:13.] It is blinding unbelief and self-sufficiency that will not permit those that are in error to know Him. Then they would not crucify to themselves the Lord of glory and put Him to an open shame. We must cultivate faith. We must believe at every step, and talk courage and hope. Light, precious light is for the people of God who will see it.

Lt 39, 1897

Daniells, A. G.

"Sunnyside," Cooranbong, New South Wales, Australia

August 31, 1897

Dear Brother Daniells:

I have greatly desired to write to you, but have been very much hindered by the many things that are pressing in upon us just now. The building of the chapel has been one of the important matters. We saw the necessity of having this building, and night after night the message came to me, "Arise and build; Now is the time to arise and build." The whole church was awake upon this point, and the whole school enthusiastic over it. The room we now occupy cannot be ventilated without opening windows, thus exposing someone to the risk of taking cold. There were those who would sit through the discourse, and for want of air would sleep.

I have no time to dwell long on this part of the subject that has required much thought and much prayer. We thought the thing could be accomplished, and we have undertaken the matter. The foundation will be laid today, and then the work will progress as fast as possible. If the Lord's blessing rests upon the planners and workers, the building will be ready for dedication within five or six weeks. Then the delegates can be accommodated in the house built for the Lord. Should there be any lack of means for this work before we receive the donations we expect, means from the school fund must be appropriated. This money was solicited with the statement that it was for the erection of school buildings and a chapel in which to worship the Lord in a proper manner. I should have no hesitancy in appropriating money for the church from this fund that has been so long in the Echo office, and a portion of which is still in Battle Creek.

We may receive sufficient for the meetinghouse without touching the fund that we wish to use for the main school building. But I am calculating only for a time of emergency and dearth of means. I know that Brother Haskell is not in a condition to do much in the money line. I should have money to return to him, for he loaned me \$1,000 to be used in the Australian mission until he should need it to invest in a home

for himself. Since that he has loaned me \$300 more, and just before coming to Australia, he furnished \$300 more. All this has been invested in the cause of which I am made steward.

Brother Haskell said that you asked him what he would do. Now, in consideration of what he has done, I would not say anything to him on this point. It would be out of place when others, who are situated where they could do equally with him, cannot show that they have done as much. It is not best to urge him. He is strangely situated. For some reason he has not received his money for labor during the year 1896, and he is not in a situation to do much, if anything, unless he draws from me the money I have invested in various ways to advance the work here in Australia. He will not place me in trying circumstances, in order to raise the money and return it to him, unless he is compelled to do so.

I shall return to him the money invested in Australia just as soon as means come in to me from my book. Then the gifts will have come from me, and not from him. The money was given by him to be used until he called for it. Every dollar of personal donation in my own behalf, I have invested in meetinghouses and in advancing the work in different lines. I have invested no less than \$500 that have been sent to me as a personal donation to be used for myself. Not one dollar of it have I used for my own personal interest.

Now a few words in regard to camp meetings. I thought we were assembled for consultation as to the best way to do in reference to our camp meeting in Sydney. One listened to the counsels given in reference to making large efforts previous to the meeting, and the propriety of being at a heavy expense to distribute notices and papers before the camp meeting. Preparations were being made to do this when One who is wise in counsel made remarks which I cannot now repeat, but which convicted all minds. He said, "Set your tents, commence your meeting, then advertise, and more will be accomplished."

I understand that Brother Baker will send you a copy of that which I sent him. I gave directions to have a copy sent to you, and you must have it ere this. The word spoken was, It is not the best plan to follow one line of efforts year after year. Change the order of things. Satan is prepared when you give him time and opportunity to rally his forces, and he will work to destroy every soul possible. It is best to change the order you are devising. Do much more work after the meeting. Follow up the interest then rather than before. The spoken truth will have much greater influence than papers containing articles in vindication of the truth. But both combined will have greater force.

In consideration of that which I have already written, I will not dwell longer on this point, but will speak on another subject in reference to our meeting. If, after the meeting has commenced, a press could be secured, to be worked during the meeting preparing leaflets, notices and papers to be distributed, it would be as a living thing in their very midst. But to do that which was done at previous camp meetings in Sydney will not answer the purpose now or have similar results.

Great efforts are to be made. Every soul that believes the truth is to stand in his lot and place, saying, "Here I am; send me." [Isaiah 6:8.] Our camp meetings in Sydney and Melbourne must not show a dearth of laborers. There should be far more personal effort made in practical lines to reach souls.

Brother Baker has visited us, and he has received the impression that ministers such as Elder Farnsworth and others coming to the Union Conference in Sydney must hasten back to their fields of labor to carry on the work in their special conferences. This is not wise calculation. Our ministering brethren are at great expense in coming, and should work together to have the camp meeting thoroughly manned with efficient workers. One or two must not do all the preaching and all the teaching in Bible lines. At times greater good can be accomplished by breaking up the large congregation into sections. Thus the educator in Bible truths can come closer to the people than in a larger assembly.

O, that God would help in this crisis of our work is my daily prayer. In Sydney, after the camp meeting is over, there should be the most discreet workers. Wise men should be left in charge to do personal work. Strength should not be wasted in the coming meeting by stretching them into the night and exhausting the vitality of the ministerial workers. They are thus left shorn of spiritual and physical vitality.

If men will walk with God, He will hide them in the cleft of the Rock. Thus hidden, they can see God in the way that Moses saw Him. With the presence and the light that God gives, they can comprehend more than they have deemed it possible to do. In walking with God and not with self, they will endure the seeing of Him who is invisible. All our workers have too slight a hold on God and eternal realities. The ministerial force in all our camp meetings must be as strong as possible. Preparations must be made for them to leave their fields of labor if possible in safe hands, with those who will leave the work of preaching, and will labor from house to house as missionaries. In God many can do valiantly, and receive for their labor returns the richness of which will surprise them. God now calls for workers, not only for the work of preaching, but in coming close to individual souls, thus revealing an aptitude to watch for souls as they that must give account.

It is not in the order of God for ministers to come to the Sydney camp meeting, and then return to their fields of labor. We must receive decided strength from God to engage in the work that is to be done. We must not let self swell to large proportions. We must consider the words of Christ, "Without me, ye can do nothing." [John 15:5.]

Brother Baker read to us Brother Palmer's proposition to come to Cooranbong to hold a canvassing institute. But this is not a favorable time. The meetinghouse, if it is finished, will require all our thought and all our time. The students have all they can carry in their program of study and work, and Brother Palmer would be disappointed in the work he wishes to see accomplished. Those who attend camp meeting will have to work most earnestly, preparing to move to the point of interest in Sydney. The people here will have all they can possibly do to prepare for the meeting. Therefore this would not be a favorable time for Brother Palmer's efforts to tell to the best account. Those in his class could not retain the instruction they would need to have. On the campground he can have his class, which will embrace more than those in the school who wish to enter the canvassing field. Many more will be benefited by having the class in Sydney than here.

I wish to guard against laboring in a rush when there is little chance of doing the work to the best possible advantage. I can only write briefly on these points. We would enjoy nothing better than to have Brother Palmer come up here to labor in the line he proposes, but it would not be best under the

circumstances. He would not be satisfied himself, and those he would teach are not prepared just at the close of the school for this work.

Brother Daniells, I wrote you a few lines in reference to Brother Davis. Evil angels are all about him, and at times have control of him in a strange, revolting way. I did not mean to speak of this to any one, but I have the word from the Lord that he is possessed of an evil spirit, and "has no power from the snare to go." His case is like the cases of ancient times. At times he thinks, speaks, and acts under the influence of satanic agencies, and does revolting things. This casts him into despair. His only hope is to present his case before his brethren who have a living connection with God. The spell will be broken only by most earnest wrestling with God, and this I present to you. Why I spoke of his remaining in Sydney was that he could be in connection with those that could help him during the camp meeting. As soon as possible, this demon-tempter's power must be broken. The more Brother Davis is pressed into the work of God with those that are connected with God, the less power will Satan have over him. But Satan must be rebuked, as in olden time, in the name of Jesus Christ of Nazareth. This in faith we must ask the Lord to do, and He will fulfill His word. The Lord will hear prayer. Brother Davis' connection [with] spirits, his experience in theosophy, is his curse. Labor we must to have the man dispossessed.

I can write no more on this line. The mail goes now.

Lt 40, 1897

Daniells, A. G.

"Sunnyside," Cooranbong, New South Wales, Australia

March 16, 1897

Dear Brother Daniells:

I send you this morning a letter written for America, and sent there yesterday morning, which will show you how I regard the tithe money being used for other purposes. This is the Lord's special revenue fund, for a special purpose. I have never so fully understood this matter as I now understand it. Having had questions directed here to me to answer, I have had special instruction from the Lord that the tithe is for a special purpose, consecrated to God to sustain those who minister in the sacred work as the Lord's chosen, to do His work not only in sermonizing, but in ministering. They should understand all that this comprehends. There is to be meat in the house of God, a treasury well supplied, and it is not to be diverted to other purposes. There is to be special labor given to awaken the people of God, who believe the truth, to give a faithful tithe to the Lord, and ministers should be encouraged and sustained by that tithe.

That there will always be a temptation to divert the tithe money to other channels, we know! But the Lord has guarded this, His own portion, to be sacredly used for the support of the gospel ministers. There may be measures taken as will reduce the working force that bears the message of truth, as is being done, and in America has been done, to meet the measurement of the tithe in the treasury; but this is not the Lord's plan, and if entered upon and continued will reduce God's blessing to the churches



that work upon such a plan. There may be a great dearth of means if there is a departing from the Lord's plan.

The Lord regards the tithe as His own, to be used for a certain purpose, and it is an easy matter, in the place of practicing the self-denial that we should, to help in educating students, or in the temporal matters, as providing conveniences for the church, which is necessary, to dip into the Lord's consecrated portion which should be used only to sustain the ministers in new fields as well as in other places. And this should not be done in a niggardly way. All the inconveniences that the laborers must wrestle with in these new fields should be taken into consideration. The expense of living is greater in some localities than in others.

Special efforts should be made for those who are where fruit is scarce, for they could live so much cheaper if they were where they could get fruit. When they are sent to fields where they are deprived of nearly everything because of the expense, a careful consideration should be made of these matters, and the lack should be supplied as far as possible, but not be withdrawing from his salary for these extra things. Those who are more favorably situated should share their prosperity with those who are in need of the very things that they are abundantly supplied with in their locality.

We shall become very narrow, conceited, and selfish if we are not guarded and do not watch against the foe we have to meet and contend with. I shall do something for Brother Robert Hare. I will supply some things which will relieve the situation, of want of fruit. I will get a couple of hundred pounds of grapes, and make [them] into jelly that they can use on their bread. Now see what others can do. Each can do a little, and send to Brother Hare. When you visit the place, you can take some things, and we will prepare some things for them and send [them] before that time. We will make this a thank offering to God because we are permitted to live in localities where we can obtain these things, and enjoy them. I think the Lord would bless us in doing this.

Now in regard to educating students in our schools. It is a good idea; it will have to be done; but God forbid that in the place of practicing self-denial and self-sacrifice our individual selves, to do this work, we should subtract from the Lord's portion, specially reserved to sustain the ministers in active labor in the field, and to [keep] at work those who are already ordained for the work. We can easily consider these matters, how much it requires to support our own families according to the members of that family. They let those whose business it is act in accordance with this rule. Look not upon our own things but upon the things of others. Let us practice the golden rule, and do unto others as we would that they should do unto us were we in like circumstances.

The fibrous roots of selfishness will root themselves wherever they are given a chance. We want to cut out and exterminate every fiber of the root of selfishness.

If one is appointed to a field where he is deprived of many things, and is sent into that field by the decision of the conference, that same power is to bear its share of the burden of making this messenger of God in that field as nearly as possible as comfortable and as pleasantly situated as the members of this power are in their several localities. The Lord will bless all such love expressed toward His workers in hard places.

But there is not that careful, tender regard, that thoughtful discrimination, in such cases, as there ought to be. If every one who has any thing to do with these matters would let the bright beams of the Sun of Righteousness shine fully into their hearts, they would open the windows on heaven's side and then diffuse in every way possible the light to others, in a variety of ways.

All these things are to be done, as you propose, to help students to obtain an education; but I ask you, Shall we not all act in this matter unselfishly, and create a fund, and keep it to draw upon on such occasions? When you see a young man or young woman who is a promising subject, advance or loan the sum needed, with the idea that it is a loan, not a gift. It would be better to have it thus. Then when it is returned, it can be used to educate others. But this money is not to be taken from the tithe, but from a separate fund secured for that purpose. This would exert a healthy uprightness and charity and patriotism among our people. There must be thoughtful consideration and a skillful adjustment of the work in the cause of God in all its departments. But let there be no meager, stingy plans in using the consecrated portion for the sustaining of the ministry, for then the treasury would soon be empty.

The management of the case of Brother Hickox is after human methods, not after the methods which the Lord has ordained. I have had this matter so presented to me that I see the danger of diverting the tithe to any such purpose as you have suggested. The Lord is not pleased with your management of this case. May the Lord help you all to have the heavenly anointing, that no such thing may be repeated.

Brother Farnsworth is ready to voice the decisions of human minds without looking on all sides of the question to see if there might not possibly be mistakes made. It is a very serious matter how any one handles one of the Lord's disciples, one who has been dedicated to His service, to do His work. What made you do this kind of work? The Lord is not in it. You were faithless because there was an empty treasury. Now, in the name of Jesus Christ of Nazareth, I charge you not to devote the means that should be used in sustaining the gospel to any other purpose, and that your faith fail not as you see a lack in the supply of tithes, gifts and offerings.

God would have meat in His house. My heart is stirred with grief as I think of the way in which Brother Lacey was permitted to come from Melbourne to Sydney, sick and alone. Some one should have acted the good Samaritan, and put him into a first-class carriage, if there was one on the train, and if not, wait until there was one. The poor man was crowded into a car with smokers and rough, drinking men to spend his night in such company. Could Christians have seen him in his feebleness and done this? I seldom cry, but I did cry when I heard this, for I felt that it was done to Jesus in the person of His disciple. I do not know who did this, but I would say that should circumstances like this again occur, put the afflicted one into the best compartment, make it as comfortable as possible for him, and charge it to my account.

Brother Herbert [Lacey] is so afraid of taxing the conference that he would allow anything to be done to him. I cannot think, Elder Daniells, that you could have sanctioned this thing had you known of it. There is such a thing as being "penny wise and pound foolish." Herbert is having all that can be possibly done for him, but that journey from Melbourne was a fearful tax upon him. He is very low judging from

outward appearance, he cannot recover. But prayer is going up to God in his behalf. God's arm is not shortened that it cannot save; neither is His ear heavy that it cannot hear.

He has to go through the full run of typhoid fever. The tobacco fumes must have made his case very much worse. He suffered very much in stomach and bowels. I sent Sara down to help Brother Semmens; but the case is so critical that he will not leave him to go any [place]; he watches over him, and works and prays for him himself. I believe that God will spare Herbert's life, and not suffer him to do down into the grave. All we can say is, "Thy will be done." [Matthew 26:42.] "Precious in the sight of the Lord is the death of his saints." [Psalm 116:15.] O that God would impart the wisdom that we all so much need.

Lt 40a, 1897

Daniells, A. G.

"Sunnyside," Cooranbong, New South Wales, Australia

January 14, 1897

Dear Brother Daniells:

There should be matter prepared to go forth in pamphlet form to all our people in Australia, America, and in South Africa, in regard to the true situation at Cooranbong. Unless this is done these misrepresentations will continue to work deeper and deeper and do great injury to the school. One thing is certain, Satan is working through such men as Brethren Shannon and Lawrence. They have a very nice appearance, especially Brother Shannon, who carries an influence with him wherever he goes. He is spreading his misrepresentations wherever he goes. He has forgotten that we have a God, and he has a Bible, both of which declare righteousness and condemn iniquity.

There is a work that Satan can do through our own professed Christian brethren that will please him immensely, but shall we sit still and let him do this, and thus hedge up our own way? I have been praying most earnestly for the Lord to work in our behalf. The Lord will work, but shall we not do our part in co-operating with God? The world seems to be going mad. We are fast approaching a condition of anarchy and wild uncertainty, and it has come, and will seek to pervade all our ranks of Seventh-day Adventists.

What kind of a religion can a man possess who will criticize and find fault when everything does not meet his mind? When men are placed in responsible positions, they must work without showing partiality, and without hypocrisy. [There are] those who consider that their case must be made a specialty, to be favored, whether it will be for the interest of the cause of God that must be built up and stand as the Lord's appointed center, or not.

Now these whom God has entrusted as His stewards must keep the eye single to the glory of God. They are to do the work of the Lord intelligently, carrying with them all of the people possible. But if there be those who leave an incorrect impression upon the people, there must be some warnings given to guard the people from deception.

All this tide setting against us just now is no mystery to me. It is no more than we might expect. This we have had to meet in every place where advance moves are made, but I do not feel hardly strong enough to breast the difficulties alone. There is Brother Hare standing with me, but the same spirit of accusing has come against him with determined force. Sister Shannon calls him a hypocrite, but the lips and voice of human beings is not of much account, except with those who want to have it so. Lies are spoken, lies are acted. Of Brother Lawrence I will say, Surely gain and advantage is secured at an enormous price. When the eternal interests of the soul are sacrificed for this gain, success in this line means ruin. Better far to deny self, lift the cross, and follow Jesus.

But Brother Lawrence's head is full of cupidity. Its control is seen in his and her dress, heard in their conversation, and deplorably seen in their actions. They have dismissed the Word of God from their counsels, and taken up self. He has laid his soul, a manacled victim, upon the altar of mammon; dishonesty is practiced. O, my soul costs too much to be treated indifferently! All men who profess to be Christians are not thus, and all who are not first seeking the kingdom of God and His righteousness are simply, deliberately, setting aside one of the plainest and most unequivocal injunctions contained in the Word of God.

I have heard infidels say that they will not credit those who profess to be Christians, because they have been so much taken in by their sharp-dealings. They deem their profession a cloak, and if they cannot take it off they despise it. But shall this moral degeneracy come into our ranks? Shall it establish itself on these grounds? Shall our school be established and composed of councils [of] men who will pay no heed to Bible principles? I answer no, no, no. The Word of God is truth; it is our counsellor.

O, I wish I had no occasion to refer to such subjects. I wish they could be forever banished from my lips and thoughts. Shall those who profess to be living in these last days, who have light upon present truth, who have had years of experience, become a subject of scorn for their avaricious spirit, which makes honest worldly men despise them? My soul abhors these practices. What shall we do about it? Some have so long worked on this line they cannot see but that it is perfectly consistent. What does it mean? May the Lord enlighten the minds, and His Spirit break in pieces the hard Pharisaism that is clothing all such persons. No more just now.

Lt 41, 1897

Daniells, A. G.

"Sunnyside," Cooranbong, New South Wales, Australia

February 24, 1897

Dear Brother Daniells:

Brother Hare gave me your letter to him, dated February 13, to read. We feel to sympathize with you, and also with Sister Hurd, who has been so nigh, and yet so inaccessible.

We spent nearly two weeks in Sydney. We returned to Cooranbong last Friday last. Sabbath we had an interesting meeting. Since then meetings have been held in the early morning. From thirty-five to forty have been present while Brother Haskell has opened to us the Scriptures. We know this will be for the benefit of all who come to the meetings. We have had no evening meetings as yet, but today, Wednesday, we have both morning and evening meetings.

Thursday Elder Haskell goes to Sydney. Sister Hurd writes that she will be released from her exile on the island on Sabbath. We wish it was not on Sabbath that all these busy things take place, but Brother Haskell thinks he may accomplish something by getting her off on Friday.

In regard to your coming to Cooranbong, we will not urge the matter. We have taken the responsibility to decide some things. Brother Hare wished me to go over Monday morning and see the foundation of the second building, the cellar and other things, and Sara and I rode down there. As soon as we saw it, and learned that it was to be one story, I thought the same expense of rafters and roofing might cover two stories as well as one.

I suggested this, and after a little thought, Brother Hare said that it was excellent, for as yet no place was provided for the boys to sleep in. They were making provision for them to occupy the room above the mill; but we decided that the impression made upon the students would not be good.

The furniture in the loft must be overhauled, repaired, painted, and all the bed clothing examined. It is full of vermin. We see bedbugs crawling upon the clothing of those who attend meeting there, and all at once we find our own beds swarming with bedbugs.

Tents will have to be used, but as little as possible. The second story of the mill must be used as a workshop in which to put the furniture in order, and thoroughly cleanse it for the new building. We have considered that it is a disgrace to meet any long for the worship of God in such a place; and we propose to put up a second story on the building which is to serve as dining room and kitchen. One half of this can be used for sleeping rooms, and one half for a chapel, until the means for a meeting house come in.

I am so glad that this new thought was suggested. I believe it is from God. The walls and roof only need [to] be put up now. It can be used without inside finishing. Thus we can all be accommodated in the present emergency.

We located the underground cistern as soon as this question was brought to our notice. We have a large cistern on our place, and it is a treasure to us.

The mill has been stopped for want of water. We are hoping and praying for rain, and we believe it will come. Brother Haskell is doing a good work. He will be needed here at the commencement of school and will be a blessing. I will write no further now, for I must prepare for morning meeting. It is now nearly five o'clock.

We think that we will not ask you to come to Cooranbong now. We will get along in our advancement without any delay, and this will save your time, and an expense of pounds. We will act according to our best judgment, consulting together, and seeking the Lord most earnestly. We are sorry that there is so

great a dearth of means, but all we can do is to present the matter to the Lord, and do the very best we can. We know that this new idea will improve the plan of building, and we are also sure that it will take money; but in the end it will be a saving of means, so we shall move forward, believing in the guidance of the Lord. I am willing to bear the responsibility of this matter of a second story being added to the one story building.

We shall be glad to see you at any time, and may the Lord direct you and bless you and keep you in health and peace, is our most earnest prayer.

Lt 42, 1897

Daniells, A. G.

“Sunnyside,” Cooranbong, New South Wales, Australia

September 28, 1897

Dear Brother Daniells:

I received your letter this afternoon. We are pleased that you have found grounds for the camp meeting. Our only fear is that you will be limited for space. I cannot see where you will find room to erect the large tent, the buildings necessary, and the family tents. It is altogether the smallest ground I have every heard of for a camp meeting.

In reference to the question you ask me, I consider it an altogether different matter. You have had your printing establishment long enough in North Fitzroy. This has given character and standing and influence to our cause there. The showing in Melbourne is altogether different from that in Sydney. With your printing press you have opportunity to publish anything you deem essential, without long delay or large expense, to meet any emergency that may arise. I would say, Follow your convictions. You have altogether a different community in those who have embraced the truth. In Sydney there are many composing the number who claim to believe the truth whose judgment is too limited to carry through any large work intelligently in the line you propose to do in Melbourne. I have nothing, not one draw back to your plans in the light that the Lord has given me. All my fear is that there will not be that humble, contrite spirit that would insure the blessing of God.

When one has such a breadth of intelligence that he has outgrown his simplicity and dependence upon God, then we cannot depend on him, for Christ says, “Without me, ye can do nothing.” [John 15:5.] When by faith we have a right hold from above, we have an experience that we are walking with God as did Enoch. We have nothing to fear in an emergency. They that are for us are more than they that can be against us. If we are wholly consecrated to God, we shall be laborers together with Him.

If it were left to us to manage the interest of the cause of God in our own way and according to our disposition and strength, we would not need to expect much; but if self is hid with Christ in God, all our plans and methods will be wrought in God. God has imparted to us our moral powers and all our religious susceptibilities. We must draw nigh to God. We must be laborers together with Him, else

weakness and mistakes will be seen in all we undertake. Let us have faith in God at every step. While we realize our own weakness, let us not be faithless, but believing. Let us learn the precious lesson you recently learned in Ballarat.

I firmly believe that we shall see of the salvation of God if we will take Him at His Word. The very gospel that we present to save perishing souls must be to us the gospel that saves our own souls. We must eat the flesh and drink the blood of the Son of God. We must receive the Word of God. To all intents and purposes, we must eat the Word, live the Word. It is the flesh of the Son of God. We must drink of His blood, the spiritual attributes of Jesus Christ, and constantly develop as the result of the nourishment which the soul receives in eating His flesh and drinking His blood. Then our lips will utter His praise.

If in our camp meetings we will only walk humbly with God, if we will work in the spirit of Jesus Christ, none of us will carry heavy burdens. We will lay them upon the great Burdenbearer. We may expect triumphs in the presence of God in the communion of His love, from the beginning to the end. The camp meeting may be a love feast, because we have the assurance of God's presence. We shall have a signal manifestation of His glory.

If we as believers enjoy the truth because we practice it, we shall give the impression that the truth is not a yoke of bondage, but that it has given us our emancipation papers, and we are free in Christ Jesus our Lord. The Lord Himself will make impressions on the people, and they will say, "Behold, the tabernacle of God shall be with men, and he will dwell with him, and they shall be his people, and God himself shall dwell with them and be their God." [Revelation 21:3.] A foretaste of Christ's mercy, His abundant love and compassion, will be felt by His people.

"Arise, shine; for thy light has come, and the glory of the Lord hath risen upon thee." [Isaiah 60:1.] All darkness, all murmuring, all complaining, all talking unbelief, must be crucified. Then Christ will put a new song on human lips, even songs of praise to our God. There should be far more thanksgiving and less murmuring and complaining, for all this kind of exercise is displeasing to our God. We have enough for which to praise God. He would have us walk in the light as He is in the light. Why do we not do this? Why do we not talk of His love, and tell of His goodness and His wonderful works to the children of men?

We must learn what it means to believe in God. When will we learn to be not faithless but believing? Can God say any more than He has said to inspire us with faith and hope? We have no excuse for our conversation taking a low, desponding level.

We need not exalt self, neither need we take special words to God, to depreciate self. We are the Lord's property. He declares, "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.] How shall we glorify Him? "Whoso offereth praise glorifieth God." [Psalm 50:23.] From His throne above He calls to us, "Look unto me, and be ye saved, ... for I am God, and beside me there is none else." [Isaiah 45:22.]

Oh, why are our lips so ready to exalt and praise ourselves? Why have we so few words of praise to give our Lord Jehovah? Have we not fled for refuge to lay hold on the hope set before us? Are we not

commanded to be joyful in our King? Jesus is our living Advocate in the presence of our Father. Talk of him as the One who can and does save to the uttermost all who come unto God through Him. Let us learn to speak His praises. "Behold, God is my salvation; I will trust and not be afraid; for the Lord Jehovah is my strength and my song; he also is become my salvation." [Isaiah 12:2.] If we have tasted that the Lord is gracious, let us show that we are able intelligently to make Him known. Let us talk faith, helping others who are in the region and shadow of death.

Well, I did not expect to write as much as I have. But I will say a few words more. We must rely wholly upon God. It is your only safety to let your tendrils entwine about God. We must educate our tongues to speak more hopefully, with thanksgiving to his dear name. We want to encourage and educate every soul who claims to believe the truth to talk of Jesus. He is the resurrection and the life.

None of us need flatter ourselves that while the world is progressing in wickedness we shall have no difficulties. It is these very difficulties that bring us to the audience chamber of the Most High, to seek counsel of One who is infinite in wisdom. He loves to have us seek Him, to trust Him, and believe in Him. If we had no perplexities, no trials, we would become self-sufficient and lifted up in ourselves. The true saints will be purified and made white and tried.

Will you do your best to awaken the dormant energies of the people of God to seek the Lord with all the heart that they may find Him, and to keep his love burning in their hearts because they love the truth as it is in Jesus? I am determined not to be discouraged. I am determined to keep my face lifted up to the Sun of Righteousness. I want the light and power of God in my soul. We need not become cold and dark and Christless. We are to pray and believe, and watch unto prayer.

I am glad you are to have a period of rest in Cooranbong. I hope soon to see Willie and others who will come with him. Be of good courage and joyful in the Lord. Talk faith and you will have faith.

With much love to your family, I will say good night.

Lt 43, 1897

Daniells, A. G.

"Sunnyside," Cooranbong, New South Wales, Australia

September 24, 1897

Dear Brother Daniells:

I have some matters to present before you. After we first moved to Cooranbong, we came to a place where we had no means to use to advance the work in any lines. Then it was that I solicited a loan of £200 from Brother Hare, at five per cent interest. This I loaned to the school. I wish now to take up this note, as there is money now to be used in behalf of the school. I do not wish to carry this indebtedness any longer. I wish to hand Brother Hare his money, to do with as he pleases. If he wishes to lend it to the



school, he can do so, and all that is to be done is to apply it thus, he letting the school have the money in the place of me.

I do not feel it best to carry all this responsibility; therefore I request that this matter be taken from me. I carry a debt of £1,000, borrowed from Sister Wessels. This is enough; and just as soon as means can be appropriated, I wish this to be provided for. You see that I am altogether too heavily laden. Until within a short time ago, I thought that it was only \$500 I had borrowed from Brother Hare, but I learn that it is \$1,000. This has been used in the school interest. As the school has used the money, I wish it to pay the loan from the funds now in hand; and relieve me. I cannot be responsible for this money longer.

There is also some of my money in the school. I wish to take this and use it in paying borrowed money, and also to invest in the chapel here in Cooranbong. I have money in the New South Wales Conference, and that must be met; for I shall need the money to pay interest, as soon as it is possible to get it.

I think that Brother Hare is in need of money, for a few weeks since he borrowed thirty-five dollars from me. He has not as yet made any donation to the meetinghouse, while nearly every one else has done so. I have not as yet made any donation. My family will all do something in this line, for all want an interest in house of God. We have been waiting for the outside lining for the church. This is coming up by boat, but the boat has been delayed. After doing all in our power, we trust the matter to God, and feel at rest and peace in Him who understands all about the matter. This is His work, and we have obeyed His orders.

In answer to a letter from Brother Haskell, Brother Palmer wrote a letter to him that I wished he had not told Brother Haskell to let me see. I read it, and felt sad; for I felt that the rebuke of God was upon Brother Palmer. Had he that real humbleness of mind that it is essential for all who are in the service of God to have, he would have seen the inconsistency of tracing such words. My heart aches; for I know that he does not know what manner of spirit he is of. His words are the fruit that is produced by a conceited mind. If this is the spirit in which he does the work of God, I am distressed beyond measure. I was cautioned to speak to you that you be on guard; for there is danger of your linking up with men, and depending on their wisdom. You will hurt your own soul and the souls of others if you show great confidence in one man, and lightly regard others of your brethren. Brother Palmer's soul is precious. But he needs not his confidence in himself strengthened. You need to be cautious, and to hang your helpless soul on God. He will be your wisdom, your sanctification, and your righteousness.

I cannot see how Brother Palmer could write such things to a brother old enough to be his father. Certainly nothing in Elder Haskell's letter called for such words. The words of inspiration are not like the words of men. They express what man never spoke, and convey that which man never conceived. "The words that I speak unto you," said Christ, "they are spirit and they are life." [John 6:63.] "If my words abide in you, then are ye my disciples indeed." [John 8:31.] If you, if Brother Palmer, if I, make our calling and election sure, we must hide in the cleft of the Rock. Then the mind, the thoughts, the words, will be renewed. The heart will not be puffed up unto vanity, but will be meek, lowly, and contrite. Oh that this self-esteem, these high ideas of our own wisdom, were cut away from us, that errors might not be made because we do not make God and God alone our Guide and Counsellor.

There are sins of ignorance. But I think that an old and grey-headed man who has labored as a chosen one of God from nearly the first rise of the message, one who has ever shown that his whole heart and soul was in the work, deserves our confidence, and the confidence of men who are much younger than he is. I will not encourage or excuse for one moment the spirit that prompted the writing of such a letter to one of God's faithful servants. Whatever the work in which Brother Palmer is engaged, it is only one part of the great whole, and every thread of the web makes up the fabric. For one to assume the attitude and spirit that this letter reveals is not right. I must say that Brother Palmer needs to learn of Christ to be meek and lowly of heart.

I have little hope of the success of our work unless all pomposity and self-esteem is cut away from the workers, and they learn to walk humbly and softly before God. The conversation and conduct must be a real and visible expression of grace and truth within.

When everything goes according to their own ideas and plans, men may express love and humility, but if the spirit and character, the words and actions, do not always reveal the spirit of meekness, kindness, and Christian courtesy, the Spirit of Christ does not abide in the soul. Whatever is contrary to the love, humility, and faith that should be cultivated is a denial of our profession. We need the converting power of God every day, that we may reveal the sanctification of soul, spirit, and body unto the Lord. I know that the spirit that moves those that are active workers in the cause of God must be of an order different from what it now is, or the Lord cannot impart to us His Holy Spirit in rich measure. I long for the Spirit of truth and righteousness to circulate in all our borders. But let none exalt man. Let all give honor to whom honor is due, and let there not be a lifting up of self in any place or on any occasion. There is an abundance of this to be corrected in our midst before we need expect success.

I have to close this hastily written communication this morning. But I have much to say when I have time. Let us bear in mind that the Lord is soon to come, and that we must wait in patient meekness, working, praying, and watching for the coming of our Lord in the clouds of heaven.

Lt 44, 1897

Daniells, A. G.

"Sunnyside," Cooranbong, New South Wales, Australia

January 1, 1897

Elder A. G. Daniells

Echo Office

North Fitzroy

Dear Brother:

For days all through my sickness I could not rest. My mind has been in constant perplexity. The selection of officers for the church here was about to be made, and Brother Herbert Lacey conversed with me as

to what should be done. Some said that Brother Lawrence was their choice for elder, but when we came to investigate the matter, we knew that Brother Lawrence has not an unselfish interest in the work. He has not a vital connection with God. The first of the week I told Brother Lacey to say or do nothing in regard to the selection of officers, but just to wait. I had been writing the matter I sent you, which led to other matters which were of vital importance. With one eye bandaged I wrote fully one hundred pages.

I have not been able to attend a meeting here since the Adelaide camp meeting. I had not recovered from my last sickness, but I ventured to appoint a meeting for last evening. Brother Lacey went on horseback to notify the people. We decided not to meet in the chamber above the mill. The air was too close and stifling. As soon as possible we must have a building in which to meet for the worship of God.

We had the chairs brought out on the green sward, and I sat in my phaeton, and spoke to the people. We had two lanterns that gave forth a most disagreeable smell. Sara sat in the phaeton on one side, holding a lantern, Herbert Lacey stood at my left hand holding another, while I read a small portion of the matter I had written. All listened with interest.

Then I spoke of the establishment of the work in different localities, where buildings had been erected for schools, sanitariums, and places of worship. Among the people brought together in these places there were different elements. Some were always ready to advance ideas as to improved methods in which the work should be done, but they showed no living interest to do anything themselves. They did not manifest self-denial and earnest zeal in personal effort. But they were fast enough to criticize the work of others, to find fault and accuse. I told the people plainly that those who were not putting their whole heart into the work to be carried on in Cooranbong were only a hindrance to the work, and I heartily wished they would go to some other place.

Our meeting lasted until nine o'clock. Brother Metcalfe Hare spoke well. He confessed that he had shown a lack of patience, and asked forgiveness of his brethren. It was a very solemn season to me. I had entreated the people to change right about. Those who had been sitting on the stool of criticism should change about. They had for a time been doing nothing to help, but proved a great hindrance. These did not open their lips. Brethren Lawrence and Shannon have linked up with the Hughes family. Sister Shannon has chosen to remain with them up to this time, and there is a great deal of gossiping and tale bearing, evil surmising and accusing of the brethren. Brother Lawrence has a very gentle appearance, but he has no living connection with God.

I am so sorry that we are left just as we are, with no one to help me in this emergency. I begged every one who had not heart and soul in the work, who had come here to be favored, and who were figuring for their own selfish interests, to go away where they would not see so much to find fault with, while they did nothing to advance the work. I felt deeply, that I must speak. But I present these matters to you in the articles sent yesterday morning and today.

I want Brother Haskell to come back here. If you feel free to do so, I wish you would give him a most hearty invitation to come to New South Wales, and to labor in Australia. We must have different kind of work from what can be expected from any one here. Will you say something to Brother Haskell on this

subject at once? I cannot carry this burden of Sydney and Cooranbong. We need some one who can help us. I cannot live if the burden is allowed to rest on me in this fashion.

The work of Brethren Lawrence and Shannon has introduced the leaven of dissension and alienation. Those who come newly upon the ground have to hear all about how Brother Lawrence has been ill used and unappreciated. We have no desire that he should remain longer on this ground. I wish the Hughes family were not here, for their influence tends to scatter and not to gather. I shall read more of the matter I have written on the Sabbath, and we hope to witness the moving of the Holy Spirit among us.

Brother Herbert Lacey and his wife have labored hard to can fruit for the school, securing what help they could. One week ago they worked until one a.m. canning apricots. But only ten pounds could be appropriated to the purchase of fruit, and in fact a considerable part of this had to be used to pay for the sugar. What money there was, was all spent for apricots.

Both Brother Lacey and our family felt that, if possible, more money should be spent for fruit for the school use. Well, yesterday a draught for twelve pounds came from South Africa to be invested in the school where I should see it was most needed. The queer part of it was, the money was sent as a donation to Cape Town by Brother Hardy, to be used in the cause. Brother Robinson felt that it would be just and right to send it to me for use in the cause here. He knew that we must need it. I passed it over to Herbert Lacey; this will supply all the means needed for securing the later fruit—peaches, plums, tomatoes, etc. As no meat or butter is to be used, there must be ample provision of fruit. I feel so thankful for this provision. There will not be one dollar too much.

Brother Semmens applied to me for money, to start in on the health home. I sent a draught of ten pounds, asking how much he needed. He wanted another ten pounds immediately, to make the start. I borrowed twelve or fourteen pounds of Sara McEnterfer, and send [it] this morning. He needs it at once. He had to pay rent in advance, and this cut down the little sum he had on hand. I think they are doing up the house, but they are in it.

We have had every hand busily employed in canning fruit and moving Willie's family to "Sunnyside." Nearly everything is moved. Today will close up that job. All feel much pleased to get back here from the convent.

Please to give Elder Haskell a hearty invitation to come to New South Wales. We need him, and must have him. I told him this, but he feels that nothing has been expressed by yourself, and he is sensitive on this point. So please attend to this matter. I know of no one with whom I could unite better than with Elder Haskell. He would be just the help needed here now.

Lt 45, 1897

Daniells, A. G. and the Church in Melbourne

"Sunnyside," Cooranbong, New South Wales, Australia

November 15, 1897

Brother Daniells and my ministering brethren and the church in Melbourne:

W. C. White has just brought me your letter dated November 10. I would not have you make any move on my account. At the present time I have not any idea of attending the meeting in Melbourne. The meeting in Stanmore on the last Friday morning was a severe tax on me. From the beginning to the close my distress of mind was very great, and in the very midst of the meeting the weight grew more heavy and the outlook more depressing. When I returned to my room, I was all alone for nearly three hours. I suffered such anguish of soul that it seemed to me I could not live. I was deeply impressed with the thought of how far we, as a people to whom is entrusted large responsibilities, are from realizing these sacred trusts. To how many will it be said by lips that always express truth, "Thou art weighed in the balances, and art found wanting"? [Daniel 5:27.]

The work of God can advance only as the ministers and workers are themselves worked by the Holy Spirit. Unless they see the importance of the Holy Spirit's guidance and power to work them, they will be spiritually strengthless. They will make grave blunders, and will grieve the Holy Spirit by their self-sufficiency and self-confidence. It is the constantly humble and contrite ones, who will not exalt their own supposed superior wisdom, to whom the Lord can manifest His power by giving success. Should He give success to him who trusts in self, it would ruin the human agent, and through him ruin many souls who look upon his selfish ideas and selfish ways as the wise and proper way.

All self-centered ideas and opinions have the cheap and common intermingled with the sacred, so that it is difficult to separate the chaff from the wheat. It is this phase of revealing that has come into Battle Creek, and the end with them is not yet. If they will humble their hearts before God, and be converted, they will work in complete harmony with the Spirit of God.

The full knowledge before me of matters at Battle Creek has made me full of sorrow. Notwithstanding that the light has come to them, they have not heeded the light, but have misinterpreted warnings, and misconstrued the instruction given, until they have lost their spiritual eyesight, and they call good evil, and evil good.

I am terribly afraid for our people, afraid that they will be at rest and peace, and have very little spirit of the deep, earnest prayer to God that will prevail. Everyone in the ministry who has had great light, every soul that has been entrusted with sacred responsibilities, is represented as being put into the balances and being weighed, as is done in the temporal affairs of life. Man is put into the balances, and all that concerns him is weighed. O how many are pronounced wanting. The words, the spirit, the actions, all are passing the test, and the value is accurately recorded, to be compared with God's holy law, which is the standard of character.

After the impression was made upon my mind that morning of things that I feel no liberty to mention, I decided that I could not attend the Melbourne camp meeting. I am afraid to go. There is so little genuine dependence upon God, so little spiritual eyesight to see and correctly understand the working of the Holy Spirit. I tell you in the fear of God that the truth which is sanctifying in its influence, and that will bring the rich treasures of the brightness of the glory of God, is not understood or considered to be a

necessity. The truth as it is in Jesus makes feeble impressions upon the mind, and less upon the heart, to sanctify, purify, elevate, [and] ennoble after the divine similitude.

We need an abiding, heartfelt dependence upon the Son of God for salvation and for all wisdom and spiritual influences. Unless there is much more love to God and to man, and a continual dependence upon the renewing, sanctifying grace of Christ to work a transformation of character by a divine change in the heart, which will be manifestly seen in word, spirit, and action, we shall fail in our work. What is the reason that the truth so full of grace and so powerful does not make its influence felt upon those who hear? Because the word does not sanctify the hearts of the teachers. Unbelief, unbelief in the God of all power, closes the door so that the sunlight of God's righteousness does not come in.

"The word of God is quick and powerful, and sharper than any two-edged sword; piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart. Neither is there any creature that is not manifest in his sight, but all things are naked and open unto the eyes of him with whom we have to do." [Hebrews 4:12, 13.] This is the experience we may have and must have, as those who have been blessed with great light. "When God, willing more abundantly to show unto the heirs of promise the immutability of his counsel, confirmed it by an oath: that by two immutable things, in which it is impossible for God to lie, we might have strong consolation, who have fled for refuge to lay hold upon the hope set before us. Which hope we have as an anchor of the soul, both sure and steadfast, and which entereth into that within the veil, whither the forerunner is for us entered, even Jesus made an high priest forever after the order of Melchizedek." [Hebrews 6:17-20.]

Here is the promise that through Christ we are brought near to God. But our faith is not proportionate to the truth which we advocate. We take ourselves into our own keeping; we plan and devise, and pray little and have but little faith. There is too much cold selfishness woven into our religious experience.

Loving God supremely comes first; loving our neighbor as ourselves comes second. If we love God with the whole heart, we shall love our neighbor as ourselves. We need increased faith, far less confidence and assurance in what we can do, and far greater confidence in what the Lord is longing to do for us individually, if we will prepare the way for Him. We need, O so much more than we now have, the longing of soul for communion with God. We need to plead most earnestly with Him. If thou shalt seek the Lord thy God, thou shalt find him, when thou shalt seek him with all thy heart and with all thy soul. "My soul, wait thou only upon God; for my expectation is from him." "He only is my Rock and my salvation; he is my defence, I shall not be moved. In God is my salvation and my glory, the rock of my strength and my refuge." [Psalm 62:5-7.]

A great desire after large blessings and deep fulness should be cherished. But these we shall never have while we feel so self-sufficient, while we have so tame a love for God and so little Christlike love for our brethren. When self is emptied from the heart, the vacuum will be supplied with the fulness of Christ. Let the soul be less engaged in business matters. Let him put far less trust in the wisdom that bears the marks of being more human than divine. The praise given by word or action to any human being is an offence to God. Yet God will praise every individual that keeps His commandments in truth and

righteousness. It is very human to place confidence and trust in man; but not so readily do these same persons themselves walk as seeing Him who is invisible.

“The Lord God is nigh unto all them that call upon him, to all that call upon him in truth. He will fulfill the desire of them that fear him; he also will hear their cry, and will save them. The Lord preserveth all them that love him; but all the wicked will he destroy. My mouth shall speak the praise of the Lord; and let all flesh bless his holy name forever and ever.” [Psalm 145:18-21.]

There are many words spoken in prayer as if to inform the Lord. It is best for the soul that is hungering and thirsting after righteousness to express his real wants. There is a large amount said in prayer that means nothing because it is not the expression of the soul. When Solomon, under the inspiration of the Spirit of God, urged upon the people the necessity of prayer for spiritual wisdom, he sought with the utmost energy of expression to show them the need they must feel for the blessings they asked. “If thou criest after knowledge, and liftest up thy voice after understanding: if thou seek her as for silver, and searchest her as for hid treasures, then shalt thou understand the fear of the Lord, and find the knowledge of God.

“For the Lord giveth wisdom: out of his mouth cometh knowledge and understanding. He layeth up sound wisdom for the righteous. He is a buckler to them that walk uprightly. He keepeth the paths of judgment, and preserveth the way of the saints. Then shalt thou understand righteousness and judgment and equity, yea, every good path. When wisdom entereth into thine heart and knowledge is pleasant unto thy soul, discretion shall preserve, understanding shall keep thee: to deliver thee from the way of the evil man, from the man which speaketh froward things.” [Proverbs 2:3-12.]

The faith we have in the promises of God is feeble in comparison to what it should be. But the encouragement is given that if two or three shall agree, uniting together to ask the Lord in prayer for any one thing, He will give it us. These occasions of united prayer to the Lord, making our requests known unto Him, are not made as frequently as they should be. Seeking the Lord with the heart, represented as asking, seeking, knocking, is profitable. These are terms expressive of urgent need for immediate help from the source of all grace and power.

James leads us to the throne of grace with faith and confidence, and assures us of success and victory. “Confess your faults one to another, and pray one for another, that ye may be healed. The effectual fervent prayer of a righteous man availeth much.” [James 5:16.] Earnest, fervent prayer to God for such things as we need will come from hearts that are impressed with a sense of their necessity. We must press the urgency of the case, as did Daniel in his prayer. One says, “With my whole heart have I sought thee.” [Psalm 119:10.] “Evening, and at morning, and at noon, will I pray,” says David, “and thou shalt hear my voice.” [Psalm 55:17.]

In the prayer of Daniel, the one who would not be filled with exaltation and pride, although assured that he was greatly beloved of God, every word reveals the longing of the soul after God. His wisdom is longed for. Daniel’s prayer is urgent, it will not admit of denial or delay. “O Lord, hear,” he said, “O Lord forgive, O Lord hearken and do; defer not, for thy name’s sake, O my God.” [Daniel 9:19.]

Prayer is the want of the heart laid open before God.

Most earnest preaching is done, but with it there is not a corresponding faith in the truth. There is not that firm belief in every word that proceedeth from the mouth of God that makes the heart susceptible to the sin of unbelief. The Holy Spirit's work is to convict of sin, to break down self-esteem and self-complacency. This cannot come to the heart through any amount of education or talent of speech. It must come through the most precious influence of the Holy Spirit. This will be your great need in Melbourne—the inestimable gift of God. The soul feels its need to drink of the pure snow waters of Lebanon rather than of any human stream of the valley.

God recognizes the wants of the soul. But our people, who have the great treasure of the Word of God opened before them, do not realize this. Self-esteem, self-sufficiency, so corrodes the soul with the slime and selfishness of earthliness, that the excellence of the things of eternal interest makes scarce a ripple upon the human heart. When the ambassadors of God shall awake, when they sense the truth as it is, there will be strong crying and tears, that they may themselves be sanctified through the truth, and that others may be sanctified through the diffusion of the Holy Spirit, which they communicate in all their life-practice, and weave into all their lines of work. Self no more lives. Habits and customs, the character which has been a hindrance, no longer holds them in a vice-like grasp.

In the fear of God I tell you the truth. There needs to be a reaching out after God, not once now and then, but a continual earnest, heart-breaking confessing and humbling of the soul before God. God's people must come into the audience chamber of the Most High. The Holy Spirit alone can open these things to the ministers and to the people. Past warnings, past reproofs, are not heeded. The people travel over the same path, and the soul is in danger through manifold temptation. In their sleepy state they are not able to discern spiritual things. They need to know by experience what true prayer is, and that real, whole-souled petitions alone find their way to the heart of God.

Those who presume to think that they stand accepted on account of their ministerial commission, their multitudinous duties and exercises of devotion, make a grave mistake. Often their lips express a poverty of soul that their heart does not acknowledge. While speaking to God of poverty of spirit, of the defections of others, the heart is swelling with the conceit of their superior humility, the exercise of their superior righteousness. This is humility upon stilts. When the Lord touches their defects by reproof, they do not receive it, or believe it.

Many of the church members are incapable of offering the prayer that receives favor from God, because their hearts are not humble and contrite. What is prayer? It is the offering up of the heart to God, telling Him its needs.

These prayers cannot wait for set times or conditions. A real concern for the soul leads to prayer. This leads to a burden of prayer for all those that are in need of salvation and the enlightenment and grace of God. Prayers may be offered while walking the street; amid the whirl of business. God understands that you need Him, and if you ask, you will receive help, when tempted and tried. Your petitions, made known only to God who searcheth the heart, He will hear and answer.



“For thus saith the high and lofty One that inhabiteth eternity, whose name is Holy; I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones. For I will not contend forever, neither will I be always wroth; for the spirit should fail before me, and the souls which I have made. For the iniquity of his covetousness was I wroth, and smote him, I hid me, and was wroth, and he went on frowardly in the way of his heart. I have seen his ways, and will heal him: I will lead him also, and restore comforts unto him and to his mourners. I create the fruit of the lips; peace, peace, to him that is afar off, and to him that is near, saith the Lord: and I will heal him. But the wicked are like the troubled sea when it cannot rest, whose waters cast up mire and dirt. There is no peace, saith my God, to the wicked.” [Isaiah 57:15-21.]

Let the prayer go forth from unfeigned lips. Let the longing of the soul be breathed into the ears of the Most High, asking for wisdom. Here is the promise. James 1:2-8: “If any of you lack wisdom let him ask of God, that giveth to all men liberally, and upbraideth not, and it shall be given him. But let him ask in faith, nothing wavering; for he that wavereth is like a wave of the sea, driven with the wind and tossed.” [Verses 5, 6.]

Every movement made to draw nigh to God meets with a response from that God who hears and answers prayer. The working of the Holy Spirit produces an inward change of the heart corresponding with the necessities of the soul. The time of temptation, when men are led from right to wrong, is when they feel confidence in their own smartness and capabilities. Different kinds of temptations will suggest themselves as circumstances arise around us and impressions are continually made to mold the decisions according to these circumstances. The heart will rise in self-gratulation and pride. Self will rise up to resist that which presents itself in word or thought. Combativeness is the trait of the character, and resistance is awakened into life. Discontent, peevishness, evil surmisings, uncharitable thoughts, and censure are aroused. The apostle exhorts us, “Be instant in prayer.” [Romans 12:12.] This is the charge of one who knew all the assaults of the enemy. “Pray without ceasing.” [1 Thessalonians 5:17.] “Watch unto prayer.” [1 Peter 4:7.] Ephesians 4:1-7.

I have much more to write, but cannot send it in this mail. I have much to say in regard to the great lack of ministering in churches. May the Lord “make you to increase and abound in love one toward another, and toward all men, even as we do toward you; to the end he may establish your hearts unblamable and in holiness before God, even our Father, at the coming of the Lord Jesus Christ with all his saints.” [1 Thessalonians 3:12, 13.]

No flattering words are to be used to any favorite, for this will be done at the peril of his soul. “But as we were allowed of God to be put in trust of the gospel, even so we speak, not as pleasing men, but God, which trieth our hearts.” “That ye would walk worthy of God, who hath called you unto his kingdom and glory.” 1 Thessalonians 2:4, 5, 11-13.

May the Lord help us all that we may not be beguiled by Satan. There is constant danger of falling into Satan’s concealed net which is spread for our feet. But the power of the Holy Spirit will be constantly at work to protect and defend us. We have become careless while entrusted with the most solemn truths

ever committed to mortals. We but dimly comprehend what that truth can do for preachers and hearers if it is taken into the soul as a reforming power. "According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love; having predestinated us unto the adoption of children ... according to the good pleasure of his will, ... according to the riches of his grace wherein he hath abounded to us in all wisdom and prudence." [Ephesians 1:4, 5, 7, 8.]

God help us to broaden, to reach up for the rich grace provided, and to reveal altogether a deeper experience, a deeper love for God and for one another. Then the baptism of the Holy Spirit will be seen in our midst to the glory of God. We can have a much larger, deeper experience in spiritual things. "The eyes of your understanding being enlightened, that ye may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints, and what is the exceeding greatness of his power to usward who believe, according to the working of his mighty power, which he wrought in Christ when he raised him from the dead, and set him at his own right hand." [Verses 18-20.] There is much more for us. Shall we have the heavenly anointing to discern spiritual things? We must recover from this tame experience. We must grasp the power of God, which will make the truth all-powerful in the conversion of souls.

Lt 46, 1897

Daniells, A. G.; Palmer, E. R.

"Sunnyside," Cooranbong, New South Wales, Australia

June 30, 1897

Dear Brethren Daniells and Palmer:

We were very glad to have you visit Cooranbong, and glad that you were all pleased with the work done here. The last two Sabbaths I have spoken to the people assembled in the school room. The Lord blessed me and them. When I can copy the message, I will send you a copy.

I sent you a hastily written line. I had hoped to have an interview with Brother Haskell before writing, but it did not come about, so I sent my letter. My advice to you may at first seem rather strange, that Brother Palmer go to Western Australia without you if one must go. If Brother Hare were not in Western Australia, then would seem to be greater need of two: but he is there, and with Brother Palmer working with the canvassers, and your letters which he can take with him, he will have help. Then you can work nearer home. We must be cautious now, and move wisely.

I spoke a few words with you in reference to some things being managed with equality. I hoped to be able to write more fully ere this, but I am getting off mail for South Africa, and can write only a few lines. Some weeks ago I wrote you in regard to some dangers you would need to guard against. This I will send when I can find it. It has been misplaced. At the Ashfield camp meeting you and Brother Rousseau linked up together. All others were in many ways excluded from councils. You would leave the camp meeting

and be away in Sydney a considerable part of your time some days. Those who ought to have been taken into your council were excluded.

This close linking up together resulted in holding the work here from being done, which, had it been done, would have placed us two years ahead. Your leaving out McCullagh, Corliss, and Willie was a mistake. Great dissatisfaction was expressed by Brethren Corliss and McCullagh. Willie's work was to excuse you and pacify them, for the feeling was running high into disaffection.

These efforts to justify you as far as possible resulted in McCullagh's trial and soreness of spirit against Willie. Both he and Corliss saw that Willie did not take the same position that they did. I could not conscientiously take the position they did. I saw that they were getting deep into what I fear would be an open rebellion. I told them their course was not right; they could not receive the blessing of the Lord with any such feelings. But I told them also that your course was not right, and that the Lord was not pleased with your linking up with Elder Rousseau to the exclusion of your ministering brethren. He has confessed this matter to me. I know not whether he has ever confessed to them the stumbling block he and Brother Rousseau placed in their way. One thing I know, they never afterward felt toward me and Willie as they did before. They thought we sanctioned all you did. This was a mistake.

All [I can say] is, Brother Daniells, be cautious. From the light given me, you will hurt Brother Palmer by your decided preferences. Brother Palmer will hurt you by sustaining all that you may say and do. And Sister Ingels also will be a part of your preferences. Everything will be endangered; for God will not countenance partiality and such marked preferences. "Without partiality," you should treat your brethren all as equal. [James 3:17.] This must be guarded. Everything that bears the least resemblance to an admiration society of two, three, five, or more, God will not bless or prosper.

I write you these things because I know whereof I write. Move with an eye single to the glory of God. Brother Daniells, in the responsible position you occupy, you may easily mar the work of God which you love. For Christ's sake link not your arm with human help and human wisdom. Look to God, trust to God. In trusting to humanity, Elder Olsen failed decidedly and imperilled the work. In a marked manner it bears the scars of human defection. Take Brother Colcord and others of your brethren nearer yourself. Figure for them just as closely as you would figure for anyone. All ye are brethren. Lean heavily on God. Move with an eye single to His glory. Thus you will move safely and not stumble in your walk.

In much love to you all.

Lt 47, 1897

Daniells, A. G.; Palmer, E. R.

"Sunnyside," Cooranbong, New South Wales, Australia

June 28, 1897

Dear Brethren Daniells and Palmer:

I have been hoping to see Brother Haskell, but as I have not had any conversation with him, I cannot tell the decision he may have come to. But I will say that I cannot discern the wisdom of breaking him off in his Bible studies in behalf of the students, to go to any place. The Lord has placed him here for the present. I was in great perplexity and distress of mind to know what we should do. W. C. White was away, and the cruel work of Lawrence and Shannon and the apostasy of McCullagh and Hawkins had grieved me to the soul. The outlook was very discouraging; but the Lord gave light and revealed to me that in the emergency His providence had brought us help through His servants Elder Haskell and Sister Hurd Haskell. He would work through him. He would put His words in his lips, and use him to his name's glory to diffuse light, and to open the Scriptures to minds that were in darkness.

I have no light to direct his course in leaving the work here for other places. He is needed right here, and his work is just what the Lord has appointed, and what the students need just at this time. Things are constantly arising that need to be repressed. Ideas are advanced that will lead into false paths. Everything must be closely guarded. Here are sixty students who need to be educated. Very important is the work to be done. Much has been said and too much cannot be said in regard to Bible education in our schools. The Bible is to be presented as the lesson book. I have seen that infidel sentiments would be brought from our schools where infidel authors are placed in the hands of the students. Sentiments will be expressed in regard to Scripture statements that are directly infidel, and will open the way for the students, if but one chance is given them, to put a construction on the Scriptures that will lead to unbelief and infidelity. Brethren Hughes and Haskell have to watch closely, and counterwork every jot and tittle of this kind of instruction.

The management of church affairs is no small affair. Everything must be done properly; no haphazard work must be left to slip through. The Lord has given me special messages to the church assembled on the last two Sabbaths. Last Sabbath I had a very solemn message. I spoke from Matthew 12:31-37. The sin of foolish talk is common among those who claim to believe the most solemn truths ever given to our world. Because of this commonplace, frivolous talk, the Spirit of the Lord is grieved away. Improper conversation is the reason of such a lack of faith and power among the people of God. Their piety is weak, and there is no spiritual growth. We then had a testimony meeting, and many testimonies were borne. We certainly had the good Spirit of the Lord in our midst.

I wish to state that I cannot see light in your leaving at this special time for Western Australia. You can see in Saturday's Daily Telegraph the notice of the meeting of the council of churches in Sydney, to bring around that which they have hitherto been unable to accomplish—the recognition of God in the government of the nation. Now is our time to work. Leaflets and periodicals, giving plain warning, should be scattered everywhere. I think meetings should be held in halls to see if the matter cannot be presented so as [to] let in light.

I cannot say much, but I say this much. Know that you do know that now is the time to leave for Western Australia, when there are important issues to be urged upon the people. I do not think that we are one half awake. We are not doing one half what we ought to do, and should have been doing right along for months. True, something has been done, but much more is required to be done.

Brother Wilson has had another attack of bleeding, but prayer was offered on his behalf, and he declares that the soreness is removed. He proposes to go to Hobart, and work carefully. Then if you do not go [to] Western Australia, Brother Daniells might perhaps spend a few days in Hobart. But the one great burden now is to work earnestly to let light shine upon the people, for they are working ignorantly. Much should have been done that has not been done. If Brother Palmer could, after a little, go to Western Australia, why could he not give instruction upon the canvassing work, and spend more time than it is possible for you, Brother Daniells, to give them? The work and interests here demand most earnest work, mingled with faith and prayer.

In much haste.

Lt 48, 1897

Daniells, A. G.; Salisbury, W. D.

“Sunnyside,” Cooranbong, New South Wales, Australia

January 21, 1897

Dear Brethren Daniells and Salisbury:

I have just received and read your letter. I was very much pleased with the contents. What the result would be if our brethren separated from the office has been presented to me, in regard to the Echo office, in regard to their business, and in regard to the church. Their reunion with God's great center is just as it should be, for all the families interested will be placed in a much more pleasing relation to one another, and to our Redeemer, whose they are by creation, and whose they are doubly by redemption.

It was impossible, before, for me to present the things I had written in regard to this subject. Knowing the condition of the minds of Brethren Miller and Woods when I was with you, I knew it would be labor lost. I may bring before you all some things, which I have not felt that I could present before, that you may be benefited by the principles presented to me; but I cannot do this just now.

In regard to the branch office in the city, I cannot see why it is not the proper thing to do. If you move carefully and prayerfully the Lord will give you wisdom. Heart-consecration to God means everything to us. The good leaven of truth absorbs and permeates everything, heart, mind, and strength. It is the grace of God, hidden in the heart, reforming, purifying, and cleansing. The whole life becomes one of service, not to self, but to God. Thus the truth, working like leaven, influences all brought within the sphere of our influence.

One strong reason why an office should be established in the city of Melbourne is that some will be converted. Men often find God when they are not seeking Him. They alight on the hidden treasure of truth, which is more precious to the finder than gold. If those who shall have charge of this branch office keep in close relation with God, others will find Him. Let the light shine in the highways and the byways. In every line of our work we are to seek most earnestly to become fishers of men.

Consider how circumstances which occur bring truth before the minds of others. Call to mind the woman of Samaria, who came, as was her usual custom, to draw water. A stranger sitting on the well asks her for a drink. A conversation begins. Jesus says to her, "If thou knewest the gift of God, and who it is that saith to thee, Give me to drink, thou wouldst have asked of him, and he would have given thee living water." "Whosoever drinketh of this water shall thirst again, but whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water, springing up unto everlasting life." [John 4:7-14.]

Remembering the weary work which she had to repeat day after day, and thinking what an advantage it would be if she could have water without all this trouble, the woman said, "Sir, give me this water, that I thirst not, neither come hither to draw." [Verse 15.] She did not realize that Jesus was presenting to her the soul's highest interest, the water of life.

The words spoken by Christ were the living water. But she soon became so interested that she left her water pot, and going into the city, bore the words to her countrymen, "Come, see a man that told me all things that ever I did. Is not this the Christ?" [Verse 29.]

The woman had come for water, and she heard of the water of life. She had been convinced of sin, and believed on Jesus Christ. Thus is the holy oil emptied by the holy messengers, represented by the two olive trees, into the golden tubes, and from thence into the golden bowls. The emptying process goes on, from the receiving of the golden oil, to the communicating of the same to others. Words are spoken; the unconscious influences that surround the soul are felt, although no words are designedly spoken. A word may be often spoken that will be as seed sown. The presentation of a tract or a paper may carry impressions to hearts, and the result is that the reader or hearer thirsts for the water of life.

The Lord has made ample provision that the heavenly graces shall be abundantly supplied to all, that the truth as it is in Jesus shall hold the first place in the heart, and shall ever occupy the soul-temple. Then there will be thorough devotion to God, and every true believer will become a fisher of men. He will pray for wisdom, and will walk in accordance with the prayer: "Ye are the light of the world." "Let your light so shine before men that they may see your good works, and glorify your Father which is in heaven." [Matthew 5:14, 16.]

I cannot see but that you are being driven, as it were, to the city, to raise the standard of the Lord, that others may be convinced. It takes a variety of gifts to do the Lord's work.

The pearl of great price is the truth. The seeker after it represents the humble, sincere seeker after Christ. If that which he finds does not better enable him to reveal Christ, both by precept and example, it is not of God.

We have abundant evidence that tares grow with the wheat in the church of God. There are sincere Christians in the church, and there are also lukewarm Christians. These have opportunity to know the truth. The Word of God is presented to them; they come to the banquet, as Judas came to the passover, but like Judas, they do not eat the Word of life. No one can compel them to eat the Word of eternal life,

to make thorough work for repentance, that they may obtain a Christian experience, and become rooted and grounded in the truth.

The lessons of Christ drew all kinds of people together, many of whom professed to receive the truth. Some followed the disciples as did Ananias and Sapphira, who acted a lie to get credit for liberality, that others might think they were sacrificing all. But God read their pretension; for He is the searcher of all hearts.

Simon Magus was baptized, but he thought that the Holy Ghost could be purchased with money. He offered the disciples money, saying, "Give me also this power, that on whomsoever I lay hands, he may receive the Holy Ghost." But with holy indignation Peter answered, "Thy money perish with thee, because thou hast thought that the gift of God may be purchased with money. Thou hast neither part nor lot in this matter; for thy heart is not right in the sight of God. Repent therefore of this thy wickedness, and pray God, if perhaps the thought of thine heart may be forgiven thee. For I perceive that thou art in the gall of bitterness and in the bond of iniquity." [Acts 8:19-23.]

Sharp testimonies must be borne, testimonies that reveal sin. It is often difficult to make the impression upon human minds that must be made to enable them to distinguish sacred, eternal interests from common things. The witness for God often repeats truth clearly and distinctly, and he thinks, "There is no more to be said now." But there are those who like Simon Magus, think that sacred things of God are merchandise. There are learned men who, like Nicodemus, say, "How can these things be?" [John 3:9.] God's worker is then grieved and astonished. Disappointment comes, and he says, "What is the use of working? Clear and striking arguments, illustrations appropriate and right to the point, earnestness, and hope to save a soul from death, all have failed to arouse the benumbed senses." Because of the failure of his efforts his heart becomes discouraged.

But this will never do. We are to remember that spiritual things are spiritually discerned. The carnal mind is as dark as midnight, and its illumination must come from the Holy Spirit. "Not by might, nor by power, but by my Spirit, saith the Lord of Hosts." [Zechariah 4:6.] The most simple representation will be the most effective. This work is to be done by every believing child of God. None are to fail or be discouraged in their service for the Master, whatever the ignorance of spiritual things is shown by learned men.

Demas forsook Paul. Writing to Timothy Paul says, "Do thy diligence to come shortly unto me; for Demas hath forsaken me, having loved this present world." [2 Timothy 4:9, 10.] This is acted out over and over again. Many choose the world before Christ. Paul writes further, "Alexander the coppersmith did me much evil; the Lord reward him according to his works: of whom be thou ware also; for he hath greatly withstood our words. At my first answer no man stood with me, but all men forsook me: I pray God that it may not be laid to their charge. Notwithstanding the Lord stood with me, and strengthened me; that by me the preaching might be fully known, and that all the Gentiles might hear: and I was delivered out of the mouth of the lion." [Verses 14-17.]

This experience we shall have to meet. But work on, lifting Christ higher and still higher, as the sin-pardoner. We must not be overwhelmed with discouragement because good and bad are gathered into

the church. Judas was numbered among the disciples. He had every advantage a man could have, but although he heard the truth, and listened to the principles so plainly laid down, yet Christ knew that he did not receive the truth. He did not eat the truth. It did not become a part of himself. His old habits and practices constantly sought to assert themselves. But Christ did not take forcible means to cut Judas away from the disciples.

There is a time coming when those who have joined the church but who have not joined Christ, will be manifest. Their corrupt principles cannot blend with Christ. He has represented all such as a new patch put on an old garment. The old cloth tears away from the new, and the rent is made worse. They are like new wine put into old bottles. The bottles break, and the wine is lost. The heart must be made new before it can receive the truth which sanctifies the receiver.

All this represents the condition of the church. But what are we to do? To sit in judgment upon these poor, delinquent ones, to condemn them, and root them out, is not given to mortal men to do. God has not given this work to any human being. "Let both grow together until the harvest," said Christ. [Matthew 13:30.] Christ is the judge. He has bought man. Man is His property. The Redeemer does not want to lose one soul, and His experience with Judas is recorded to show His long patience with perverse human nature.

Christ will decide who are worthy to dwell in perfect unity with the saints in the family of heaven. Christ will judge every man by his works and by his words; by his works, whether they be good or bad; by his words, whether they be spoken in the language of heaven or in the language of this earth. Man's profession is as nothing in the scale. Character will decide the destiny of every soul. "Wherefore gird up the loins of your mind, be sober, and hope to the end for the grace that is to be brought unto you at the revelation of Jesus Christ; as obedient children, not fashioning yourselves according to the former lusts in your ignorance. But as he which hath called you is holy, so be ye holy in all manner of conversation. Because it is written, Be ye holy; for I am holy." [1 Peter 1:13-16.]

Those who are members of the church of Christ will be tested. Some will make shipwreck of the faith. There will be those in the church who will be shown to be tares. They have no appetite for the heavenly banquet. There will be those who appear to be wheat, but by their works and words they prove themselves to be tares.

All who are trying to do true service to God will be brought into perplexity; but do not think of failure. Do not talk of discouragement. Let all be united in doing the will of our heavenly Father. "Wherefore lift up the hands which hang down, and the feeble knees and make straight paths for your feet, lest that which is lame be turned out of the way, but let it rather be healed. Follow peace with all men, and holiness, without which no man shall see the Lord: looking diligently lest any man fail of the grace of God; lest any root of bitterness springing up trouble you, and thereby many be defiled. Lest there be any fornicator, or profane person, as Esau, who for one morsel of meat sold his birthright." [Hebrews 12:12-16.]

I see by faith a channel of light which must come more and more directly to humanity. If those who are connected with God's work would feel the burden of it, and would realize that they are representatives



of Jesus Christ, what a light would go forth from them to others. The Lord presents many opportunities to those in His army, but these opportunities are not always discerned. There are hungry, aching hearts, to whom we could speak words that would be as seed sown in good ground, if we could only see the inner wants of the soul.

But God knows that we cannot do that, and He has given us directions for work. He inspired His apostle Paul to write, "By him therefore let us offer the sacrifice of praise to God continually, that is, the fruit of our lips, giving thanks to his name. But to do good, and to communicate, forget not; for with such sacrifice God is well pleased." [Hebrews 13:15, 16.] James writes, "Who is a wise man, and endued with knowledge among you, let him show out of a good conversation his works with meekness of wisdom." [James 3:13.]

Peter writes, "But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should show forth the praises of him who hath called you out of darkness into his marvelous light: which in time past were not a people, but now are the people of God; which had not obtained mercy, but now have obtained mercy. Dearly beloved, I beseech you, as strangers and pilgrims, abstain from fleshly lusts, which war against the soul; having your conversation honest among the Gentiles; that, whereas they speak against you as evildoers, they may by your good works, which they shall behold, glorify God in the day of visitation." [1 Peter 2:9-12.] "Sanctify the Lord God in your hearts, and be ready always to give an answer to every man that asketh you, a reason of the hope that is in you, with meekness and fear: having a good conscience, that, whereas they speak against you as evildoers, that they may be ashamed that falsely accuse your good conversation in Christ." [1 Peter 3:15, 16.]

There is not a man living that can truly enjoy the world except the man of God. That heart is the happiest that has Christ as an abiding guest. That home is the most blessed where godliness is a <controlling> principle. In the cultivation of the soil the worker can read from nature lessons upon spiritual things. In the workshop where the peace and heavenly presence of Christ dwells, the workers <will be the most trustworthy, the most faithful, the most efficient.> The fear and love of God is seen. They walk in wisdom toward those that are connected with them, and toward all with whom they deal. The Bible sheds light upon their pathway, and the living principles of God's law are brought into every transaction. But gain obtained in an unfair way is gain without godliness, and as money put into a bag with holes. It will eat the flesh as doth a canker.

If we are Christians, we cannot follow the world's policy. "It is written" must be our constant counsellor. What ungodly men do should not guide us. What men think and say should never lead one soul to swerve from the path of strict rectitude. We are to go to the Fountainhead, and carefully meditate upon the great moral principles contained in the law of Jehovah. "The law of the Lord is perfect, converting the soul." [Psalm 19:7.] We are to bring it into all our business transactions. The decisive question is, What has God said? What standard has He set up? This once determined, we should feel bound to follow it.

We cannot afford to barter away our birthright for a mess of pottage. If we do this, we lose life, eternal life, to secure a treasure that will perish in the using. Shall we not hear the voice of our Redeemer, saying, "He that will come after me, let him take up his cross daily, and follow me." [Luke 9:23.]

In obeying the Word of God, we find righteousness and peace and joy in the Holy Ghost. This the humble, persevering Christian can and will have. It is God's eternal covenant with those who do His commandments. Where can we find a surer guide than the only true God? The world is under a terrible infatuation which will end in eternal ruin. The guidance of the Holy One should be appreciated as of the highest value. Where is <a safer> path than that in which the Eternal leads the way? When we follow Him, we are in no cheap, tangled bush path, but in a narrow path cast up for the ransomed of the Lord to walk in, opened by the sacrifice of God's only begotten Son. Who, I ask, are not rational, not sane? Those who turn from the Lord's standard to follow the impulses of their own perverted hearts.

What is Bible religion? Living the law of God as Christ lived it in His humanity. That law is holy, just, and good. "The words that I speak unto you," said Christ, "they are spirit, and they are life." [John 6:63.] Whatever be our situation, if we are doers of those words, we have a guide to direct our way; whatever our perplexity, we have a sure counsellor; whatever our sorrow, bereavement, or loneliness, we have a sympathizing friend. If you, in your ignorance, have taken missteps, God does not leave you. His voice, clear and distinct, is heard, "I am the way, the truth, and the life." [John 14:6.]

Those who choose to follow their own way reap the sure results. Could they be persuaded to follow the Lord, fearing and loving Him, how different would be their end. Those who truly love God can rest their souls in His keeping. The way given to guide the feet of every one is divine; but if men refuse to follow this path, and make imperfect rules, and raise human standards, you will see a mournful people, a dissatisfied people, and an accusing people. They lay the misfortunes, which come because they follow their own imperfect standards, to their brethren, because they did not do exactly as they said.

Thank God, we have a divine path, marked out for us to follow. The man who has true religion planted in his heart will not be guided by human opinion, but by the verdict of One who is unerring. God's laws are not uncertain conjectures, but the truth, the decisions of an infallible judge. The very laws which He has made known to His people are the laws by which they are to be tried when they stand before His judgment seat. "And I saw a great white throne," writes John, "and him that sat on it, from whose face the earth and the heavens fled away; and there was found no place for them. And I saw the dead, small and great, stand before God; and the books were opened, and another book was opened, which is the book of life, and the dead were judged out of those things which were written in the books, according to their works." [Revelation 20:11, 12.]

I would that we could all remember, much better than we have done in the past, that each day we are deciding what shall be written in the books of heaven. "And another angel came out of the temple, crying with a loud voice, to him that sat on the cloud, Thrust in thy sickle, and reap; for the time is come for thee to reap, for the harvest of the earth is ripe." [Revelation 14:15.]

"And I saw another sign in heaven, great and marvelous, seven angels having the seven last plagues; for in them is filled up the wrath of God. And I saw as it were a sea of glass, mingled with fire; and them that

had gotten the victory over the beast, and over his image, and over his mark, and over the number of his name, stand on the sea of glass, having the harps of God. And they sing the song of Moses the servant of God, and the song of the Lamb, saying, Great and marvelous are thy works, Lord God Almighty, just and true are thy ways, thou King of saints. Who shall not fear thee, O Lord, and glorify thy name? For thou only art holy; for all nations shall come and worship before thee; for thy judgments are made manifest.” [Revelation 15:1-4.]

Men act as though they had been given special liberty to cancel the decisions of God. The higher critics put themselves in the place of God, and review the Word of God, revising or endorsing it. In this way all nations are induced to drink the wine of the fornication of Babylon. These higher critics have fixed things to suit the popular heresies of these last days. If they cannot subvert and misapply the Word of God, if they cannot bond it to human practices, they break it.

But no man who is a partaker of the divine nature will judge the Word of God, for he realizes that it is that Word that judges him. We cannot bring our religion to the Bible, and re-shape and misplace the Scriptures to prove our religion true. We must obtain our religion from the Word, just as it reads. Those who have felt at liberty to reject any portion of God’s Word at pleasure, trampling upon it because it does not suit the world’s measure, or accommodate their own practices in business deal, will find that they are handling a sword which cuts both ways.

All who are doers of the Word of God will be blessed abundantly. Whatever crosses they must lift, whatever losses they must sustain, whatever persecution they may suffer, even if it be to the loss of their temporal life, they are amply recompensed, for they secure that life which measures with the life of God. In losing their lives for Christ’s sake, they gain a life which lasts through the eternal ages. They walk under the direction of the Father of lights, with whom there is no variableness, neither shadow of turning. They shall see His face, and His name shall be in their foreheads.

Every one that kindles his taper from the divine altar holds his lamp firmly. He does not use common fire upon his censer, but the holy fire, kept burning by the power of God day and night. <Those> who walk in the footsteps of Jesus, who will surrender their lives to His guidance and to His service, have the golden oil in their vessels with their lamps. They will never be placed in a position for which God has not made provision. The lamp of life is always trimmed by the very hand that lit it.

“Now the God of peace, that brought again from the dead our Lord Jesus, that great shepherd of the sheep, through the blood of the everlasting covenant, make you perfect in every good work to do his will, working in you that which is well-pleasing in his sight, through Jesus Christ, to whom be glory for ever and ever.” [Hebrews 13:20, 21.]

Lt 49, 1897

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

“Sunnyside,” Cooranbong, New South Wales, Australia

September 1, 1897

Dear Brethren Daniells, Colcord, Faulkhead, Palmer, and Salisbury:

I have just finished writing a letter to Brother Miller and his wife, which I wish you to see. I could not sleep after half past twelve o'clock tonight. I was conversing with you, and the Spirit of the Lord came upon me as I presented some things before you. I was telling you that the Lord had shown me that the minds and spirits and characters of His workers needed to be molded and fashioned before he could work in and through them. There needs to be a deeper work of grace in the heart. Less of self and more of Jesus Christ must be seen. Tests close and sharp are coming to all. The religion of the Bible must be interwoven with all that we do and say. All business transactions are to become a fragrance as from God, because of the presence of God, which is to be mingled with every action.

Do you individually realize that you are in the presence of the unseen Watcher? Your individual ways and temperaments need to be fashioned after the divine similitude. Constantly you need to cultivate and cherish the thought, I am in the presence of One whom I love and fear and reverence, but he is seen only by the eye of faith. I must think no thought and do no action in my own spirit or after my own inclination. Unless I have the mind and the spirit of God, I cannot safely be trusted with sacred responsibilities. My mind, my judgment must not rule. The mind and judgment of the great I AM must rule.

We must plough deep if we would obtain an all-round experience. We need to cultivate faith in the word of God. "Thus saith the Lord" is to be the Alpha and the Omega of our experience. As brethren located where you must be more or less connected, you must draw closer together in your councils, in your association, in spirit, and in all your works. One man among you is not to be made the counsellor for all. Each one is to stand in his lot and in his place, doing his work. Every individual among you must before God do a work for these last days that is great and sacred and grand. Every one must bear his weight of responsibility.

The Lord is preparing each one to do his appointed work, and each one is to be respected and honored as a brother chosen of God and precious in His sight. One man is not to be selected to whom all plans and methods shall be confided, while the others are left out. If this is done, errors will be made, wrong moves will be taken. Harm rather than good will be done. No one of you needs to be afraid of the other, lest the other shall have the highest place. Without partiality and without hypocrisy each is to be treated.

The same line of work is not to be given to each worker, and for this reason you need to counsel together in that freedom and confidence that should exist among the Lord's workmen. All need to have less confidence in self and far greater confidence in the One who is mighty in counsel, who knoweth the end from the beginning.

When you respect each other, you will respect Jesus Christ. You are to show no preferences, for the Lord does not show preferences to His chosen ones. He says, "I call you not servants; for the servant knoweth not what his lord doeth: but I have called you friends; for all things that I have heard of my Father I have made known unto you." [John 15:15.] This is the confidence that the Lord would have you cherish in each other. Unless you do this more than you have done in your past experience, you will not walk and

work under the dictates of the Spirit of God. God would have you united in pleasant cords of companionship. As the Lord's workmen, you are to open your plans one to another. These plans must be carefully and prayerfully considered, for the Lord will leave those who do not do this to stumble in their own supposed wisdom and superior greatness.

"Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain; that whatsoever ye shall ask of the Father in my name, he may give it you. These things I command you, that ye love one another." [Verses 16, 17.] One person must not suppose that his wisdom is beyond making any mistake. God would have the greatest cherish that humility that will lead him to be the servant of all, if duty thus orders it.

But while you are to love as brethren, and think soul to soul, heart to heart, life to life, you are individually to lean your whole weight on God. He will be your support. He is not pleased when you depend on each other for light and wisdom and direction. The Lord must be our wisdom. Individually we must know that He is our sanctification and our redemption. To Him we may look; in Him we may trust. He will be to us a present help in every time of need.

Whatever your duties in the various lines of work may be, remember that God is the General over all. You must not withdraw from Him to make flesh your arm. You have been too much inclined to measure yourselves among yourselves, and compare yourselves one with another, estimating the importance of your work. Will you remember that your comparisons may fall wide of the mark? It is not position or rank by which the Lord estimates. He looks to see how much of the Spirit of the Master you cherish and how much of the likeness of Christ your work reveals. He who listens most earnestly and intently for the voice of God loves the Lord the most, and as he loves most, he is most beloved by the Father. "Learn of me," says the greatest Teacher the world ever knew, "for I am meek and lowly in heart, and ye shall find rest unto your souls." [Matthew 11:29.]

There has been need for this prayer to be offered: "O, my best Friend, my Maker, my Lord, shape me and mold me into Thy divine likeness. Make me entirely like Thyself. Refine, purify, quicken me, that I may represent the character of God." Religion and business are not two separate things, but one. All that trust in the Lord implicitly will be tested and tried. Then the superscription of God will be placed upon them.

Important work is before us, and we must prepare the way for this work by preparing our own hearts. Heaven must be cherished in our hearts, and the rubbish of selfishness excluded, that Christ may change us into His image. And this work goes on. By beholding Christ, we are changed from glory to glory, and from character to character. His strength is made perfect in our weakness.

Take up the stones, remove the rubbish from your hearts. Behold the Lamb of God, which taketh away the sin of the world. People will be tested and proved, as in the case of Brother Davis and in the case of Sister Miller. God's servants need constantly to lay hold of souls ready to perish with one hand, while with the hand of faith they lay hold of the throne of God. Souls possessed of evil spirits will present themselves before us. We must cultivate the spirit of earnest prayer mingled with genuine faith to save them from ruin. And all the relief gained will confirm our faith.

The Lord will work through every soul that will give himself up to be worked, not only to preach but to minister to the despairing, and to inspire hope in the minds of the hopeless. We are to act our part in relieving and softening the hardships and mysteries of this life. The miseries of this life are as dark and cloudy as they were thousands of years ago. We have something to do: "Arise, and shine; for thy light is come, and the glory of the Lord is risen upon thee." [Isaiah 60:1.] The needy are close by us; the suffering are in our very borders. We must try to help them. By the grace of Christ, the sealed fountains of earnest, Christlike work are to be unsealed. In the strength of Him who has all strength we are to work as never before. The time of need and necessity shows our sure need of a present, all-powerful Lord Jehovah, in whom is everlasting strength, in whose power we may work. "We are laborers together with God; ye are God's husbandry; ye are God's building." [1 Corinthians 3:9.]

The secret of success is not in our learning, not in our position, for "all ye are brethren" [Matthew 23:8], not in our numbers or entrusted talents; not in the will of man. All the Lord's workers, feeling their inefficiency, must contemplate Christ; and through Him who is the strength of all strength, the thought of all thought, the willing and obedient will gain victory after victory. The Lord God of Israel is our strength.

We must humble self today, tomorrow, and constantly. With a willing, sanctified heart, we must cooperate with God. We are living in the time when Satan has come down in great power. He is walking about like a roaring lion, seeking whom he may devour. But the Lord is ready to take away the sin that hinders us from yoking up with Christ. If we wear the yoke of Christ, He will be our Emmanuel, "God with us," supplying every weakness with His strength, every inefficiency with His power of success. [Matthew 1:23.] But if we take glory to ourselves, He removes His excellency from us, and we no longer ride prosperously.

God designs that the sick, the unfortunate, those possessed of evil spirits, shall hear His voice through us. Through His human agencies He desires to be a Comforter such as the world has never before seen. His words are to be voiced, "Let not your heart be troubled, neither let it be afraid." "Ye believe in God, believe also in me." [John 14:27, 1.] The Lord has not given us the work of reasoning out the things that we do not comprehend until we are satisfied. We must take the Word as it reads. We are not to institute schools of scholastic philosophy or for the so-called "higher education."

We are to understand that our greatness consists in honoring God by simple, practical experience in the humble, every day life. We need to walk with God, to bring Him into our homes. Grasp the hand of Christ and say, I will not let thee go except thou bless me. He will respond, Keep near to me; I will hold your hand. My grasp shall never relax. Possess your soul in patience, in humbleness, in meekness, and yet say, Arise and shine; for thy light has come, and the glory of the Lord has risen upon thee.

God must be with us day by day, preparing us to learn of Him, that He may teach us the lessons of perfect obedience, that we may be ever with Him.

Lt 49a, 1897

Workers in our Institutions

September 1897

Unity in Work and in Counsel

To the Workers in our Institutions:

The Spirit of the Lord has presented to me things which I now present to you. There needs to be a deeper work of grace among God's workers. Their minds, their spirit, and their characters need to be molded and fashioned after the similitude of His divine character before He can work in and through them. Less of self and more of Jesus Christ must be seen in their lives. Close and trying tests are coming to all, and the religion of the Bible must be interwoven with all that we do and say. All business transactions are to become a fragrance as from God, because of the presence of God, which is to be mingled with every action.

Individually, you should realize that you are in the presence of the unseen Watcher. Your methods, and your temperaments need to be fashioned after the divine Pattern. Constantly you should cherish the thought, I am in the presence of the One whom I love and fear and reverence. I must think no thought and do no action in my own spirit or after my own inclination. Unless I have the mind and the spirit of God, I cannot be safely trusted with sacred responsibilities. My own mind, my own judgment, must not rule. It is the mind and judgment of the great I AM, that must bear rule.

If we would obtain an all-round experience, we must plough deep for truth and wisdom. We must cultivate faith in the Word of God. The alpha and omega of our experience must be "Thus saith the Lord." As brethren, located where you must be more or less connected in your work, you must draw closer together, in your counsels, in your associations, in spirit, and in all your work. Each one among you is to stand nobly in his lot and place, doing the work which God has committed to him. Every individual among you must do for these last days a work that is great and sacred and grand. Every one must bear his weight of responsibility before God.

The Lord is preparing each one to do his appointed work, and each one is to be honored and respected as a brother chosen of God and precious in His sight. No one man among you is to be made the counsellor for all. One man is not to be selected as the one to whom all plans and methods shall be referred, while others are not consulted. If this is done, errors will appear, wrong moves will be made, and harm rather than good will be done. No one should be afraid of the other, lest he shall have the highest place. Each is to be treated without partiality and without hypocrisy.

The same line of work is not to be committed to each one, and therefore you need to counsel together in that freedom and confidence that should exist among the Lord's workmen. All need to have less confidence in self, and far greater confidence in the One who is mighty in counsel, who knows the end from the beginning.

As you cultivate respect for one another, you will learn to respect Jesus Christ. You are to show no preferences, for the Lord does not show preferences to His chosen ones. He says, "I call you not servants, but friends; for the servant knoweth not what his Lord doeth: but I have called you friends; for

all things that I have heard of my Father I have made known unto you.” [John 15:15.] This is the confidence that the Lord would have you cherish toward one another. Unless you do this more than you have in the past, you will not walk and work under the dictation of the Spirit of God. God would have you united in pleasant cords of companionship. As the Lord’s workmen, you are to open your plans to one another. These plans must be carefully and prayerfully considered, because those who do not do this the Lord will leave to stumble in their own supposed wisdom and superior greatness.

“Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain: that whatsoever ye shall ask the Father in my name, he may give it you. These things I command you, that ye love one another.” [Verses 16, 17.] No one must suppose that his wisdom will secure him from making any mistakes. God desires that the greatest should choose that humility, that will lead him to be the servant of all if duty demands it.

But while you are to love as brethren, and think mind to mind, soul to soul, heart to heart, life to life, you are individually to lean your whole weight upon God. He will be your support. He is not pleased when you depend on one another for light and wisdom and direction. The Lord must be our wisdom. We must know individually that He is our sanctification and redemption. To Him we may look, in Him we may trust. He will be to us a present help in every time of need.

Whatever your duties may be in the various lines of work, always remember that God is the General over us all. You must not withdraw from Him to make flesh your arm. We are too much inclined to measure ourselves among ourselves, and compare ourselves one with another, placing our own estimate upon the importance of our work. But these comparisons may fall wide of the mark. The Lord does not estimate by position or rank. He looks to see how much of the Spirit of Christ you possess, and how much of His likeness your life reveals. He who loves the Lord most, listens most earnestly and intently for the voice of God, and as he loves most, he is most beloved by the Father. “Learn of me,” says the greatest Teacher the world ever knew, “for I am meek and lowly in heart; and ye shall find rest unto your souls.” [Matthew 11:29.]

There is need for this prayer to be offered: “O my best Friend, my Maker, my Lord, shape and mold me into Thy divine likeness. Make me entirely like Thyself. Refine, purify, quicken me, that I may represent the character of God.” We must not think that religion and business are two separate things; they are one. All who trust in the Lord implicitly will be tested and tried, then the superscription of God will be placed upon them.

There is important work before us. And we must prepare for this work by preparing our own hearts. Heaven must be cherished in our hearts, and the rubbish of selfishness excluded, that Christ may change us into His image. As this work goes on, by beholding Christ we are changed from glory to glory, and from character to character. His strength is made perfect in our weakness.

We must humble self, today, tomorrow, and constantly. With a willing, sanctified heart, we must cooperate with God. We are living in the time when Satan has come down in great power. He is walking about like a roaring lion, seeking whom he may devour. But the Lord is ready to take away the sin that hinders us from yoking up with Christ. If we wear the yoke of Christ, He will be our Immanuel—“God



with us," supplying every weakness with His strength, every inefficiency with His power and success. [Matthew 1:23.] But if we take glory in ourselves, He removes His excellency from us, and we no longer ride prosperously.

Take up the stones, remove the rubbish from your hearts. Behold the Lamb of God, which taketh away the sin of the world. God's servants need constantly to lay hold with one hand of souls ready to perish while with the hand of faith they lay hold of the throne of God. Souls possessed with evil spirits will present themselves before us. We must cultivate the spirit of earnest prayer mingled with genuine faith to save them from ruin, and this will confirm our faith.

God designs that the sick, the unfortunate, those possessed with evil spirits, shall hear His voice through us. Through His human agents He desires to be a Comforter such as the world has never before seen. His words are to be voiced by His followers: "Let not your heart be troubled: neither let it be afraid." "Ye believe in God, believe also in me." [John 14:27, 1.]

The Lord will work through every soul that will give himself up to be worked, not only to preach, but to minister to the despairing, and to inspire hope in the hearts of the hopeless. We are to act our part in relieving and softening the miseries of this life. The miseries and mysteries of this life are as dark and cloudy as they were thousands of years ago. There is something for us to do: "Arise, shine, for thy light is come, and the glory of the Lord is risen upon thee." [Isaiah 60:1.] There are needy close by us; the suffering are in our very borders. We must try to help them. By the grace of Christ, the sealed fountains of earnest, Christlike work are to be unsealed. In the strength of Him who has all strength, we are to work as we have never worked before. The time of need and necessity makes plain our great need of a present, all-powerful God, in whom is everlasting strength, and in whose power we may work.

The secret of success is not in our learning, not in our position, not in our numbers, nor the greatness of our talents; it is not in the will of man. The Lord God of Israel is our strength. The willing and obedient will gain victory after victory. The Lord's workers must feel their inefficiency, must contemplate Christ, and conquer through Him who is the thought of all thought, the strength of all strength. Grasp the hand of Christ, and say, I will not let thee go except Thou bless me. He will respond, Keep near to me; I will hold your hand. My grasp shall never relax. Possess your souls in patience, in meekness, in humbleness of mind, and yet, "Arise, shine, for thy light has come, and the glory of the Lord has risen upon thee." [Verse 1.]

Day by day God must be with us, preparing us to learn of Him, that He may teach us perfect obedience, that we may be ever with Him.

Lt 49a, 1897

Workers in our Institutions

September 1897

Unity in Work and in Counsel

To the Workers in our Institutions:

The Spirit of the Lord has presented to me things which I now present to you. There needs to be a deeper work of grace among God's workers. Their minds, their spirit, and their characters need to be molded and fashioned after the similitude of His divine character before He can work in and through them. Less of self and more of Jesus Christ must be seen in their lives. Close and trying tests are coming to all, and the religion of the Bible must be interwoven with all that we do and say. All business transactions are to become a fragrance as from God, because of the presence of God, which is to be mingled with every action.

Individually, you should realize that you are in the presence of the unseen Watcher. Your methods, and your temperaments need to be fashioned after the divine Pattern. Constantly you should cherish the thought, I am in the presence of the One whom I love and fear and reverence. I must think no thought and do no action in my own spirit or after my own inclination. Unless I have the mind and the spirit of God, I cannot be safely trusted with sacred responsibilities. My own mind, my own judgment, must not rule. It is the mind and judgment of the great I AM, that must bear rule.

If we would obtain an all-round experience, we must plough deep for truth and wisdom. We must cultivate faith in the Word of God. The alpha and omega of our experience must be "Thus saith the Lord." As brethren, located where you must be more or less connected in your work, you must draw closer together, in your counsels, in your associations, in spirit, and in all your work. Each one among you is to stand nobly in his lot and place, doing the work which God has committed to him. Every individual among you must do for these last days a work that is great and sacred and grand. Every one must bear his weight of responsibility before God.

The Lord is preparing each one to do his appointed work, and each one is to be honored and respected as a brother chosen of God and precious in His sight. No one man among you is to be made the counsellor for all. One man is not to be selected as the one to whom all plans and methods shall be referred, while others are not consulted. If this is done, errors will appear, wrong moves will be made, and harm rather than good will be done. No one should be afraid of the other, lest he shall have the highest place. Each is to be treated without partiality and without hypocrisy.

The same line of work is not to be committed to each one, and therefore you need to counsel together in that freedom and confidence that should exist among the Lord's workmen. All need to have less confidence in self, and far greater confidence in the One who is mighty in counsel, who knows the end from the beginning.

As you cultivate respect for one another, you will learn to respect Jesus Christ. You are to show no preferences, for the Lord does not show preferences to His chosen ones. He says, "I call you not servants, but friends; for the servant knoweth not what his Lord doeth: but I have called you friends; for all things that I have heard of my Father I have made known unto you." [John 15:15.] This is the confidence that the Lord would have you cherish toward one another. Unless you do this more than you have in the past, you will not walk and work under the dictation of the Spirit of God. God would have you united in pleasant cords of companionship. As the Lord's workmen, you are to open your plans to

one another. These plans must be carefully and prayerfully considered, because those who do not do this the Lord will leave to stumble in their own supposed wisdom and superior greatness.

“Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain: that whatsoever ye shall ask the Father in my name, he may give it you. These things I command you, that ye love one another.” [Verses 16, 17.] No one must suppose that his wisdom will secure him from making any mistakes. God desires that the greatest should choose that humility, that will lead him to be the servant of all if duty demands it.

But while you are to love as brethren, and think mind to mind, soul to soul, heart to heart, life to life, you are individually to lean your whole weight upon God. He will be your support. He is not pleased when you depend on one another for light and wisdom and direction. The Lord must be our wisdom. We must know individually that He is our sanctification and redemption. To Him we may look, in Him we may trust. He will be to us a present help in every time of need.

Whatever your duties may be in the various lines of work, always remember that God is the General over us all. You must not withdraw from Him to make flesh your arm. We are too much inclined to measure ourselves among ourselves, and compare ourselves one with another, placing our own estimate upon the importance of our work. But these comparisons may fall wide of the mark. The Lord does not estimate by position or rank. He looks to see how much of the Spirit of Christ you possess, and how much of His likeness your life reveals. He who loves the Lord most, listens most earnestly and intently for the voice of God, and as he loves most, he is most beloved by the Father. “Learn of me,” says the greatest Teacher the world ever knew, “for I am meek and lowly in heart; and ye shall find rest unto your souls.” [Matthew 11:29.]

There is need for this prayer to be offered: “O my best Friend, my Maker, my Lord, shape and mold me into Thy divine likeness. Make me entirely like Thyself. Refine, purify, quicken me, that I may represent the character of God.” We must not think that religion and business are two separate things; they are one. All who trust in the Lord implicitly will be tested and tried, then the superscription of God will be placed upon them.

There is important work before us. And we must prepare for this work by preparing our own hearts. Heaven must be cherished in our hearts, and the rubbish of selfishness excluded, that Christ may change us into His image. As this work goes on, by beholding Christ we are changed from glory to glory, and from character to character. His strength is made perfect in our weakness.

We must humble self, today, tomorrow, and constantly. With a willing, sanctified heart, we must cooperate with God. We are living in the time when Satan has come down in great power. He is walking about like a roaring lion, seeking whom he may devour. But the Lord is ready to take away the sin that hinders us from yoking up with Christ. If we wear the yoke of Christ, He will be our Immanuel—“God with us,” supplying every weakness with His strength, every inefficiency with His power and success. [Matthew 1:23.] But if we take glory in ourselves, He removes His excellency from us, and we no longer ride prosperously.

Take up the stones, remove the rubbish from your hearts. Behold the Lamb of God, which taketh away the sin of the world. God's servants need constantly to lay hold with one hand of souls ready to perish while with the hand of faith they lay hold of the throne of God. Souls possessed with evil spirits will present themselves before us. We must cultivate the spirit of earnest prayer mingled with genuine faith to save them from ruin, and this will confirm our faith.

God designs that the sick, the unfortunate, those possessed with evil spirits, shall hear His voice through us. Through His human agents He desires to be a Comforter such as the world has never before seen. His words are to be voiced by His followers: "Let not your heart be troubled: neither let it be afraid." "Ye believe in God, believe also in me." [John 14:27, 1.]

The Lord will work through every soul that will give himself up to be worked, not only to preach, but to minister to the despairing, and to inspire hope in the hearts of the hopeless. We are to act our part in relieving and softening the miseries of this life. The miseries and mysteries of this life are as dark and cloudy as they were thousands of years ago. There is something for us to do: "Arise, shine, for thy light is come, and the glory of the Lord is risen upon thee." [Isaiah 60:1.] There are needy close by us; the suffering are in our very borders. We must try to help them. By the grace of Christ, the sealed fountains of earnest, Christlike work are to be unsealed. In the strength of Him who has all strength, we are to work as we have never worked before. The time of need and necessity makes plain our great need of a present, all-powerful God, in whom is everlasting strength, and in whose power we may work.

The secret of success is not in our learning, not in our position, not in our numbers, nor the greatness of our talents; it is not in the will of man. The Lord God of Israel is our strength. The willing and obedient will gain victory after victory. The Lord's workers must feel their inefficiency, must contemplate Christ, and conquer through Him who is the thought of all thought, the strength of all strength. Grasp the hand of Christ, and say, I will not let thee go except Thou bless me. He will respond, Keep near to me; I will hold your hand. My grasp shall never relax. Possess your souls in patience, in meekness, in humbleness of mind, and yet, "Arise, shine, for thy light has come, and the glory of the Lord has risen upon thee." [Verse 1.]

Day by day God must be with us, preparing us to learn of Him, that He may teach us perfect obedience, that we may be ever with Him.

Lt 50, 1897

Daniells, A. G.; Palmer, E. R.; Colcord, W. A.

"Sunnyside," Cooranbong, New South Wales, Australia

March 12, 1897

Dear Brethren Daniells, Palmer, and Colcord:

I have been deeply moved. In the night season, as we were in a meeting where several were assembled, we were setting forth the present situation and how few there were to do the work so important and

essential to be done. One of commanding appearance, who had been listening to the description of the condition of things, arose and said, Will you please to look carefully, and see if you are accepting the men that are waiting to do service for the Master? Have you not mistaken your calling, and what it comprehends, in the position you occupy toward one who has moved to another field of labor? What if this move was not according to your ideas of order, or according to your human wisdom? Have you, in your experience, been faultless? Have you not made mismoves and blunders? He has his strong traits of character, and you have yours. All these imperfections God sees. He sees that some have made independent moves, even without the counsel of God.

“All ye are brethren.” [Matthew 23:8.] To no one has the Lord given permission to rule over a brother. All need their hearts refined and cleaned from weakness, from natural and hereditary traits of character. All are amenable to God. If a brother errs in his ministerial work, remember that you have all erred and shown great want of faith in the Lord. Yet God has not discarded you and given you no place to work. Had He done this, His action would have been just as sensible as your action in this case.

Be careful what power you take into your finite hands. Be careful how you denounce those whom you should only pity and comfort and help. The Lord does not see the works of men with the same vision that men see them. He has many kinds of men to deal with, and He knows just how to deal with all. But let every man, whatever his position, remember that he is not to rule any man’s conscience, or sit on the judgment seat against any man. The Lord does not pronounce as just the judgment you have formed.

Satan is a masterly worker, and he will lose no opportunity to make the most of his chances to work for those who are left in a very disagreeable situation. There are those who make grave mistakes, but they seldom see the aggravated character of their own faults or their more disagreeable results. But if another passes over the ground and does no worse, and perhaps not nearly as bad, how easy for the brother who first sinned to bear down on his brother with an unsparing hand. There are men who are severely tempted and tried, but who meet their temptations, at times feeling desperately, because they know not what to do in an emergency. Jesus pities them. He sees them meeting their temptations with a noble purpose, and wrestling with the devil, foot to foot, breast to breast; and He says to them as He said to Peter, “Get thee behind Me, Satan. Let Me come close to My tempted one. Satan hath desired thee, that he might sift thee as wheat; but I have prayed for thee, that thy faith fail not.” [Matthew 16:23; Luke 22:31, 32.]

Speak gently to ministers who are seeking, fully as earnestly as your own self, to do their duty under difficulties. They are but men, with all the clamoring of Satan to discourage them. “Wherefore lift up the hands which hang down, and the feeble knees.” Be careful to “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 12:12-15.]

The Lord has accepted men, and borne with them, when their brethren have treated [them] indifferently. They have allowed their masterly spirit to come in to rule, and in thus doing, they have

counterworked the work of God. You have managed this case, from first to last, in evidently a faithless manner. Take your hands off your brother. He is God's property. He is in God's service. You have no right to handicap him as you have done. You should deal with him just as you would choose to be dealt with under like circumstances. By going to another field to work, without consulting his brethren, or opening his mind to them, he moved unwisely. But his brethren do not understand just how the Lord will bring about the accomplishment of the work He would have done. This very moving to another part of the field may be wholly in the Lord's order. Let men be delicate and exercise their caution when it will tell for God's glory in the end.

But this brother was not so much to be censured in his action, for your own course of action revealed movements that did not encourage confidence in your faith or in your judgment. He was willing to submit to the judgment of others, altogether too much so. The Lord is not pleased when men go to men and yield up their own will and judgment to follow their counsel, when the one giving it has not more wisdom and faith than themselves. It is all a mistake. Erratic movements will be made, according to present appearances, and not according to the mind and will of God. All must stand in God. If there was not another person on the globe but ourselves, we should be Christians for our own individual present and eternal good. Life can be pure only when it is under God's control. No man is to rule his fellow men.

The brethren in the portion of the field to which this brother has gone should not have looked to Elder Daniells to know their duty, but to God. They should have set him at work, because he is in service, under bonds to God. He is not to be a canvasser, only as it shall be connected with his ministerial work. He is to present the Word. He has many things to learn, as well as have all who have given themselves to the ministry. Many rush into matters in a hurry, and thus make mistakes. Some forget that they are only human with the deficiencies of humanity upon them, and they give expression to principles that are not Christian. Thus they set an example that leads others astray.

Ignoble, egotistic, weak criticizing has become a false science, which must be cut out of the life experience. It is no marvel that many, having sensitive natures, who thought Christian work the noblest, and longing for some word of direction, or some counsel and encouragement, have been driven aside by wrong management, and turned church foes.

The Lord's workers need the melting love of Jesus in their hearts. Let every minister live a man among men. Let him, in well-regulated methods, go from house to house, bearing ever the censer of heaven's fragrant atmosphere of love. Anticipate the sorrows, the difficulties, the troubles of others. Enter into the joys and cares of both high and low, rich and poor.

Let not the shepherds of God's pasture treat coolly their fellow laborers. "All ye are brethren." [Matthew 23:8.] The Lord Jesus died to save sinners, and He longs to see men with hearts tender and full of compassion, not full of self-dignity. This must be laid in the dust. Ministers must touch lovingly and tenderly their brother minister, who is battling with difficulties that appear stubborn and unyielding. But in your decisions in regard to this case, you have shown much more of self and earthliness than of kindness, meekness, gentleness, or love.

All are to gather the precious treasures of love, not merely for favorites, but for every soul who has his hand and heart in the work of the ministry, for all who do this work are the Lord's. Through them He works. Learn lessons of love from the life of Jesus. Let men be careful how they speak to their fellow men. There is to be no egotism, no lording it over God's heritage. A bitter sneer should not rise in any mind or heart. No tinge of scorn should be heard in the voice. Speak a word of your own; take an indifferent attitude; show suspicion, prejudice, jealousy; and by mismanagement the work may be done for a soul.

Ministers are but men; and God has said that one man's mind and judgment is not to control another man's mind. Let the graces of our Elder Brother be copied. With heart and spirit, and all the power that piety and art can bestow, do true, faithful work. Show thyself an example by working earnestly for the Master, drawing all men to Christ. Thy work is but to proclaim; God's work is to convert the barren hearts of men.

When the work seems to go hard, dip thy words and spirit into the oil of God's love; and then, under the working of the Holy Spirit, thou canst pray with all earnestness, and preach with all power. And God giveth the increase.

Allow not your hearts to grow cold and unimpressible. Your religious life may be praiseworthy, as is represented by the church at Ephesus, but deficient in love to God and to your neighbors. Suffer not a Pharisaical harshness to come in and hurt your brother. "Unto the angel of the church at Ephesus write: These things saith he that holdeth the seven stars in his right hand, who walketh in the midst of the seven golden candlesticks: I know thy works, and thy labor, and thy patience, and how thou canst not bear them which are evil: and thou hast tried them which say they are apostles, and are not, and hast found them liars: and hast borne, and hast patience, and for my name's sake hast labored, and hast not fainted. Nevertheless I have somewhat against thee, because thou hast left thy first love. Remember therefore from whence thou art fallen, and repent, and do thy first works; or else I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent." [Revelation 2:1-5.]

"And unto the angel of the church of Sardis write: These things saith he that hath the seven spirits of God, and the seven stars; I know thy works, that thou hast a name that thou livest, and art dead. Be watchful, and strengthen the things which remain, that are ready to die: for I have not found thy works perfect before God. Remember therefore how thou hast received and heard, and hold fast, and repent. If therefore thou shalt not watch, I will come on thee as a thief, and thou shalt not know what hour I will come upon thee. Thou hast a few names even in Sardis which have not defiled their garments; and they shall walk with me in white, for they are worthy." [Revelation 3:1-4.]

Cry unto God the Lord, Pardon our infirmities, and their infirmities; but give not up one hour of service. Keep all at work in their own line, and handicap none of God's servants because they did not come to you for counsel and do according to your bidding. You have bidden and directed too much. God's ministers should look to Him for their directions. Your plans were not God's plans. Had your brother come to you for instruction, you would have discouraged or misdirected him. No man whom God has chosen to do His work is to be under the control of any other man's mind. Men may converse as equal

men, but when it comes to laying down rules and commands, leave that for the Lord to do. This is not the line in which you are called to work.

The Lord has been working to bring certain things around for His own name's glory. Had your brother done just as you think he should have done, he would have become discouraged by the way you would have handled his case. God would have you work with your fellow men with this idea in view—that they are human like yourself, subject to temptations; and you are to meet them on equal ground. Treat them respectfully, as men who are chosen of God. They may not always have been wise or perfect in their judgment; but humanity must meet humanity just where it is, remembering that all are of value with God. Your brethren are as precious in God's sight as your individual selves.

Under stress of circumstances, because you did not exercise faith and reveal trust in God, you have made grave blunders. If men err in the same lines in which you have erred, if they move hastily by looking at appearances, do not do with them as you have done in the case of the one who has been laboring for the Master. You cannot bind him to your heart or influence him for good by the course of action you have pursued. Come into union and agreement without delay. Act your part nobly, for you have erred. You have dealt with him as no minister should deal with a fellow laborer. The Lord will not sanction any such an example for your fellow workers to follow.

A man who could have been at work in New Zealand has not been permitted to work. His fellow laborers in New Zealand have echoed your sentiments, which they thought they must carry out. They have made themselves, in connection with you, answerable to God for all that man could have done and did not do. The Lord could have used him to speak and to pray, to help souls that are in suffering need of help.

Men have become feeble by looking to men, and trusting in men. They go when men say, Go. They ought to look to God, and trust in Him for wisdom. "I am the Truth." [John 14:6.] God's thoughts are expressed and made prominent through the inspired writers. Christ's Comforter is upon earth, not discerned in human form, although He oft comes as a man to protect and to counsel. "But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you." [Verse 26.]

"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 friend. Ye are my friends, if ye do whatsoever I command you. Henceforth I call you not servants; for the servant knoweth not what his Lord doeth, but I have called you friends, for all things that I have heard of my Father I have made known unto you. You have not chosen me, but I have chosen you, and ordained you, that ye should go forth and bring forth fruit, that your fruit should remain; that whatsoever ye shall ask of the Father in my name, he may give it you." [John 15:11-16.]

Every soul that is sanctified by the Holy Spirit will look to God for himself. The human agent will not look to other human agents to be told his duty. The divine Guide will prepare his heart for divine light. The Holy Spirit's work is to write God's thoughts deeply in the heart of man. "After these days, saith the Lord, I will put my law in their inward parts, and write it in their hearts." [Jeremiah 31:33.] Such alone



are Christ's living epistles, written, not with pen and ink, but by the Spirit of the living God, not in tables of stone, but in the fleshy tables of the heart.

If men could see the tender love of Christ, there would be no lifting up one over another. The Lord Jesus came to our world, you may not say, to save them only, but to save us. In Him are hidden all the treasures of wisdom and knowledge. He came to seek and to save that which was lost. He traversed every path where souls were straying. He reached to the very depths of human woe and misery. What right, then, has one fellow laborer to give the cold shoulder to another fellow laborer because he presumes to think that he has not in all things done as he should have done? O man, remember that thou art only a man! What account will those in New Zealand render for their Pharisaism, for standing apart from their brother, leaving him to the devil's temptations? Satan works to rob man of his integrity toward God.

United with Christ, one may have all the power he needs. If he comes to Jesus Christ in His Word, he will realize that this is the victory that overcometh the world, even our faith. But if his union with Christ is made through finite man, he is as weak as finite man. It will never do to make man the guardian of our sacred responsibilities, for no virtue goes from man to man. When a man is educated and trained to do as another man tells him to do, he ceases to rely on Christ.

We have no real moral power if severed from Christ. United to Him, we have all the wisdom and sufficiency and power we need. "If ye abide in me"—if you continue to exercise faith in Me—"and my words abide in you"—if ye are obedient doers of the Word, eating the flesh and drinking the blood of the Son of God, the Word sinks deep into the soul, fastening itself upon the memory, directing the actions, inspiring the motives, controlling the judgment, filling the heart with love to God and your fellow men. "Ye shall ask what ye will, and it shall be done unto you." [John 15:7.]

I ask you, my brethren in Melbourne who have allowed your impressions and circumstances to quench your love for your brother, to consider the circumstances connected with his labor. He was shifted from place to place, and was sent into the canvassing field, because there did not seem to be any place for him, or money to sustain him. If he felt urged by duty to go to New Zealand, the right way would have been for him to go to you, my brethren, tell his difficulties, and asked your counsel. But he was in debt, mortified, and strengthless. His heart-courage was gone.

When he went to New Zealand, because Brother Daniells expressed the opinion that his course had been wrong, he was left with nothing to do. But ought men's opinions to be regarded as infallible? Must men follow the expressed opinions of a laborer against a fellow laborer who has shown devotion to the work? Did his brethren kneel down and seek the Lord in his behalf, making his case their own? There are souls to be saved everywhere, but he did not have courage to work, because he had fallen into debt. He needed a brother, with the Elder Brother's heart of sympathy and humanity, to touch his heart of humanity.

Were you afraid, Brother Crothers, Brother Farnsworth, and Brother Steed, to take this brother by the hand, and say, "We all have our trials, Brother Hickox, and we will help you all we can by our sympathy and prayers? If you have made a mistake, it is what we all do. Brace up like a man, and go to work. Do

not feel that you are outside the ring. Be true to principle, and we will help you. The Lord needs one hundred laborers where there is now one. It may be that the Lord has sent you here, to engage with us in the work.”

Never say, “It is time to make an example of this brother,” even though he may have erred. Wait till you can say, “It is time to make an example of me by the withdrawal of your confidence and favor, because I have not moved wisely.” But there are so many who, though willing to make out a recipe, that others may take the bitter medicine, would not be pleased to take it themselves. With many it makes every difference whether it is I or my brother. Well did the apostle say, Ye have many teachers, but few fathers. [1 Corinthians 4:15.] It is spiritual fathers that we need in our gospel work.

I have not received a line from Brother Hickox or from his wife. All that I have heard is from those whom I know are not moving in the counsel of God. I think that it would be best for us to humble our hearts before God, and obtain bowels of mercy and the incense of sanctified love, and see if this will not change the recipe given to Brother Hickox. I do not speak of him as a perfect man, for he is the same as his brethren. He has the same liability to err, and the same need of a teachable spirit. But if you think that the course pursued toward him will enable you to obtain his confidence, and lead him to rely on his brethren, believing that if he makes a mistake, they will have wisdom to help him, you have made a wrong calculation.

We all need to sow a crop of patience, compassion, and love. We shall reap the harvest we are sowing. Our characters are now being formed for eternity. Here on earth we are being trained for heaven. We owe everything to grace, free grace, sovereign grace. Grace in the covenant ordained our adoption as sons of God. Grace in the Saviour effected our redemption, our regeneration, and our adoption to heirship with Jesus Christ. Let this grace be revealed to others.

From the light which has been given me in the past and at the present, I do not see the spirit, which Christ possessed in His life, revealed in your dealings with Brother Hickox. If I were where I could see him, I should urge him to respect all in positions of trust, and not to make flesh his arm, but always in everything to make Christ his strength and efficiency. I would converse with him as one who, if he had sinned, had not sinned willfully. If he has sinned, there is a God to pity, who is forbearing and tender and longsuffering, ready to pardon and forgive.

I am so wearied and tired out with the heartless manner in which human, erring man treats his brother, who may be just as much beloved of God as he himself is. Little love is expressed in attitude and words when one is supposed to have moved not in accordance with the will of men. How do you know that the Lord has brought this about in order to set Brother Hickox and his wife where they could be laborers together with God, where he could stand in earnest labor, presenting the truth to those in darkness? Who is responsible for all the good that might have been done by these two workers in opening the Scriptures to others, in union with their brethren? Who will render the account to God for laying hands upon one of His workers, causing him to be dropped out as he has been? There is no excuse for this manner of dealing, and in the name of the Lord I protest against it.

I wish that occasionally the curtain could be rolled back, that all could see the manner of the Lord's working, and the wonderful activity in the courts above. The Lord often works in a manner which is not in accordance with the ideas of the men who are in responsible positions. The speculations and calculations of human minds are not always the wisdom of God. Some move altogether too slow, and their caution is as a defective spoke in the wheel, keeping it from rolling. Again, others may devise and plan how this one and that one shall work, when the Lord has other work for these men to do, and other places where He wants them to fill in as His agents. His plans are not built on any foundation that is laid by man, but as the high and lofty One that inhabiteth eternity, He lays the foundation, and erects the structure, in lofty independence through those who will be worked by Him.

The Lord Jesus takes those that He finds will be molded and uses them for His own name's glory, to meet His own spiritual conception. He sees material that others would pass by, and works all who will be worked. Through very simple means a door is opened in heaven, and the simplicity of the human agent is used by God to reveal God to man.

The Lord Jesus never attempts to prove His teachings or vindicate Himself. He speaks as one having authority, as the Source from which all wisdom flows. His Word is spoken out, and the Holy Spirit's work is to find a place for that Word. He is the light of the world. His own ideas are light. He simply shines, and men are to be enlightened. His work upon human hearts is not to be interfered with by men. All men must keep their place, and let God work upon hearts and minds, and enlighten the understanding. He does not want men to walk in darkness. He has given ability and talents to men, in order that they may use them and improve them.

Men are not left in absolute darkness. As the light of the world, Christ addresses the world. His light is not at all mingled with darkness. It is clearer, brighter, and far more penetrating than any other light. His light shineth in darkness, but the darkness comprehendeth it not. "But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name." [John 1:12.] He is waiting and watching, taking the imperfect ideas of men, not extinguishing them, but correcting their errors, supplying their defective ideas of management with correct ideas, and putting His own truth in the place of their erroneous principles.

Christ is the light of the world. O how condescendingly He takes out of the mind the traditions, the false theories, and the maxims, authority, and commandments of men, which are working counter to the commandments of God! But the enemy strives to hinder God's working in human minds.

I am pained to see the little value placed upon men whom the Lord has used, and whom He will use. God forbid that every man's mind shall follow in the channel of another man's mind. One man's mind may be, by some, exalted as being in every degree superior, but every mind has its peculiar weakness and its peculiar strength. One man's mind will supply another man's deficiency. But if all work in the one harness and are given encouragement to look, not to men to know their duty, but to God, they will develop under the Holy Spirit's guidance, and will work in unity with their brethren. One will supply another's lack.

We need young, strong workers, such as Brother Hickox and his wife. The Lord will use both of them if they will walk humbly with God. The time they have spent doing little has not been so spent because the Lord refused to use them, but because of the Pharisaism manifested by the men who need the converting power of Christ, the Light of the world, to shine into their confused human minds, teaching them that they are not gods, and that they must leave God to deal with His workmen. There is only one true method by which any man can work. He must learn of Him who is meek and lowly in heart. We must go more earnestly and humbly, with more contrition of soul, and ask of God wisdom, as He has appointed.

For the same reason that Brother Hickox is not received and supported by his brethren in his work, other ministers might be regarded as unfit for labor. I want to put this matter before you in the light in which it has been placed before me. The Lord has high claims upon Brother and Sister Hickox. They have much to learn, as have all who are connected with the great work of the Master, but I entreat the men who should be helpers of those who in an emergency need help, not to prove hindrances and stumbling blocks in their way.

It is a desirable thing to do God service; but it is not always an easy thing. The world is against us. At times the way seems to be hedged up, and Satan seems to get hold of the mind. And too often, when the brethren of the tempted one should be wise, they show the human side of their characters instead of the godly side. It is lamentable. If these tempted ones had not, by a course of teaching, been educated to [look to] men, they would turn their face toward God and trust in God. They need greater strength than human power, greater strength than their own.

When men have to swim against the stream, there is a weight of waves driving them back. Let a hand then be held out, as was the Elder Brother's hand to a sinking Peter, and let hopeful advice [be given] that will establish confidence and awaken love. You cannot tell how such a work is registered in the heavenly books. Let the one who is supposed to have moved wrongly be given no occasion by his brother to become discouraged, but let him feel the strong clasp of a sympathizing hand; let him hear the whisper, "Let us pray." The Holy Spirit will give a rich experience to both. It is prayer that unites hearts. It is prayer to the Great Physician to heal the soul that will bring the blessing of God. Prayer unites us with one another and with God. Prayer, brings Jesus to our side, and gives new strength and fresh grace to the fainting, perplexed soul to overcome the world, the flesh, and the devil. Prayer turns aside the attacks of Satan.

O, remember that we are His offspring, children of one family. "All ye are brethren." [Matthew 23:8.] His tender mercies are over all His works. Ever bear in mind that money is of little value compared with souls. Many, if left to impulse, represent God as stern, watching to denounce and condemn, who would not receive a soul in error as long as he has a legal excuse for not helping him. It is not God who is thus represented, for He is full of goodness and mercy and truth. Christ came to remove all such feelings and thoughts of God. He wants every erring soul to "look and live." [Numbers 21:8.] He would have them feel that God's yearning, fatherly love is toward them. He has revealed that which is not apprehended.

If men would eat of Christ's flesh and drink His blood, which means to be doers of His Word, they would manifest the attributes of Christ. He was a man of sorrows and acquainted with grief. He was wounded for our transgressions and bruised for our iniquities. The chastisement of our peace was upon Him, and with His stripes we are healed. Wherein is our self-denial, our self-sacrifice, and patience and mercy and long-suffering and love exercised to bring back the erring to repentance and to fellowship with God? If this were done, what a reformation would be wrought in individual souls and in families and in the church, under the transforming grace of the Holy Spirit. Why do we not act as Christians, as shown in the lessons Christ has given?

God is the orderer of all things. Have you not had any idea that this movement made by Brother Hickox was under the ordering of God? Did not the Lord see that you might not deal with His servant wisely? Did He not see that he needed to do services in some other part of His vineyard, just where he is? He who is the orderer of all things, He who numbers the hairs of our head, worked through His Spirit to transfer him to a field where he could do greater good, just as the careful, tender, earthly father would do in the interests of his children, only our God is infinitely more watchful over the interests of His sons and daughters. He is too wise to err, and too good to do them harm. He has a wise love, a great and unbounded love. "Are ye not of more value than many sparrows? and yet your heavenly Father feedeth them." [Matthew 10:31; 6:26.]

The Lord will, by His own methods, break up this indifference of man toward his fellow man. He will educate and train and discipline His children, O how kindly and lovingly, for their greater consecration in His work, and fit them for a higher life. It is by His Word that He instructs, and by experience that He develops virtues and powers, making those in His service meet for the inheritance of the saints in light. If they will surrender to God, and not look to men, or depend on the finite in the place of the Infinite, He will work out for them a far more exceeding and eternal weight of glory.

Darkness and mysteries compass the path of some who have not permitted the Lord to carry forward His work in their hearts, who have not brought their thoughts into captivity to Him. If these poor souls who now rise before my mind had only learned of Jesus, and had not taken counsel of their own unconverted, unsubdued souls, they would now be in the path of obedience, co-workers with Jesus Christ. But they put themselves in their own hands, and did not trust the Lord, and they are not enjoying His blessing, or the faith that works by love, and purifies the soul.

O that everyone would realize the great love, the self-sacrifice, the benevolence, and the kindness, of our heavenly Father in giving His Son to die for us, that we might, if we believe and do His commandments, have a sweet peace, the Father's joy, the Father's love, and unite with Him, heart, soul, mind, and strength, to maintain righteousness, and to draw in even lines with Christ. It is not the sacrifice of Christ only; it is the Father's sacrifice also.

The Father, in union and loving sympathy with His Son, subjected Himself to suffer with His Son. He spared not His only begotten Son, but freely delivered Him up for us all. This gift of Christ is the crowning truth of God's love, and His Fatherhood through all time and through eternity. Here the love of God in His Fatherhood is shown. Let us drink in this love, that we may know by experience what a real,

tender, joyful, experience there is in a realization of the Fatherhood of God. "Let brotherly love continue." [Hebrews 13:1.] By bearing one another's burdens, we are fulfilling the law of Christ.

"All the paths of the Lord are mercy and truth unto such as keep his testimonies." [Psalm 25:10.] "The mercy of the Lord is from everlasting to everlasting upon them that fear him, and his righteousness unto children's children, to such as keep his covenant and to those who remember his commandments to do them." [Psalm 103:17, 18.]

Lt 50a, 1897

Daniells, A. G.; Palmer, E. R.; Colcord, W. A.

"Sunnyside," Cooranbong, New South Wales, Australia

March 12, 1897

Dear Brethren Daniells, Palmer, and Colcord:

I have been deeply moved. In the night season, as we were in a meeting where several were assembled, we were setting forth the present situation and how few there were to do the work so important and essential to be done. One of commanding appearance, who had been listening to the description of the condition of things, arose and said, "Will you please look carefully, and see if you are accepting the men that are waiting to do service for the Master? Have you not mistaken your calling, and what it comprehends, in the position you occupy toward one who has moved to another field of labor? What if this move was not according to your ideas of order, or according to your human wisdom? Have you, in your experience, been faultless? Have you not made mismoves and blunders? He has his strong traits of character, and you have yours. All these imperfections God sees. He sees that some have made independent moves, even without the counsel of God."

"All ye are brethren." [Matthew 23:8.] To no one has the Lord given permission to rule over a brother. All need their hearts refined and cleansed from weakness, from natural and hereditary traits of character. All are amenable to God. If a brother errs in his ministerial work, remember that you have all erred and shown great want of faith in the Lord. Yet God has not discarded you and given you no place to work. Had He done this, His action would have been just as sensible as your action in this case.

Be careful what power you take into your finite hands. Be careful how you denounce those whom you should only pity and comfort and help. The Lord does not see the works of men with the same vision that men see them. He has many kinds of men to deal with, and He knows just how to deal with all. But let every man, whatever his position, remember that he is not to rule any man's conscience, or sit on the judgment seat against any man. The Lord does not pronounce as just the judgment you have formed.

Satan is a masterly worker, and he will lose no opportunity to make the most of his chances to work for those who are left in a very disagreeable situation. There are those who make grave mistakes, but they seldom see the aggravated character of their own faults or their more disagreeable results. But if another passes over the ground and does no worse, and perhaps not nearly as bad, how easy for the brother who first sinned to bear down on his brother with an unsparing hand. There are men who are severely tempted and tried, and who meet their temptations, at times feeling desperately, because they know not what to do in an emergency. Jesus pities them. He sees them meeting their temptations with a noble purpose, and wrestling with the devil, foot to foot, breast to breast; and He says to them as He said to Peter, "Get thee behind Me, Satan. Let Me come close to My tempted one. Satan hath desired thee, that he might sift thee as wheat; but I have prayed for thee, that thy faith fail not." [Matthew 16:23; Luke 22:31, 32.]

Speak gently to ministers who are seeking, fully as earnestly as your own self, to do their duty under difficulties. They are but men, with all the clamoring of Satan to discourage them. "Wherefore lift up the hands which hang down, and the feeble knees." Be careful to "make straight paths for your feet, lest that which is lame be turned out of the way; but rather let it 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 12:12-15.]

The Lord has accepted men, and borne with them, when their brethren have treated them indifferently. They have allowed their masterly spirit to come in to rule, and in thus doing they have counterworked the work of God.

You have managed this case, from first to last, in an evidently faithless manner. Take your hands off your brother. He is God's property. He is in God's service. You have no right to handicap him as you have done. You should deal with him just as you would choose to be dealt with under like circumstances. By going to another field to work, without consulting his brethren or opening his mind to them, he moved unwisely. But his brethren do not understand just how the Lord will bring about the accomplishment of the work He would have done. This very moving to another part of the field may be wholly in the Lord's order. Let men be delicate and exercise their caution when it will tell for God's glory in the end.

But this brother was not so much to be censured in his action, for your own course of action revealed movements that did not encourage confidence in your faith or in your judgment. He was willing to submit to the judgment of others, altogether too much so. The Lord is not pleased when men go to men and yield up their own will and judgment to follow their counsel, when the one giving it has not more wisdom and faith than themselves. It is all a mistake. Erratic movements will be made, according to present appearances, and not according to the mind and will of God. All must stand in God. If there was not another person on the globe but ourselves, we should be Christians for our own individual present and eternal good. Life can be pure only when it is under God's control. No man is to rule his fellow man.

The brethren in the portion of the field to which this brother has gone should not have looked to Elder Daniells to know their duty, but to God. Then they should have set him at work, because he is in service,

under bonds to God. He is not to be a canvasser; he is to present the Word. He has many things to learn, as well as have all who have given themselves to the ministry. Many rush into matters in a hurry, and thus make mistakes. Some forget that they are only human, with the deficiencies of humanity upon them, and they give expression to principles that are not Christian. Thus they set an example that leads others astray.

Ignoble, egotistic, weak criticizing has become a false science, which must be cut out of the life experience. It is no marvel that many, having sensitive natures, who thought Christian work the noblest, and longed for some word of direction, or some counsel and encouragement, have been driven aside by wrong management, and turned into church foes.

The Lord's workers need the melting love of Jesus in their hearts. Let every minister live as a man among men. Let him, in well-regulated methods, go from house to house, bearing ever the censer of heaven's fragrant atmosphere of love. Anticipate the sorrows, the difficulties, the troubles of others. Enter into the joys and cares of both high and low, rich and poor.

Let not the shepherds of God's pasture treat coldly their fellow-laborers. "All ye are brethren." [Matthew 23:8.] The Lord Jesus died to save sinners; and He longs to see men with hearts tender and full of compassion, not full of self-dignity. This must be laid in the dust. Ministers must touch lovingly and tenderly their brother minister, who is battling with difficulties that appear stubborn and unyielding. But in your decisions in regard to this case, you have shown much more of self and earthliness than of kindness, meekness, gentleness, or love.

All are to gather the precious treasures of love, not merely for favorites, but for every soul who has his hand and heart in the work of the ministry, for all who do this work are the Lord's. Through them He works. Learn lessons of love from the life of Jesus. Let men be careful how they speak to their fellow men. There is to be no egotism, no lording it over God's heritage. A bitter sneer should not rise in any mind or heart. No tinge of scorn should be heard in the voice. Speak a word of your own; take an indifferent attitude; show suspicion, prejudice, jealousy; and by mismanagement the work will be done for a soul.

Ministers are but men; and God has said that one man's mind and judgment are not to control another man's mind. Let the graces of our Elder Brother be revealed. With heart and spirit, and all the power that piety and art can bestow, do true, faithful work. Show thyself an example by working earnestly for the Master, drawing all men to Christ. Thy work is but to proclaim; God's work is to convert the barren hearts of men.

When the work seems to go hard, dip thy words and spirit into the oil of God's love; and then, under the working of the Holy Spirit, thou canst pray with all earnestness, and preach with all power. And God giveth the increase.

Allow not your hearts to grow cold and unimpressible. Your religious life may be praiseworthy, as is represented by the church at Ephesus, but deficient in love to God and to your neighbors. Suffer not a Pharisical harshness to come in and hurt your brother. "Unto the angel of the church at Ephesus write:



These things saith He that holdeth the seven stars in his right hand, who walketh in the midst of the seven golden candlesticks: I know thy works, and thy labor, and thy patience, and how thou canst not bear them which are evil: and thou hast tried them which say they are apostles, and are not, and hast found them liars: and hast borne, and hast patience, and for my name's sake hast labored, and hast not fainted. Nevertheless I have somewhat against thee, because thou hast left thy first love. Remember therefore from whence thou art fallen, and repent, and do the first works; or else I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent." [Revelation 2:1-5.]

"And unto the angel of the church in Sardis write: These things saith he that hath the seven Spirits of God, and the seven stars: I know thy works, that thou hast a name that thou livest, and art dead. Be watchful, and strengthen the things which remain, that are ready to die: for I have not found thy works perfect before God. Remember therefore how thou hast received and heard, and hold fast, and repent. If therefore thou shalt not watch, I will come on thee as a thief, and thou shalt not know what hour I will come upon thee. Thou hast a few names even in Sardis which have not defiled their garments; and they shall walk with me in white: for they are worthy." [Revelation 3:1-4.]

Cry unto God the Lord, Pardon our infirmities, and their infirmities; but give not up one hour of service. Keep all at work in their own line, and handicap none of God's servants because they did not come to you for counsel, and do according to your bidding. You have bidden and directed too much. God's ministers should look to Him for their directions. Your plans were not God's plans. Had your brother come to you for instruction, you would have discouraged or misdirected him. No man whom God has chosen to do His work is to be under the control of any other man's mind. Men may converse as equal men, but when it comes to laying down rules and commands, leave that for the Lord to do. This is not the line in which you are called to work.

The Lord has been working to bring certain things around for His own name's glory. Had your brother done just as you think he should have done, he would have become discouraged by the way you would have handled his case. God would have you work with your fellow men with this idea in view—that they are human like yourself, subject to temptations; and you are to meet them on equal ground. Treat them respectfully, as men who are chosen of God. They may not always have been wise or perfect in their judgment; but humanity must meet humanity just where it is, remembering that all are of value with God. Your brethren are as precious in God's sight as your individual selves.

Under stress of circumstances, because you did not exercise faith and reveal trust in God, you have made grave blunders. If men err in the same lines in which you have erred, if they move hastily by looking at appearances, do not do with them as you have done in the case of the one who has been laboring for the Master. You cannot bind him to your heart or influence him for good by the course of action you have pursued. Come into union and agreement without delay. Act your part nobly, for you have erred. You have dealt with him as no minister should deal with a fellow laborer. The Lord will not sanction any such example for your fellow workers to follow.

A man who could have been at work in New Zealand has not been permitted to work. His fellow laborers in New Zealand have echoed your sentiments, which they thought they must carry out. They have made

themselves, in connection with you, answerable to God for all that man could have done. The Lord could have used him to speak and to pray, to help souls that are in suffering need of help.

Men have become feeble by looking to men and trusting in men. They go when men say, "Go." They ought to look to God, and trust in Him for wisdom. "I am the truth." [John 14:6.] God's thoughts are expressed and made prominent through the inspired writers. Christ's Comforter is upon earth, not discerned in human form, although He oft comes as a man to protect and to counsel. "But the Comforter, which is the Holy Ghost, whom the Father will send in my name, He shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you." [Verse 26.]

"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. Ye are My friends, if ye do whatsoever I command you. Henceforth I call you not servants; for the servant knoweth not what his lord doeth: but I have called you friends; for all things that I have heard of my Father I have made known unto you. Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain: that whatsoever ye shall ask of the Father in My name, He may give it you." [John 15:11-16.]

Every soul that is sanctified by the Holy Spirit will look to God himself. The human agent will not look to other human agents to be told his duty. The divine Guide will prepare his heart for divine light. The Holy Spirit's work is to write God's thoughts deeply in the heart of man. "After those days, saith the Lord, I will put my law in their inward parts, and write it in their hearts." [Jeremiah 31:33.] Such alone are Christ's living epistles, written, not with pen and ink, but by the Spirit of the living God, not in tables of stone, but in the fleshy tables of the heart.

If men could see the tender love of Christ, there would be no lifting up one over another. The Lord Jesus came to our world, you may not say, to save them only, but to save us. In Him are hidden all the treasures of wisdom and knowledge. He came to seek and to save that which was lost. He traversed every path where souls were straying. He reached to the very depths of human woe and misery. What right, then, has one fellow laborer to give the cold shoulder to another fellow laborer because he presumes to think that he has not in all things done as he should have done? O man, remember that thou art only a man! What account will those in New Zealand render for their Pharisaism, for standing apart from their brother, leaving him to the devil's temptations? Satan works to rob man of his integrity toward God.

United with Christ, one may have all the power he needs. If he comes to Jesus Christ in His Word, he will realize that this is the victory that overcometh the world, even our faith. But if his union with Christ is made through finite men, he is as weak as finite man. It will never do to make man the guardian of our sacred responsibilities, for no virtue goes from man to man. When a man is educated and trained to do as another man tells him to do, he ceases to rely on Christ.

We have no real moral power if severed from Christ. United to Him, we have all the wisdom and sufficiency and power we need. "If ye abide in me"—if you continue to exercise faith in Me—"and my

words abide in you”—if you are obedient doers of the Word, eating the flesh and drinking the blood of the Son of God, the Word sinks deep into the soul, fastening itself upon the memory, directing the actions, inspiring the motives, controlling the judgment, filling the heart with love to God and your fellow men. “Ye shall ask what ye will, and it shall be done unto you.” [John 15:7.]

I ask you, my brethren in Melbourne who have allowed your impressions and circumstances to quench your love for your brother, to consider the circumstances connected with his labor. He was shifted from place to place and was sent into the canvassing field, because there did not seem to be any place for him to labor in ministerial lines. If he felt urged by duty to go to New Zealand, the right way would have been for him to go to you, my brethren, tell his difficulties, and ask your counsel. But he was in debt, mortified, and strengthless. His heart-courage was gone.

When he went to New Zealand, because Brother Daniells expressed the opinion that his course had been wrong, he was left with nothing to do. But ought men’s opinions to be regarded as infallible? Must men follow the expressed opinions of a laborer against a fellow laborer who has shown devotion to the work? Did his brethren kneel down and seek the Lord in his behalf, making his case their own? There are souls to be saved everywhere; but he did not have courage to work, because he had fallen into debt. He needed a brother, with the Elder Brother’s heart of sympathy and humanity, to touch his heart of humanity.

Were you afraid, Brother Crothers, Brother Farnsworth, and Brother Steed, to take this brother by the hand, and say, “We all have our trials, Brother Hickox, and we will help you all we can by our sympathy and by our prayers? If you have made a mistake, it is what we all do. Brace up like a man, and go to work. Do not feel that you are outside the ring. Be true to principle, and we will help you. The Lord needs one hundred laborers where there is now one. It may be that the Lord has sent you here to engage with us in the work.”

Never say, “It is time to make an example of this brother,” even though he may have erred. Wait till you can say, “It is time to make an example of me by the withdrawal of your confidence and favor, because I have not moved wisely.” But there are so many who, though willing to make out a recipe, that others may take the bitter medicine, would not be pleased to take it themselves. With many it makes every difference whether it is I or my brother. Well did the apostle say, Ye have many teachers, but few fathers. [1 Corinthians 4:15.] It is spiritual fathers that we need in our gospel work.

I have not received a line from Brother Hickox or from his wife. All that I have heard is from those whom I know are not moving in the counsel of God. I think that it would be best for us to humble our hearts before God, and obtain bowels of mercy, and the incense of sanctified love, and see if this will not change the recipe given to Brother Hickox. I do not speak of him as a perfect man, for he is the same as his brethren. He has the same liability to err, and the same need of a teachable spirit. But if you think that the course pursued toward him will enable you to obtain his confidence, and lead him to rely on his brethren, believing that if he makes a mistake, they will have wisdom to help him, you have made a wrong calculation.

We all need to sow a crop of patience, compassion, and love. We shall reap the harvest we are sowing. Our characters are now being formed for eternity. Here on earth we are being trained for heaven. We owe everything to grace, free grace, sovereign grace. Grace in the covenant ordained our adoption as sons of God. Grace in the Saviour effected our redemption, our regeneration, and our adoption to heirship with Jesus Christ. Let this grace be revealed to others.

From the light which has been given me in the past and at the present, I do not see the spirit, which Christ possessed in His life, revealed in your dealings with Brother Hickox. If I were where I could see him, I should urge him to respect all in positions of trust, not to make flesh his arm, but always in everything to make Christ his strength and efficiency. I would converse with him as one who, if he had sinned, had not sinned willfully. If he has sinned, there is a God to pity, who is forbearing and tender and long-suffering, ready to pardon and forgive.

I am so wearied and tired out with the heartless manner in which human, erring man treats his brother, who may be just as much beloved of God as he himself is! Little love is expressed in attitude and words when one is supposed to have moved not in accordance with the will of men. How do you know but that the Lord has brought this about in order to set Brother Hickox and his wife where they could be laborers together with God, where he could stand in earnest labor, presenting the truth to those in darkness? Who is responsible for all the good that might have been done by these two workers in opening the Scriptures to others, in union with their brethren? Who will render the account to God for laying hands upon one of His workers, causing him to be dropped out as he has been? There is no excuse for this manner of dealing, and in the name of the Lord I protest against it.

I wish that occasionally the curtain could be rolled back, that all could see the manner of the Lord's working, and the wonderful activity in the courts above. The Lord often works in a manner which is not in accordance with the ideas of the men who are in responsible positions. The speculations and calculations of human minds are not always the wisdom of God. Some move altogether too slow, and their caution is as a defective spoke in the wheel, keeping it from rolling. Again, others may devise and plan how this one and that one shall work, when the Lord has other work for these men to do and other places where He wants them to fill in as His agents. His plans are not built on any foundation that is laid by man, but as the high and lofty One that inhabiteth eternity, He lays the foundation, and erects the structure, in lofty independence through those who will be worked by Him.

The Lord Jesus takes those that He finds will be molded and uses them for His own name's glory, to meet His own spiritual conception. He uses material that others would pass by, and works all who will be worked. Through very simple means a door is opened in heaven, and the simplicity of the human agent is used by God to reveal God to man.

The Lord Jesus never attempts to prove His teachings or vindicate Himself. He speaks as One having authority, as the Source from which all wisdom flows. His Word is spoken out, and the Holy Spirit's work is to find a place for that Word. He is the light of the world. His own ideas are light. He simply shines, and men are to be enlightened. His work upon human hearts is not to be interfered with by men. All men must keep their place, and let God work upon hearts and minds and enlighten the understanding.

He does not want men [to] walk in darkness. He has given ability and talents to men, in order that they may use them and improve them.

Men are not left in absolute darkness. As the light of the world, Christ addresses the world. His light is not at all mingled with darkness. It is clearer, brighter, and far more penetrating than any other light. His light shineth in darkness, but the darkness comprehendeth it not. "But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name." [John 1:12.] He is waiting and watching, taking the imperfect ideas of men, not extinguishing them, but correcting their errors, supplying their defective ideas of management with correct ideas, and putting His own truth in the place of their erroneous principles.

Christ is the light of the world. O how condescendingly He takes out of the mind the traditions, the false theories, and the maxims, authority, and commandments of men, which are working counter to the commands of God! But the enemy strives to hinder God's working in human minds.

I am pained to see the little value placed upon men whom the Lord has used and whom He will use. God forbid that every man's mind shall follow in the channel of another man's mind. One man's mind may be, by some, exalted as being in every degree superior, but every mind has its peculiar weakness and its peculiar strength. One man's mind will supply another man's deficiency. But if all work in the one harness and are given encouragement to look, not to men to know their duty, but to God, they will develop under the Holy Spirit's guidance, and will work in unity with their brethren. One will supply another's lack.

We need young, strong workers, such as Brother Hickox and his wife. The Lord will use both of them if they will walk humbly with God. The time they have spent doing little has not been so spent because the Lord refused to use them, but because of the Pharisaism manifested by the men who need the converting power of Christ, the light of the world, to shine into their confused human minds, teaching them that they are not gods, and that they must leave God to deal with His workmen. There is only one true method by which any man can work. He must learn of Him who is meek and lowly in heart. We must go more earnestly and humbly, with more contrition of soul, and ask of God wisdom, as He has appointed.

For the same reason that Brother Hickox is not received and supported by his brethren in his work, other ministers might be regarded as unfit for labor. I want to put this matter before you in the light in which it has been placed before me. The Lord has high claims upon Brother and Sister Hickox. They have much to learn, as have all who are connected with the great work of the Master, but I entreat the men who should be helpers of those who in an emergency need help, not to prove hindrances and stumbling blocks in their way.

It is a desirable thing to do God service; but it is not always an easy thing. The world is against us. At times the way seems to be hedged up, and Satan seems to get hold of the mind. And too often, when the brethren of the tempted one should be wise, they show the human side of their characters, instead of the godly side. It is lamentable. If these tempted ones had not, by a course of teaching, been

educated to look to men, they would turn their face to God, and trust in Him. They need greater strength than human power, greater strength than their own.

When men have to swim against the current, there is a weight of waves driving them back. Let a hand then be held out, as was the Elder Brother's hand to sinking Peter. Give hopeful advice that will establish confidence and awaken love. You cannot tell how such a work is registered in the heavenly books. Let the one who is supposed to have moved wrongly be given no occasion by his brother to become discouraged, but let him feel the strong clasp of a sympathizing hand. Let him hear the whisper, "Let us pray." The Holy Spirit will give a rich experience to both.

It is prayer that unites hearts. It is prayer to the great Physician to heal the soul that will bring the blessing of God. Prayer unites us with one another and with God. Prayer brings Jesus to our side, and gives new strength and fresh grace to the fainting, perplexed soul to overcome the world, the flesh, and the devil. Prayer turns aside the attacks of Satan.

O, remember that we are His offspring, children of one family. "All ye are brethren." [Matthew 23:8.] His tender mercies are over all His works. Ever bear in mind that money is of little value compared with souls. Many, if left to impulse, represent God as stern, watching to denounce and condemn; who would not receive a soul in error as long as he has a legal excuse for not helping him. It is not God who is thus represented; for He is full of goodness and mercy and truth. Christ came to remove all such feelings and thoughts of God. He wants every erring soul to "look and live." [Numbers 21:8.] He would have them feel that God's yearning, fatherly love is toward them. He has revealed that which is not apprehended.

If men would eat of Christ's flesh and drink His blood, which means to be doers of His Word, they would manifest the attributes of Christ. He was a man of sorrows and acquainted with grief. He was wounded for our transgressions and bruised for our iniquities. The chastisement of our peace was upon Him, and with His stripes we are healed. Wherein is our self-denial, our self-sacrifice, our patience and mercy and long-suffering and love exercised to bring back the erring to repentance and fellowship with God? If this were done, what a reformation would be wrought in individual souls and in families, and in the church, under the transforming grace of the Holy Spirit! Why do we not act as Christians, as shown in the lessons Christ has given?

God is the orderer of all things. Have you not had any idea that this movement made by Brother Hickox was under the ordering of God? Did not the Lord see that you might not deal with His servant wisely? Did He not see that he needed to do service in some other part of His vineyard, just where he is? He who is the orderer of all things, He who numbers the hairs of our head, worked through His Spirit to transfer him to a field where he could do greater good, just as the careful, tender, earthly father would do in the interests of his children, only our God is infinitely more watchful over the interests of His sons and daughters. He is too wise to err, and too good to do them harm. He has a wise love, a great and unbounded love. "Are ye not of more value than many sparrows? and yet your heavenly Father feedeth them." [Matthew 10:31; 6:26.]

The Lord will, by His own methods, break up this indifference of man toward his fellow men. He will educate and train and discipline His children, O how kindly and lovingly, for their greater consecration in

His work, and fit them for a higher life. It is by His Word that He instructs, and by experience that He develops virtues and powers, making those in His service meet for the inheritance of the saints in light. If they will surrender to God, and not look to men, or depend on the finite in the place of the infinite, He will work out for them a far more exceeding and eternal weight of glory.

Darkness and mysteries compass the path of some who have not permitted the Lord to carry forward His work in their hearts, who have not brought their thoughts into captivity to Him. If these poor souls who now rise before my mind had only learned of Jesus, and had not taken counsel of their own unconverted, unsubdued souls, they would now be in the path of obedience, co-workers with Jesus Christ. But they took themselves into their own hands, and did not trust the Lord, and they are not enjoying His blessing, or the faith that works by love, and purifies the soul.

O that every one would realize the great love, the self-sacrifice, the benevolence, the kindness, of our heavenly Father in giving His Son to die for us, that we might, if we believe and do His commandments, have a sweet peace, the Father's joy, the Father's love, and unite with Him, heart, soul, mind, and strength, to maintain righteousness, and to draw in even lines with Christ. It is not the sacrifice of Christ only; it is the Father's sacrifice also.

The Father, in union and loving sympathy with His Son, subjected Himself to suffer with His Son. He spared not His only begotten Son, but freely delivered Him up for us all. This gift of Christ is the crowning truth of God's love and His Fatherhood through all time and through eternity. Here the love of God in His Fatherhood is shown. Let us drink in this love, that we may know by experience what a real, tender, joyful experience there is in a realization of the Fatherhood of God. "Let brotherly love continue." [Hebrews 13:1.] By bearing one another's burdens, we are fulfilling the law of Christ.

"All the paths of the Lord are mercy and truth unto such as keep his testimonies." [Psalm 25:10.] "The mercy of the Lord is from everlasting to everlasting upon them that fear him, and his righteousness unto children's children, to such as keep his covenant and to those who remember his commandments to do them." [Psalm 103:17, 18.]

Lt 51, 1897

Evans, Brother

Stanmore, New South Wales, Australia

November 21, 1897

Brother Evans:

I have [had] but [a] few minutes conversation with W. C. White since his return to Australia. We met him in Stanmore at our camp meeting. This meeting was indeed a meeting of great interest and the interest is being followed up as well as can be done to bind off the work here in Sydney. There must be no lax movements done after an interest has been created in any place. There has been a house selected as a home in every way appropriate for the workers. Some are engaged in selling papers, small books, and

pamphlets, and others who are experienced, Brother and Sister Haskell, Brother and Sister Starr and Brother Baker are engaged in meetings and holding Bible readings, and calling on the people as they are invited.

About twenty have taken their stand upon the Sabbath question; others are deciding. I came down here last Friday. For the past three weeks I have been very sick. My sickness was caused by overwork at the camp meeting. On Sabbath I ventured to speak in the tent. A hot wave had just passed over New South Wales and the heat seemed as if it was coming from a burning furnace; yet the Lord gave me strength, and last night I rested in sleep.

This morning, at my usual <hour>—at three o'clock—I am writing these lines. I thank the Lord that I am being strengthened. This morning the atmosphere is cooler. There is work enough for twelve earnest workers. I have just written to Cooranbong for Brother Wilson and his wife to come to Sydney and unite in the work here. We expect them today, also W. C. White, on his way to Melbourne.

A telegram came from Melbourne last Thursday for Elder Haskell to attend the camp meeting there, but it is impossible for him to do so. The interest here requires all the force we have here, and even more helpers than we have here now. Not one can be spared. The class who are now becoming interested and taking their stand for the truth are those who will be able to assist in the financial part of the work, and also with their influence in helping to reach other souls. We feel very thankful to God for this encouragement. We are now hearing that precious souls are being moved by the Holy Spirit. We will continue to work and pray as well.

The souls who have newly come to the faith, and others who have not fully decided, are stirred in regard to building a church; we will call it a tabernacle. We have a neat, nice place of worship at Cooranbong, every way appropriate. It was dedicated without one penny of debt upon it. This can be a pattern for Stanmore, if proper grounds can be obtained; if not, we shall have to select some suburb nearer Sydney. We think there will be considerable help from outside parties.

We have no tabernacle in which to worship in the large city of Sydney, but if the people of Sydney will unite in this work, we can build a tabernacle to accommodate the church in Sydney, Stanmore, and other suburbs; and when they are a little stronger in numbers, a house of worship must go up in Sydney proper, but work must first be done in Sydney. Next year a camp meeting should be repeated here in Stanmore or nearer Sydney, if the Lord wills. We have no time now to hesitate; the work must advance. The class who are now taking hold of the work are of the higher class. These will help to reach the higher class. The Lord knows just how much we need to attain an influence over a class that can be a help in helping others to see the truth, and also to sustain and advance the work. We have no time to devote to hesitancy and unbelief. The work must go.

In Newcastle and Maitland, places about twenty miles from Cooranbong, considerable work has been done in canvassing. Now there is an interest to hear the truth, and yet no labor has been given in tent effort. There are also small towns between Morisset and Sydney where there has been no labor. The work must go forward in these places. The standard must be raised. Fields are opening and calls are



being made from every direction, Send us a minister. The people want a minister to present to them the truth. We need the inspiration of faith continually.

We have had the most successful camp meeting that has been held in New South Wales. It exceeded anything we had hoped. The light of the third angel's message has penetrated many dark places. We need every day a living connection with God. Our faith is not as strong as it should be. As a people we are not as devotional as we should be. We have great light, great opportunities, great privileges and we now need to walk with the light and have a faith proportionate to the great and living truths we are handling. We must not trust in our own powers or in the powers and smartness of our speakers. We must lean our whole weight upon One who can help us in every emergency. Our work is aggressive, there must be no halting. There must be less, far less, hovering about the churches, and far more lifting the standard in new fields. Our ministers must give the trumpet a certain sound, lifting up Jesus and saying, "Behold the Lamb of God who taketh away the sin of the world." [John 1:29.]

The light of truth must flash forth upon the pathway of many who have never heard the message of warning. We want light to go forth everywhere. I am pleading for physical strength, mental clearness, and spiritual power. The Lord is my helper. He can be efficiency. He will be our strength. We have no time to lose. The end of all things is at hand.

I wish now to speak in regard to matters of communication sent to Battle Creek. Before I left America I attended, as you well know, the camp meeting at Lansing. I returned to Battle Creek, then a second time visited the camp meeting at Brother Olsen's request. This gave me very limited time to prepare to leave America en route for Australia. I had a large package of matter written for the men who were carrying responsibilities in the Review office. This I took with me to Lansing, hoping to have an opportunity to read it to the one that should hear them, but there was no time or favorable opportunity given.

I took them back to Battle Creek, hoping to have time there to read them, but it seemed impossible. Then I entrusted them to Elder Olsen and told him to make no delay, but to read these communications to the responsible men in the Review and Herald office. He promised me he would do so; therefore, I supposed he had done it, yet no response came to me.

After some months I wrote again directly to A. R. Henry, speaking to him plainly, but I got no response to that letter. Then I wrote again, sending a copy of the second letter to A. R. Henry in the package of letters to Elder Olsen. Then I wrote to Elder Olsen, but while I was expecting to hear from him in regard to the communications I had entrusted to him, and which he was to read to those assembled in councils and board meetings, light came to me from the Lord that Elder Olsen had <neglected> the trust given him, and had failed in doing his duty to read the things that I had given him to the ones who must have them. A letter came to me that he had not placed these matters before them but that he had been wanting a favorable opportunity.

I then wrote to Brother Tait, always giving directions to use very carefully these matters. I knew that the brethren in the faith, the presidents in the conferences, should have the light that God had given me, and this is the history of the matter. I have carried a heavy burden. The receiving of no response to my letters from A. R. Henry led me to suppose that it made no difference upon him whatever. I might write,

but if he would take no heed I must let others know the dangers that were threatening the cause of God at the head of the work in America. The only thing that I now regret is that I did not, as I have done in the past, get out a testimony especially for our own people, that they might not be left in darkness in regard to the movements in Battle Creek—the perverting of principles which would disconnect God from those who were handling sacred things. This burden was upon me day and night.

I have done that which I believed was my duty to do under the circumstances, only I regret that in the place of entrusting the light given me with a few men in Battle Creek, I did not issue testimonies which would have come before the leading men throughout our conferences. I supposed that the men at the heart of the work, when receiving the warnings and cautions given, would in a careful manner use these more private matters to enlighten our people and guard them. I did not suppose that those who claimed to believe the testimonies would lay them away, and make no use of them to prevent a condition of things that was imperilling the cause of God.

I had presented before me the dangers of Elder Olsen and wrote to him personally in regard to them, and I thought he would take heed to the light given. He was the president of the General Conference, and, as A. R. Henry made no response to several letters sent to him, I saw no other way to do than to address the letters to the president of the General Conference. But as he went directly <contrary> to the cautions and warnings given him, I was left to try some other way to get the light before the people and place the communications in other hands in order to prevent what has come, for the Lord has withdrawn His favor from those who followed their own wisdom and relied upon the wisdom of men who were not worked by the Holy Spirit of God, but by a power that was from the inspiration of the devil, that the means coming from the people should be so handled that the Lord could not give success to the cause entrusted to their hands.

I have communications which I have had no courage to send. There were so few consecrated to God to do His will that whatever I should send would be perverted, misinterpreted, misstated, [and] misunderstood. There were those who would use these communications to counteract the influence of anything that I should say to them that did not coincide with the methods, plans, and principles which the Lord set before them, and which, if they heeded, they would cut away from the things which they were seeking to inaugurate; but I had sent line upon line, warning upon warning, that seemed not to be heeded in the least.

Letters came from some of the brethren, stating that the leading men were expressing that they did not believe the testimonies. Who these leading men were was not stated, the names were not given, but I knew who they were and that this was no false report.

The question may arise, Why did you not get out a testimony as you have done in the past? For the very reason that it would be an exposure of corruptions at the very heart of the work that I was not willing should appear, to be used by our enemies.

Now when I see that the very men are inspired by Satan to express themselves, and make the most of this state of things, and expose this course of action to our enemies, it is a revelation of how much such ones have respected the sacred work of God. They would cast [the] truth and righteousness of God's

commandment-keeping people to those who have no sense of truth, of its importance or its sacredness. The Lord would have had all such men separated from His work long years ago, for their connection with the work was to act a Judas and betray the work when the inspiration of Satan came upon them.

The warnings God sent were unheeded. Had they been heeded, these men who now are to all appearances where nothing can have the least influence upon them might have been saved, but the reckless, stubborn rebellion has placed them where some will never be reached, they will never know at what they stumble. But everything should be done for them that possibly can be done peradventure that God may give them repentance. If they are determined to sell their Lord, to destroy His cause and work, those who have with them acted their part in securing this blindness better walk very softly before God. The Lord will punish them, then the one that He permitted to pursue this course to humiliate them He will also punish to their own discomfiture. All this might have been saved had the men claiming to be Christians taken heed to the Word of the Lord, and set their face to seek the Lord confessing their sins.

Lt 51a, 1897

Judge, Mr.; Jones, Mr.; Redwood, Mr.; Simpson, Mr.

“Sunnyside,” Cooranbong, New South Wales, Australia

July 8, 1897

Dear Friends:

I have a few things to say to you, Mr. Judge, Mr. Jones, Mr. Redwood, and Mr. Simpson who, we are sorry to see, is also being overcome by Satan’s temptations. The Lord has given me a message for you. Your deportment in your rooms is not that which is to be expected of Christian gentlemen. You are young men, and even if you have made no profession of religion, it becomes you, situated as you are, to be at least gentlemen in all that the name signifies. But the Lord has shown me that in your behavior you are not gentlemen. You are not honoring your God-given manhood.

You are not your own, for you have been bought with a price; and what a price! Even the life of the only begotten Son of God. “Therefore glorify God in your body, and in your spirit, which are Christ’s.” [1 Corinthians 6:20.] The rebuke of God is upon you. Day by day you are privileged to hear the most solemn, sacred truths of God’s Word. These are presented to you in clear lines, and if you will receive and practice the truth, acting upon the principles laid down in God’s Word, you will receive great blessing.

Your reputation is at stake. Day by day the record of your words, your actions, and your influence is being made in the books of heaven. This you will one day meet. “I saw the dead, small and great, stand before God; and the books were opened, and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works. ... And whosoever was not found written in the book of life was cast into the lake of fire.” [Revelation

20:12, 15.] In that great day will you be pleased to meet the record that you have made while at this school?

There is a Witness constantly in your bedchamber, who hears every word you utter. Every gesture, every action, is noted by this Witness. "O Lord, thou hast searched me, and known me. Thou knowest my downsitting and mine uprising, thou understandest my thought afar off. Thou compasses my path and my lying down, and art acquainted with all my ways. For there is not a word in my tongue, but, lo, O Lord, thou knowest it altogether. Thou hast beset me behind and before, and laid thine hand upon me. Such knowledge is too wonderful for me; it is high; I cannot attain unto it.

"Whither shall I go from thy spirit? or whither shall I flee from thy presence? If I ascend up into heaven, thou art there: If I make my bed in hell, behold, thou art there. If I take the wings of the morning, and dwell in the uttermost parts of the sea; even there shall thy hand lead me, and thy right hand shall hold me. If I say, Surely the darkness shall cover me; even the night shall be light about me. Yea, the darkness hideth not from thee; but the night shineth as the day—the darkness and the light are both alike to thee." [Psalm 139:1-12.]

"I saw in the visions of my head upon my bed," writes Daniel, "and behold a watcher and an holy one came down from heaven; he cried aloud, and said thus, Hew down the tree, and cut off his branches, shake off his leaves, and scatter his fruit: Let the beasts get away from under it, and the fowls from his branches: Nevertheless leave the stump of the roots in the earth, even with a band of iron and brass; and let it be wet with the dew of heaven, and let his portion be with the beasts in the grass of the earth: let his heart be changed from man's, and let a beast's heart be given unto him; and let seven times pass over him. This matter is by the decree of the watchers, and the demand by the word of the holy ones; to the intent that the living may know that the most High ruleth in the kingdom of men, and giveth it to whomsoever he will." [Daniel 4:13-17.]

Here we are shown that God holds even heathen kings subject to His will. He takes idolaters, and deals with them according to their evil ways and evil doings.

The same Watcher who came to Daniel was an uninvited guest at Belshazzar's sacrilegious feast. This monarch had everything to flatter his pride and indulge his passions. He was a great king, presiding over the greatest kingdom then on earth. He held the life and property of his subjects in his hand. His provinces were cultivated by captives, and his capital was enriched by the spoil of nations. To those who ministered to his pride and vanity, Belshazzar was indulgent; they were his chosen favorites; but if at any moment they crossed his will, he was at once a cruel tyrant. His anger blazed forth in a most unseemly manner.

Admitted to a share in kingly authority and power at fifteen years of age, Belshazzar gloried in his power, and lifted up his heart against the God of heaven. He despised the One who is above all rulers, the General of all the armies of heaven. "Belshazzar the king made a great feast to a thousand of his lords, and drank wine before the thousand." [Daniel 5:1.] The profane orgies of royal mirth were attended by men of genius and education, by masters of architecture.

On this occasion there was music and banqueting and wine drinking. Decorated women with their enchantments were among the revellers. Exalted by wine, and blinded by delusion, the king himself took the lead in the riotous blasphemy. His reason was gone, and his lower impulses and passions were in the ascendancy. His kingdom was strong and apparently invincible, and he would show that he thought nothing too sacred for his hands to handle and profane. To show his contempt for sacred things, he desecrated the holy vessels taken from the temple of the Lord at its destruction.

Holy angels looked down on the scene of desecration. A Watcher was present who was unrecognized, but who was making his presence a power of condemnation. Now the unseen and uninvited guest made his presence felt. At the moment when the sacrilegious revelry was at its height, a bloodless hand came forth, and wrote words of doom on the wall of the banqueting hall. Burning words followed the movements of the hand. "Mene, mene, tekel, upharsin," was traced in letters of flame. [Verse 25.] Few were the characters traced by the silent hand on the wall facing the king, but they demonstrated that the power of God was there.

The king was afraid. His conscience was awakened. Fear and suspicion seized him. This always follows the course of the guilty. When God makes men fear, they cannot hide the intensity of their terror. Alarm and terror seized the great men of the kingdom. Their blasphemous disrespect of sacred things was changed in a moment. A frantic terror overcame all self-control.

Belshazzar had been given many opportunities for knowing and doing the will of God. He had seen his grandfather Nebuchadnezzar banished from the society of men. He had seen the reason and intellect, in which the proud king gloried, taken away by the One who gave it. He had seen the king driven from the kingdom, and made the companion of the beasts of the field. But Belshazzar's love of amusement and self-glorification had effaced the lessons he should never have forgotten. He committed sins similar to those that had brought such signal judgments on Nebuchadnezzar. He wasted the opportunities graciously granted him, neglecting to use the means within his reach for becoming acquainted with truth. "What must I do to be saved?" was a question that the great but foolish king passed by indifferently. [Acts 16:30.]

This is the danger of heedless, reckless youth today. The footstep of God will awaken the sinner, as it did Belshazzar, but with many it will be too late for them to repent. The words of warning, sent by the Lord to Nebuchadnezzar, are just as verily sent to the young men connected with this school. God would turn you from darkness to light, from the power of Satan to God; but you have not, <some of you,> opened your minds that you might understand the truth. Enough has been presented before you to convict and convert your souls if you had taken heed to the voice of God. The truth of God's Word will never be presented to you more clearly and plainly than it is now. Will you not take heed to it?

The ruler of Babylon had riches and honor, and in his haughty self-indulgence, he had lifted himself up against the God of heaven and earth. He had trusted in his own arm, not supposing that any would dare to say, "Why doest thou this"? But as the mysterious hand traced the letters on the wall, Belshazzar was awed and silenced. In a moment he was completely shorn of his strength, and humbled as a child. He realized that he was at the mercy of one greater than Belshazzar. He had been making sport of sacred

things. Now his conscience was awakened. He realized that he had had the privilege of knowing and doing the will of God. The history of his grandfather stood out as vividly before him as the writing on the wall. He gazed at the burning letters, which no mortal power could evade. But he had found a power too strong for him. He could not read the writing.

“The king cried aloud to bring in the astrologers, the Chaldeans, and the soothsayers. And the king spake and said to the wise men of Babylon, Whosoever shall read this writing, and show me the interpretation thereof, shall be clothed with scarlet, and have a chain of gold about his neck, and shall be the third ruler in the kingdom. Then came in all the king’s wise men; but they could not read the writing, nor make known to the king the interpretation thereof.” In vain the king offered honor and promotion. Heavenly wisdom cannot be bought or sold. “Then was king Belshazzar greatly troubled, and his countenance was changed in him, and his lords were astonished.” [Daniel 5:7-9.]

There was in the palace a woman who was wiser than them all,—the queen of Belshazzar’s grandfather. In this emergency she addressed the king in language that sent a ray of light into the awful darkness. “O king, live forever,” she said; “let not thy thoughts trouble thee, nor let thy countenance be changed. There is a man in the kingdom in whom is the spirit of the holy gods; and in the days of thy father, light and understanding and wisdom, like the wisdom of the gods, was found in him; whom the king Nebuchadnezzar, thy father, the king, I say, thy father, made master of the magicians, astrologers, Chaldeans, and soothsayers; ... now let Daniel be called, and he will show the interpretation.” [Verses 10-12.]

“Then was Daniel brought in before the king.” Making an effort to brace himself up to show kingly authority and greatness, Belshazzar said, “Art thou that Daniel, which art of the children of the captivity of Judah, whom the king my father brought out of Jewry? I have even heard of thee, that the spirit of the gods is in thee, and that light and understanding and excellent wisdom is found in thee. ... Now if thou canst read the writing, and make known to me the interpretation thereof, thou shalt be clothed with scarlet, and have a chain of gold about thy neck, and shalt be third ruler in the kingdom.” [Verses 13, 14, 16.]

Daniel was not awed by the king’s appearance, or confused and intimidated by his words. He answered, “Let thy gifts be to thyself, and give thy rewards to another; yet I will read the writing unto the king, and make known to him the interpretation. O thou king, the most high God gave Nebuchadnezzar thy father a kingdom, and majesty, and glory, and honor. ... But when his heart was lifted up, and his mind hardened in pride, he was deposed from his kingly throne, and they took his glory from him. ... And thou his son, O Belshazzar, hast not humbled thine heart, though thou knewest all this, but hast lifted up thyself against the Lord of heaven; and they have brought the vessels of his house before thee, and thou, and thy lords, thy wives, and thy concubines, have drunk in them, and thou hast praised the gods of silver and gold, of brass, iron, wood, and stone, which see not, nor hear, nor know; and the God in whose hand thy breath is, and whose are all thy ways, hast thou not glorified.” [Verses 17, 18, 20, 22, 23.]

“This is the writing that was written, MENE, MENE, TEKEL, UPHARSIN. This is the interpretation of the thing: MENE: God hath numbered thy kingdom, and finished it. TEKEL: Thou art weighed in the balances, and art found wanting. PERES: Thy kingdom is divided and given to the Medes and Persians.” [Verses 25-28.] Daniel did not swerve from his testimony. He held the king’s sin before him, showing him the lessons he might have learned, but did not. He had not heeded the events so significant to him. He had not read the history of his grandfather correctly. The responsibility of knowing truth had been laid upon him, but the practical lessons he might have learned and acted upon, had not been taken to heart; and his course of action brought its sure consequences.

This was the last feast of boasting held by the Chaldean king. He who bears long with the perversity of man passed the irrevocable sentence. Belshazzar had greatly dishonored Him who had exalted him as king, and his probation was taken from him. While the king and his nobles were at the height of their revelry, the Persians turned the Euphrates out of its channel, and marched into the unguarded city. And as the king and his lords were drinking from the sacred vessels of Jehovah, and praising their gods of silver and gold, Cyrus and his soldiers stood under the walls of the palace. “In that night,” the record says, “was Belshazzar the king of the Chaldeans slain. And Darius the Median took the kingdom.” [Verse 30.]

Could the curtain be rolled back before the youth who have never given their hearts to God, with others who are Christians in name, but who are unrenewed in heart and unsanctified in temper, they would see that God’s eye is ever upon them, and they would feel as disturbed as did the king of Babylon. They would realize that in every place and in every hour of the day, there is a holy Watcher, whose eye takes in the whole situation, whether it is one of fidelity or of disloyalty and deception. He balances every account.

We are never alone. We have a companion, whether we choose Him or not. Remember, young men and young women, that wherever you are, whatever you are doing, God is there. Nothing that is said or done or thought can escape His infinite eye. In the deepest darkness and solitude, He is there. To your every word and action you have a witness—the holy, sin-hating God. He reads the inward anger of the soul when the will is crossed. He hears the expression of profanity. Your words may not be heard by human ears, but they are heard by the Ruler of the universe. No one can deceive God; no one can escape from their accountability to Him.

I send you the note of warning to take heed. “We ought to give the more earnest heed to the things which we have heard, lest at any time we should let them slip. For if the word spoken by angels was steadfast, and every transgression and disobedience received a just recompense of reward; how shall we escape, if we neglect so great salvation; which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard him?” [Hebrews 2:1-3.] God has appointed each one of us to do His work. He has given you faculties, means, light, and knowledge; and He holds you accountable for the way in which you use these powers. You are appointed to be “laborers together with God.” [1 Corinthians 3:9.] This responsibility you may ignore, but your action in so doing will bring its sure result.

If you will wear the yoke of Christ, and lift His burden, everything in your perverse characters will change. The attributes of the enemy that you have accepted, the impure thoughts, the selfish purposes, will be cleansed from your heart and your character, and the righteousness of Christ will supply the vacancy. In carrying the burdens and difficulties, you will realize that you have a helper in Christ and in wearing His yoke you will find rest and peace.

Lt 52, 1897

Farnsworth, Brother and Sister

“Sunnyside,” Cooranbong, New South Wales, Australia

January 18, 1897

Dear Brother and Sister Farnsworth:

We received your letter, and have read it to several. We were much interested in its contents. I can understand the route you have been over, for I have been over the same ground. I am sorry that Brother Harris has given up the Sabbath, and sorry that Brother Finch has lost his interest in the truth. Poor souls, I pity them. I fear that many more will do the same unless they make decided efforts to have root in themselves.

Brother Blackman wrote me, inviting me to do something for their church. Gladly would I do this, if the great necessity was not now drawing upon me in many ways. Here is the school, demanding every dollar that I can possibly spare. Then I have loaned £35 to the Health Home, that the house they have rented may be furnished. Brother Parcells has had to borrow £10 to make a payment on his place. Most of this W. C. White and I loaned him. I cannot see how I can send money to New Zealand now.

The next school building is about to be put up in Avondale. The plasterers have come to plaster the building which is nearly finished. We are thankful to see one building up, and ready for the finishing work. They are finishing the other building as fast as possible. The foundation is being prepared.

I rejoice with you in the prospect of clearing the church buildings from debt. How much might have been saved if extra efforts had been made every year to do this. There is no necessity for our meetinghouses to continue year after year in debt. If every member of the church will do his duty, practicing self-denial and self-sacrifice for the Lord Jesus, whose purchased possession he is, that His church may be free from debt, he will do honor to God.

The Lord's great centers, His own instrumentalities, should be free from all debt. Every year many pounds are being swallowed up by the interest paid on debts. If this money was all appropriated to settle the principal, the debt would not be eating, eating, and ever eating. It is a poor, wretched policy to go into debt. If the money that is needed to build could be first accumulated, by strenuous efforts, and the church dedicated free from debt, how much better it would be. O, shall we not make it a rule when building a house for the Lord, to put forth earnest, persevering efforts, that it may be dedicated to Him free from debt?



The most difficult sermon to preach and the hardest to practice is self-denial. The greedy sinner, self, closes the door to the good which might be done, but which is not done because shillings and pounds are invested in selfish purposes. We may never have opportunity to do great things; we may never be required to make sublime sacrifices. But the greatest victory we can gain is to follow Jesus. What saith the great Teacher? "If any man will come after me, let him deny himself, and take up his cross daily, and follow me." [Luke 9:23.] Every day that Christ lived in our world was for Him a day of self-denial. If we would follow Him over the rugged path of self-denial, we must commence with the earliest years of our life to deny self, and this denial must be carried into the every day occurrences and actions of our life.

Why cannot we learn the methods and results of Christ's life-practice? It is the opposite of the world's practice. The world's policy is to acquire money and advantages in any way that they can be obtained. An accumulation of this world's treasure is the ambition of worldlings. The aim and object of the followers of our Lord Jesus Christ is to become Christlike by self-denial and self-sacrifice. They keep their eyes on the eternal riches which they can obtain by renouncing earthly treasure for heavenly treasure. Here are the conditions: "He that will be my disciple, let him forsake all, and follow me," keeping Christ in view, following where He leads the way. When we steadfastly obey the Word of God, we shall be doers of the Word, eating the flesh and drinking the blood of the Son of God.

"It is more blessed to give than to receive." [Acts 20:35.] Through self-denying effort many pounds, shillings, and pence will flow into the Lord's treasury, that there may be meat in His house. Self-denial will bring into the treasury of God the means necessary to advance His work. Thus we may act in copartnership with Christ. Christ's followers consider that in giving back to the Lord His own they are receiving a blessing, for they are accumulating heavenly treasure, which will be given to them when they shall hear the "Well done, good and faithful servant; ... enter thou into the joy of thy Lord." [Matthew 25:23.] What is that joy? "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." [Hebrews 12:2.] The joy of seeing souls redeemed, souls eternally saved, is the privilege of those who have overcome obstacles in order to put their feet in the footprints of Him who said, "Follow me." [Luke 9:23.]

The Lord has shown me that debts need not be left on our meetinghouses in Australia or New Zealand. A debt in every case means a neglect of God's special, sacred things, for selfish, common things are made first and all-absorbing. Things which should have been made second in Napier have been made first. That which had to do with the worship of God has been made inferior. The common received much more time and consideration than the sacred and eternal. This dishonors God. The heavenly universe beholds the dishonor practiced before God. The very highest honor is to be shown to God's tabernacle. Every other consideration should be second to this. Our ideas must be elevated, ennobled, and sanctified.

Worldliness and covetousness have been indulged by parents for their children and for relatives and friends. Money has been appropriated when and where it could not honor God, where it has done positive harm. Gifts have been liberally bestowed on children and relatives and friends, while the gifts that have been made to that which the Lord honors, have been stunted and limited in value and in

recurrence. Are we in Australia and New Zealand ready to watch, and to bend our energies individually to wipe off the debts which stand to dishonor God?

The test question for every Christian to ask himself is, Have I, in my innermost soul, a love for Jesus? Do I love His tabernacle? Will not the Lord be honored by my making every sacred institution my first consideration, thus showing my interest in the Lord's great centers? Have I not fostered worldliness and vanity in my gifts and offerings, while the Lord's tabernacle has been regarded as an inferior thing? Have I, in my inmost heart, a love for sacred things? Will I do to the utmost of my God-given ability to wipe out this debt, that the money which it now swallows up may be devoted to the many and various necessities of the work which need to be done? Is my love for God and my Redeemer strong enough to lead me to deny self? When temptations come to indulge in pleasure and selfish enjoyment, shall I not say, No, I will not spend one shilling or even sixpence for my own gratification while the house of God is under mortgage, or bearing the pressure of debt?

Should not Christ have our first and highest consideration? Should He not demand this token of our respect and loyalty? These very things underlie our heart-life, in the home circle, and in the church life. If the heart, the soul, the strength, the life, is surrendered wholly to God, if the affection is given wholly to Him, you will make God supreme in all your service. The result will be that you will have a sense of what it means to be a partner with Jesus Christ in the sacred firm. The building erected for the worship of God will not be left crippled with debt. It will appear almost like a denial of your faith to allow such a thing. If we love Jesus, we will love to live for Him, to present our thank offerings to Him, to labor for Him. The very labor will be light. And if Christ abides in the heart, He sanctifies all temporal labor.

Our Redeemer claims far more than we give Him. Self interposes its desire to be first; but the Lord claims the whole heart, the entire heart. He will not come in as second. The house where God meets is dear and sacred to every loyal child of God. Your Father's house is to be your first consideration. Make any personal sacrifice if only you may have a house free from debt, where God can meet to bless His people. Never withhold means from the Lord's center; but never do anything with reference to this sacred place unless you can do it cheerfully. At the beginning of every year an offering should be brought to the Lord, to be dedicated to church debts.

Man would like to reach a character more perfect, a faith more firm, and an experience more clear and decided, because the Word of God requires this. As you read the Word of God, you see that it sets before all who are believers in the Lord Jesus Christ a high and holy standard. All who are elect and chosen of God believe in Christ, and act their belief. There is seen in them a completeness and consistency of character which is in marked contrast to the worldling. Their earnest endeavor for righteousness is manifest by their prayerful petitions for the grace of Christ, oft when no one but God can see and understand the yearning of the soul. To all such the Holy Spirit comes as a comforter, a teacher.

The Lord is well pleased when we make our very highest demands upon Him, that we may glorify Him by being fruitful. We may press onward. The members of the church of Christ may be strong. When they are one with Christ, and a mutual, helpful support to each other, then it is that the heavenly Watcher

here on earth bears the tidings to heaven, and it is written in the books, "Ye are laborers together with God; ye are God's husbandry; ye are God's building." [1 Corinthians 3:9.] "Ye are my witnesses," saith the Lord. [Isaiah 43:10.]

When we are in harmony with God, the thought of His honor and glory comes before everything else. No person is to be preferred before God in our gifts and offerings. Let the church place themselves in that position where they will make God's house their first consideration, where they will honor the Lord by preparing Him a place free from debt, where He can meet and bless His people. If every month you endeavor to bring your offering to the Lord with a true, sincere heart, you will receive the blessing of the Lord. The Lord sees; He reads your desires, and your earnest love for Him, and He will open ways where by you may obtain something for so wise and good an object! Let each individual member of the church feel that he has something invested in the church. He will then feel like saying, "O Lord of Hosts, blessed is the man whose strength is in thee." [Psalm 84:3, 5.]

Lt 53, 1897

Farnsworth, Brother and Sister

"Sunnyside," Cooranbong, New South Wales, Australia

March 19, 1897

Dear Brother and Sister Farnsworth:

I have had very much writing to do, and have not written to you as I would have been glad to do. I have commenced writing as early as eleven and twelve o'clock, and one and two o'clock in the morning, and I sleep none through the day. There is constant work in this line to be done.

I will send you some matters written in regard to the case of Brother Hickox. I have not written them one line, or they me; but I have been given light in regard to his present situation. Brother Farnsworth, I am compelled to say that if this is the right way for our ministers to treat their brethren ministers, then I am not acquainted with right and Scriptural methods. I know that this is not according to the Scriptures. Those who know the truth as it is in Jesus, and who bring that truth into their practical life, would not do as you have done. The love of truth brought into the inner sanctuary of the soul, the bright rays of the Sun of Righteousness shining into the heart, melt the frozen heart.

There is a divine side of truth in the aspect which the human agent assumes toward his brethren. There is an objective and external side to us, and there is a subjective side, which is possessing that faith that works by love, and purifies the soul. Our inward thoughts and feelings testify to the tenor and character of our faith. The soul's appropriation of faith is the Lord's provision, made for our individual souls. Faith in Jesus Christ is saving grace, whereby we receive and rest alone in Christ for salvation, believing in Him, and looking unto and depending on Jesus Christ day by day, hour by hour, grasping His saving grace.

When the soul rests solely in the Lord Jesus Christ for its individual salvation, it entirely surrenders to Him, in full reliance upon "It is written." The whole man is the purchase of the only begotten Son of God.

The heart, the mind, the affections, the strength, the will, all connect, depending on Jesus Christ as One able to save to the uttermost all who come unto Him. This act joins the soul to God. Saving faith centers in Christ alone, in His blood and sacrifice, and in the promises of God. All who believe in Christ as their personal Saviour, believe in him as their Sin-bearer, Teacher, Counsellor, Sanctification, and Righteousness, and their eternal reward. He is their supreme Ruler. You must trust in Him, and Him alone and place yourself, individually, in His keeping.

Now, this is the right of every being that has breath and life. This is just as much the privilege of Brother Hickox as it is the privilege of Brother Farnsworth or Brother Crothers or Brother Daniells. "All ye are brethren." [Matthew 23:8.] Brother Hickox is under service to Jesus Christ, not to man, or any counsel of men. This man-rule has done a great amount of mischief in separating the soul from God, and in educating a trust and dependence upon human agents that the Lord condemns. What evidence have our brethren that Brother Hickox was not chosen of God to do His work? What right have you to leave him out of your confidence, and refuse to sustain him, as though the Lord has given you the right to do this? Brother Hickox should have had a place to work from the first period that he was ready to work. He has done nothing that should have kept him handicapped, so that he could not work. You know not but that he has done the very best thing that could be done under the circumstances. God does not look upon many things [as] man does.

I speak the things that I do know. This kind of a remedy will not heal the soul's bruises, and the Lord has not prescribed it. From the light that the Lord has given me, it is high time for us to awake out of sleep, and read and re-read the Scripture defining the fruit of true Christianity. "The fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance; against such there is no law." "Brethren, if a man be overtaken in a fault, ye which are spiritual, restore such an one in the spirit of meekness, considering thyself, lest thou also be tempted." "Bear ye one another's burdens, and so fulfill the law of Christ." [Galatians 5:22, 23; 6:1, 2.]

I have been writing to Battle Creek in regard to man lifting himself up against his fellow laborer if that laborer does not follow his ideas and plans. But I have reason to say that the Lord has permitted these things to transpire to reveal the wrong principle of action. In this action, Brother Hickox has been more sinned against than sinning. If his brethren continue this kind of management, they cannot bind the hearts of God's workers to their hearts, because no one could move as the brethren of Brother Hickox have moved unless their souls were lifted up in them. This is exactly the spirit which the Pharisees manifested in Christ's day, and which brought God's displeasure upon them.

"All ye are brethren." [Matthew 23:8.] Men chosen of God are to be left far more to His management, and less, far less, to the supposed wisdom of human instrumentalities. How men dare take men away from a work, or forbid them doing service to God and refuse to link up with them, for the reasons that exist in this case, I cannot explain only on the ground that they do not understand that they are not to assume the place of God. O, for more love, and less self. May the Lord help us to seek Him with a whole heart, that we may find Him.

O, I am so thankful that it is not the prerogative of finite, erring man to work the Holy Spirit. Every one must be worked by the Holy Spirit, or else he had better call a halt, and seek the Lord with all humility of mind, and with the persevering purpose, "I will not let thee go except thou bless me." [Genesis 32:26.] We are to believe in Jesus, not in self. We are not to exalt self one jot or tittle, but to walk humbly with God. Then He can work with us. Our lofty, self-sufficient ideas only bring dearth to the soul.

Your look of faith, my Brother Farnsworth, must not be a looking now and then, but a lifelong looking to Jesus Christ. Every day give Jesus a proof of your faith, a proof of your love, by loving those for whom Christ has given His life. In a deep sense, bring your soul into close relation to Jesus Christ. Our Brother Hickox and his wife can be helpers with you all, laborers together with God. Christ died, not to save righteous men, but sinners.

Brethren Farnsworth and Crothers, may the Lord draw nigh to you by His Holy Spirit. Never interpose between your fellow man and his God. The principle that man must control his fellow men has been gradually coming in, until it is regarded as a vital principle. I hope you will allow your hearts to be softened and subdued by the Spirit of God. Let icebound souls melt under the Holy Spirit's working.

We read of Christ, "When he saw the multitude, he was moved with compassion on them, because they fainted, and were scattered abroad, as sheep having no shepherd. Then said he unto his disciples, The harvest truly is plenteous, but the laborers are few; pray ye therefore the Lord of the harvest, that he will send forth laborers into his harvest." [Matthew 9:36-38.] Consider Christ's strange compassion—shall we call it? No; it was His natural tenderness of heart. He understood the value of men. He was working to bring the gospel of salvation to sinful man, that through faith in Christ he might forsake his sins, believe in Him, and be saved.

Did you not see that your fellow laborer was in need of tender, pitying love? Did you not see him discouraged? Should you not have acted the part of the good Samaritan, "Wherefore lift up the hands which hang down, and the feeble knees; and make straight paths for your feet, lest that which is lame be turned out of the way; but let it rather be healed." [Hebrews 12:12, 13.] Are you confident that the Lord directed you to give your brother a severe letting alone? Did you think Jesus would have done this kind of work? His heart of love is grieved, because compassion did not lead you to understand the situation.

Compassion was not a strange element for Christ to exercise, for it has its eternal abode in His heart, and was revealed in His life-practice. This compassion and measureless love He wants you to have, my brethren, and if you cherish this heavenly attribute, you will certainly express the same. One sight of the need of humanity aroused and filled Christ's soul. The sight of bodily weakness, of hunger and thirst, of exhaustion, and weakness that made men fall on the hill side, kindled his compassion. Your brother needed this compassion; but the words spoken by men have influenced your actions more than the words spoken by Christ, who tells you by precept and example just what you should do under all circumstances.

Do not let your heart's compassion freeze. Let the light of love streaming from the Sun of Righteousness melt the austere, severe, unsympathizing nature, which has been cultivated altogether too much. Such

cases must be understood, and treated tenderly and courteously. I speak plainly, because notwithstanding all the light given, the same spirit is acted over and over and over again. I must close. I love you all. May the light of heaven shine into your hearts and minds, is my prayer.

Lt 54, 1897

Farnsworth, Brother and Sister

“Sunnyside,” Cooranbong, New South Wales, Australia

December 15, 1897

Dear Brother and Sister Farnsworth:

The mail goes this morning from Cooranbong to reach the boat. My health is improving. I cling to my Saviour by living faith. This is my strength. In Him will I trust.

The lot in Stanmore is not yet secured. Brother Starr thinks he has found cheaper land in Newtown, and better situated. Brother Haskell writes that the interest in Stanmore does not diminish. Every effort that can be made with their present force of workers is being made. They gave up Saturday night meetings in order to give that evening to visiting, but there has been so strong a plea from outside parties that they have taken them up again. There is no end to the visiting from house to house. Calls come in for help in this direction.

Brother Sharp, who has embraced the truth, thought that he could keep his situation, where he had been a most acceptable worker for fourteen years. He had not received one word of faultfinding for any mistakes or mismoves. But he was discharged. His wife had not advanced as he had done in the understanding of the truth, and she saw at once all the difficulties before them, debt and want for the necessaries of life. She went into a fit, and her life was in peril for a time. But she has recovered.

Brother Haskell writes that a man in Sydney sent for him to come and see him. He had heard that Brother Sharp had lost his situation for conscientiously abstaining from work on the Sabbath, and he told Brother Haskell he wanted just such a man; for his business would be safe in his hands. His book keeper went on a vacation, and he did his own book keeping. He found that the book keeper had run short fifteen pounds per month and he said that if he could get an honest man, he could have the Sabbath without any questioning. So Brother Sharp has found a situation. His wife said that all day the words had been in her mind, “O ye of little faith.” The man who turned Brother Sharp out of his situation told someone interested in the truth that he felt keenly sorry to lose Sharp, for he was a faithful worker. He had found no one yet to take his place. But he said he did not want one who would be poking the Sabbath down their throats.

We feel very thankful that Brother Sharp has found work, for several who are on the point of deciding are making this a test case. The Lord knew all about this, and has opened the way for His servant.

The workers in the mission find all they can possibly do. It rained one week, and this hindered the sale of tracts and papers. Yet aside from the minister's salary, every expense has been met without help from the conference. This includes house rent and wages for the workers. Quite a number are giving Bible readings. Sister Lucas is now in the mission, learning to act a part with the rest. Brother Haskell and Brother Starr state that the interest is wonderful. They discover more and more of it as they carry forward the work. This looks like the work of the Holy Spirit of God.

We need wisdom from God to understand what to do and how to manage. The week's rain was a great hindrance to the work. We must have a meetinghouse at once. £150 has already come in toward this building, and as yet no effort has been made [to] induce the people to give. One man and his wife, as soon as they decided to obey the truth, pledged £5 each. They have since raised it of their own accord to £10 each. Brother Haskell and myself headed the subscription paper with £25 each. Brother Starr gave £10, Brother Baker £10, and a sister has come in with £25.

The Lord has these matters in hand, and in ten weeks we are counting on having a meetinghouse free from debt, where we can worship God according to the light of His Word. The chapel shall go up as soon as possible, for this will give confidence to those souls who are convicted of the truth. The ministers are on the track of these, with their idle tales, handling the Word of God deceitfully. We are calling upon the Lord in faith for no less than one hundred sheaves to present to God as the trophies of His grace.

The Spirit of God accompanies the truth to the heart of those who are seeking for truth as for hidden treasure. These souls are susceptible of appreciating the truth. This work resembles the movement of 1844, when the everlasting gospel was preached. "And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, saying with a loud voice, Fear God, and give glory to him; for the hour of his judgment is come. And worship him that made heaven, and earth, and the sea, and the fountains of waters." [Revelation 14:6, 7.]

The message we have to bear comprehends the two which have gone before. The truth, precious, saving truth, is to go forth as a lamp that burneth. The Holy Spirit accompanies the truth to hearts that have heard and not rejected and opposed it. There is an effectual renewing in the spirit of their minds, working that good work which causes them to rejoice in obedience to the truth.

I speak in the tent next Sabbath and Sunday afternoon. This gives the ministers a little rest. I shall continue to do this as long as it seems necessary. The Lord is helping me in my old age. I thank and praise His holy name. After I was refreshed on Sunday in Stanmore, I felt the solemnity and greatness of the work in a way that I cannot express. It seemed that I was beholding the glory of the Lord, and being changed into the same image. I must be changed from glory to glory, or I shall never be satisfied.

We need sanctification unto good works and a much more perfect faith than we have. Then our hearts will be filled with gratitude to God. His distinguishing love will keep us in contrition and deepest humiliation before Him. "Not unto us, but unto thy name be the praise." [Psalm 115:1.] God help us every hour to know His will. May He give us tact and wisdom and power by His Holy Spirit, is my prayer.

Give my love to our dear friends, especially Sister Tuxford, and Brother and Sister Caro, whom I love in the Lord.

Lt 55, 1897

Brethren and Sisters Assembling in General Conference

“Sunnyside,” Cooranbong, New South Wales, Australia

January 10, 1897

To my brethren and sisters who shall assemble in General Conference:

I am unable to sleep past two o'clock a.m. The words spoken by Christ to His disciples are forcibly impressed on my mind. “My meat is to do the will of him that sent me,” He said, “and to finish his work. Say not ye, There are yet four months, and then cometh harvest? behold, I say unto you, Lift up your eyes, and look on the fields; for they are white already to harvest. And he that reapeth receiveth wages, and gathereth fruit unto life eternal; that both he that soweth and he that reapeth may rejoice together.” [John 4:34-36.]

Christ had just announced Himself to the Samaritan woman as the Messiah. As this woman had talked with Him, she was impressed with His words, and began to have some conviction of His character. The question arose in her mind, “Might not this be the long looked for Messiah?” She said to Him, “I know that Messiah cometh, which is called Christ: when he is come, he will tell us all things. ... And upon this came his disciples, and marvelled that he talked with the woman: yet no man said, What seekest thou? or, Why talkest thou with her?” [Verses 25, 27.]

As the woman heard Christ's words, faith sprang up in her heart. In her ignorance and sin she recognized the power of the words addressed to her, and she received the wonderful announcement from the lips of the divine Teacher.

This woman was in an appreciative state of mind. She was ready to receive the noblest revelation, for she was interested in the Scriptures, and as she studied the Old Testament promise, “The Lord thy God will raise up unto thee a prophet from the midst of thee, of thy brethren, like unto me; unto him shall ye hearken,” the Spirit of the Lord was preparing her mind to receive more light. [Deuteronomy 18:15.] She longed to understand this prophecy; she was hungering and thirsting to know what is truth. Light was flashing into the chambers of her mind, and the water of life, the spiritual life, which Christ gives to every thirsty soul, had already begun to spring up in her heart. The Spirit of the Lord was working with her.

The plain statement made by Christ to this woman could not have been made to the self-righteous Jews. Christ was far more reserved when He spoke to them.

The woman was filled with joy as she listened to Christ's words. The wonderful revelation was almost overpowering. Leaving her waterpot, she returned to the city, to carry the message to others. Jesus



knew why she had gone. Leaving her waterpot spoke unmistakably as to the effect of His words. It was the earnest desire of her soul to obtain the living water; and she forgot her errand to the well. With a heart overflowing with gladness, she hastened on her way, to impart to others the precious light she had received.

“Come, see a man which told me all things that ever I did she said, is not this the Christ? Then they went out of the city and came unto him. ... And many of the Samaritans of that city believed on him for the saying of the woman, which testified, He told me all that ever I did. So when the Samaritans were come unto him, they besought him that he would tarry with them: and he abode there two days. And many more believed on him because of his own word; and said unto the woman, Now we believe, not because of thy saying; for we have heard him ourselves, and know that this is indeed the Christ, the Saviour of the world.” [John 4:29, 30, 39-42.]

How quickly was the harvest received from the words spoken to this woman. Here indeed good seed was sown, and the conversion of the Samaritans was the harvest. The woman carried the light at once to her countrymen. They came and heard Jesus, and believed on Him. They then invited Him to their city, and many more believed on Him.

Just such a work as this the Lord will do in these last days. Dr. Kellogg, with earnest, untiring energy, has testified by his works, that he believes the Word of God, and that he is not content to be merely a theoretical believer. He has put his belief into works. He has faith and works combined. His work in the medical missionary line has had the appearance of being disproportionately large; but he has seen the feeble efforts made by the churches, whose practice has not been proportionate to the light which has been shining across their pathway in strong, steady rays, and he has undertaken to educate his students to do service for the Lord. In this he has only tried to walk in the light.

By carelessly neglecting the light, by failing to walk in the light, as the Lord has bidden them, our people in Battle Creek have not set a right example. This has been an incentive for Dr. Kellogg to undertake the work they were unwilling to do. He has been doing the very work the Lord has specified should be done. The Lord will give His Spirit and favor to those who will work.

Please read Isaiah 58; also Deuteronomy 4; 6:1-9; 15:1-15.

The incident at the well represents the manner in which Christ will work. He was not received by the learned Jews, and He did not tell them as distinctly who He was as He did the humble woman. Thus He shows us how we may reap and sow for Him. The religion that comes from God is the only religion that will lead to God. Every one who hears and believes, and who has a practical faith in Christ, is represented by the Samaritan woman. In them the living water springs up to refresh others. Every true Christian is a fountain of life. He who drinks of the water of life becomes a missionary; the receiver becomes a giver.

“I live;” said the great apostle, “yet not I, but Christ liveth in me; and the life which I now live in the flesh, I live by the faith of the Son of God, who loved me, and gave himself for me.” [Galatians 2:20.] All will reveal, by their works, the exact measure of their faith in the gospel of Christ. Heartiness and zeal

for Christ's sake, a readiness to do His will, will testify to the sincerity of our faith. Work for the unfortunate, those lost in the wilderness of sin, is to be carried on during our entire service for Christ; His love and His compassion will appear in our lives.

The invitations of the gospel are not to be narrowed down and presented only to a select few who, we suppose, will do us honor if they accept the truth. The message is to be given to all. "Ho, everyone that thirsteth," is the cry, "come ye the waters, and he that hath no money; come ye, buy and eat; yea, come, buy wine and milk without money and without price." [Isaiah 55:1.] "The Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take of the water of life freely." [Revelation 22:17.]

We need to broaden our labors, and to encourage our workers to do the work that Christ did when presenting the grand truths of the gospel to one who was waiting for light. The end is near. "Say not ye, There are yet four months, and then cometh harvest? behold, I say unto you, lift up your eyes, and look on the fields; for they are white already to harvest." [John 4:35.]

The Holy Spirit will work with the human instrumentalities who recognize and co-operate with Him, and who present Christ as the Lamb of God, which taketh away the sin of the world. Did not Christ feel a travail of soul for the redemption of the world? The Holy Spirit will co-operate with those who long, as He did, for the salvation of those who are ready to perish. But church members are not branches of the living Vine if they feel no burden, no travail of soul, for those who are perishing in their sins. Did not Christ devote all His capabilities and powers to this work, partaking Himself of humanity, that He might reach the human race? All this God expects of every one that believes in Christ. Those who are stewards of His grace and knowledge are to live the truth and, under its influence, seek to win others to Christ. In many cases the seed sowing will be immediately followed by the ingathering, as in the case of the Samaritan woman. Souls will be converted, and led to see the truth as it is in Jesus.

God's servants are the channels by which light is conveyed to the world. Did not Christ appoint every believing soul, not to be a sermonizer, but to minister to others, conveying the truth to them by precept and example? When this is done, the Holy Spirit empties itself of the holy oil, which is received by the golden tubes, and conveyed to the world, till all are tested and proved.

The work of the church is to use all the ability at its command, and multiply the channels through which the Holy Spirit can work. But no one is prepared to do justice to His work, as a steward of the grace of Christ, unless he is ready to minister, not to those who know the truth, but to those who are perishing in their sins. Any one who seeks, by word or action, to bind about the work of saving perishing souls is working against God. Let all remember that the field is the world. All self-serving must die if we hope to serve God.

I recognize that the work Dr. Kellogg has set his heart to do is the work of God. Through the medical missionary work many souls have been enlightened and helped and convicted. All, and more than all, that has been expended in this work has been returned by the results. This is most taxing labor, but it pays. If professed Christians had engaged in this work when their names were first placed upon the church books, there would not now be such widespread unbelief, such depths of iniquity, such

unparalleled wickedness, as is seen in the world at the present time. In the invitation to the gospel supper, the Lord Jesus has specified that this work should be done.

“He that reapeth receiveth wages,” said Christ, “and gathereth fruit unto life eternal: that both he that soweth and he that reapeth may rejoice together. And herein is that saying true, One soweth and another reapeth. I sent you to reap that whereon ye bestowed no labor; other men labored, and ye are entered into their labors.” [Verses 36-38.] Christ pointed out the high and sacred service owed to God by those that received the truth. They are to be His living agencies. He requires their individual service. And whether we sow or reap, we are working for God. The reaper and the sower both receive wages. One scatters the seed; the other gathers in the harvest. One puts the seed in the soil; the other gathers the fruit.

In the work of ministering, we sow the seed of truth. We know not which will prosper, this or that. Our work is to “sow beside all waters.” [Isaiah 32:20.] An earnest word, spoken for God, will be as seed sown in good ground. But spiritless, uninterested professors will sow seeds of selfishness, and that which they sow, they will surely reap, for there is a chain of influence which connects man and his works with other human beings. These unconsecrated workers will have a harvest that they will not care to reap.

In the physical world, the seed rewards the sower. First the blade appears, then the ear, then the corn in the ear, and then the harvest. There is an unseen agency at work from the time the seed is sown till the harvest is gathered. The dew, the blessed showers of heaven, which refresh, enrich, and nourish the tiny seed, the sunbeams, which bring life and warmth and gladness, those are all links in the chain of God’s providence. The seed requires the richness of the soil, the air, the dew, the rain. The chain is forged by an unseen agency, even an omnipotent power, which works silently but effectually, linking together the agencies which produce the harvest.

Seed-sowing is a work which is done by the sower in faith. As it were, he casts away the seed, that there may be an ingathering, and he is rewarded by the harvest. Watch the worker preparing the soil for the seed. The slothful, careless worker only half prepares the soil, and the harvest always bears witness to the character of his work. He was not earnest and diligent in preparing the soil, and he finds nothing but disappointment in the harvest. He did not cultivate the ground thoroughly, and the result is that the crop is a failure, the seed is lost, the worthless harvest bears witness against him. The fruit gathered is not enough to repay him for his labor.

So it is in spiritual things. From this we are to learn that the character of the worker is not always measured by the apparent result of his work, but by the faithful, honest work done. Our Saviour would have all study nature’s laws, for they are a representation of the laws of grace. In all her works, nature is a teacher of spiritual things. As the ground is prepared for the seed, so the heart must be prepared for the seeds of truth. The weeds of sin and selfishness must be rooted out, for they will produce a harvest that the sower will not be desirous to gather. The good seed that is sown must be cultivated and kept free from weeds. The soil of the heart must not be allowed to become hard. It must be warmed by the bright rays of the Sun of Righteousness. The light must not be quenched.

He who gave the parable of the tiny mustard seed is the Sovereign of heaven, and the same laws that govern earthly seed-sowing and reaping govern the sowing of the seeds of truth. The gospel is called a mystery, hidden for ages. Human wisdom gains nothing by trying to sound its depths. Paul declares, "For after that in the wisdom of God, the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe." "As it is written, Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him. But God hath revealed them unto us by his Spirit; for the Spirit searcheth all things, yea, the deep things of God." [1 Corinthians 1:21; 2:9, 10.] In the gospel seed-sowing, the Word of God is to be communicated as truth; it is to be interwoven with the whole practical life.

Christ compares a man who hears and is a doer of His Word to a man who built his house upon a rock. Though the floods descended, and the winds blew, the house stood firm. There is a religion of word only. There are those who make a pretense to cultivate the soil and sow seed, but are not thorough; these will never gain salvation. It is only those who hear and do Christ's Word who will obtain eternal life.

The attributes clearly defined by Christ in the sermon on the mount, if cherished, bring to the worker peace and joy. But if we do not cherish the Spirit of Christ, we are none of His. If we have not the mind of Christ, we cannot do His will.

Chaff is found among the wheat, and among professing Christians there are slothful servants, who do not improve their talents. But all who believe in Christ will be faithful and true to principle. There is a great work to be done, and to everyone God has given a work to do. We are living in the last days of this earth's history, and the question is asked, "When the Son of man cometh, will he find faith on the earth?" [Luke 18:8.] He is coming again in the clouds of heaven, to be admired in all them that believe; and those who would meet Him with joy must not allow the world to interpose between them and their Maker. The world is to occupy a second place in our life-history.

The kingdom of God is to be our first interest. Heart, mind, soul, and strength are to be given to the Lord. All who are truly united with Christ will be faithful stewards; they will work earnestly for Him. Those who do not give the Lord their entire service may think that they can sit at the great supper without the pure linen garment, woven in the loom of heaven, but they will find that in heaven there is no place for humanity that is not combined with divinity.

The pure in heart shall see God. His presence can be revealed; comprehended it cannot be. This knowledge is too wonderful for us. There are feelings that cannot be communicated. Some things one cannot say. Words are tame, and our thoughts come far short of taking all in, for there is an infinity beyond our thoughts.

If we are to be co-laborers with God, we must hold direct communion with Him; we must ask His guidance in everything we undertake. We cannot commit to another the explanation, or ask them to direct us. But how few know what it is to hold intercourse with God. How readily some place the responsibility of their duty on others, and ask them to tell them what to do. We say to all such, you must

know your duty from God. Many have depended on their fellow men until they have no individual experience. They are towed along as a barge by a steamer.

All must see and understand their duty for themselves after seeking wisdom from God. He is the only One to whom you may commit your soul for safe keeping. If you come to Him in faith, He will speak His mysteries to you personally. You may sit together in heavenly places with Christ. We may individually understand God's will; we may know for ourselves what He would have us do, for He will direct us if we will consent to be consecrated and humble in heart before Him. Our hearts will oft burn within us as One draws nigh to commune with us as He did with Enoch. "Who is this that darkeneth counsel by words without knowledge?" [Job 38:2.] We need Him who is the true Light that lighteth every man that cometh into the world.

A work that has been strangely neglected must be done. We must bear witness of the light. Who can do this, under the teaching of the Holy Spirit, in language pure, refined, simple, and clear as the running stream? Much cloud and darkness crowds upon us. Yield yourself, your individual self, to God, that you may be purified, cleansed, and sanctified, and you will be enabled to flash light amid the darkness of a sin-loving world. Study the Word which is a lamp to our feet and a light to our path. When you desire wisdom, go to the Light of the world. Do not turn to any living soul; men are but erring mortals; in their human wisdom, they may encourage where they should discourage, and discourage where they should encourage.

Every lightbearer in the world is in God's service, and all are to kindle their censers with the sacred fire of God's own kindling. Then His Word will be given to those whom you would save, not through a dull routine, but in such a way that they will be impressed. Those who never come in vital touch with God, cannot be channels for the truth, for they do not honor God. They have not an experimental knowledge of the truth. A wise man's eyes are in his head. They are not directed to the ends of the earth, seeking for some one to see spiritually for them. The eyes of a fool are in the ends of the earth.

It is the privilege of all to receive the heavenly anointing, that they may see the attraction of heavenly things over the things of earth. God calls upon His servants to behold the Lamb of God, which taketh away the sins of the world. He would not have those in His service pry into everything, whether it concerns their spiritual advantage or not. He wants all to turn away from loathsome, dead matter. Have you found peace and joy in believing? We shall certainly know it if you have, for then your first and most earnest work will be to impart happiness to others. Just as surely as the sun shines in the vault of heaven, so surely you will be a light in the world. But if you have no connection with God, there is no Sun in your heaven to shine forth in beams of righteousness to the world.

Thank the Lord, if there are those that cannot lead, they can follow. There is work for all to do. We can but breathe the most earnest prayer that men may be trained to have clear perception, and that they may cultivate their God-given talents, so that they may not be deficient in organizing power. O if all who profess to be in the service of God would feel their individual responsibility, and not expect others to be their prop, but stand in their God-given independence, inquiring of God and doing His will, how much more would be accomplished! "Him that cometh to me, I will in no wise cast out," Christ declares. [John

6:37.] By yielding yourself to God, you gain a oneness with Him. But until we have given ourselves to God, until we are willing to be used by the Holy Spirit, and to do as God thinks best, we shall continue to work neither wisely nor usefully, and we shall know neither joy nor peace.

The apostle Paul knew that example goes much further than theory or commands. He felt the burden of soul for the poor saints at Jerusalem, and he was constrained to ask the Corinthians to contribute something for them. He presented to them the example of the church at Macedonia. "Moreover, brethren," he writes, "we do you to wit of the grace of God bestowed on the church of Macedonia; how that in a great trial of affliction the abundance of their joy and their deep poverty abounded unto the riches of their liberality. For to their power, I bear record, yea, and beyond their power, they were willing of themselves; praying us with much entreaty that we would receive the gift, and take upon us the fellowship of the ministering to the saints. And this they did, not as we hoped, but first gave their own selves to the Lord, and unto us by the will of God. Insomuch that we desired Titus that as he had begun, so he would also finish in you the same grace also." [2 Corinthians 8:1-6.]

All we have or have ever possessed is the Lord's entrusted capital. He has given it to us to test us, to see whether we will serve Him in this life. If we prove that we have the attributes of God, if we do right because it is right, we shall receive a crown of glory.

The Lord could carry forward His work without the co-operation of the human family. He is not dependent upon any one for their money, or for their time or labor. But He accepts these as tokens of our loyalty to Him. By our faithfulness in these things, we decide our eternal destiny. If we do not co-operate with the Lord by doing His service, by giving ourselves to Him, we will not be judged fit subjects for His pure, heavenly kingdom.

Our soul, mind, and strength is lent us by God, and He desires us to reach to the highest standard of efficiency. It is our hearts only that God asks for. "My son, give me thine heart," He says. [Proverbs 23:26.] When this becomes a consecrated temple for the indwelling of the Holy Spirit, nothing will be withheld from God. Then God promises, "A new heart also will I give thee." [Ezekiel 36:26.] With this will come a sense of responsibility, a desire to keep the way of the Lord, and to do justice and judgment. "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 are God's by creation and by redemption. No one can live a Christian life and serve himself. We have no assurance of happiness if we do not hold ourselves as God's consecrated property, ready to do His service with heart, mind, property, and strength. All we have is the Lord's. All we ever hope to gain by our ability is His, and should be employed in His service. All we possess is lent to us; we are to use it to do the highest service for God. On this earth we are fitting ourselves for the mansions that Christ has gone to prepare for those that love Him, and when He comes the second time, He will take them to be with Him forever. "Occupy till I come," He says. [Luke 19:13.] At His coming all must render an account as to the use they have made of their entrusted means and capabilities.

The words of One who took our nature, and became our substitute, are “lo, I come, to do thy will, O God.” [Hebrews 10:9.] This must be the sentiment of our heart and our continual practice if we walk in the footsteps of our Redeemer.

If we would honor God in heaven, we must honor Him on this earth, where we are being tested and tried. But until we consecrate ourselves, soul, body, and spirit, to the Lord, we cannot do good work either for God or man. The shadow of Satan will be mingled with all we do and say. We will pick and choose our work; our lives will reveal envy, jealousy, and selfishness. We shall seek to be first, and if we are buffeted and tried, we think that we are having a very hard time. But these trials are designed to show us that all we do tastes so strongly of the dish that it is not acceptable. When self and selfishness are expelled from the soul, and the human agent longs to be a co-laborer together with God, everything is seen in a new light.

Christ died to save the world, and the least men and women can do with their talents and capabilities is to strive earnestly and humbly to imitate the Pattern set before them. The least that Christ expects, and the least that He requires of all who receive Him, is that they bear His yoke and lift His burdens, learning His meekness and lowliness.

Cast aside every burden that forbids you to follow Christ or that hinders you in this work. Christ came to save the world, and our work is to lift Him up by representing His character. Our life-interest, our first business and calling, should be to work the works of God in harmony with Christ by ministering to our fellow men. Benevolence with all its fragrance, should form, not a part of our character but the whole. Christ has appointed those who receive Him to be channels of light, through which He can shine to the world. They are to be representatives of what grace can do through human agents that are under the influence of the Holy Spirit.

What was the influence of the work of the Holy Spirit through the apostles of Jesus Christ? The church formed after Christ has ascended and sent the Holy Spirit, did not pull apart. The members were full of the grace of Christ. As the apostles waited at Jerusalem for the fulfillment of Christ a promise, being of one accord, and in one place, the heavenly endowment came in copious effusion, and with great power, as if God had long waited and longed to bestow the heavenly gift, that under the holy unction the disciples might declare Christ and Him crucified.

What followed the outpouring of the Spirit? Thousands were converted in a day. This was the result of Christ’s sowing, the harvest of His work. The Word proclaimed by the apostles was as a twoedged sword, subduing all things to Christ. This work was not limited to any one country. Christ’s field is the world.

The Holy Spirit convinced of sin, and all were drawn to unite their interests in the work of advocating truth. One subject was their theme—salvation through Christ. There was no strife for the supremacy. They sought only to see who could best show his loyalty and likeness to Christ.

The whole multitude of them that believed were of one heart and one mind. The fast-increasing community of believers was animated by one spirit. Every pulse beat in unity, and the gospel was carried to the ends of the earth.

The language of Christ concerning the Holy Spirit is, "He shall not speak of himself; ... he shall glorify me; for he shall receive of mine, and shall show it unto you." [John 16:13, 14.] As the Saviour came to glorify the Father by the demonstration of His infinite love, so also the Spirit came to glorify Christ by employing human instrumentalities [to] bear the truth as it is in Jesus to all parts of the world.

Lt 56, 1897

Hare, Brother

"Sunnyside," Cooranbong, New South Wales, Australia

August 17, 1897

Dear Brother Hare:

I must speak to you, Brother Haskell, Brother Hughes, Brother Wilson, and Brother Daniells. When we parted with you last evening, I said, We will not hasten the building of the meetinghouse, but last night has changed my ideas materially. I received instruction which I cannot now put on paper fully. The instruction given me was to give to the people the words of the prophet Haggai, "Thus speaketh the Lord of hosts, saying, This people say, The time is not come, the time that the Lord's house should be built. Then came the word of the Lord from the prophet saying, Is it time for you, O ye, to dwell in your ceiled houses, and this house lie waste," be left without attention, without coming [into] your calculation? "Now therefore thus saith the Lord of hosts; Consider your ways. ... Go up to the mountain, and bring wood, and build the house; and I will take pleasure in it, and I will be glorified, saith the Lord." [Haggai 1:2-5, 8.]

The question was asked, Shall the house of the Lord be left as the last consideration? Read this chapter of inspiration, and take heed unto it. The first and second chapters contain lessons for us. I received instruction to speak to the people, and tell them that we are not to leave the house of the Lord until the last consideration. There is no place of worship we can secure in which to assemble. In the cities, halls can be obtained, but the place in which we worship is becoming too small for us. This is not according to the will of God. Our first consideration should be to build a house for the Lord.

Again I was instructed that our place of worship should be easy of access, and that the most precious portion of the land should be selected as a place on which to build for God. The question was asked, Have you shown proper respect for the Master? Have you shown the eloquence of true politeness toward God? He is the one from whom all your blessings flow. You have not any good thing but that comes from God. You cannot worship God in a correct manner where you are now. You cannot bow before Him in a suitable position. Build a house for God without delay. Secure the most favorable location. Prepare seats that will be proper for a house of God.



I repeat the light given me by God again and again. Bring to God no mean offering. Let all bring their ability and devising and tact into the work, for it is to stand as a symbol of the respect due to God, the politeness we should ever show before the people to the Lord of heaven.

Our first consideration should have been to erect a house of worship. The words were spoken with emphasis, show politeness toward God. Give decided preference to Him. We will reveal that we honor our God by preparing a place where we may conduct religious services that will harmonize in every possible way with the sacred, elevated character of the truth we advocate. In everything we should show our faith toward God by our works. We cannot see God with the natural eye, but we can reveal Him in the deference and respect and Christian politeness we manifest in our works. Thus we show that we honor God.

I cannot now present all the matter as it was given me. But one thing I am determined upon—that we shall show that we honor and glorify God by building a house for Him. Time is short, but this is necessary. The further it is removed from the school buildings calling the students to go to and from the place of meeting, the better will be the influence. They should not pair off ladies with gentlemen, but ladies with ladies, and gentlemen with gentlemen. Orderly movements should be maintained by all who are making their home in the school buildings.

I will write no more now, but this work must come first of everything. Those who occupy the room in the school building should have a place in which to meet and worship God. The work of God would have been largely advanced if in the place of occupying the room above the mill, we had shown our respect and our view of the holiness of God by building a house of worship. When Abraham was sojourning in his own country, the Lord told him he must leave his kindred, and go into a strange land, and that wherever he pitched his tent his first work was to build an altar for God, where he could worship God with those who were accompanying [him] as pilgrims and strangers.

The Lord would have wrought for us if we had shown our faith by our works, if we had considered the greatness and glory of our God and our obligations to Him. This would have testified to the character of our work as nothing else could have done. We have this neglect to repent of, and if the Lord will forgive our neglect and our stupidity, we will never repeat this mistake, but will make God first, and exalt His service in everything we do.

We will honor God, and show Him true politeness by building a place where He can be our honored guest, to come in and meet with us, where all the association will be of a character that will show that we reverence God, and make Him our first consideration. Has not the Lord given light to his people upon this subject? Have you not had a testimony to bear on this point? Why has this matter been left for the very last? It should have been the very first work done on the school grounds. This would have revealed an altogether different aspect of the work, and would have met the approval of God.

Lt 57, 1897

Hare, Brother and Sister

“Sunnyside,” Cooranbong, New South Wales, Australia

January 20, 1897

Dear Brother and Sister Hare:

I was much pleased to read your letter. I feel that it is right for you to be in Western Australia at this time. You will have trials there; you will be tempted and tried; but only believe, only trust in God. Trust not in yourself, but in One who is mighty to save to the uttermost all who trust in Him.

We are so anxious, all of us, for happiness, but many rarely find it because of their faulty methods of seeking, in the place of striving. We must strive most earnestly, and mingle all our desires with faith. Then happiness steals in upon us almost unsought; it may be amid aggressive warfare, truth against error. We believe in a general way, but we lose much because we do not trust fully and entirely in God our Maker. When we can, notwithstanding disagreeable circumstances, rest confidently in His love, and shut ourselves in with Him, resting peacefully in His love, the sense of His presence will inspire a deep, tranquil joy. This experience gains for us a faith that enables us not to fret, not to worry, but to depend upon a Power that is infinite.

A divine voice speaks to you, “Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek, and lowly of heart, and ye shall find rest unto your souls. For my yoke is easy, and my burden is light.” [Matthew 11:28-30.] Receive Christ as an abiding guest, and your hearts will be drawn upward in songs of praise and thanksgiving. “O Lord how manifold are thy works! in wisdom hast thou made them all.” [Psalm 104:24.] “Thou visitest the earth, and waterest it; thou greatly enrichest it with the river of God, which is full of water; thou preparest them corn, when thou hast so provided for it. Thou waterest the ridges thereof abundantly; thou settlest the furrows thereof; thou makest it soft with showers; thou blessest the springing thereof. Thou crownest the year with thy goodness; and thy paths drop fatness.” [Psalm 65:9-11.]

These are all representations of the spiritual blessings of God. The Lord employs the symbols of the natural world to inculcate divine truth. When we go into the fields with Christ in our hearts, a holy influence surrounds us; we open our hearts to God’s great spiritual teaching, and as the things of nature take up the parables of Christ, and minister to us, His counsels appeal to us. Through the varied lessons in nature our Teacher speaks to us of spiritual, invisible things. We hold communion with nature’s God, and rest our souls in His love.

“Commit thy ways unto the Lord, and thy thoughts shall be established.” [Proverbs 16:3.] Even our thoughts are to be brought into captivity to Jesus Christ.

We have been passing through a severe crisis here. Trials have come through Brethren Lawrence and Shannon, and their talkative wives. When the work was started here, it was not carried forward in all wisdom. Brother Rousseau is not a manager. He fancied we should need many horses. These have been a heavy expense, and no one could use quite a number of them. Then there are things connected with

the mill that have been expensive. The purchase of some of the facilities has not proved to be the best wisdom. Other facilities have had to be purchased.

The result has been that men who have not been favored and employed have criticized. Because they could not receive the highest wages, notwithstanding the means in the treasury were so low, they would not work. For three months Brother Lawrence sat on the devil's idle stool, tempting the devil to tempt him.

These brethren have found enough, as they supposed, to criticize; and they have been learning in the school of Satan how to do this work with wonderful acuteness. You would think they had been in the school of the critics, learning how to make the most of the enemy's suggestions.

We met this spirit in Melbourne; and we meet it here at high tide. We have had to carry a heavy load. Some who have come here have had that kind of a missionary spirit that has led them to make every move [to] advantage themselves, apparently without caring for the school interest. The root of selfishness has taken root, and is springing up into a flourishing, poisonous tree, bearing fruit to defile others.

After much labor, Brother Lawrence has begun to see "men as trees walking." [Mark 8:24.] The Holy Spirit has been moving upon his heart. Brother Shannon is in Africa. His wife is here in Cooranbong. I think there has been a carnival in the synagogue of Satan, but the Lord is working for us. How it will all terminate, I know not. These people who criticize every little mistake made by others are not fond of having the Lord pass judgment upon them. But enough of this.

I learn from Brother Daniells that Brethren Miller and Woods are desirous of coming back to the Echo office. They are coming to that place where they should be. They see that it is a sin to establish a rival institution, to take the means that should go to the Echo office. I am now relieved of a great burden in regard to the Echo office. It needed just the ability, sanctified by the Spirit of God, that those men have.

The Lord has been blessing them largely in North Fitzroy. He has given Elder Daniells precious victories, and freedom in speaking the Word of God. We are hoping and praying that the Lord will work still more. We must have faith. The devil will take advantage of every mind that he can use.

The Lord has given me a very sharp testimony for those who have had no respect for the men who were carrying the load. They would not help to bear this load, but they committed the grievous sin of criticizing and making misstatements, talking at the same time of their great wisdom. This evil comes of self-worship, of making self the center, of admiring and exalting one's own capabilities. When people allow their minds to become soured, the influence they exert is just that which a soured man might be expected to exert. Could they see their works as others see them, pretense, boasting, and self-sufficiency would be swept away. In the day of judgment none will be more surprised than those who respond to their condemnatory sentence by saying, "Lord, when saw we thee an hungered, or athirst, or a stranger, or naked, or sick, or in prison, and did not minister unto thee?" [Matthew 25:44.] They did not know that they were under the enemy's generalship, learning of him to do harm, but supposed that they were doing good.

The prophet Nathan's parable of the ewe lamb, given to King David, may be studied by all. The light was flashed sharply upon the king, while he was in utter darkness as to what was thought of his actions in regard to Uriah. While he was following his course of self-indulgence and commandment-breaking, the parable of a rich man who took from a poor man his own ewe lamb, was presented before him. But the king was so completely wrapped in his garments of sin, that he did not see that he was the sinner. He fell into the trap, and with great indignation, he passed his sentence upon another man, as he supposed, condemning him to death. When the application was made, and the facts brought home to him, when Nathan said, "Thou art the man; unknowingly thou hast condemned thyself," David was overwhelmed. [2 Samuel 12:7.] He had not one word to say in defense of his course of action.

This experience was most painful to David, but it was most beneficial. But for the mirror which Nathan held up before him, in which he so clearly recognized his own likeness, he would have gone on unconvicted of his heinous sin, and would have been ruined. The conviction of his guilt was the saving of his soul. He saw himself in another light, as the Lord saw him, and as long as he lived he repented of his sin.

I have been compelled to hold up the mirror of the Word of God, and speak to certain ones, saying, "Thou art the man." [Verse 7.] It has cut deep, but we hope to see the work go much deeper, else these people for whom Christ has died will never see His face; His name will never be in their foreheads. The work has begun well, but we greatly fear that some have formed habits that are so strong that [they] will never see their character in its true bearing.

I think you should see Brother Collins, and faithfully do your duty to him. This you can do, whether it does him any good or not; and you will have done your duty. The Lord will direct you. We see that Satan is making every possible effort to overthrow souls who have not become rooted and grounded in the truth. But God will not leave these, nor forsake those who put their trust in Him. Truth will triumph. God grant that we may triumph with the truth.

We are all quite well healthwise. May and her twin boys are well, also Ella and Mabel. The boys are the best children I ever saw. They are so quiet. They seldom ever cry, and are easily amused. They never seem to be jealous one of the other, and are sturdy, happy, good-natured children. We all miss Willie. I wish I could see you, and talk with you.

Lt 58, 1897

Hare, Sister Wesley

"Sunnyside," Cooranbong, New South Wales, Australia

December 18, 1897

Dear Sister Wesley Hare:

I have been meaning to write to you for some time, but other things have crowded upon me, and now I can write only a short letter for Maggie to copy.

My health has not been good this summer. I have been very much exhausted for some time, but I am now improving, and I feel very grateful to God for this.

I learn that your health is not as good as it has been. My sister, look to the Lord. He would have you live, I believe, to care for your family. Take right hold of the power of the mighty Healer. Whatever may be your affliction, the Lord would have you come to Him in faith, believing in Him as the One who can heal both soul and body by His mighty power. I point you to the great Physician. He will, I believe, undertake your case. Only believe, and you will see the salvation of God. After you have done all on your part, you may rest in God, feeling that you have committed the keeping of soul and body to Him. You are His property and His child. He loves you, and He can make you well if it is for His name's glory.

Come to the Lord just as you are. Cast your helpless soul and body upon the mercy and care of the tender Shepherd; and believe, believe, believe. You will indeed see the salvation of God. Let your trust in God be unwavering. Present the promise, and then rely upon the Word that says, "Ask and ye shall receive." [John 16:24.] Read the fifth chapter of James, and follow the directions as best you can, and if it is for the Lord's glory, He will raise you up. But act your part faithfully, and cling to the Mighty One.

There is a large interest in Stanmore since the camp meeting. The tent has been crowded most of the time. Meetings have been held every night with the exception of Monday evenings. Now and then they have dropped out the evening after the Sabbath, for so many calls come in for visiting that they have to give up that evening to holding Bible readings. Brother and Sister Haskell, Brother and Sister Starr, and Brother and Sister Wilson are the chief workers.

Brother and Sister Haskell have charge of the mission, where quite a number are being educated as Bible workers, and others are being educated to sell papers and tracts, that the work may be made as far as possible self-sustaining. All day long there is but one person in the home, the girl that does the cooking. Visits are made, and Bible readings given from house to house, for invitations are constantly coming in, and the different families invite their neighbors in to hear. The people seem to be of a better class intellectually than is usually the case, and they will be able to teach the truth to others. Much praying is being done.

Quite a stir is now being made among those newly come to the faith in regard to erecting a meetinghouse. Forty souls have already come to the faith, and my soul grasps no less than one hundred, for the interest is wide and deep and is constantly increasing.

Two weeks ago I spoke in the tent on Sabbath and Sunday. I also spoke last Sabbath and Sunday. The tent was well filled with interested listeners. I have an appointment for next Sabbath and Sunday.

It now becomes necessary to build a house of worship for the Stanmore believers. This will serve also for the Sabbathkeepers in Newtown, who now meet in a hall. We see that the land is going to cost us as much as the meetinghouse, £600. If this house could be erected now, the new believers would have a place where they could worship God according to the dictates of their own conscience. Some of the most reliable families are now hanging in the balances, uncertain whether to obey the light and risk the consequences. We greatly desire that these souls shall venture everything for the truth's sake.

We now purpose to arise and build, and if any of our people can donate something toward this object, we shall be very thankful to God. We want the standard raised very near Sydney. We desire that the last message of mercy shall be sounded in these suburbs. We ask if there are any who will [come] up to the help of the Lord, to the help of the Lord against the mighty power of darkness.

Every device possible is being set in operation to hinder the work, but those newly come to the faith move right forward, and say what they will do. Some have already pledged £10 and others £5, and as yet no pledges have been asked. It is a great undertaking. Brother Shannon, a builder in Sydney, says that he will be responsible for half the brick. He says that it is nearly as cheap to build with brick as with wood. The matter of location is being discussed. There are some beautiful places there, if the price is not too high. We are praying and waiting and watching. We expect to arise and build, for there is nothing else we can do; and may the Lord help us, is my most earnest prayer. If any of you can help us, do so, and the Lord will bless you.

In much love.

Lt 60, 1897

Hickox, Brother and Sister

Stanmore, Sydney, New South Wales, Australia

October 25, 1897

Dear Brother and Sister Hickox:

Your letter is just received. I thank the Lord that His Holy Spirit is working with you both. I reach my hand, my brother and my sister, to clasp your hand, and express my joy that the Lord has wrought in you contrition of soul. He loves you both, and will accept your repentance. I will lay your letter before my ministering brethren, and then we will seek the Lord in this matter, and act in accordance with the light given. Go forward in the name of the Lord from victory to victory. I am so glad that self is not to master you to your ruin. The Lord will work you by His Holy Spirit.

Brother and Sister Hickox, I have much that I would be pleased to say to you, but you are far away, and I am scarcely able to use the pen. You have surrendered your will to God; continue the surrender, for you will find that self will battle for the supremacy. And if God calls you, as Elijah did Elisha, to leave the yoke of oxen while plowing in the field, be ready to understand the message. Now that you have turned your face unto the Lord, you can in earnestness say, "Lord, what wilt thou have me to do?" [Acts 9:6.] Labor now to be approved unto God. Keep the eye single to His glory.

Only when self is crucified, and all things are done with an eye single to the glory of God, will you be safe. His claims, His homage, extend to the words, to the actions. The inward working of the Spirit of God will work outward. The words are to be considered before they are spoken. The spirit that moves to action will subdue everything unto the mind of Christ. As we are to give an account of all the deeds done in the body, the human agent is placed under a wonderful responsibility.

In proportion as the Word of God is honestly entertained and obeyed, and becomes the governing law of your lives, will it impress with its potency and touch with its power every spring of action, every phase of character. We are to be engaged in elevating and purifying that part of our nature which constitutes us sons and daughters of God. In the great work of overcoming, the mind is to co-operate with God in fitting the human agent to do the highest service for Him. Your passions will need to be subdued every day.

If you will follow Jesus, the Lord will manifest Himself to you in the very position you are now in. While seeking to free yourself from your present entanglements, you should increase your own powers, as a sacred duty you owe to God. Learn of the One who is meek and lowly of heart, and by diligence and fidelity in the work you are now doing, you will increase your capabilities of work, of happiness, of usefulness. Your influence is a sacred gift. It is not to be weakened, to become sickly and dwarfed. Bind it up with God, and it will not be misapplied. Influence is a talent. Your voice is a talent. Your intellect is a talent, and all these qualifications are in no case to be squandered. They cannot be misapplied without robbing God. Every talent should be consecrated and improved to the uttermost. But your passions must be conquered through the grace of God, or you will never overcome.

Will not God judge the world in righteousness, and with a rigorous impartiality demand that His own entrusted talents be rendered back to Him with usury? We are not to venture to waste our Lord's goods. We are to keep ever before us the words of God, "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 are having a successful meeting here in Sydney. We feel constrained by the Spirit of God to urge every one to dig deep, and lay their foundation sure, to teach, by precept and example, temperance in all things, to endow the hours with such a sanctity that it will be regarded as a sin to waste them. My heart goes out for the young men and women who waste so many precious minutes and hours in indolence and apathy. Every hour of probation granted is God's gift, to improve as He shall direct, that you may give back to God all His gifts with additions.

"In all things showing thyself a pattern of good works: in doctrine showing uncorruptness, gravity, sincerity, sound speech that cannot be condemned; that he that is of the contrary part may be ashamed having no evil thing to say of you. Exhort servants to be obedient unto their own masters, and to please them well in all things: not answering again; not purloining, but showing all good fidelity; that they may adorn the doctrine of God our Saviour in all things. For the grace of God which bringeth salvation hath appeared to all men, teaching us that denying ungodliness and worldly lusts, we should live soberly, righteously and godly, in this present world; looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ: who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works. These things speak, and exhort, and rebuke with all authority. Let no man despise thee." [Titus 2:7-15.]

My brother, the words spoken to Nicodemus come sounding down along the line to our time, and they come to you, "Ye must be born again." "Verily, verily, I say unto you, Except a man be born again, he

cannot see the kingdom of God.” [John 3:7, 3.] The Lord said of Saul, “And the Lord gave Saul another heart.” [1 Samuel 10:9.] The Lord looketh upon the heart.

“But God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world. For in Christ neither circumcision availeth anything, nor uncircumcision, but a new creature. And as many as walk according to this rule, peace be on them, and mercy, and upon the Israel of God.” [Galatians 6:14-16.] The Lord expects that those who accept so great and important a truth shall themselves be sanctified through the truth. My brother, the Lord is soon to come, and I tremble for you, because you have not been sanctified through the truth. Do not look to the imperfections of your brethren and flatter yourself that they are as faulty as you. God has not given them to you for you to copy their imperfections.

As laborers together with God, you are to give a representation in your own character of the character of Jesus Christ. “Take my yoke upon you and learn of me,” said the great Teacher, “for I am meek and lowly of heart, and ye shall find rest unto your souls; for my yoke is easy, and my burden is light.” [Matthew 11:29, 30.] You are to be a representation of Christ. All sin, all hasty, untempered speech is a misrepresentation of His character. If God’s ministers were humble men; if their lives were hid with Christ in God, the Lord Jesus would appear in their words and actions glorified.

Lt 61, 1897

Hickox, Brother and Sister

“Sunnyside,” Cooranbong, New South Wales, Australia

April 12, 1897

Dear Brother and Sister Hickox:

I felt very sorry when I learned that you had left Melbourne. I would have been so glad could I have had the privilege of seeing you both. I have been desirous of seeing you. I was sorry when I learned that you had left without speaking with Brother Daniells. It was your privilege to speak with him frankly, as one Christian brother would speak with another. You were running behind, but you are not the first one who has been caught in this snare of Satan, and he would lead you into serious difficulty. But you need not have felt that you would be crowded to the wall on that account. I have written frankly to Brethren Daniells and Farnsworth in reference to your case. I feel very much grieved over the way matters have been managed.

When I heard that you were in New Zealand, I thought in a moment, This is the Lord’s work to bring him into a position where he can work in connection with Brethren Crothers, Farnsworth and other experienced laborers in Christchurch. I consider that our brethren have made a mistake. I did not feel just satisfied with your leaving the work of the ministry to canvas; but then I considered the light that had been given that doors would be opened for those in the canvassing field to see the necessities of the different parts of the field. I thought also that it would be a change for you. But my brother, my



sister, I am more sorry than I can express that your brethren in New Zealand did not connect you with them in the work. This they should have done. But let not this prove a temptation to you.

There are some things in your character that must be changed. You need to cultivate the grace of humility. You are very strong in your own way, and you will not take caution and reproof, or keep quiet when your fellow laborer, without any suggestion to you, states his ideas. If they do not agree with your ideas, you act as if he were making a drive at you. You hurt yourself by being stirred up over the matter thus. You must learn to yoke up with your brethren and counsel with them. This independence, and the harm it does you in your influence with your brethren, must be seen by you in its true light.

You must not feel so ready to question and oppose the ideas of your brethren with whom you labor. Every time you give way to the impulse of your natural feelings, you are opening the door for the enemy to come in and control your mind and your judgment. Can you not see that you thus make trial for yourself? You set yourself up to be the authority, to be first. A change must take place in your character.

You must not feel that you are above your brethren. You injure the cause of God, and the impression [is] left upon minds that there is no unity, and that the truth we cherish does not make us wise as serpents and harmless as doves. Your feelings will flash out sometimes unexpectedly, and you injure your soul, you hurt the heart of Christ, you give a wrong impression to the minds of those who are in any connection with you. Can you say with the apostle, "For me to live is Christ"? [Philippians 1:21.] That is, Christ is the Author of your spiritual life. His grace is the support of that life, and Christ's glory the great object for which you are laboring. These words possess a depth of meaning which is the mystery of godliness, better experienced than explained.

"For me to live is Christ." It is not Paul who is to make himself a center, it is Christ revealed in Paul, with all the graces of the Holy Spirit. Let Christ appear. "I live, yet not I; but Christ liveth in me." [Galatians 2:20.] When this is the case, the natural temper and attributes of the man will not be ready to spring forth at a word or sentiment advanced. "For me to live is Christ." I am a Christian. Whatever life, time, and strength I have is Christ's.

There is a work that you can unitedly do for the Master; but both of you must be willing to bear contradiction, as did your Master, against yourself. Learn in the school of Christ His meekness and lowliness of heart. He is your Pattern. You are both of high temper; but if this temper is molded after the divine Spirit, it will not be your hindrance, your stumbling stone. Is Christ your life? Are your selfish traits of character cut away from your life? Is it His glory alone that is revealed in you and shining in you? Are the bright beams of the Sun of Righteousness mellowing your whole heart, bringing your whole spirit, soul, and body into subjection to Jesus Christ? Have you been quickened together with Christ? Do you realize that you are obtaining the mastery at all times, and under all circumstances in your home life? "For me to live is Christ." [Philippians 1:21.] Are you representing Him in your forbearance, in your patience, in your true Christian courtesy and your tenderness? Are you learning to be like Jesus?

My brother, you must bear the chisel and the hammer in the workshop of God. When the rough and unseemly traits are cut and hewed away with the ax and the chisel, then will come the polishing, until your character shines forth as a living stone that emits light. Your words, your voice, your attitude, your

deportment, my brother and sister, must be mellowed in your connection with each other. Let your home life be your lesson book. Keep back every hasty, careless, hurtful word. There must be no revealing of the masterly spirit in your home. You leave self to take care of self too much. Unless you control self, you will experience a molding and fashioning that will not make you companionable.

Your condition is hopeless so far as anything you can do or accomplish for yourself. You may both have impulses that are indeed good; but when test or trial comes, you reveal that there is an unsubdued self ready to spring to life and burst forth in a vehement manner. Bear in mind that it is the heart that needs to be melted over, changed, transformed by the grace of Christ. It is the spiritual life that is needed. "A new heart," says Christ, "will I give you." [Ezekiel 36:26.] The beauties of holiness must appear. Self must be crucified. Christ must live in your lives. Satan is the destroyer of Christlike virtues; Christ is the Restorer.

What means has God appointed for you to accomplish the work of grace in your heart? It is a vital union of your soul with the life of Christ. The sinner must have a constant connection with Christ; he must receive the divine life that flows from his life in words, in spirit, and in works. "As the branch cannot bear fruit of itself except it abide in the vine; no more can ye except ye abide in me." [John 15:4.] Mark and fathom the meaning of the words, "Except ye abide in me." It amounts to nothing to act as a Christian occasionally. It is not so much great talents that are needed as humble men who will live by earnest prayer and living faith, and thus advance the cause of their Redeemer. There is great need of humble men, not self-sufficient men. We have enough of these. But men are needed who will rely wholly upon God, who are made "a spectacle unto the world, to angels, and to men." [1 Corinthians 4:9.]

Now my brother and sister, I want you to live Christ, rejoicing in His unsearchable riches. Yoke up with your brethren, harmonize with them, and do not feel that the work of harmonizing is wholly on the side of your fellow laborer. You need Christ Jesus every hour to make you a savor of life unto life, a fragrant life full of perfume and holiness and grace. That impetuous disposition is always doing you and others harm. Wherever you have hurt your brethren by being impetuous and self-sufficient, I would ask you to take it all away. Confess your defects; confess the injury done to your brother, and then walk humbly and safely before God. He has a work for you to do, but He will not accept the divided heart. The grace of Christ will transform the character so that it will bear any test and trial, and stand in the consciousness that Christ is the Redeemer and sin pardoning Saviour.

Dear brother, dear sister, the Lord wants you to labor for Him in His way, and not in your own way. The question is, Will you become vessels consecrated to the Master's use? Then your work will be accepted. Study the Word patiently and humbly. The less of self you make to appear, the more will Jesus be magnified. We plead with you to seek the Lord. Make no rash movements, but place yourself where the Lord can use you. Then you will not long be pressed with debt.

In love.

Lt 63, 1897

Hickox, Brother and Sister

"Sunnyside," Cooranbong, New South Wales, Australia

September 7, 1897

Dear Brother and Sister Hickox:

I feel tender sympathy for you, and I am praying that you may see matters in a correct light. You must see that one should not manage his affairs in a way that will incur debt. In this country we are on missionary ground, and economy must be practiced on all sides. When one becomes involved in debt, he is in one of Satan's nets, which he sets for souls. Neither you nor any other must become involved, because the limited treasury will not admit of this. The dearth of means has compelled men and women to suspend their labors; there has been no money to handle. At present there is but one minister in all New South Wales, in Sydney and the suburbs. There was no means to pay other workers. You must see that when men subtract from the treasury before they have earned it, this counts as so much less to support laborers.

I know, for I have tried it, that if we dedicate ourselves, soul, body, and spirit, to God, we will walk carefully before Him. Abstracting and using money for any purpose, before it is used, is a snare. In this way the resources are limited, so that laborers cannot do missionary work. I wish both yourself and Sister Hickox to consider all sides of this question. I talk with you as I would talk with my own son. You must not give place to the devil. Tell me, how much nearer are you to the settlement of your debts? Is the prospect so flattering that you feel it the best thing you can do to continue in the business in which you are now engaged? If the enemy can lead others to go over the same ground, to leave the work and field altogether, it will be a sorry feature in their experience.

Does not the Lord say to you, What doest thou here, Elijah? [1 Kings 19:9.] Who sent you on this journey? I flattered myself that you would unite with Brother Farnsworth in Christchurch, but the enemy has worked his cards so that it shall not be. Suppose others should pursue the same course, and while they bring no means into the treasury, call for means from it? You see that the work of God would be crippled, and would finally become bankrupt. When a man sees that he is not successful, why does he not betake himself to prayer, or change his work.

There are stormy times before us, and the Lord will accept all who can co-operate with Him. Practice self-denial and self-sacrifice. Consider every movement carefully and prayerfully. Walk softly before the Lord. We must preserve a devotedness to God and make straight paths for our feet, lest the lame be turned out of the way. We want none of our laborers to stumble in their walk.

The time in which we can work is short; the night is at hand, when no man can work. Then look carefully, that you take no course in pride and stubbornness that will separate you from God. We pray for you, and I ask you to tell me just how you stand, what you mean to do, and what is the prospect of your engaging in the work. Have you not been losing ground? The Lord help you, my brother, is my prayer, to seek wisdom from God, to be emptied of self, that the Spirit of God may take possession of your heart.

I am interested in you.

In love.

Lt 64, 1897

Hickox, Brother and Sister

“Sunnyside,” Cooranbong, New South Wales, Australia

September 3, 1897

Dear Brother and Sister Hickox:

I have words for you. When tried and tempted, why did you not, in the fear of God, carefully consider every step of the way that you have travelled over? Why did you not look on both sides of the question? Why did you not see and severely criticize your own course of action as readily as you have criticized that of your brethren? You have moved unwisely.

Some things have been presented before me of which I have not spoken to you or any one. The situation you are in is largely of your own creating. You have no one to blame but yourselves. Your brethren in New Zealand might have helped you to help yourself, but it would not have been in the line of canvassing. You have large temptations. Your supposed obligation to help your relatives in California is not your duty under the circumstances, and would be the very worst move you could make for them. The cause and work of God is your first and highest consideration.

There are causes which I have recently had presented before me that leads me to write those words to you. I have withheld them lest, in your tempted condition, Satan would misinterpret them. One case I have had presented before me, just at this time, that has made it necessary for me to write upon some points that I dared not withhold from him. His name I will not now give, but he has brought himself and family into most distressing circumstances through his business management in book canvassing.

He has run up a debt of £250 at office, he has borrowed money of men not of our faith, and also of men and women of our faith, until he is in a position where he could be tried in courts of justice if the ones he has drawn money from were to use their influence in this way. It may still be done. We do not know how the case will turn.

This man is an intelligent and able speaker. He has done excellently in canvassing for petitions that the name of God shall not be put in the constitution. He has talents, but when he is in business, or handling money in any line, the man seems to have the devil right at his elbow. He is now in a most pitiful situation; but what can be done? He thinks the tract and missionary workers are hard upon him. He says Brother Daniells is kind and considerate, but this is only his opinion.

Brother Daniells has lent him money to help him out of difficulty. Now whose money is Elder Daniells handling? It is not his own. What is his position? It is that of a faithful steward of the means over which he has supervision. When men in the canvassing work get into difficulties, they expect that money is to

be drawn from the treasury to help them out, only to get into straightened places again, and again to require help.

Thus it has been in the case of the man I am writing about. The reproach this man has brought upon the cause is not small; yet he feels very bad that he is not helped more. These experiences brought upon the men who are stewards of the means in the treasury, make it necessary for them to keep a sharp look out to see the supply is not exhausted by these drafts made upon it. When men cannot by canvassing bring every dollar of money into the treasury that belongs rightly to it, let them act like sensible men and stop right where they are until they can be sure that they can work in the canvassing line, that they can bring means into the treasury in the place of robbing it.

I write these things to you that you may not murmur and complain and consider yourself hardly used. In their dealing with you, your brethren in New Zealand have made a mistake in not giving you a chance in some line of work when you asked for it; but when they afterward graciously tried to help you, did you treat their efforts kindly and respectfully? Were you willing to be helped? Have you humbled your heart before God? Have you not rather, through your own course of action, brought unnecessary burden and perplexity upon those who were stewards in trust of the Lord's goods?

My brother, you are walking away from the light and placing yourself in a position that will not recommend you to the confidence of your brethren, as a man walking and working under the supervision of the Master, Jesus Christ. He never leads men in the track you have been traveling. If you had put away your pride, and humbled your heart before God, He would have helped you out of all your difficulties. But will the experience you have had qualify you to stand as a representative man before the people? Are you not disqualifying yourself to be trusted, to be depended upon?

When Elisha followed Elijah, and traveled with him, he was first given the position of a servant; he had to perform [the] humble duty of pouring water on the hands of Elijah. Yet he kept at the humble work until the last journey. There it was to be revealed to him that Elijah was to be translated. Called as Elisha was from the twelve yoke of oxen and the plough, he followed Elijah without complaint, leaving a wealthy home where he was beloved, to attend the prophet in his uncertain life. He willingly fulfilled the very humblest duties. His connection with Elijah revealed that he had traits of character that would endure test and trial, that he was a valuable young man with precious traits of character. Trials and temptations he had in abundance, but he relied upon God in trying emergencies. His circumstances of wealth and comfort were a temptation. In his home he was fully capable of ruling, but in the service of Elijah he must obtain an experience, he must learn how to serve under a ruler, that he might learn to serve God.

Many errors are entertained by men in their vocations. They overestimate their capabilities, and in test and trial reveal that they need a different kind of experience than they have had in order to be a laborer together with Christ. The men who do not see their need of serving God in little things, doing humble work, give unmistakable evidence that they are not fitted to serve in larger things. In overlooking the humble service as non-essential, they bear testimony that they cannot be trusted with larger responsibilities.

The idea which prevails in some minds, and which it is difficult to change, an idea which they have permitted to be unconsciously woven into their experience, is that a certain position of gentility and dignity must be maintained else their influence will be marred in their work of preaching. But when these learn to minister, they will know that humble, active service means to interest themselves in the duties of everyday life, and [to] obtain the education essential to do the ordinary duties of life in any small vocation—it may be in tilling the soil, in following the plough, in sowing or in reaping. Service to God means work in different lines. It is not merely to study and contemplate and preach, and allow the hands to remain idle. That religion is spurious which does not reveal itself in labor in Christ's lines.

There is to be no neglect or low estimate of the humble every day duties of life. True conversion to God will act as leaven in every phase of duty in the relationships of life. Then if the Lord sees us faithful in that which is least, diligent and persevering in the use of our physical powers, doing with our hands that which some one must do, He will say, "Come up higher. You may be entrusted with greater responsibilities." You are to be an educator of the youth who have perverted ideas of the religion of usefulness and duty. They fail to learn the ennobling lessons that will make a man an all-round character in the sight of God, and to be just as useful in the field, in planting, in sowing, in harvesting, in the various duties of the home guard, as in the field of conflict. Such characters will be qualified to discern the deep, hidden treasures of the Word of God.

You have shown yourself willing to do the humble duties, which many men who have entered the ministry do not take in and practice. But there is one thing that you have not learned. You cannot bear one word of reproof or question in regard to your course of action. You have had a self-sufficiency, an egotism, and a will of your own. You desire to have your own way whatever course you choose to pursue. In your scholastic life you have made the atmosphere around your soul offensive to your companions. The Lord has permitted circumstances to occur to reveal to you the imperfections of your character. You have yet to learn the humiliating lessons of submission and service, as Elisha served Elijah. You have been headstrong, you have been willful, you have not been submissive. You have brought trouble upon yourself, and have placed yourself in circumstances where, if you will, you may learn the lesson that it is a terrible punishment to any man or woman to have their own way, and choose their own course of action.

It has recently been presented to me that until your heart is transformed by the grace of God in this respect, you will work against great odds. If your will is crossed, you do not respect the person of age or position. There is a sort of determined resistance on your part. Moses was educated of God to know that he was the one who through the power of God was to deliver the nation of the Hebrews. But he began in a rash way, and this drove him from Egypt. He dwelt in Midian forty years before the Lord entrusted him with his work as leader of Israel. When you, my brother, will learn your lessons at the feet of Jesus, and serve there, you will be much better prepared to do the work essential for this time.

I purposed to write you a letter of invitation, and help you both to attend our camp meetings in Sydney and in Melbourne. But the things I now write you have been opened before me, and the Word of the Lord says you are not ready to work in the ministry. Until you shall humble your heart before God, and cease your murmurings and reflections, you would prove a hindrance and not a help. When you are

willing to obey God, when your mind is prepared to see and understand that it is your own mistakes that have involved you in difficulty, when your headstrong spirit is subdued by the Spirit of God, then your services will be a savor of life unto life, and not of death unto death. You need and must have a dying to self. You need to humble yourself before God. If your ideas and opinions are crossed, you must not break out like a roaring lion. You have not manifested the meekness and lowliness of Christ, but a harsh untamable spirit which God will not permit to be exercised in His cause and in His work, for you put Christ to open shame by your rudeness and disrespect.

These things you must see. These things you must understand. If Christ is enthroned in your heart, you will never manifest that impetuosity of spirit which is a trait in your character, and which will, if indulged, surely close the gates of the city of God against you.

The same message is applicable to your wife. Do you ask what will be your future, what work or trial awaits you? I do not know; but this I know that there is a work for you to do for yourself in the name of Jesus and by His grace. And "when thou art converted, strengthen thy brethren." [Luke 22:32.] When self and all wickedness of spirit dies, there is a work you may do for the Lord.

It is a trait of your character to consider your self fully sufficient for any work. It is not a necessity that you should minister in Word or doctrine. But if you will ask the Lord, and be converted; if you will of your own spiritual choice be free and joyous in God; if with gladsome consent of the heart to His gracious call, you come wearing the yoke of Christ, which is that of obedience and service, all your difficulties will be removed, all your murmurings will be stilled, and the many questions that may arise will be solved. You are to learn of Christ and work in His spirit. If your hearts delight not in the Lord, if His ways are not pleasantness and peace, then you want to seek for the first element in genuine religion which is a converted heart, a transformed character. If you will accept this message in simple faith, and act upon it, you will find that many of your ideas and fears and suppositions are groundless. There is need of seeking the Lord right where you are. You have been in danger.

I would be glad to meet you any time when you can return with that preparedness for the work that will qualify you to be a co-laborer with Christ. I feel the tenderest sympathy for you, and greatly desire that you shall obtain that advanced experience that is of highest value with God. The Lord has chosen young men to engage with the more experienced to carry forward His work. "I write unto you, young men, because ye are strong, and the word of God abideth in you." And what is the result of the abiding of the Word of God in these youthful disciples? "Ye have overcome the wicked one." [1 John 2:14.] God calls young men and young women to His standard to fight manfully for Him the battles of the Lord. But the most earnest warfare must first be against self. A Christian has no excuse for being as masterful and strong in his own way as you have been all your lifetime when not agreed with or treated as an equal or a superior.

"I will go in the strength of the Lord God: I will make mention of thy righteousness, even of thine only. O God, thou hast taught me from my youth: and hitherto have I declared thy wondrous works. Now also when I am old and greyheaded, O God, forsake me not; until I have shewed thy strength unto this generation, and thy power to every one that is come. Thy righteousness also, O God, is very high, who

hast done great things: O God, who is like unto thee! Thou, which hast showed me great and sore troubles, shalt quicken me again, and shalt bring me up again from the depths of the earth." [Psalm 71:16-20.]

David had once been young, and now was old. His work was almost done. Yet he said, "My lips shall greatly rejoice when I sing unto thee; and my soul, which thou hast redeemed. My tongue also shall talk of thy righteousness all the day long: for they are confounded, for they are brought unto shame, that seek my hurt." [Verses 23, 24.] Young men have a great work to do, but they should always benefit by the counsel of old men of experience. Men of experience have a cheerful, victorious testimony to bear in regard to the faithfulness of the Lord. David served his generation, and he has given to the generations to come his own experience—his failures, in that he departed from the way of the Lord, and his clear, valuable experience when he called to mind the instruction received of God while he was a careful shepherd of the flocks.

My brother and sister, you are making history for the present and the future. The Lord will teach every one who will be taught, everyone who will not become offended with God, and would teach Him, and feels that he could instruct the Lord in better methods of managing. The Lord will teach all the precious truths of His Word to those who will be taught and will be doers of the Word. Then he will engage in the good works to which God would have him dedicate his life.

The Lord God of heaven is your Instructor. He will choose His own agents of they will be taught of Him. All that has been done only shows us that much remains to be done. God opens young eyes to see that which enfolds itself in the great roll of the transactions of life. He Himself gives the new thoughts, suggests the new enterprises which stir the soul to action. He calls for service from young men whose natures are receptive, and who are strong in hope and courage, who are self-sacrificing, strong to will, and apt to devise and plan and execute. The Lord gives the plans by which they are to work. Since this is so, how careful should we all be to inquire, "Is this the way of the Lord?" The Lord God of heaven will lead and guide and teach you if you will not be self-confident and presumptuous. He will open ways for you.

I greatly desire that you shall humble your hearts before God, and seek Him with the whole heart. You must not let Satan take your crown. Sound words must be brought into actual contact with your life practice, leading to right and correct actions. You must feel the curbing power of the truth upon your impulses and actions, or you will become self-conceited and will follow your own impulses. Cast not aside the divine scheme that God would bring into your life. If you refuse the work of guidance and obedience and control, you will never be purified, never become like Christ. You are to obtain your training for heaven through faithfully doing your appointed work. If you do not heed the voice and instructions of God, He cannot use you.

God will make of you a vessel unto honor if you will submit to be molded and fashioned after His divine model. Your own ways, your own natural, impetuous temperament may refuse to submit to the discipline of God. If so, that ends the matter. The Lord will not be dictated to. God forbid that you should become sour and coarse under your training. The Lord will accept you, and work with you, if you will



humble your hearts before Him. You have made mistakes, but these are not of a hopeless character if you will see and repent of them before God.

I ask you, Will you become a wiser and better man, a stronger man because you have made mistakes and know that you have done this? Brother, brother, the Lord looks pityingly upon you. You may both be conquerors, even if you never engage in the ministry again. You can engage in the common life work, doing your daily duties in obedience to the will of Christ, in faithfulness and simplicity, as cheerful, patient toilers. But if you decide to become a watchman upon the walls of Zion, then you must decide to watch carefully your own spirit. Watch and pray and work.

Individual work is to be done in consecration to God. You must be prepared to receive the blessing from God, to drink of the living streams yourselves. And the rich blessings received will be within you like a well of water, springing up into everlasting life. God hath prepared a kingdom for you; He is building for us a city. And while He is building mansions for us, we must build our character after the divine similitude. There must be no pride, no self-esteem, no self-exaltation. Everything you do in the service of God must be in no half-hearted manner, but divinely done. With you both your personal influence may be devised and planned by the Lord that you may save souls to His glory.

As the world's Redeemer apparent failure was constantly confronting Christ. From His birth He contended with poverty. He, the Majesty of heaven, the messenger of mercy to our world, in His own estimation seemed to do so little of that work which He longed to do in uplifting and saving because of the satanic influences that were working in minds and hearts of priests and rulers to oppose His way. "Ye will not come unto me," He said, "that ye might have life." [John 5:40.] "O Jerusalem, Jerusalem, that killest the prophets and stonest them that are sent unto thee; how often would I have gathered thy children together as a hen gathereth her brood under her wings, and ye (could not? no) would not." [Luke 13:34.]

Here lies the key to the whole mystery of the impenitence and wickedness and great apostasy of the Jewish nation in Christ's day, and of the Protestant churches in our day—"Ye would not." But His lessons are given to us. If you are poor, if you pass through straitened places, Christ also had this experience. He worked at the carpenter's trade. Many discouraging features pressed His human efforts into hard lines; but He would not fail nor be discouraged, till He had set righteousness in the earth. He did His work with patience and never gave up.

Lt 65, 1897

Hawkins, Brother and Sister

"Sunnyside," Cooranbong, New South Wales, Australia

April 6, 1897

Dear Brother and Sister Hawkins:

I am much grieved in spirit because of the turn things have taken. I am sorry that the testimony and influence of Brother and Sister McCullagh should be so readily received, and that you should, without the most careful investigation and without learning from the persons they accuse their side of the question, receive their version of things. Why should you become unsettled and uprooted, drifting on a sea of uncertainty, without knowing yourselves whether these things are so? I know that the Lord has been giving you light. The Holy Spirit has been leading you into greater light. But Brother McCullagh has represented things as he imagines them to be, in a false, strange light. And he has worked with such earnest secrecy, and with such apparent honesty, to sow the seeds of mistrust and unbelief in the truth, and to tear down the very foundations of our faith, that you have become confused.

O my brother, if you consider, cannot you see that if your present position is correct, all your experience before and during the Adelaide camp meeting was a deception. Can you not reason from a higher standpoint? The Lord would have us use the intelligence He has given us. Up to that time, you were seeking light, and the Lord was giving you light from the Scriptures. You were walking in the light, not in accordance with human theories, but in accordance with the Word of the living God. Was the experience gained during the Adelaide camp meeting an idle tale, to be set aside because of the much talking of a man whom you must see has cherished his personal feelings because he imagines himself to have been injured? Supposing that all his imaginings were correct, does that outweigh the evidence that the Lord has given you in regard to what is truth?

My brother, do not make light of the third angel's message, for it is the God-given message for this time. The message the Lord has for His people is the proclamation of the angels flying in the midst of heaven. "And I saw another angel flying in the midst of heaven, having the everlasting gospel to preach to them that dwell on the earth, unto every nation, and kindred, and tongue, and people, saying with a loud voice, Fear God, and give glory to him; for the hour of his judgment is come; and worship him that made heaven, and earth, and the sea, and the fountains of waters.

"And there followed another angel, saying, Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication. And the third angel followed them, saying with a loud voice, If any man worship the beast and his image, and receive his mark in his forehead or in his hand, the same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation. ... Here is the patience of the saints; here are they that keep the commandments of God, and the faith of Jesus." [Revelation 14:6-10, 12.] These messages are connected and bound together. One cannot be carried without the other.

There is spurious sanctification and spurious holiness, but true holiness is wholeness in the service of God. All the requirements of God are blended in the two, loving God supremely, and showing that love by keeping His commandments, and loving our neighbor as ourselves. There is no possibility of separating these two. This is the whole duty of man, but O, how broad are the principles here involved! They reach to the throne of Jehovah, honoring the law of His government and to the very remotest bounds of the earth, embracing all humanity.

Self must not struggle for supremacy. Self is the greatest enemy with which we have to contend. But obedience to all the commandments of God gives self the proper recognition, for we are to estimate ourselves as the property of Jesus Christ, proportionate in value to the infinite price paid for us, while God and His law are made supreme. And the golden chain, reaching from the throne of God, binds up by obedience every man with God through Jesus Christ who gave His life for fallen man. This constitutes a perfect whole, and develops a healthy, symmetrical Christian character.

I cannot write as largely now as I would to you, but bear this in mind, we are praying for you, that your faith fail not, that you shall not continue in an unsettled condition, but place your feet on solid rock, which is the commandments of God and the faith of Jesus.

My brother, I send you a warning, because I have a love for your soul. "These things write I unto you, that ye sin not. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous: and he is the propitiation for our sins: and not for ours only, but also for the sins of the whole world. And hereby we do know that we know him, if we keep his commandments. He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him. But whoso keepeth his word, in him verily is the love of God perfected: hereby know we that we are in him. He that saith he abideth in him, ought himself also so to walk, even as he walked. Brethren, I write no new commandment unto you, but an old commandment, which ye had from the beginning. The old commandment is the word which ye had from the beginning." [1 John 2:1-7.]

I have a commission from God to bear this testimony to you. We have the truth as it is in the Word of God, as it is in Jesus. I have passed over the ground carefully, step by step, and the Lord has opened His Word to me in such a beautiful way, and has in such a solemn way revealed the truth in my experience, that I know whereof I affirm. Those who disregard the light God has given in His Holy Word will lose heaven at last. How men can believe and advocate the truth, and testify that the power of the Holy Spirit is speaking to them, and then go away and deny their most holy aspirations, and the Spirit's teaching, I cannot explain.

I am so sorry that many fall into temptation and a snare, and into many foolish and hurtful lusts, because they do not place themselves, body, soul, and spirit, under the control of the Holy Spirit. How many fall away when they are on the very eve of the great day of God! How many are misled by demons, because they will not receive the message God sends them! They walk in the midnight of temptation. Which convictions shall we account trustworthy—the previous conviction, when the truth was believed and advocated, or the present conviction which leads directly contrary to the Word of God? Does the Holy Spirit lead in two ways, into truth and out of the truth? Does it lead to evil speaking, to accusing, to discord? Will it lead brethren to falsify, and to bear false witness of their brethren?

I feel a deep interest in you, and a deep interest in your wife, because I know that Jesus loves you and has been leading you to the light, that you may proclaim with no uncertain voice the last message of mercy to be given to the world. Place yourself in the channel of light that comes directly from heaven, not in the channel of mist and fog and darkness. Can you regard the judgment of a man as safe, who, though he has had the grand truths of the Word of God to feed upon for many years, and has

proclaimed the truth to thousands, will turn square about, and denounce his past faith, and work in an opposite direction? Cannot you well inquire, What spirit has led Brother McCullagh these many years if he has not been advocating the truth? Cannot you ask, What safety is there in trusting such an uncertain guide, although in denouncing his former faith he may claim to be led by the Spirit of God? Certainly, these are great considerations.

By His Holy Spirit, the Lord has been leading you to see greater light in the truth of His Word. Satan comes in to counterwork the very work the Holy Spirit has been doing for you by striving to turn you away from the truth you have recently received. You have opened the chambers of your mind to let the light of heaven shine in; you have opened the door of your heart to welcome the heavenly Guest. Will the experience gained during the time you were searching for light be discarded, and the few weeks' experience in the past, in connection with Brother McCullagh, warrant you to follow in the path in which he would lead you? His mind is filled with the spirit of the enemy; his voice utters his sentiments. He will lead you to darkness, and to dishonor God, if you let him interpret Scripture for you.

Is not your soul of too much value to be thus trifled with? You are not your own; you are bought with a price. Brother McCullagh has set matters before you in the light of his own imagination, but can you not see that the Holy Spirit never works in this underhanded, secret, evil way? He has betrayed sacred trusts. He has no true light from heaven. He has kindled a fire and compassed himself about with sparks, and is walking in the sparks of his own kindling. "This shall ye have of mine hand; ye shall lie down in sorrow." [Isaiah 50:11.]

Do you think that the Lord's Holy Spirit would work upon the mind of any man, causing him to mislead the church at Adelaide, to bring the members into a position of peril, and uproot their faith, while he abused the confidence his brethren had placed in him, thinking he would lead all the members to cut loose from the truth they had held sacred? Did Brother McCullagh think that by his influence he would uproot beyond remedy the faith of the people? Did he think that no efforts would be made to reclaim them? The Lord's people lie very near His heart of love.

If Brother McCullagh presented truth that he thought would stand the test, why has he done all this cruel work in secrecy? Why did he not come openly to his brethren, who loved him, and had confidence in him? If they had not had confidence in him, they would not have entrusted the work to his hands. Why did he and his wife work in an underhanded manner? Why did he wait till he thought he had created sufficient disaffection to make his case sure? Even those who have no confidence in the truth would condemn him as a traitor, and look upon him as a betrayer of sacred responsibilities. He has uprooted himself, and I am so sorry that he has caused those who know the facts, or will know them, keen soul-anguish. Anything that can now be done for him should be done, to bring him out of this fanaticism and delusion.

Why did you not both, in an honest, straightforward way, lay the matter before Elder Daniells and Elder Colcord? Why did Elder McCullagh build himself up on false statements? If at any time he had come to me, or written to me, that he was in trouble in regard to any thing that I had done, or any thing that I had said, I could and would have helped him. But all the universe of heaven heard his tirade against me.

His entire work stands revealed just as it is weighed in the balances of the sanctuary. He will meet it again. But is this the work that is to be expected from those who minister to the flock of God?

There is not one vestige of the Holy Spirit's working in this experience, which has led to such results. I have no controversy with Elder McCullagh. My life mission is before the world. It is not my work; it is the Lord's work. I take no credit to myself, for the Lord will deliver me from the "strife of tongues." [Psalm 31:20.] "By their fruits ye shall know them." [Matthew 7:20.]

We shall now have to meet and correct the falsehoods that have gone forth from Elder McCullagh and his wife, in order that our brethren may know from whence they come. I must know what he charges against them. To bring before the public a tirade against a woman is not a result of the working of the Holy Spirit, but an inspiration of the spirit of the enemy, to which we shall give no place. Shall we leave souls to drink in temptation because of misrepresentation? No, never; I would be an unfaithful steward did I do this. There now needs to be a true statement placed before the people; and then my work is done. I enter into no arguments, but I cannot allow the work of God, which has borne fruit that has been before the people during almost my whole lifetime, to be brushed away as a cobweb, by whom? A human being, subject to temptation, whom Satan is now sifting as wheat.

If the knowledge and experience that Brother McCullagh has had in reference to my mission is not sufficient evidence, it is because the strongest evidence might be piled upon evidence, and it would not avail. It is not evidence that he wants; it is a new heart. Brother McCullagh has a work to do to undo what he has done. He will do it, or some one else will do it. Did he think that he could tear down that which God has built up? But Brother and Sister Hawkins, you have not had the experience in this work that he has had. The Lord has greatly blessed me in bearing to the people the message He has given me. I assure you that when Sister McCullagh is converted, there will be a different atmosphere in her home.

I ask you, my brother, whom I love in the Lord, was it not your duty to present your difficulties before some of our brethren, if you would not before me? What fairness, uprightness, or straight-forwardness has been shown in Brother McCullagh's rebellion? Can you admire such a spirit?

Do not be hasty to join the delusion of the enemy. Be not fascinated by the alluring bait which the fallen angels may present. We have an aggressive warfare to fight now at every step. It is a hand to hand fight. O my brother, may the Lord put His everlasting arms beneath you. Let Him hold you. Let Him use you. Be not ensnared. God will lead you if you will be led.

Here is a man, subject to Satan's temptations, with strong and weak points of character. Can his word transform you, or can your word transform him? It is written, "Prove all things: hold fast that which is good." [1 Thessalonians 5:21.] Assumption is not worth a straw, for it can be made to favor one's own selfish ideas. To believe every spirit is to reach the place where we believe that nothing is trustworthy.

Jesus has warned us that deceptive influences will exist. Deceiving and being deceived will go forward until the close of time. The natural tendency of man, unless corrected, will prevail, as in the case of Judas. It is the renewing of the mind that causes a transformation of character. There is spiritual blindness upon every soul in which Christ does not abide.

“There hath no temptation taken you but such as is common to man; but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it.” [1 Corinthians 10:13.] Day by day a holy Watcher tries every man’s work. Each day the character of the man for that day is being imprinted upon the books of heaven. Just as the polished plates of the artist reveal our natural image, so the great Master Artist takes the imprint of every man’s character, and it stands revealed in the books of heaven. “By their fruits ye shall know them.” [Matthew 7:20.]

What church is safe, what rules would be of any value, if all should pursue the course Brother McCullagh has taken? In his case there has been a most marked departure from the Word of God. He was employed to advance the truth that we as a people believe, and have put forth every effort to advance, a truth which has been presented in all parts of the world. Brother McCullagh knows the past history of our work, but he has not allowed himself to be worked by the Holy Spirit. He has taken himself out of the hands of God.

We now call upon you, my brother, to yoke up with Christ. I know what is truth, because it has been revealed to me by the Word and by the Spirit of God. The Lord will accept you and your wife, whom I love in the Lord, if you will co-operate with the Lord Jesus and learn of Him. When those who have started out in a work similar to yours, have refused to be corrected, the Lord has left them and they have engaged in a work like that of Canright’s.

We want you to return to the Lord. “Return, we beseech thee, O Lord of hosts: look down from heaven, and behold, and visit this vine; and the vineyard which thy right hand hath planted, and the branch that thou madest strong for thyself. It is burned with fire; it is cut down: they perish at the rebuke of thy countenance. Let thy hand be upon the man of thy right hand, upon the son of man whom thou madest strong for thyself. So will we not go back from thee; quicken us, and we will call upon thy name. Turn us again, O Lord God of hosts, cause thy face to shine, and we shall be saved.” [Psalm 80:14-19.] I hope and pray that the words of this Psalm may be the language of your hearts. We have a merciful God. “The Lord God is a sun and shield: the Lord will give grace and glory: no good thing will he withhold from them that walk uprightly.” [Psalm 84:11.]

Lt 66, 1897

Henry, A. R.

“Sunnyside,” Cooranbong, New South Wales, Australia

August 1897

Brother A. R. Henry:

I would that I were upon the ground, that I might see you and talk with you. I have heard of your late movement. I am sorry for you, for you do not realize what spirit has been inspiring you to action. You cannot understand what is soon coming upon the earth. You cannot realize that every case is soon to come up in review before God.

I have tried to do my duty to you and to the Lord Jesus, whom I serve and whose cause I love. The testimonies I have borne you have in truth been presented to me by the Lord. I am sorry that you have rejected the light given. Think you that the course you have taken is an evidence of your love for the cause of God? Had another done as you have done, would it not appear to you as a betrayal of sacred truth? Are you not giving evidence that you are not in vital connection with God? Those who unite with God's chosen people must be pure, and made white, and tried.

I have been writing on Christ's warnings to His disciples, found in the twenty-fourth chapter of Matthew. The disciples asked Him, "Tell us when shall these things be, and what shall be the sign of thy coming, and of the end of the world?" "Take heed that no man deceive you," Christ answered. [Verses 3, 4.] Then, after giving them a list of events that were to happen, He said, "Then shall they deliver you up to be afflicted, and shall kill you; and ye shall be hated of all nations for my name's sake. And then shall many be offended, and shall betray one another, and shall hate one another." "And many false prophets shall arise, and shall deceive many, and because iniquity shall abound, the love of many shall wax cold. But he that shall endure to the end, shall be saved." [Verses 9-13.]

What part are you acting in the scenes described by Christ? Are you betraying your Lord because in His great mercy He has shown you just where you are standing spiritually? He knows every purpose of the heart. Nothing is hid from Him. It is not me you are betraying. It is not me you are so embittered against. It is the Lord who has given me a message to bear to you. Your case is passing in review before God. In the courts of heaven, before the heavenly universe, your case will be investigated. Stop, I beg of you, just where you are. If it is me that you wish to injure, if the Lord permits, I am willing, though <nearly> seventy years old, to go to America to stand trial. But I do not want you to do despite to the Spirit of God. I fear not the face of man. I know whom I serve.

I know your peril, and I warn you off the ground where you are, for you are treading in the footsteps of Judas. I give you the words that the Lord has given me for you: "Repent and be converted, that your sins may be blotted out." [Acts 3:19.] For your soul's sake, I plead with you to seek the Lord. Do not pass beyond the boundary of mercy and light and hope.

I tell you in the name of the Lord that God has a controversy with you, and not only with you, but with those who have been united with you in the work for years, who have departed from correct Bible principles. Again and again the Lord has sent warnings, pointing out wrongs. You among others have been reproved. God called for a decided reformation in the Office; for the spirit in which the work was done, the methods followed in your councils, were not in harmony with the principles of His Word. God will call you and others account for the transactions that have brought embarrassment upon His cause. The Lord has given counsel and warnings, <that this state of things might be avoided,> but they were not heeded. With others, you have followed your own impulses. Had you stood firm to principles, the Lord would have prospered His work. O how many times you, with others, have grieved the heart of Christ. But it is not yet too late for you to repent and be transformed in character.

"This charge I commit unto thee, son Timothy," writes Paul, "according to the prophecies which went before on thee, that thou by them mightest war a good warfare; holding faith and a good conscience;

which some having put away concerning faith have made shipwreck; of whom is Hymenaeus and Alexander; whom I have delivered unto Satan, that they may learn not to blaspheme.” [1 Timothy 1:18-20.] “Alexander the coppersmith did me much evil; the Lord reward him according to his works; of whom be thou ware also, for he hath greatly withstood our words. At my first answer no man stood with me, but all men forsook me: I pray God that it may not be laid to their charge.” [2 Timothy 4:14-16.]

The Lord gives messages to those whom He well knows will not accept them, but will brace themselves against them, as though their wrong doings were just and right. But in proportion to the light that God gives, but which has been disregarded and virtually rejected, will be the darkness that will envelop the mind.

Please read and study carefully the thirty-sixth chapter of Jeremiah. This has been presented to me as a warning from the Lord to those in Battle Creek. “And they went in to the king into the court, but they laid up the roll in the chamber of Elishama the scribe, and told all the words in the ears of the king. So the king sent Jehudi to fetch the roll, and he took it out of Elishama the scribe’s chamber. And Jehudi read it in the ears of the king, and in the ears of all the princes which stood beside the king. Now the king sat in the winterhouse in the ninth month; and there was a fire on the hearth burning before him.

“And it came to pass, that when Jehudi had read three or four leaves, he cut it with the penknife and cast it into the fire that was on the hearth, until the roll was all consumed in the fire that was on the hearth. Yet they were not afraid, nor rent their garments, neither did the king, nor any of his servants that heard all of these words. Nevertheless Elnathan and Delaiah and Gemariah had made intercession to the king that he would not burn the roll; but he would not hear them. But the king commanded Jerameel the son of Hammelech, and Seraiah the son of Azriel, and Shelemiah the son of Abdeel, to take Baruch the scribe and Jeremiah the prophet; but the Lord hid them.” [Verses 20-26.] Things will be done in our day and generation similar to the things that were done in the days of Jeremiah.

Please read the thirty-third chapter of Jeremiah, verses one to twenty. “Therefore also now, saith the Lord, turn ye even to me with all your heart, and with fasting, and with weeping, and with mourning; and rend your heart, and not your garments, and turn unto the Lord your God; for he is gracious and merciful, slow to anger, and of great kindness, and repenteth him of the evil. Who knoweth if he will return and repent, and leave a blessing behind him; even a meat offering and a drink offering unto the Lord your God? Blow the trumpet in Zion, sanctify a fast, call a solemn assembly; gather the people, sanctify the congregation, assemble the elders, gather the children, and those that suck the breasts; let the bridegroom go forth out of his chamber, and the bride out of her closet. Let the priests, the ministers of the Lord, weep between the porch and the altar, and let them say, Spare thy people, O Lord, and give not thine heritage to reproach, that the heathen should rule over them; wherefore would they say among the people, Where is now thy God?” [Joel 2:12-17.]

I call upon all, not one man only, but all, to seek the Lord. We are living amid the perils of the last days. Satan is trying to lead astray those who claim to keep the commandments of God, that they may become weak and discouraged. But God’s Word is as firm as His throne. It is the eternal truth that must judge you and me in the great day of Judgment. The heavens and the earth may pass away, the things of



the earth may be consumed, but God's rule of righteousness shall remain immutable, as unchangeable as the throne of God. Christ enjoined His disciples both by precept and example, the strictest observance of all the precepts contained in the law.

In the suit that you have instigated, you have revealed the spirit that for many years has prompted you to action. I have feared that you would be tempted, as Judas was, to betray the Lord Jesus Christ, to betray His truth and His cause. By your own course of action you show what you would do if you were permitted to have your own way. The One with whom you are in controversy reads every motive and every impulse of your heart.

I am very sorry for you, but I cannot smooth over your danger. You are in danger of making shipwreck of the faith, but not because of the reason you assign—that you have been dealt with unjustly. No; for you have been upheld in a wrong course of action, a course of action that God's Word will not tolerate. God will not sanction unfaithful dealing in any one. I feel very sorry that those who ought to have helped you, did not watch for your soul as they that must give an account. Your course of action would not now be so determined and defiant if those who knew better had not sustained and encouraged you, by linking up with you and giving you their support. This is what grieves my soul the most. They have been untrue to God. They have not sustained by their actions the warnings the Lord has seen fit to give you.

“Despisest thou the riches of his goodness and forbearance and long-suffering; not knowing that the goodness of God leadeth thee to repentance? But after thy hardness and impenitent heart treasurest up unto thyself wrath against the day of wrath and revelation of the righteous judgment of God; who will render to every man according to his deeds; to them who by patient continuance in well doing seek for glory and honor and immortality, eternal life; but unto them that are contentious, and do not obey the truth, but obey unrighteousness, indignation and wrath, trouble and anguish, upon every soul of man that doeth evil, of the Jew first, and also of the Gentile; but glory, honor, and peace to every man that worketh good, to the Jew first and also to the Gentile; for there is no respect of persons with God.”  
[Romans 2:4-11.]

“Thus saith the Lord of hosts, the God of Israel, Amend your ways and your doings, and I will cause you to dwell in this place. Trust ye not in lying words, saying, The temple of the Lord, the temple of the Lord, the temple of the Lord, are these. For if ye thoroughly amend your ways and your doings, if ye thoroughly execute judgment between a man and his neighbor; if ye oppress not the stranger and the fatherless, and the widow, and shed not innocent blood in this place, neither walk after other gods to your hurt; then will I cause you to dwell in this place, in the land that I gave to your fathers for ever and ever.” [Jeremiah 7:3-7.]

“Behold, ye trust in lying words, that cannot profit. Will ye steal, murder, and commit adultery, and swear falsely, and burn incense unto Baal, and walk after other gods, whom ye know not; and come and stand before me in this house which is called by my name, and say, we are delivered to do all these abominations? Is this house which is called by my name, become a den of robbers in your eyes? Behold, I even I have seen it, saith the Lord.” [Verses 8-11.]

“We acknowledge, O Lord, our wickedness, and the iniquity of our fathers; for we have sinned against thee. Do not abhor us, for thy name’s sake, do not disgrace the throne of thy covenant; remember, break not thy covenant with us. Are there any among the vanities of the Gentiles that can cause rain? or the heavens give showers? art not thou he, O Lord our God? Therefore we will wait upon thee; for thou hast made all these things.” [Jeremiah 14:20-22.]

Says the true Witness, “I would thou wert cold or hot. So then because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth.” [Revelation 3:15, 16.] But the Lord still gives expression to His love. He does not want us to make a failure of spiritual life. He would have all who claim to believe the truth, intelligent whole-souled Christians.

Demas was a convert to Christianity. He was received into full communion with the church. He is mentioned in connection with Luke the beloved physician. “Luke the beloved physician, and Demas greet you,” writes Paul. [Colossians 4:14.] In another letter he sends greeting to Demas. But again we find him writing, “Do thy diligence to come shortly unto me; for Demas hath forsaken me, having loved this present world.” [2 Timothy 4:9, 10.] He chose the world before Christ, and this was the cause of his failure. It is the cause of the failure of many who claim to be Christians. We all need to see our weakness, and strive to remedy our faults of character, else we shall surely become as Demas—drawn away from safe paths into worldly projects and ambitious plans. Thus we shall make shipwreck of our faith.

“Then said Jesus unto those Jews which believed on him, If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free.” [John 8:31, 32.]

All our actions are known to God. Your schemes, your plans, and your purposes are plainly open to Him. You may wrap your mantle about you; you may enclose yourself within yourself; but God’s eye sees all. He searches out every hidden thing. No veil can hide from Him the inmost thoughts. What revelations will be made at the judgment. Then secret thoughts and transactions will be set in the light of God’s countenance. Then men will realize how hateful has been their practice, and to what use they have subverted their Lord’s talents, given to them to be used to His name’s glory.

Lt 67, 1897

Henry, A. R.

“Sunnyside,” Cooranbong, New South Wales, Australia

November 8, 1897

Brother A. R. Henry:

What a work there is before us to prepare the way of the Lord. His coming is near. And we need to have our lamps trimmed and burning, and to make His paths straight. The Lord has entrusted us with His goods to trade upon, and it becomes us to be His faithful stewards.

The Lord is full of mercy and truth and lovingkindness. His solicitude for us is without a parallel. With what solicitude He contemplated the giving up of Jerusalem. He wept over the impenitent city. With tears and in broken accents He expressed His keen sorrow, "O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them that are sent unto thee. How often would I have gathered thy children together, as a hen gathereth her chickens under her wings, but ye (could not? No) would not." [Matthew 23:37.]

Thus we see how hard it is for the Saviour, who gave His precious life for us, to exclude us from any of the blessings of His grace. And the only thing we can do is to respond to such inexpressible love. This alone can satisfy the cravings of His love and benevolence. All He requires is for every soul to love Him, and they be loved by Him.

What can I say for Jesus? Rather, what is there that I cannot say for Him? In Him is the tenderness of the Shepherd, the affection of the parent, and the matchless grace of the living, compassionate Saviour. His blessings are presented before us in the most alluring terms. He is not content to merely announce these blessings, but presented them in the most attractive form, to excite our desire to possess them.

The conduct of man in his insensibility to wrongs was sufficient to blunt the affections and continual outflowing love. Christ's sensibilities were most acute, for in Him was all that is elevated in mind, high and exalted and noble in sentiment, and fine and delicate in feeling. In His nature was exhibited the perfection of humanity. During His life upon earth He went about doing good. His sensibilities were all in continual activity. Wherever He might look, He saw work to be done.

He saw men perishing, and with tender longing of soul He looked pityingly upon them, and with quivering lips He said, Ye will not come unto me that ye might have life. [John 5:40.] He was grieved every day to see men closing the door of their hearts against Him; men, the object of His tenderest regard, requited His compassion with fixed hostility and defiance. O, why should it be thus? The conduct of man made a constant demand upon Christ's forbearance, a perpetual drain on His pity, sufficient to exhaust every heart but the one that is replenished at the fountainhead of compassion itself.

At times Christ suffered beyond what any language can express, as He realized that humanity unaided would be extinguished. Supernaturally sustained, He endured the seeing of men, for whom He gave His life, perishing within reach of abundant help if they would but reach out and lay hold upon it. Were it not for the hidden source from whence He drew His reinforcement of strength, He could not have lived. But thus supplied, He failed not, neither was discouraged. His affections languished not, but maintained their beautiful ministry to others.

After His resurrection, His first work was to convince His disciples of His undiminished love and tender regard for them. To give them proof that He was their living Saviour, that He had broken the fetters of the tomb and could no longer be held by the enemy Death, to reveal that He had the same heart of love as when He was with them as their beloved teacher, He appeared to them again and again. He drew the cords of love still closer around them. "Go tell my brethren," He said, "that they meet me in Galilee." [Matthew 28:10.]

That Saviour presents His love to you. Will you receive it? He is your Advocate in the heavenly courts, pleading in your behalf. Will you see your God in the courts above, pleading that His blood may avail in your behalf? God grant that you may recognize the voice of your Saviour, accept His love, and co-operate with Him in saving your own soul and the souls of others, is the prayer of your sister.

Lt 68, 1897

Hardy, Brother

“Sunnyside,” Cooranbong, New South Wales, Australia

February 7, 1897

Dear Brother Hardy:

Your son tells me that you have sent a letter to me, but I have not read any communication from you, therefore cannot speak of that of which I know nothing. What you said in the letter I sent to you has been presented to me for some years back, and not one word has passed between your wife and me. We had our first conversation when she asked my advice in reference to your son going to Africa. I gave him my advice because I had a knowledge of the element in Africa, and knew that it would not be for his spiritual interest to mingle with such society. I saw your son as he was passing by with a load of goods for Brother Hansen, when we had a few words. He told me that you had decided that as they had rejected to take your advice in having him go to South Africa, you would not do anything more for them. The Lord has presented this matter to me in such a light that I know it would be at the peril of his soul if he should go; and, again, his duty is with his God-fearing mother just as long as he can be any help and comfort to her.

It is my work to do my duty to the flock of God, irrespective of human judgment and human plans. I am sorry, very sorry, that you have placed yourself in such a position. And I am sorry also that Brother Shannon left Cooranbong to make his statements to you as he viewed matters. In doing this he has strengthened you in your prejudice against the work that God is doing in this place. We would have been pleased to have had the co-operation of yourself and Brother Shannon, for your own good and for the upbuilding of the work here.

Every man has his opportunities and advantages and light to enable him to do a work that God can approve. This is the work of God here in Cooranbong. It is bound to succeed because the Lord is at the back of it. And those who will not themselves lift one ounce of the burdens to be borne, and who is the development of their own self-centered ideas only seek their own advantage, may see things in their own perverted judgment, and represent matters in a light which is not true. The hindrances they thus place in the way are working against God. Unless they have the mind of Christ, and are working in His lines, they will do only harm.

I know that the enemy is not in favor of the work being done here, but I did not expect that such men as Brother Shannon, who had been employed by me and connected with me, and knew the interest I had and the sacrifice I was making to advance the work by right methods and to establish right principles,

would feel themselves at liberty to counteract that which we were trying to do, and so misrepresent the work as to discourage those who are not here to see and know for themselves. You can unite with him if you choose; you can help him to lay stumbling blocks in the way of the advance of the work; but in so doing you will make it harder for those whom God is using to carry out His mind and will in working against the forces of the enemy.

These very same influences we have had and to breast against in the establishment of the work in Battle Creek, in Oakland, in Healdsburg, in St. Helena, and in Europe. We found just the same hindrances placed in our way.

There were men then who became offended because things did not go according to their ideas, and they balked and flounced themselves about like a balky horse. They made us all the trouble they possibly could. If some mistakes were made, they talked of these mistakes, they enlarged upon them, they magnified them. But in every place, the Lord has allowed mistakes to be made, in order to reveal character, to demonstrate who are the men of true material who will not fail nor be discouraged, but whose object is to do the will and work of God, turning their mistakes into victories.

Thus it has been in every enterprise. My husband and I started the work in various places, and there were always those who joined the enemy's ranks and made our work tenfold harder than it needed to be. They would talk of everything that worked disadvantageously, and then stand, having the advantage of hindsight, and tell what should have been done. Had these had the care and responsibility of the work, they would not have done half as well as those who have tried to do a large and important work with limited means.

The Lord does not condemn those who have made mistakes. They have tried to economize: they have tried to save money by purchasing certain things, supposing they would be a success. But they should have invested double the amount that they did, in order to bring the very best article [into] their possession. Those who, like Brethren Shannon and Lawrence, have not lifted and ounce of the burden, have stood as critics, mingling their sentiments together, and working them up to a perfection in their own estimation. But God says of their plans and devising, "It is naught: it is naught." [See Proverbs 20:14.]

The very men who have been censured are the men who have had to lead out and do something. In our life on earth we are to be as learners, and when we look to God and obediently do His will, He will not leave us to fail or be discouraged in trying to do our best. Apparently, there may be some mistakes, and these may bring sadness and depression: but the Lord has presented to me that in every enterprise entered upon, His people should not fail nor be discouraged. Some who have never carried any burdens will criticize and tell how they would have done the work. They view matters through the colored glasses of their own prejudiced ideas. They pass their decision upon things that they suppose are wrong, when further test and trial proves them to be right, and done at the right time. But let us all bear in mind that it is much easier to pick to pieces other men's work than to build a better structure ourselves.

We have had obstacles to surmount at every step until advancement has seemed impossible. But great advancement has been made. We do not have the power of control over accidents and circumstances.

The Lord has this in hand, and we have the promise, "All things work together for good to them that love God." [Romans 8:28.] The Lord prizes the heart service that will be steadfast and true to principle under every and all circumstances, and He will reward every soul who works to do his best. We cannot always see the future with the brightness of day, but we can have faith and hope for the day while we work under apparent discouragement and losses. The work is not ours, but the Lord's.

We were promised a manager to come from America to take hold of the work here. In waiting for him to come and take the responsibilities of the financial interests, the work was greatly retarded. Then, when we thought that this man would arrive on the next boat, word came that he had been called to do business in another line, so that we had no one. The question arose, Shall we give up the whole enterprise? Shall we now do nothing, and wait? But the word came from the Lord, You are to advance. You will meet with discouragement. Satan and his host, that hindered the messengers of heaven from coming to Daniel to answer his prayer, will seek to discourage every movement made, but do not trust in men, for they will mislead. Do not trust in experts to examine land and give their judgment. Work in God and do your best.

You will have the forces of Satan to oppose. You will have criticisms to meet; you will have misrepresentations; you will have the unbelief and prejudices of those who ought to stand heart to heart and shoulder to shoulder with you. This unbelief will darken other minds. Their selfishness will pain and burden your hearts. While you work, and strain every nerve and muscle, there will be those who, while they can benefit themselves, will manifest interest thus for and no farther, and if you link up with these, they will carry you from weakness to weakness instead of from strength to strength, from darkness to deeper darkness, and not from gloom to day. But if you will put your trust in God, He will be your helper notwithstanding. Love for Him will work out love for your fellow men.

If men will divest themselves of selfishness and self-confidence, they will be brought under the control of the Holy Spirit. Then they will not crush themselves, neither will they crush others. They will feel that a great responsibility is upon them to employ their talents to the glory of God. If their powers are wisely governed and sanctified, if their mind and heart is invested in the work to the purest ends, every day of their engagement in the building up and sustaining of those who carry the heavy load will receive the sanction of God. Christ came to redeem man from his natural, strong, perverted traits of character, and in this process of redemption, strange developments will be made to lead him to see what is in his own heart before he can be fitted for the kingdom of God.

Lt 69, 1897

Hardy, Brother

1897

Dear Brother Hardy:

Self will show itself just as it is. But the work of overcoming this evil as Christ overcame has been sadly neglected. In our behalf Christ assumed humanity. He was in all points tempted like as we are. His life

was a life of constant trial, for Satan was working to overcome Him. But he did not succeed. Christ resisted the devil. O, that all our brethren who have rough, selfish, impulsive, passionate tempers, would study the life of Christ, and become like Him.

Sorrow and trial must come to all, and is beautiful only as it works to polish, to sanctify, and refine the soul as a fit instrument to do service for the Lord. On several occasions the Lord has said to me, The bitterness of grief and humiliation are better than the indulgences of sin. Christ was a man of sorrows and acquainted with grief. He was wounded for our transgressions; He was bruised for our iniquities; the chastisement of our peace was upon Him, and with His stripes we are healed. Disappointments and sorrows would be unbearable if it were not that there is a God of right, of truth, and of love who watches over all His children.

“Brethren, be not children in understanding: howbeit in malice be ye children, but in understanding be men.” [1 Corinthians 14:20.] “He that speaketh in an unknown tongue edifieth himself; but he that prophesieth edifieth the church. I would that ye all spake with tongues, but rather that ye prophesied; for greater is he that prophesieth than he that speaketh with tongues, except he interpret, that the church may receive edifying. Now brethren, if I come unto you speaking with tongues, what shall I profit you, except that I shall speak to you by revelation or by knowledge, or by prophesying, or by doctrine? And even things without life giving sound, whether pipe or harp, concept they give a distinction in so the sounds, how shall it be known what is piped or harped?” [Verses 4-7.] “Moreover, brethren, I declare unto you the gospel which I preached unto you, which also ye have received, and wherein ye stand; by which also ye are saved, if ye keep in memory what I preached unto you, unless ye have believed in vain.” [1 Corinthians 15:1, 2.]

Will you read these words with a spirit to believe and receive them? It is altogether too late in this world’s history to believe in vain, or do anything in vain. What shall we say of having believed in vain? What a terrible calamity it would be to stake not only time but eternity, stake the welfare of the soul, upon a deception.

Paul was approaching the end, when his work was to be rounded off, when these words were spoken. The church to which they were addressed was composed of strange characteristics, which the Lord saw must have sharp treatment. We cannot possibly have a changing religion. The gospel is to be proclaimed and personally received. A general as sent is not enough. There must be an intelligent heart reception of the truth wherein the receiver must stand and perseveringly communicate to others the knowledge received. The truth must be practiced in every respect, holding fast the Word of life, “by which also ye are saved, if ye keep in memory what I preached unto you, unless ye have believed in vain.” [Verse 2.]

There is a declaration of the faith that is so diluted by man’s natural traits of character that it has lost its saving virtue by losing its distinctive characteristic of Christlikeness. Although saying you are rich, you will find yourself in the end wretched, and miserable, and poor, and blind and naked. When there is a haphazard belief and practice that is not after the lessons of Christ, then you have a faith that is vain. Your heart must either contain the treasures of goodness or the treasures of that which is evil. Out of

the good treasure of the heart the receiver of truth brings forth good things. The one who claims to believe, and does not practice, brings forth evil things which wound, discourage, and destroy.

I ask you, my brother, not to act like a child in understanding. Act like a child who is practicing the Word of God. Christ says, "Why call ye me Master and Lord, and do not the things which I say?" [Luke 6:46.] The consistency of our conduct in words, in patience, in meekness, will reveal the Christ in the heart. Take yourself seriously in hand, my brother, and move steadily onward step by step to be an overcomer. That which I have written to you are the facts of the past. It was written at the same time that the other testimony was written. At that time I had not had a word [of] conversation with your wife. Whatever you have written to me I cannot speak in reference to, for I know nothing of it. You are a very impulsive, passionate man. I have told you the truth just as it is. I want you to be saved. Sin is a disease, a cancer that is eating away all your prospect of a future holy, happy, sinless life in the heavenly family above. I have spoken plainly to you in letter lest you should not make that repentance that needeth not to be repented of.

The soul is of value with God. He gave His life that He might bring moral courage to every man to run to race for the immortal crown that fadeth not away. You are to die to self and behold the Lamb of God that taketh away your sin. Then His own righteousness supplies the vacuums and works in man to fulfill his original destiny.

The Lord did not make man to be redeemed, but to bear His image. But through sin man lost the image of God. It is only by man's redemption that God can accomplish His design for him in making him a son of God.

"As many as received him, to them gave he power to become the sons of God, even to them that believe on his name, which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God. And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth. ... And of his fulness have all we received, and grace for grace." [John 1:12-14, 16.] Because of the ransom paid for him, man, by his own choice, by obedience, may accomplish the design of God, and through the grace given of God bear the image that was first impressed upon him, and afterwards lost through the fall.

Sin is not to be perpetuated by practice by the one who is born of God. He must become just what God designed he should be—a free soul in Christ Jesus; not free to continue in sin, but free to practice virtue and holiness. "Ye are free." Therefore use your liberty not to oppress or to speak bitterness, but as the servants of God, as under the rule of Christ.

Wherever the man is who is a child of God, he must live no idle life. He is not in a region where peace is an abounding element; where no heart throbs, no passion urges itself for demonstration. Satan lives; Satan works. "And every man that hath this hope in him purifieth himself, even as he is pure. Whosoever committeth sin transgresseth also the law; for sin is the transgression of the law. And ye know that he was manifested to take away our sins; and in him was no sin. Whosoever abideth in him sinneth not; whosoever sinneth hath not seen him, neither known him.



“Little children, let no man deceive you, he that doeth righteousness is righteous, even as he is righteous. ... In this the children of God are manifest, and the children of the devil: whosoever doeth not righteousness is not of God, neither he that loveth not his brother. For this is the message that ye heard from the beginning, that we should love one another. Not as Cain, who was of that wicked one, and slew his brother. And wherefore slew he him? Because his own works were evil, and his brother’s righteous.” [1 John 3:3-7, 10-12.]

Read this entire chapter, Brother Hardy. Study attentively the epistles of John, and see what you can learn from them to put into practice. You are to manifest the character of Christ. He exhorts you to “Put on therefore, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, longsuffering; forbearing one another, and forgiving one another, if any man have a quarrel against any: even as Christ forgave you, so also do ye. And above all these things put on charity, which is the bond of perfectness. And let the peace of God rule in your hearts, to the which also ye are called in one body; and be ye thankful. Let the word of God dwell in you richly in all wisdom; teaching and admonishing one another; in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord. And whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by him.” [Colossians 3:12-17.]

Every man that is saved will have lived a Christian life, doing God service. It will be by putting His Word into the daily life. “Hereby perceive we the love of God, because he laid down his life for us: and we ought to lay down our lives for the brethren. But whose hath this world’s goods, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him? My little children, let us not love in word, neither in tongue, but in deed and in truth.” [1 John 3:16-18.] In pure well-being, and actual well-doing, you may become a new man, wiser, happier, and blessed in Christ Jesus. You may show your life to be transformed into a pure life. “That ye may be blameless and harmless, the sons of God, without rebuke in the midst of a crooked and perverse nation, among whom ye shine as lights in the world.” [Philippians 2:15.]

O, how little do professed Christians live under the influence and reflect the light of the truth to all that are around them. Christ has said, “Ye are the light of the world. A city that is set on a hill cannot be hid. Neither do men light a candle, and put it under a bushel, but on a candlestick; but it giveth light to all that are in the house. Let your light so shine before men, that they may see your good words, and glorify your Father which is in heaven.” [Matthew 5:14-16.] This is one of the primary truths of the teachings of Christ. This is the service God requires of us. As Christians we are to glorify Him in our words and in our works. Profession does not count anything with God if the life is not flavored with the grace of the Saviour unto eternal life. “Ye are the salt of the earth,” He declares, to preserve it. [Verse 13.] “Ye are the light of the world.” Then reflect the light of heaven. Illuminate the moral darkness around you.

“But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should show forth the praises of him who hath called you out of darkness into his marvelous light; which in times past were not a people, but now are the people of God; which had not obtained mercy, but now have obtained mercy. Dearly beloved, I beseech you as strangers and pilgrims, abstain from fleshly lusts, which war against the soul.” [1 Peter 2:9-11.] “Ye have not chosen me, but I have chosen you, and

ordained you, that ye should go and bring forth fruit, and that your fruit should remain: that whatsoever ye shall ask the Father in my name, he may give it you.

“These things I command you, that ye love one another. If the world hate you, ye know that it hated me before it hated you. If ye were of the world, the world would love his own: but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you. Remember the word that I said unto you. The servant is not greater than his lord. If they have persecuted me, they will also persecute you; if they have kept my saying, they will keep yours also. But all these things will they do unto you for my name’s sake, because they know not him that sent me.” [John 15:16-21.]

“As thou hast sent me, even so have I sent them into the world.” [John 17:18.] Has there not been a selfish and manifest neglect in disregarding such plain directions as are here given us of God? We are exhorted by the apostle to be living epistles, known and read of all men. And yet how many fail to glorify God in serving and praising Him.

The Lord has given to you the privilege of receiving Him by a living, earnest, working faith. Then you may promote the glory of God. You need the new birth of soul. Then your words, your passionate impulses would not be a dark denial of Him. “By grace are ye saved.” [Ephesians 2:8.] This is what the Lord is hungry to do for us poor, defective human beings. He has shown how much He values man in that He gave Jesus to our world to a life of poverty, of sorrow and of death. Our faith in Jesus Christ will work by love and purify the soul. He offers His Spirit day by day to be our sufficiency. We are not only to burn as a dim taper, we are to shine so that others may be led to glorify God.

I send you this epistle because I know that you have need of all that I have written to you. I pray that the Holy Spirit will work you, and produce in you a character that the books of heaven may reveal as “complete in Him.” [Colossians 2:10.]

We are struggling along the best we can. As God has appointed, you can help us if you will. And the Lord will bless you in doing Him service. But I am so sorry that men will yoke up with the enemy, and do His will in the place of working with Jesus Christ. But they might never know their own selfish hearts if there were not something to develop the objectionable traits of character.

The Garden of Eden with its disobedience and the garden of Gethsemane with its obedience are presented before us. What a costly work was that in Eden! How much was involved in the fatal eating of the forbidden tree! But many are following in the very same footprints, in disobedience, in breaking away from the law of God. When men selfishly enter a course of disobedience to God they go on imperceptibly. They do not calculate what the sure result will be when they enter the path of temptation, and make but feeble efforts to resist, and some make none at all. But when the scroll is unrolled, and God looks over it, He will find that He has been denied in that place, dishonored in another place; and as the roll is opened more and more, the results of unchristlike actions are revealed. The Word of God was not fed upon, therefore their actions were not the result of eating the flesh and drinking the blood of the Son of God.

The law that God had given to bind man to obedience to Him was the law of love. He commanded that they should love Him with all the heart and soul and strength, and their neighbor as themselves. That law obeyed would have been a hedge about them, to keep them from entering evil paths.

But the greatest evil was when man became a law unto himself; when he raised up and followed his own human standard that was in direct opposition to the Lord's standard. When man fell, the standard of self was uplifted, and it was of just such a character as pleased the carnal mind. The will and way of man became his law. This class harmonize. But the doers of the law of God will not turn to the right hand or to the left, so there is strife.

The great Teacher came into our world, not only to atone for sin but to be a Teacher both by precept and example. He came to show man how to keep the law in humanity, so that man might have no excuse for following his own defective judgment. We see Christ's obedience. His life was without sin. His lifelong obedience is a reproach to disobedient humanity. The obedience of Christ is not to be put aside as altogether different to the obedience He requires of us individually. Christ has shown us that it is possible for all humanity to obey the laws of God. He served as a Son with the Father. Just so we must every one serve with God, not in our own improvised plans. Serving is a living service when self is not made supreme.

The serving of the Son of God with the Father has ennobled all service. "I delight to do thy will, O my God:" He said, "yea, thy law is within my heart." [Psalm 40:8.] David's heart was enlarged, and he ran in the way of the Lord's commandments.

The work of Christ was not a divided heart service. Christ came not to do His own will but the will of Him that sent Him. Jesus says, Step in the footprints of my Sonship in all obedience. I obey as in partnership with the great firm. You are to obey as in co-partnership with the Son of God. Often you will not see the path clearly; then ask of God, and He will give you wisdom and courage and faith to move forward, leaving all issues with Him. We want to comprehend so far as possible the truly human nature of our Lord. The divine and human were linked in Christ, and both were complete.

Our Saviour took up the true relationship of a human being as the Son of God. We are sons and daughters of God. In order to know how to behave ourselves circumspectly, we must follow where Christ leads the way. For thirty years He lived the life of a perfect man, meeting the highest standard of perfection.

Then let man, however imperfect, hope in God, saying not, "If I were of a different disposition I would serve God," but bring himself to Him in true service. Christ has invited you to do this. He says, "Come unto me all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you (convert your entrusted capabilities to God), and learn of me; for I am meek and lowly in heart, and ye shall find rest unto your souls. For," He declares, "my yoke is easy, and my burden is light." [Matthew 11:28-30.] That nature has been redeemed by Me. "As many as received him to them gave he power to become the sons of God, even to them that believe on his name." [John 1:12.] You are not degraded, but raised, ennobled, refined by Me. You can find refuge in Me. You can obtain victory and be more than conquerors in My name.

Brethren who have now gone from New South Wales to South Africa, I entreat of you, If you cannot do anything to help us, for your soul's sake and for Christ's sake, lay nothing in the way of the faith of others. We have heard many say, I have no confidence in those who are bearing the responsibilities in this work. It was hard for us to bear; but we said, I will not fail nor be discouraged. If we had believed it was a work inaugurated by men, we would have dropped it quickly. But we know the work will go, for God is behind it and our trust is in Him. This earth is and always will be our battlefield. This is not our work, nor the work of any one person. It is God's work, and every one who engages in this work must contend for the mastery.

We must have firm, earnest purpose, not only to fight, but to press through every obstruction, determined to conquer and lay hold of eternal life. "Finally, my brethren, be strong in the Lord, and in the power of his might. Put on the whole armor of God that ye may be able to stand against the wiles of the devil. For we wrestle not against flesh and blood; but against principalities and powers, against the rulers of the darkness of this world; against spiritual wickedness in high places." [Ephesians 6:10-12.]

Lt 70, 1897

Haskell, S. N.

"Sunnyside," Cooranbong, New South Wales, Australia

January 3, 1897

Elder S. N. Haskell

57 Tory St.

Wellington, New Zealand

Dear Brother:

I am sending you copies of letters that I have written under discouraging circumstances. My left eye is quite weak. I think it is because I have had so little sleep.

Yesterday, for the first time since my return, I spoke in the chamber above the mill. It is a very trying place. The room was full, and I spoke decidedly of what was expected of those who come to this place. Brother Shannon has done a work here that he will not be proud to own in the judgment. He does not know what spirit he is of. The work of Brother Lawrence also, taken as a whole, will not secure to him a reward in this life nor in the life to come. I hoped he would move off, but I believe he is preparing to remain.

We had to have the little house where the twins were born for Willie's family. It is not large enough, and we proposed to build a kitchen and veranda to the old house. But we found that this would cost £14, according to the builder's estimate. With some addition to this amount, I can build two rooms fifteen by fifteen to the small building, but without a decided joining. These two rooms can be so built, as regards foundation, that if Willie builds across the road from our cottage, we can move them to the ground

selected, and thus every stroke put on this work will be so much of the house building done. We shall have to wait to hear from Willie as to whether he can dispose of his house, and put the money into a cottage to accommodate his family. But the two rooms must be built, and this may answer their purpose without any more building until money comes to warrant the expense.

We have had a great time in reference to Brother Semmens and the establishment of the Health Home. Through prejudice because of our faith, he could not get the houses he had hoped to procure. But recently these large houses have both been offered him, one at one hundred and twenty pounds per annum. This was the largest building but it was old, and had been added to, and its appearance led us to fear that the leprosy might be in the house, so we turned from it. The next place was on higher ground, and although it did not stand so open and alone, it had a large back yard, running through to the next street. There are fruit trees on the place full of apricots and nectarines. The rooms of the house seem wholesome. One hundred and thirty pounds per year was asked for this, but they threw off ten pounds, and they must pay the taxes.

Brother Semmens accepted this, and he and his family have already moved in. The workmen are fitting up the rooms. As he had no money, I furnished him with twenty-five pounds to make a beginning. The house is within five minutes' walk of the station. This is a convenience, for there will be less money paid out in cab fare.

Brother Baker and family are accommodated with two rooms, for which they pay ten shillings. I have hired one room, which I shall fit up, and for which I pay four shillings. I have hired this room so that when our ministering brethren shall pass through, and stop over night, they will have this room to lodge in, and pay their board to Brother Semmens. Brother Semmens pays ten shillings for two rooms for his family.

You inquire about school buildings. (Dropped asleep.) The first building is progressing well. We have heard of no trouble. The roof is on, and everything moves satisfactorily. I have just written to Sister James for the loan of some money. I meant to have sent before, but other things came in demanding immediate attention, so it was allowed to pass. I shall send [it] on tomorrow morning.

On Sabbath I spoke in the chamber above the mill, but fear greatly that I shall not be able to do this much. It did appear so badly. We had the room full; but there was, well, I need hardly describe it—almost everything but money. I am fully decided that we must have a meetinghouse. Those who assemble can hardly keep their eyes open, so oppressive is the atmosphere. I did not suffer, for I had the wind blowing upon me while I spoke; but the people did not get much air.

I have just written a line to Brother Anderson, telling him that it is not in his line of work to teach the people, for he lacks the faculty to communicate, and should not deceive himself by working in a line for which he has no vocation. He has a dry, spiritless way of presenting the truth, and is very tedious. He is the Brother Anderson who was on Norfolk Island; but he is not called and chosen of God to be a teacher, and never will be fitted for such work. I advised him to take up some other line of work rather than engage in the work of teaching the truth when he could not communicate his ideas in a manner to interest the hearers.

Now, Brother Haskell, I know it is the duty of some one to be in New South Wales. Brother Baker has a knowledge of the truth, but he is so very moderate. He does not make decided points, and call up the people to advance. With others to help him, he could do much more effective work, for they would be efficient where he would fail. I am distressed at the situation. There is need of workers in the various places all around, but more especially in Sydney. If you should decide to visit Africa again, some time should be spent in Cooranbong and Sydney. I cannot carry the heavy load of writing, and also of speaking. I must not put in so much labor. I came very nearly dying this last sickness, and I am afraid to venture. I would be willing to go and connect with yourself, or some one who would take the brunt, and I come in when I can, and bear my testimony.

I want your help here in New South Wales. What a dearth there is! There is only Herbert Lacey, and he needs to be urged forward. After spending three hours in the hardest kind of labor yesterday, he came this morning to see if I would not speak at Dora Creek. I no sooner begin in my feebleness than work is piled on me in abundance. If the Lord will give me strength, I will do all that I possibly can. I am praying day and night for the restoration of my eyes, and they are improving. I am of good courage in the Lord. I would not urge you out of your path of duty. If you feel that the Lord has work for you to do in New Zealand, then I will cease my urging; if not, come back as soon as you feel free to do so.

We were glad to hear from you, but I was so wrought up to write the matter enclosed, that I could not get off the writing I wished to send you on the last boat.

Why are we so weak in faith? Many hold faith as an opinion. Saving faith is a transaction, by which those who receive Christ join themselves in covenant relation with God as one family, sons and daughters of God. Genuine faith is life, and where there is life there is growth. The life which Jesus imparts cannot but grow more and more abundantly. A living faith means an increase of vigor, a confiding trust, by which the soul becomes a conquering power. He who drinks of the water of life which Jesus gives possesses within himself a well of water springing up into everlasting life. Though it shall be cut off from all created springs, it is fed from the hidden fountain. It is a perpetual spring, in immediate communication with the inexhaustible fountain of life.

The Lord is dishonored when any who profess His name have an emptiness. This misrepresents God. Nothing but Christ manifested in spirit and life and character can reveal God to a world that knows Him not. The soul renewed in the knowledge of God and Jesus Christ whom He has sent demonstrates its divine fulness in a living, growing experience—even the fulness of Him that filleth all things.

The lifeless, professed believer is not a Christian, for such give to the world no correct representation of the Author of truth and holiness. We must have the working of the Holy Spirit, which Christ declares “shall glorify me.” [John 16:14.] We are so faithless, so unbelieving, that the Lord cannot do for us those things which He longs to do. There are doubts in our minds that are very saddening and very difficult to dispel. These doubts that bow down the soul we should each one bravely face, and tell the soul that we must conquer them at once. Make no delay, for there can be no peace where faith is lost. We need not express these doubts, for they may cause some poor soul to stumble. But examine them in the light of

God's Word, then talk them over with Jesus with His Word of promise in your hand, and pray for their removal. Tell the Lord, "Lord, I believe; help thou mine unbelief." [Mark 9:24.]

Let not doubt be placed in a comfortable, easy chair. It is a dangerous guest when it is left to rankle in the mind and counteract faith. Come to the great Healer and plead, "I cast my helpless soul on thee. I have the promise, 'The meek will he guide in judgment; and the meek will he teach his way.'" [Psalm 25:9.]

Lt 71, 1897

Haskell, Brother and Sister

"Sunnyside," Cooranbong, New South Wales, Australia

November 5, 1897

Dear Brother and Sister Haskell:

Sister Wilson has been conversing with me in reference to Sister Robertson. I cannot advise Sister Robertson to go to Western Australia. I had a conversation with Brother Robert Hare in regard to this matter; but that night instruction was given me to watch for souls as they that must give account. There is need of constant discernment. We need the quickening, vivifying influence of the Holy Spirit, that makes every one in the service of God wise unto salvation.

No haphazard work must be done. To every human being is given a work in personal labor for God. The varied trusts are proportionate to our varied capabilities. Every member of the church is in possession of some trust, some talent, to be used in the service of God. From the lowliest and most obscure to the highest, in the church and in the world, all are entrusted with the goods of heaven, physical, moral, and spiritual. Time, reason, unimpaired intellect, the tender ministry to which some are adapted, these are the gifts of God. None are to make light of the smallest gift.

Some are better fitted for a certain work than others. Therefore the conclusion should not be reached that every one can be a canvasser. Some are so constituted that if they took up this work, they would make a most miserable track wherever they should go. Others are willing, but have no special adaptability for special lines of work. They are not to be set down as faithless and unwilling. The Lord is not unreasonable in His requirements. The church is as a garden in which are a variety of flowers, each one with peculiarities of their own. They are all plants and flowers, but they are different in appearance.

God does not expect that with their varied temperaments His people will be prepared for any and every place. Some can fill one place, while another can do service in another place, while he could not do the work someone else could aptly do. Therefore, let us all remember that there are varied trusts.

In regard to Sister Robertson, if the Lord has marked out her course to the distant field of Western Australia, she will have light in regard to her duty. Sister Robertson is of a peculiar turn of mind. At times

a depression comes upon her that makes her wild. Her imagination becomes highly wrought upon. She is then in despair and has little faith for herself.

Those who go to Western Australia should have health, both of mind and body. Flattering inducements should not be presented to Sister Robertson in regard to nursing in Western Australia, with prospects of high wages. The journey to that place will cost her quite a sum, and if she has not the courage and strength to take up the work and carry it through under disadvantageous circumstances, she will be disappointed. She has a delicate constitution, both in mind and body. She could not endure a rough life. She could not endure the responsibilities that would necessarily come upon her. Then her unbelieving friends would make it unpleasant for those who encouraged her to take these responsibilities. Tests are to be made in this case. God will take this sister under His own care if she will submit to His guidance and not be in a hurry. This is the light given to me in regard to the case of our sister. I do not feel it wise to encourage her to go to Western Australia.

In regard to the workers in Sydney, those who are strong and well may do a good work. But I think they should be paid a stated sum, as is any other intelligent worker in others lines of the work. If those at the head of the work are willing to risk everything and walk by faith, they may require it of the workers. If they will risk the price they require for the board of the workers, they may ask the workers to risk something. But to require a certain sum for board, bringing no faith into this matter, and then ask the workers to exercise faith, is not right. Pay the workers a decided sum to meet their living expenses, that there may be equity and justice. In no case accept workers that are not trustworthy. But do not allow the inexperienced workers to do all the sacrificing and all the walking by faith.

I have in mind some workers that labored hard in Melbourne, selling papers and giving Bible readings. All acknowledged that they did a good work. By one young woman's labor several were brought into the truth. But while there were men teachers who were decided as to what they should do, there were not many who acted as fathers.

These girls came to the Ashfield camp meeting in a most destitute condition in regard to clothing. They were not tidily or becomingly clad. Why did not those in charge of the work where these girls were working act as fathers and mothers to them, and show their faith by loving their neighbor as themselves? Some of our sisters had abundance of clothing for themselves. They could have bought less for themselves and expended some money on their destitute sisters. But while these girls were doing hard work, wearing out their clothing and shoeleather, there were those who did not work one half as hard, and who had not the motherly solicitude or the sisterly discernment to see the necessities of their sisters, and love them as they loved themselves. Pride compassed some about as a garment in regard to their outward appearance.

These girls were doing a good work, but it could be seen that they were becoming more and more destitute of clothing. Their brethren and sisters needed to have the selfishness cut away from their hearts. They needed that faith that works by love and purifies the soul.



I made inquiry, and found that these sisters were in a destitute condition. Then I began to understand how those who had been giving these sisters instruction had neglected to see that they were well cared for. We had to purchase clothing and shoes for these girls before they were respectable or comfortable.

Blessed are the eyes that see the necessities of others as well as their own. I have become thoroughly distressed over the methods that lead some to leave others to exercise faith, while they close their eyes, that they may not see the faith that works by love, which they themselves should have. Let us do straightforward work, for the light which the Lord gave me in regard to those who so manifestly neglected their duty toward these sisters was that they neglected the Lord Jesus in the person of His saints, and the blessing of God could not rest upon such neglect. The whole principle was wrong from the first arrangement.

The Lord has not appointed men who will leave matters at such loose ends, to carry responsibilities. The Lord deals not with partiality. But with men, while some are rewarded abundantly for their work, others, regarded by God, are left in uncertainty. Those with whom they are connected have not interest in them to investigate the cases of the individual workers, to see if they are receiving sufficient to supply their individual necessities.

The Lord Jesus has a special interest in every member of His family. Those who follow Him and are entrusted with a special line of work are to be as carefully and interestedly looked after by those at the head of the work as if they were members of their own family. It is this careless neglect and unfulfilled daily duties toward those who are doing service in the love of Christ that brings the displeasure of God upon His stewards. He cannot impart His Spirit to these neglectful ones. He will arraign them before His bar, saying, "I was an hungered, and ye gave me no meat; I was thirsty, and ye gave me no drink: I was a stranger, and ye took me not in: naked, and ye clothed me not: sick, and in prison, and ye visited me not. ... Inasmuch as ye did it not to one of the least of these, ye did it not to me." [Matthew 25:42, 43, 45.]

We have had great light, great privileges, great opportunities to learn of the ways and works and attributes of Christ. We are left without excuse if we fail in our duty to our brethren and sisters who need encouragement in word and action to strengthen their faith. We glorify God when, by acts of self-denial, kindness and mercy toward our brethren and sisters, we show that we love God supremely and our neighbor as ourselves. In this we show the work of the Spirit of Christ upon our hearts.

The living Christian is not absorbed in self. Neither does he take a fancy to certain persons, praising and exalting them, while he leaves others just as deserving out of his notice. The true Christian constantly endeavors to glorify God by his unselfish traits of character. He bears a living testimony to those who are observing his deportment that he is looking unto Jesus, the Author and the Finisher of his faith, and that by beholding he is becoming changed into His likeness, that His goodness, wisdom, mercy, love, and tender sympathy is being woven into his practice.

How thankful we should be that the Word was made flesh and dwelt among us, and we beheld his glory, character, (the glory as of the only begotten of the Father,) full of grace and truth. "Of his fullness have all we received, and grace for grace." [John 1:14, 16.] This means that as we receive grace, we are to

bestow the same upon those with whom we associate cheerfully employing all our powers and capabilities in God's service.

Those who cultivate the false motives and spurious principles, which make an appearance only of kindness and charity and love, need to be converted and baptized by the Holy Spirit. Goodness in appearance only counts nothing with God, who reads the secrets of every heart. The converting power of God must cleanse the heart of its love of pretense, love of praise and applause, which excites to action.

The worker for God must have a sense of his duty toward his Maker and a firm, pure, loving spirit of obedience to the precepts of Jehovah, because he loves them. They are the truth which abideth forever. But if these principles are neglected, the workers are not provoked to holy endeavor and sincere love one for another.

God sees not as man sees. He looks at the disposition of the heart, from which the actions flow. But into every institution in our world, under the supervision of those who claim to believe the most solemn message ever given to our world, has come the leaven of selfishness. In lines that some least suspect, this spirit is leaving its impressions of partiality and selfishness. God cannot bless the workers as He longs to do, because by their course of action they separate themselves from Him. In some lines the work of God has become tinged with selfishness. The influence of this sin is destroying the love that Christ has commanded we cherish for one another.

Pure religion is a rare jewel. It is because it is so rare that the Holy Spirit's operations in their quickening efficiency are not seen upon human hearts. Its holy aims are sure to bring the human agent into sacred, covenant relation with God. When in Christ he becomes linked with God.

The work to be accomplished in Sydney must be carried on in right methods, else in the name of the Lord I will raise my voice in protest. I will not stand unmoved while things go wrong in our institutions and while laborers are employed upon no settled basis, so that they are made subject to want, and are therefore tempted and subject to be swayed from the truth. One thread of selfishness must not be woven into our plans and methods of doing service for God. We are not to seek for the success of certain actions, caring not from what principle they flow. God looks directly at the very heart of every purpose. We must arise and expel the enemy, in whatever form he may come, that those who in susceptibility and discernment are blinded, shall not, by evil suggestions, lead minds away from purity of action.

Silent envy is to be guarded against. God condemns secret slander and injurious surmises. Undue self-esteem is certain to bring the sure result. God humbles the man. God, who seeth and readeth the heart, will judge every man's work of what sort it is. He only is safe who keeps the Lord ever before him, whose constant plea is, "Search me, O Lord, and know my heart; try me, and know my thoughts, and see if there be any wicked thing in me, and lead me in the way everlasting." [Psalm 139:23, 24.]

I can write no more on this point. What I have written I know you will harmonize with. I have had an experience which has burned its way into my soul. I am unable to write more now, but I shall write on

these subjects more fully. I pray the Lord that many souls who have peace in their present religious state may be stirred to inquire, What manner of persons ought we to be if we would be prepared for the coming of the Son of Man, who shall judge every man's work, and reward every man as his work shall be?

In love.

Lt 72, 1897

Haskell, Brother and Sister

"Sunnyside," Cooranbong, New South Wales, Australia

December 1, 1897

Dear Brother and Sister Haskell:

I received your last communication. Thank you for your faithfulness in writing to us. We rejoice in the Lord for His power and His grace and His great love for the souls that are perishing. We will understand that it is our place not to fail nor be discouraged. There should be that faith and trust in God that will ask for wisdom and facilities and that will believe.

"He that spared not his own Son, but delivered him up for us all, how shall he not with him freely give us all things?" [Romans 8:32.] Might we not inquire, How shall we not for His sake freely give Him all things? Shall we see souls perishing around us, and not manifest a zeal and love for them proportionate to their value? The unfathomable depths of the love of God were stirred with divine benevolence in the infinite sacrifice made. "For God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish but have everlasting life." [John 3:16.] Shall the shallow streams of our gratitude be only as a ripple on the surface? What did Jesus do? He who was rich for our sakes became poor, that we through His poverty might become rich. The mysterious Godhead descended to our rescue. We see Him descending from depth to depth of humiliation in our behalf, until the shameful cross arrested His farther descent, and made it impossible to step lower.

This example is set before us. This is the value which the Lord places upon the human race. Shall man then fail to act his part to redeem his fellow men? This work of redemption moved the universe. Is it not sufficient to move and stir our souls? Shall we not work for the recovery of man? Shall we not place ourselves under the Holy Spirit's working, that every jot of the ability and talent which God has given us may be united with the Master-worker, Jesus Christ, to seek and to save the lost? Where is our faith? We are invited by the world's Redeemer, "Take my yoke upon you, and learn of me; for I am meek and lowly of heart, and ye shall find rest unto your souls. For my yoke is easy, and my burden is light." [Matthew 11:29, 30.] Here is a new bond of union in our co-operation with Jesus Christ for the recovery of fallen man.

Christ our Advocate is our High Priest. He has entered into heaven for us, and the whole universe of heaven goes out at His command to the help of the unselfish, interested worker. We are to be faithful,

courageous, true as steel to the Captain of our Salvation: "For we have not an high priest that cannot be touched with the feelings of our infirmities, but was in all points tempted like as we are, yet without sin." [Hebrews 4:15.]

We are engaged in a great work. "Let us therefore come boldly to the throne of grace, that we may obtain mercy, and find grace to help in every time of need." [Verse 16.] "For verily he took not on him the nature of angels, but he took on him the seed of Abraham." "Wherefore in all things it behoved him to be made like unto his brethren, that he might be a merciful and faithful high priest in things pertaining to God to make reconciliation for the sins of the people; for in that he hath suffered being tempted, he is able to succor them that are tempted." [Hebrews 2:16-18.]

We are engaged in a great work, and we cannot leave it or be diverted from it. The highest work of God is the redemption of the fallen race. He calls for all the faculties and powers of His co-workers to be put to the tax for this one achievement, the salvation of souls, the triumph of His grace and love. For this Christ came into our world. This was the object ever before Him, to seek and to save that which was lost. He gave His life that man, through the offering of Himself, the incarnate God, through faith in Him, might secure that life that measures with the life of God. He has the care of every soul in view. He has made abundant provision to save to the uttermost all who come unto Him by faith, believing that His blood cleanses them from all sin. He laid down His life for His sheep, and the reward of His sufferings is to see souls saved, to see of the travail of His soul and be satisfied.

The Lamb of God taketh away the sin of the world. He giveth the grace of His Spirit. O what love, what matchless love! Creation was originated in the purpose of God to glorify Himself in the redemption of the fallen race. "The mystery which from the beginning of the world hath been hid in God, who created all things by Jesus Christ: to the intent that now unto the principalities and powers in heavenly places might be known by the church the manifold wisdom of God, according to the eternal purpose which he purposed in Christ Jesus our Lord." [Ephesians 3:9-11.]

Why, I ask, are those who claim to believe the truth so indifferent? Why do they not manifest a zeal proportionate to the work to be accomplished? The Lord calls for the exercise of living faith, for the exercise of practical work. Just before His ascension, one step from the Father's throne, Christ declared, "All power is given unto me in heaven and in earth." [Matthew 28:18.] The gift of Jesus to our world embraced all heaven. Why are we so unbelieving?

The Holy Spirit is engaged to work with human agencies to minister the grace of Christ, to make the salvation of souls a certainty. The merits of My righteousness, Christ said, shall be given to all who receive and believe in Me. The Holy Spirit will give grace and peace, and bless you with the fulness of all spiritual blessings. The pledge is made to Christ by the Father that He will give to man all the love He bestows on Christ if they will come back to their loyalty in faith and repentance. Christ will be their surety, to render an account to God for the perfection of His own perfect obedience and righteousness for every one who will wear His yoke.

God accepts us in the Beloved. Then let unbelief be dismissed. The promise is, We shall be blessed with all spiritual blessings which come from an unfailing source, the Fountain of life. "Blessed be the God and

Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ.” [Ephesians 1:3.] “Who hath saved us and called us with a holy calling; not according to our works, but according to his own purpose and grace, which was given us in Jesus Christ before the world began.” [2 Timothy 1:9.] Again we read, “Paul, a servant of God, and an apostle of Jesus Christ, according to the faith of God’s elect, and the acknowledging of the truth which is after godliness, in hope of eternal life, which God that cannot lie promised before the world began; but hath in due time manifested his word through preaching which is committed unto me according to the commandment of God our Saviour.” [Titus 1:1-3.]

Brethren, I say unto you, Have faith in God. Let all taste and see that the Lord is gracious. You know whence cometh your help. You know that you are to work for the salvation of souls, and to save those that are perishing out of Christ. This should be the very highest interest of all who believe. Those whom the Lord has drawn with his love and kindness are to draw others to the Saviour. He is waiting to receive every soul. The Lord never forgets to be gracious to those who are humble and contrite in heart. Your divine Surety has pledged you to God through his own righteousness. The Lord Jesus pledged Himself to present to His Father a church without spot or wrinkle or any such thing. He has paid the price for your ransom, He has engaged to perfect his grace in every soul, that man may be complete in him. Men forget their obligations to God; but God never forgets His pledged word to all who seek Him with a whole heart.

Let us put away the sin of unbelief. Let us consecrate ourselves to God, soul, body, and spirit. Our life was taken into union with Christ’s human life and Deity combined. “It is Christ that died, yea rather, that is risen again.” [Romans 8:34.] “He ever liveth to make intercession for us.” [Hebrews 7:25.] Then let us reach the highest standard of Christian character. Ever bear in mind that the Lord is expecting more of us than we give Him. The cry of souls ready to perish in ignorance and in sin is swift to reach His ear. “He shall deliver the needy when he crieth, and the poor also, and him that hath no helper.” [Psalm 72:12.]

“And at that time shall Michael stand up, that great prince which standeth for the children of thy people: and there shall be a time of trouble such as never was since there was a nation, even to that same time: and at that time thy people shall be delivered, every one that shall be found written in the book, and many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt. And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars forever and ever.” [Daniel 12:1-3.]

Make ready a people to stand in the day of the Lord. We have no time to lose. The Lord is coming; the end is near. “Many shall be purified, made white, and tried; but the wicked shall do wickedly, and none of the wicked shall understand.” [Verse 10.] And the Lord will say to those who are obedient to His commandments in a world of disobedience and transgression of His law, “I will betroth thee forever; yea, I will betroth thee unto me in righteousness and in judgment, and in lovingkindness and in mercy. I will even betroth thee unto me in faithfulness; and thou shalt know the Lord.” [Hosea 2:19, 20.]

I entreat of you who know the truth to practice the truth. Time is short. Let not your hearts be diverted from the last great work of warning. God does not give this work of ministering to those whose

garments are defiled by sin, but to those who are being purified, made white, and tried. Say unto the people, ye messengers of God, "Cast away from you all your transgressions whereby you have transgressed, and make you a new heart and a new spirit; for why will ye die, O house of Israel? For I have no pleasure in the death of him that dieth, saith the Lord God: wherefore turn yourselves, and live ye." [Ezekiel 18:31, 32.]

Have faith in God. We dishonor Him by our unbelief. Pray, and watch unto prayer. He is touched with the feelings of our infirmities. He is merciful, one who can have compassion on the ignorant, and on them that are out of the way.

The fountain has been prepared for every [one] to wash and make them clean in the blood of the Lamb. How long shall our weakness in Christian experience last? Arise, and trim your lamps that they may be brightly burning, flashing their bright and saving beams on to the pathway of others. O, I see so much to be done! I long for confirmed strength, that I may work as I desire to work. It may be that I shall be spared to sound the last note of warning to a perishing world. The Lord's will be done if it is otherwise. I will plead for souls. Give us sheaves to be given to God; O, give us sheaves. I will have faith in God. I call upon all to have faith in God.

"Wash you, make you clean" from all sin in the blood of the Lamb. [Isaiah 1:16.] "The Lord is a strong tower. The righteous runneth into it, and are safe." [Proverbs 18:10.] This God must be all our confidence and all our trust. The streams of grace must be fresh, and fertilize our own souls, thus they will be in us a well of water, springing up into everlasting life. Let the praise of God go forth from human lips. Praise Him with heart; praise Him with soul. Let the voice speak forth His praises at all times. It should be thus, and it will be thus when Christ is abiding in the soul. Our sufficiency is in God. The name of the Lord is a strong tower. The righteous runneth into it, and are safe.

Lt 72a, 1897

Haskell, Brother and Sister

"Sunnyside," Cooranbong, New South Wales, Australia

December 14, 1897

Dear Brother and Sister Haskell:

I received your letters and read them with interest. I am sure that the Lord is at work. It is not always wise to do constant work, as you are now doing, but if necessity demands that it be done for the saving of souls, then you must have faith that the Lord will give you strength and grace according to your day. The Lord is your strength. He will be your salvation. He will give you grace sufficient for your labors. But lay hold upon him, who has said, "Lo, I am with you alway, even unto the end of the world." [Matthew 28:20.] We must bring all the sunshine possible into our work. You must take periods of rest. It is essential, when there is so great a necessity for every jot of strength and energy and aptitude to meet the circumstances around you, that you feel that you can not only touch the garments of Christ, but

walk with Him as your companion, and through faith receive His healing touch to revive the mind and body for the work.

It is our privilege to believe in the health-restoring power of God, the health-giving beams of the Sun of Righteousness. You may carry with you this endorsement of the power of God in your important work, "I am the resurrection and the life." [John 11:25.] Christ wants you to grasp more of heaven's abundant resources. "Be of good cheer," He said; "thy faith hath made thee whole." [Matthew 9:2, 22.] Why do we not have faith? Be assured that at this stage of the work, when souls are making decisions to become loyal and true to all the commandments of God, Satan's agencies will appear with vitalizing power to work against God. But greater is he that is in you than the power that controls them.

Christ's peace will be imparted to all who love God and keep His commandments. Says the Psalmist, "Great peace have they that love thy law and nothing shall offend them." [Psalm 119:165.] From Christ goes forth a power that gives men life and peace, which tunes the heart to offer praise and thanksgiving to God, and fills the heart with love for Him and for one another.

Faith is the spiritual hand that touches infinity. The inner glory of God in the soul will shine forth in word, in looks, in prayers, to all who are seeking to save the souls that are ready to perish. God wants to take away the infirmities, that faith may spring up in the heart, and carry with it the healing beams, even the Redeemer's glory. We should sing with the Psalmist, "O Lord, my God, thou art very great. Thou art clothed with honor and majesty: who covereth thyself with light as with a garment, who stretchest out the heavens like a curtain, who layeth the beams of his chambers in the water, who maketh the clouds his chariot, who walketh upon the wings of the wind." [Psalm 104:1-3.]

May the Lord bless the work that is now being done, is my prayer.

Lt 74, 1897

Humphries, Brother

February 7, 1897

Brother Humphries:

The Lord is calling for you, "Return unto me, and I will return unto you." [Malachi 3:7.] You are in a dangerous position. Spiritually, you have been going backward instead of going forward. If the Lord had not guarded and protected you moment by moment from dangers which you did not see, from perils which you did not discern, you would not now be among the living. Your life has been graciously preserved. You are regarded by the Husbandman as an unfruitful tree, but His hand is stretched out still, and He says, I will give him renewed advantages. I will make My goodness and mercy pass before him. I will renew My invitation, and then, if he bears no fruit, let him be cut down.

My dear brother, what have you been beholding? By beholding the imperfections of men and women, you are gradually becoming changed into the same likeness. Make a decided change, and look to Jesus, that by beholding His perfection, you may become changed into His image. Then His spirit will take

possession of your mind and character. By your piety and godliness, by your words and actions, by your spiritual activity for truth and righteousness, you will represent Christ. When a man turns away from human imperfections, and beholds Jesus, a divine transformation takes place in his character. He fixes his eye upon Christ as on a mirror which reflects the glory of God, and by beholding, he becomes changed into the same image, from glory to glory, even as by the Spirit of the Lord.

“If any man have not the Spirit of Christ, he is none of his.” [Romans 8:9.] Turn your eyes from the imperfections of others, and fix them steadfastly on Christ. With a contrite heart, study His life and character. You need not only to be more enlightened, but quickened, that you may see the banquet that is before you, and eat and drink the flesh and blood of the Son of God, which is His Word. By tasting the good Word of life, by feeding on the bread of life, you may see the power of a world to come, and be created anew in Christ Jesus. If you receive His gifts, you will be renewed unto holiness, and His grace will bring forth in you fruit unto the glory of God.

The Holy Spirit reveals Christ to the mind, and faith takes hold of Him. If you accept Christ as your personal Saviour, you will know by experience the value of the great sacrifice made in your behalf upon the cross of Calvary. The Spirit of Christ, working upon the heart, conforms it to His image, for Christ is the model upon which the Spirit works. By the ministry of His Word, by His providences, by His inward working, God stamps the likeness of Christ upon the soul.

To possess Christ is your first work, and to reveal Him as One who is able to save to the uttermost all who come to Him is your next work. To serve the Lord with full purpose of heart is to honor and glorify His name by dwelling upon holy things, by having a mind filled with the vital truths revealed in His Holy Word.

You can be a great blessing spiritually to your family, or you can be a great hindrance. That which you sow, you will also reap. What will be your harvest, my brother? Can you look forward with pleasure to the reaping time?

The Lord has presented before me the cases of several who were sowing bad seed. Their thoughts and their words were far from being of that character that God can approve. These men have been blindly exerting an influence that is not spiritual, that does not strengthen the church. They are enshrouded in darkness; they are dishonoring God by scattering away from Christ. They have not exerted a healthy influence in the church, neither have they recommended the truth to others by exerting a right influence outside the church.

Brother Hardy has indeed been a hard man in his home, unfeeling, unlovable, selfish, and self-seeking. His words of faultfinding and criticism have harmonized with your words. By your association together, his feelings and your spirit, which is so unlike Christ, have been strengthened. This kind of religion is not the religion of Christ, but a deception, a delusion of the great deceiver. His service is hard service, and is indeed to receive very hard wages.

Could the veil have been withdrawn from before you and Brother Hardy, could you have seen what I saw, your tongues would have been silent. An angel was represented to me, writing in a book the words



spoken under the influence of another spirit than that of Christ, a self-sufficient, self-deceived spirit. The words spoken, the spirit manifested, revealed the attributes of Satan. Said Christ, "He that is not with me is against me: and he that gathereth not with me scattereth abroad." [Matthew 12:30.]

Another messenger spoke, saying, "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. For as much 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; who verily was foreordained before the foundation of the world, but was manifest in these last times for you." [1 Peter 1:15-20.]

"If we believe not, yet he abideth faithful: he cannot deny himself. Of these things put them in remembrance, charging them before the Lord that they strive not about words to no profit, but to the subverting of the hearers. Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth. But shun profane and vain babblings; for they will increase unto more ungodliness." [2 Timothy 2:13-16.]

Christ is to be known by you. He is a spirit of liberty, leading away from the bondage of Satan to holiness, enabling us to serve God in righteousness and true holiness all the days of our lives. He has given you liberty to come near to God by faith, to enjoy communion with God, to worship God in Spirit and in truth, and in the beauty of holiness. You may be a partaker of the divine nature.

Christ does not accuse and condemn. He invites you, "Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light." [Matthew 11:28-30.] Goodness, meekness, gentleness, patience, and love are the attributes of Christ's character. If you have the Spirit of Christ, your character will be molded after His character. But "if any man have not the spirit of Christ, he is none of his." [Romans 8:9.]

Lt 74a, 1897

Haskell, Brother and Sister

"Sunnyside," Cooranbong, New South Wales, Australia

March 1, 1897

Dear Brother and Sister Haskell:

We received Brother Haskell's letter the evening after the Sabbath. We were glad to hear from you that your interests are united as one. May the Lord bless this union, that you may be a strength and support to one another at all times. May the peace of God rest upon you, is my sincere desire and earnest prayer.

“Go stand and speak unto the people all the words of this life.” [Acts 5:20.]

I am pleased, Brother Haskell, that you have a helper. This is that which I have desired for some time. The work in which we are engaged has made us one in Christ Jesus to diffuse the knowledge of Jesus Christ. It is your privilege to have happiness in your new relation to each other, in ministering the gospel to those who are in darkness and error. We can sympathize and unite in the grand work which you and I love and which is the one great object ever before us, the enlargement of the kingdom of Christ and the celebration of His glory. In everything which relates to this we are united in the bonds of Christian fellowship, in companionship with heavenly intelligences.

We are never alone. We can never put forth the least effort for the advancement of the work of God in our world, but the act thrills through all the universe of heaven and makes us co-laborers with God; united with the heavenly principalities and powers, all our sympathies are absorbed. Thus our strength and efficiency are to be united in the design of Christ as His agents connected with the great firm to secure other agencies and combine them with those already in operation, to restore the moral image of God in man. The (page torn) labor by our connection with Him, you will unitedly do the work of God on earth as the principalities and powers in heaven do the work assigned them. Because of the light given me, I am fully possessed with the conviction that through your united agencies, as sanctified instrumentalities, light shall be reflected to the salvation of many souls that are now in darkness and error. I know you have not lived unto yourselves but unto Him whom you love and whom you serve and worship.

Each angel is at his post, waiting for the cooperation of human channels to give efficiency and power to the truth in the restoration of fallen man. This was Christ’s work; this is our work. The angels of God are to be regarded as ever present with the interested, consecrated worker, perpetually stimulating, strengthening, and encouraging the efforts of the laborers on earth. By the eye of faith we are fighting in view of the whole universe of heaven. There is plenty of help and strength for us in God, for the heavenly agencies are mighty. Their divine influence is with all we do and all we say to advance the glory of God.

These agencies are abundantly mighty; their efforts with human endeavors, and through the medium of our faith, will shed a softening and subduing influence upon our course of action. In the economy of God all the powers of heaven cooperate with the whole-hearted, earnest workers in this world in carrying forward His design in saving the lost. The claim of relationship and mutual influence not only passes from one member to another of the church militant, but through all the family of heaven, uniting both worlds for the saving of a perishing world.

Never are we absent from the mind of God. God is our joy and our salvation. Each of the ancient prophets spoke less for their own time than for ours, so that their prophesying is in force for us. “Now all these things happened unto them for ensamples: and they are written for our admonition, upon whom the ends of the world are come.” 1 Corinthians 10:11. “Not unto themselves, but unto us they did minister the things, which are now reported unto you by them that have preached the gospel unto you with the Holy Ghost sent down from heaven; which things the angels desire to look into.” 1 Peter 1:12.

The Bible has been your study book. It is well thus, for it is the true counsel of God, and it is the conductor of all the holy influences that the world has contained since its creation. We have the encouraging record that Enoch walked with God. If Enoch walked with God in that degenerate age just prior to the destruction of the world by a flood, we are to receive courage and be stimulated with his example that we need not be contaminated with the world, but amid all its corrupting influences and tendencies, we may walk with God. We may have the mind of Christ.

Enoch, the seventh from Adam, was ever prophesying the coming of the Lord. This great event had been revealed to him in vision. Abel, though dead, is ever speaking of the blood of Christ which alone can make our offerings and gifts perfect. The Bible has accumulated and bound up together its treasures for this last generation. All the great events and solemn transactions of Old Testament history have been, and are, repeating themselves in the church in these last days. There is Moses still speaking, teaching self-renunciation by wishing himself blotted from the Book of Life for his fellow men, that they might be saved. David is leading the intercession of the church for the salvation of souls to the ends of the earth. The prophets are still testifying of the sufferings of Christ and the glory that should follow. There the whole accumulated truths are presented in force to us that we may profit by their teachings. We are under the influence of the whole. What manner of persons ought we to be to whom all this rich light of inheritance has been given? Concentrating all the influence of the past with new and [increased] light of the present, accrued power is given to all who will follow the light. Their faith will increase and be brought into exercise at the present time, awakening an energy and an intensely increased earnestness, and thorough dependence upon God for His power to replenish the world and send the light of the Sun of Righteousness to the ends of the earth.

God has enriched the world in these last days proportionately with the increase of ungodliness if His people will only lay hold of His priceless gift and bind up their every interest with Him. There should be no cherished idols and we need not dread what will come, but commit the keeping of our souls to God as unto our faithful Creator. He will keep that which is committed to His trust.

\*\*\*\*\*

I did not expect to write in this line, but you have it as fast as my pen could go over the paper. I commenced writing about two o'clock a.m. I am making no copy of this, but will copy it when you shall come up here to Cooranbong. I had to copy the letter sent to you from Brother Daniells.

I cannot see how it can be wisdom for you to go to Adelaide just as our school is about to commence. Someone of experience is needed here, and I know of none who can take hold here as you both can do at this time. I cannot see how this can be otherwise. There is a work to be done here and there is no head to plan or devise, and we need you both to take hold. I cannot do this. I must devote time to writing. Your experience, Brother Haskell, united with that of your wife, will be just the help we need, and I cannot see how it can be your duty to go to Adelaide or to New Zealand.

I had written to Brother Daniells in reference to the situation of things before his letter came demanding more help, if it were possible to furnish it. But I do [not see] that it would be wisdom for you to leave for any place [as we are now] situated. We need workers here; and some visits and some help must be

given to Sydney. When the work shall be brought up properly here, and the school opened, I can consent, but I cannot consent for you to leave me now; I cannot think it your duty to do so.

There is a work to be done here which has been strangely neglected. I wish to take Brother and Sister Haskell to visit in the country—some very nice people. I have hope they may receive the truth. Let Brother Daniells call Brother and Sister Wilson to their help. I would be glad if you could go to Adelaide, for with your experience you could give them just the help they need, by the opening of the school is now so near we must have you here. You understand about these things. Let Brother Daniells himself go to Adelaide and help them. He is close by. How could Brother Daniells think it duty to take any help from this locality, where we have so little? There is executive ability needed in Sydney, and especially just now in Cooranbong; but I will not write more now.

Come back home as soon as possible. We have had our girls go twice to the blackberry patch, and we have had our blackberry short-cake. Yesterday they decided that their short-cake was the best they have yet had. We have now fifty quarts canned. We have plenty of grapes.

We will be pleased to see your wife, who has been so long nigh, and yet so far off.

Last Sabbath we had a large turnout, expecting to hear you.

Well, please come as soon as you can.

In much love.

Lt 74b, 1897

Haskell, Brother and Sister; Starr, Brother and Sister; Wilson, Brother and Sister

“Sunnyside,” Cooranbong, New South Wales, Australia

December 16, 1897

My dear Brother and Sister Haskell, Brother and Sister Starr, Brother and Sister Wilson:

Be of good courage in the Lord. The Lord has far more interest in the work in Stanmore and suburbs than it is possible for any of us to manifest. We must remember constantly the words, “Ye are laborers together with God; ye are God’s husbandry, ye are God’s building.” [1 Corinthians 3:9.] As laborers together with God, the Lord will make you His lightbearers. You are connected with One who tells you, “All power is given to me in heaven and in earth.” [Matthew 28:18.] You need not fear failure or defeat. With hands uplifted to God, revealing to all that you make God your strength, you will be brought in close relation to the people and to God. We will grow while we work.

As we work, we see the need of prayer and of striving continually for a deeper insight into the mystery of God’s love to us through Christ Jesus. In beholding His glory, we are reflecting His image from glory to glory, to a more perfect character. It is the Christlikeness we bear with us before those who are seeking for truth that thaws the frozen-up affections of their souls and our own souls as well. There will be times

when you will find you will have to lay hold of souls as represented in Jude, pulling them out of the fire, hating even the garments spotted with the flesh. [Jude 23.] Reach down deep, pull hard, never let go your hold upon the line of faith and determined purpose. Draw, draw, draw, for all the work is of God and the universe of heaven draws with you.

Satan is striving for the mastery, but so long as you center your faith in God, he will not succeed. An arm that is Infinite is stretched out to sustain the worker. Hold fast to the One for whom you labor. Sudden and desperate effort is at times required. There must be no such thing as failure or discouragement. Some may seem to be unimpressible, but you do not know what battles are going on in the soul, of truth against error and error against truth. You may have to repeat the same words again and again, but they are not lost; they are becoming fastened as a nail in a sure place.

It takes time for the enlightening of the understanding. Sin has darkened the reasoning powers of man so that he does not discern the sacred from the common. But hold fast to every soul; be importunate in prayer. There are those who profess to be Christians, who have had an experience in the things of God; these will receive the truth. Others think they know it all and will not heed instruction. The darkness of error has blinded their perception; therefore wait patiently. Get them often on their knees to pray with you, and angels of God will be present to water your own souls with the showers of His grace, tender your own hearts and their hearts, and it will be a blessed season to both.

The Lord will take these poor souls if they will come and stand under His banner in loyalty. "A new heart will I give you, and a new spirit will I put within you." [Ezekiel 36:26.] This is the divine breath of God to the soul of the true seeker. God will give you His healing power. We will rely upon Him, for He is our great Physician of the body as well as of the soul.

We are praying for you every day, and in the night seasons. Be strong in God, yea, be strong in the power of His grace.

Lt 75, 1897

Ings, Sister

"Sunnyside," Cooranbong, New South Wales, Australia

July 3, 1897

Dear Sister Ings:

I feel sad that I cannot also address Brother Ings. But the tree, faithful standard bearer is at rest. We did flatter ourselves that with you he would come to Australia, but as far as he is concerned, this hope is quenched. If I were within reach of you, I would visit you, and encourage your heart. First the little son was separated from the father and mother, and now the husband and father has fallen asleep in Jesus.

"Here is the patience of the saints, here are they that keep the commandments of God, and the faith of Jesus." [Revelation 14:12.]

“And I heard a voice from heaven saying unto me, Write, Blessed are the dead which die in the Lord from hence. Yea, saith the Spirit, that they may rest from their labors; And their works do follow them.” [Verse 13.]

The blessing of the Lord has attended your husband's labors, and he will be missed. Our dear brother was loyal to God. It was his pleasure to co-operate with Jesus Christ, to cheerfully wear the dear Saviour's yoke, and cheerfully lift the burden of obedience, doing the commandments of God. For centuries the consolation of believers has been the declaration of Christ over the rent sepulcher of Joseph: “I am the resurrection and the life. He that believeth on me, though he were dead, yet shall he live.” [John 11:25, 26.] Let nought but gratitude fill your heart; for the life of Jesus becomes the sustaining cause of all who receive him as their personal Saviour. Christ was the spiritual life of your husband.

“I will not leave you comfortless; I will come to you. Yet a little while, and the world seeth me no more; but ye see me: because I live, ye shall live also.” [John 14:18, 19.] The resurrection of Christ from the dead makes it certain that all who believe in Christ as their personal Saviour, because He lives, they shall live also. His continual living agency on high ensures the fact that his death and resurrection brings to them life and immortality.

Your husband will live in the hearts of those who love God. As time passes you will miss him more and more. May the Lord strengthen and comfort and bless you. The Lord Jesus will be to you an ever present help in time of need. On Him you may rely. His death and resurrection are to be ever kept fresh in the minds of those who receive and believe in Him as their Redeemer. The resurrection of Christ is the assurance of our salvation. He is the source of our life. “Because I live, ye shall live also.” [Verse 19.] We have a living Saviour. In this we may all rejoice. Christ is not in Joseph's new tomb, but is our Friend at court, pleading in our behalf. Approach your Saviour with full assurance of faith, for He ever liveth to make intercession for you. Upon Him you may depend for comfort and peace.

Never forget that the Saviour's loving presence continually surrounds us, and we are invited to come to Him when we are weary and heavy laden. He says, “Take my yoke upon you, and learn of me; for I am meek and lowly of heart, and ye shall find rest unto your souls. For my yoke is easy, and my burden is light.” [Matthew 11:29, 30.] Seek Him as One who wants you to find Him to the joy of your soul. This will give vitality to your faith and earnestness to your prayers. Never approach your Lord with the impression that He is far from you. He is near thee, even at thy right hand to help thee. Be sure to trust the keeping of your soul to Him. You are His by creation, and you are His by redemption.

Lt 76, 1897

Irwin, George A.

“Sunnyside,” Cooranbong, New South Wales, Australia

July 22, 1897

Dear Brother George A. Irwin:

Your letter written from the campground, Oakland, California, June 6, 1897, was received July 20, 1897.

I appreciate your consideration in regard to W. C. White connecting with me in my preparation of writings and bookmaking. I would be pleased if this could be so, but I am not at all confident that this plan will be carried out.

I have another proposition to make; it is that Sister Peck, who is now in South Africa, shall unite with me in my work. I must have a lady worker. She is desirous of coming as soon as someone can take her place. When I left America, I was assured that Brother and Sister Starr would come to Australia with me, and would help me in every way possible. This plan was carried out only a few weeks. At Harbor Heights the resolution was made that W. C. White devote more of his time in helping me. But he has been so loaded down with responsibilities that I can seldom get an opportunity to present matters of importance before him, and which I have felt compelled to send every mail.

I have a very large amount of matter which I desire to have come before the people, but I have no one to consider these matters with me. If I could have Sister Peck and Willie, I could get off <many> important things much more perfectly. I ought to have some one to whom I can read every article before sending it to the mail. This always helps the writer, for the <writer> often discerns more clearly what is wanted <after reading the matter before one who is interested,> and the slight changes that should be made. It is an important matter to keep in its simplicity all that matter which I write. I am sure my two editors endeavor to preserve my words, not supplying their own in the place of them.

I am pleased to report that my head is [as] clear as it has ever been. I want to exercise my mind and pen while I can. I have little trouble with the rheumatism. Long-standing difficulties have been healed, and I dare not complain. I know it is impossible to create the heavenly gifts; but they are appointed for us. God has given them [to] us through the riches of His grace. They are ours if we will receive them into hearts that are prepared for them. I want the windows of my soul to be opened to the heavenly dew, the sunshine and the reviving showers.

Christ is acquainted with all our peculiar weaknesses, all our wants and griefs. He appreciates the human beings for whom He has done so much. When about to suffer, bearing the sins of the whole world, He left us a rich legacy—"even the Spirit of truth, whom the world cannot receive, because it seeth him not, neither knoweth him." "But ye know him," He said, "for he dwelleth with you, and shall be in you. I will not leave you comfortless: I will come to you. Yet a little while and the world seeth me no more; but ye see me: because I live, ye shall live also." [John 14:17-19.] What a legacy is this!

I pray that the Lord by His Holy Spirit will work to arouse the church. I am very anxious for all in Battle Creek. I hope there will be a reformation in the publishing house and in the church. If there is not a decided change in the heart, if from every worker there is not sent forth a pure, holy current, disease, spiritual consumption, will be revealed in him and in the work which he is handling. Souls have departed from the counsel of God, and by their head-strong passions, impatient of control, have set an example that has been fatal to others. The Lord has allowed them to have their own way and their own will, and they have abused their opportunities, rushing into methods and schemes and actions which God does not endorse. We have had sufficient warnings from God to work in Christ's lines, to humble self, and

exalt the Lord in our hearts. I pray that the Physician of souls may undertake the case of each one, that they may fear and tremble before Him.

You mention the school. I pray the Lord that He will stand at the head of the school as Principal, and that all may work under His divine guidance. If the Lord's will is done, students will not be encouraged to remain in the school for years. This is the devising of man, not the plan of God. Those who come to the school, if they put their minds into studying the Book of all books, will, through prayer and close, deep research, obtain in a much shorter period of time a knowledge of Bible education. They will learn of Jesus in the school of Christ. The years of study of those books which should not be made study books unfits students for the work to be done in this important period of this earth's history. One young man, after five years' study, has come from the school unfitted to teach or preach. He has to unlearn and unload a mass of rubbish which will disqualify him for efficiency in any line of the work to be done for this time.

It makes my heart ache when I consider how many would be glad of the privilege of a short period in the school, where they can be brought up on some points of study. There are those who would consider it an inestimable privilege to have the Scripture opened to them in its pure, unadulterated simplicity, to be taught how they can keep out of the argumentative, debating methods, and come close to hearts, how simple direct, straightforward lines they might learn how to teach the truth so that it shall be clearly discerned. These years of study are cultivating many habits and methods in the students that will cripple their usefulness. They need to go through another process of education and unlearn many things that they have acquired.

The proper methods have been presented to me. Let students with their mental studies call into exercise the physical and moral powers. Let them work the living machinery proportionately. The constant working of the brain is a mistake. I wish I could express in words just that which would express the matter. The constant working of the brain causes a diseased imagination. It leads to dissipation. The education of five years in this one line is not of as much value as an all-around education of one year.

Let the students take up the work of using the knowledge they have obtained. Let them impart to others the benefits they have received. The Bible studies are to be diligently kept up. If the students will humbly seek Him, the Lord of heaven will open their understanding. They will take time to review their studies in book knowledge; they will critically examine the advancement they have made in the schoolroom, and will combine with their studies physical exercise which is most important in obtaining an all-round education. If young men and women would grow up into the full stature of Christ Jesus, they must treat themselves intelligently. Conscientiousness in methods of education is just as essential as in the consideration of the doctrines of our faith.

The student should place himself in school, [and] if he can, through his own exertion pay his way as he goes. He should study one year, and then work out for himself the problem of what constitutes true education. There is no dividing line. Whether ye eat or drink or whatsoever ye do, do all to the glory of God. The learning heaped up by years of continued study is deleterious to the spiritual interests. Let teachers be prepared to give good counsel to the students who shall enter the schools. Let them not



advise students to give years to the study of books. Let them learn, and then give to others that which they have received and appreciated. Let the student set himself to work at manual labor, thus acquiring an education that will enable him to come out with solid principles, an all-round man.

Lt 77, 1897

Jones, C. H.

“Sunnyside,” Cooranbong, New South Wales, Australia

July 9, 1897

Dear Brother C. H. Jones:

Last month I sent you a letter in regard to the shares taken by me in the Healdsburg school. I hope that something will be done by our brethren in California, by taking these shares, to relieve me from these responsibilities. We need that money very much to invest in the work here. We are in great need of a meetinghouse. So many more students have come to the school than we expected, and more are coming, that we are being literally crowded out of the room in the school building that we designed as a chapel.

The second school building is only enclosed, not plastered. The upper story is divided into two rooms, one serving as a chapel, the other as boy's dormitory. This is unfinished, and is not yet divided off into separate rooms. We do not feel that it is right to thus crowd the gentlemen students into one compartment, partitioned off into rooms only by cotton curtains. We have a good class of students, but young men will become demoralized if they have no place for retirement or prayer.

We exhausted our funds in starting the school. I borrowed £1,000, on which I pay four and a half per cent interest, and £100, on which I pay 5% interest. Since I came to Australia \$1,500 has been entrusted to me without interest. I have this sum to pay when it is called for. It is from Elder Haskell, who has been very desirous that the work in this country shall be a success. I know he needs this money, but he will not ask for it because he understands the way in which I am situated.

I write this to you that you may understand the situation. I need means to cancel these debts as soon as possible, without having the means drawn from me from other sources. We must build a plain and commodious meetinghouse, and we must put up the main school building, as it was designed from the first. But the church building must go up directly. This we need. Moving our meetings into it will give the entire second story to the study is as sleeping rooms. This is a necessity if we would close the door to temptations that are liable to occur, and that are now bringing in a condition of things that is unpleasant, and detrimental to the discipline and order that must be maintained.

My resources are becoming limited. We are in a new field, and we have not even the “A” of facilities with which to carry on our work. We hope soon to see a different order of things. When Brother Harper stipulated that the \$1,000 which he loaned for the work here would be required in one year, I ought to have refused the loan at once, declining to receive any such help. This simply meant that at his call

\$1,000 of my own money must replace his \$1,000. But we were in a very cramped place, and it was a temptation to us to use the money for advancing the different lines of work.

The Lord does not require me to take such burdens upon me. These things have cost me many sleepless nights, trying to devise and plan some way out of the difficulty, that we might see the work advance instead of standing still. It has been push, push, at every step, to roll the load up the hill; yet I kept saying, I will not fall nor become discouraged. I will push the load. But I could not prevent sickness and complete exhaustion coming upon me again and again.

The Lord has not ordered it to be thus. He never designed that many should be eased, while his chosen instrumentalities stagger under an almost insupportable load. The ways of the Lord are equal. It is the planning and devising of human minds who do not have God to plan with them that makes the work so very hard, and so very trying to those who will carry the load, even though they lose their life in so doing.

The blessing of the Lord is upon me, giving me physical and spiritual health at the present time. After W. C. White left I was put to my wits' end to know who would stand by my side to help me and Bro. Hare. We could not count upon any one. We had sent for Brother Haskell, but his coming seemed shrouded in uncertainty. In the providence of God he came, and the Lord revealed to me that God had chosen him to share the burdens.

I never, in opening the work in any new field, saw such satanic devising to hinder our advancement as we have experienced here. Men who were thought to be trustworthy, as Shannon and Lawrence, became instruments in the hands of Satan to make the work just as hard as possible. They should have helped if they had put self out of sight, but this they did not know how to do. The human element triumphed; the divine, Christlike element was not manifested. These men have not gathered with Christ, but have scattered abroad. One day they will see this matter in an altogether different light from that in which they now view it. I hope that this spiritual enlightenment may come before it is too late for wrongs to be righted.

Night after night I have been unable to sleep, and have dressed and prayed at twelve, one, and two o'clock, and then taken up my writing. I have had to stand firm as a rock to duty and to principle, and keep the matter, in clear, straight lines, line upon line, precept upon precept, here a little and there a little, before those who claimed to believe the truth.

The chief reason why there are so few conversions to Jesus Christ is the daily lives of His professed followers who make self the highest consideration. It has been repeated to me over and over again: Actions speak louder than words. The self-serving lives of men are counterworking the work of God. Every life is a sermon, either for Christ or against Him. Those who are true Christians will not allow themselves to be controlled by a perverse, unruly spirit, but they will testify to the atmosphere which surrounds the soul. Their lives will show whether Christ lives in them or whether Satan occupies the throne of the heart. An unselfish life is the most powerful influence that can surround the human soul.

In this new field it has been demonstrated that the hearts of those who name the name of Christ are indeed revealed by the words and actions. If high and pure and holy things are not earnestly sought for and cherished, the professed believer will condescend to men of low degree. The untamable tongue will run riot; it will not be restrained. The words will not be elevated by that which is holy; and Satan will put upon them his attributes. By their words they will reveal the character of the treasure they have stored in their hearts.

The betrayers of sacred trusts will work faithfully with the great traitor. Those who have not the spiritual anointing will be deceived, and will show that they are not yoked up with Christ but with satanic agencies. The tongue, which is a world of iniquity, will do its work of sowing seeds of dissension, its work of misrepresentation, its work of falsifying that which God approves. The harp of the soul will send forth discontent notes; harsh, jangling discord will be heard. Those who do nothing to advance the work, but strive to retard its progress, will, by their inconsistent principles and practice, counterwork the most strenuous efforts to increase spirituality. But the Lord will not serve with men's unruly hearts or their unruly tongues.

To counteract the influence which the Lord presented before me as existing, required ceaseless vigilance, and was a most painful effort. The false representations of men have been heard and received by their brethren, and these representations have sowed seed which is as tares among wheat. We have had the apostasy of McCullagh to contend with. We have had his falsehoods and those of his wife to meet. If anything would have given me assurance, had I been in uncertainty, which was not the case, it would have been the wonderful bitterness coming from the evil treasure of the souls of those who had been on this ground, but who had placed themselves on the side of the enemy, to work against the purpose and will of God.

I rejoiced that I had the help of Brother and Sister Haskell. These God appointed to be my companions in establishing a school in this place. So many had spoken against locating a school here, wherever they went leaving the influence of tongue and talent on the enemy's side that we feared the first term of school would be very weak. But we determined to act in faith, and every preparation that our means would allow was made. There are now sixty in attendance, besides the teachers, and several more students are coming in a few days. We thank the Lord that notwithstanding the poisonous talk that disturbs our memory, we see that the Lord has and is blessing us.

A heart is known by the words uttered. The caution is given, "Keep thy heart with all diligence; for out of it are the issues of life." [Proverbs 4:23.] Who spoke these words? The Lord Jesus, whose we are by creation and by redemption. He knows all the mysteries of the human heart. A fragrant life will be known by the fragrant words that fall from the lips. In order to produce spiritual music, the heart must be in tune. It must learn its lesson from Christ, and then words will be spoken that will testify to the melody of a soul in harmony with God. Gratitude offerings of love and faith pour forth in thanksgiving. Gracious notes of melody roll forth. Penitence, faith, love, joy, and hope vibrate in unison. The whole soul becomes a consecrated temple, sounding forth the praises of Him who hath called us out of darkness into His marvelous light.

I am thankful to God that the unholy, wicked misrepresentations have not destroyed our hope or faith. But all these have made it more essential for us to stand at our post of duty. We must hold fast to the hand of Christ, and never let go.

All the determined opposition that we have met has only strengthened, established, and settled me in the belief that this is the location we should occupy. Were it not, Satan would not labor with such intense energy to discourage us and drive us from the ground. All who truly love God will prove strong enough to stand the strain. Temptations will come, to teachers and to students. Will we conquer them, or will we be conquered? Christ is testing every soul on this ground. He demands loyalty. Who will be true to Him? Who will stand on guard day and night, maintaining a vital connection with God? The underlying principle of heartlife and homelife and churchlife is supreme love to God and love to our neighbor.

The battles we have had to fight for the last half century will have to be met and fought over and over again. We must stand constantly on guard. It is he that endures to the end that will be saved. We have advanced thus far, and we do not mean to go back one step. We intend that this school shall be all that God designs it shall be. We intend that the enemy and all that have consecrated themselves to his service shall be disappointed. During the time that this school has been in session we have seen that the Lord has worked through His chosen servants to bear a living testimony in presenting truth, new and old, from His Word to teachers and pupils. The Lord Jesus is the head Manager. He will give His grace. He has been doing this, and He will continue to bless us if [we] give our hearts into His keeping, to be softened, subdued, refined, elevated, and ennobled.

Brother Haskell had gone to Sydney to see Brother Daniells, who is to hold meetings in different halls on the religious liberty question. The Lord is strengthening me, and I praise His holy name. When Brother Haskell first came here, I seemed to lose all strength. I had been holding up, speaking and praying in our meetings, bearing my testimony in public and private, hoping to save some poor, deceived, deluded souls. When Brother and Sister Haskell came to unite with the school, Brother Haskell as Bible teacher and Sister Haskell as matron, I felt that I could begin to lay off the load. Then I began to realize that my strength was gone. I could not get strength to exercise. I was in a state of nervous exhaustion. For several weeks I did not attend meeting or family prayer, and I did not sit at the table with my family. Thus I remained day after day, my weakness forbidding me to attend meeting. But I thank the Lord that I am now gaining in strength. I have spoken two Sabbaths in succession, and have given three morning talks in the school. I shall continue to speak for a time each day.

I now desire to work with all my ability to erect a meetinghouse. The students will have opportunity to use their talent of physical strength in helping what they can, but the money is the difficulty. I want the \$1,000 now invested in shares in the Healdsburg school. I know if our people understood our situation, they would take these shares and would send me the money. Then there is the money that had to be taken from me for Brother Leininger. I want my brethren in California to lift this burden from me, and let me have that money to invest in this new field. Will you see what can be done? If I can make a beginning, others will rally to the work, doing what they can. Should I stand under this pressure? I say, No. Relieve me. I ought to be relieved by my brethren in California.

Lt 77a, 1897

Jones, C. H.

Cooranbong, New South Wales, Australia

July 9, 1897

Dear Brother C. H. Jones:

I will write to [you] in regard to Brother Gibbs. I think you should consider his case carefully. I have, you know, plainly stated to you the difficulties existing with Brother Maxson and [of] allowing Dr. Maxson and his family connections to come in to run the sanitarium when the testimony was borne that he could not run the sanitarium as manager or superintendent, and then that these important interests, notwithstanding, had been put into his hands was a great mistake. He has been pleased to do a work that does not belong to him to do, and that notwithstanding the light that God has given that he was not a manager. Yet he was placed in union with his brother-in-law as superintendent and manager.

I now again present that which I have before given you in reference to Dr. Gibbs. He will come in if he is invited to come. I shall say no more, but please look at the letters I have written you before Dr. Maxson consented to serve. I will not burden my soul over this matter. May the Lord help you to make right decisions is my prayer.

I have just returned from speaking to the teachers and students in regard to general hygiene. I opened the meeting with prayer. I felt deeply the necessity of the Lord's special working upon the hearts of the students. I believe the Lord will work and give us the victory. We want a living faith demonstrated with works. May the Lord grant us His grace every hour. We hope that there will be no do-nothings—the persons who ignore all work and all personal responsibility. How will stand the pages of history in the book of heaven? Will there be off against their names a mournful—"trees in the vineyard but only cumberers—darkening with their unproductive boughs the ground that other fruit-bearing trees would occupy"? We greatly desire to understand how to treat all cases as we should. We know that every effort should be made, that is possible, to bring souls from darkness to light.

I thought quite strange [the] sending away of so many responsible men from Battle Creek in this crisis. Had Elder Olsen remained, to evidence before those who had his influence to sustain the wrongdoer, it would be the right thing to do, to show that he would stand free to do the will of God irrespective of consequences. I see no light in sending men away from Battle Creek when of all places in the world it is now that men of experience and fidelity are needed.

If Brother Olsen had indeed sanctioned any wrong in the men who are now under great temptation, why did he not remain and seek to save these men? His course of action is not right. He should have done everything possible to have helped the men out of the wrongs he had, by his influence, helped them in their delusion and deception. I know that Satan will take another tack to work. He has no idea of giving up the contest. He will appear in another line to carry his projects through to the end.

These men might have been saved if Elder Olsen had been faithful to his responsibilities. My heart aches as I think of all the unfaithfulness, notwithstanding all the light the Lord has given to His people, line upon line, precept upon precept. But the sad part of it is but few understand or know anything about the warnings God has given; but some do know, and some have known, and I am so sorry that the history of the past has been as it has, but I will write no more.

In haste.

Lt 78, 1897

Jones, C. H.

"Sunnyside," Cooranbong, New South Wales

December 7, 1897

C. H. Jones

Pacific Press

California

Dear Brother:

I have just received a letter from Edson, stating that in order to obtain means, he had been compelled to sell you half the interest in his coming book. This I cannot consent he should do. Send him five hundred dollars, and charge the same to my account. Tell him by letter that this is my request. It has been opened before me that Edson has been unwise in using money for his boat, when he needed every dollar to invest in the books he would publish. He has made a mistake, but I shall not leave him in the hands of any power that has presided at the Review & Herald office. If the Lord will help me, I will not permit again that which was done by the Review & Herald office in regard to the book Gospel Primer. When those who did this work stand before the throne of God, they will wish that the record of it could be wiped out.

Please send Edson White the money he needs, and I shall stand my chance. If any one has a part in the income of his book, it will be his mother, for value received of me. The money received by me above the actual debt, I will donate to the cause of God, to build up the work in the Southern Field.

I am determined that the arrangement Edson has made shall not stand. Please do as I have stated. I made arrangements with Dr. Kellogg to look after Edson's interest, and furnish him with the necessary means to complete his book; but I suppose the Doctor's many cares have made him forget.

I wish to know if you have done anything in the matter I wrote you about, regarding the money that was taken from me for Brother Leininger and Mrs. Scott. I am waiting to see what you and our responsible men in California will do. If you put the matter before the churches, telling them just how the case

stands, I am sure that they have heart enough to see that it is not fair or just for me to carry the burdens which belong to their own conference.

Perhaps it will be best for me to get out a statement, and send it to every church in California. If you do not do something in this matter, this will be my next resort, for I know that this burden should not be placed on me.

New fields are opening here constantly. Our last camp meeting in Sydney created a living interest. We thank the Lord for this. A meetinghouse must now [be] built to accommodate the believers in Sydney and the suburbs near. I have subscribed £25 toward this; Elder Haskell, £25; Elder Starr, £10; and Elder Baker, £10. Several others have subscribed. One couple, who have recently come into the truth, pledged £20. It is the land costing so much that makes it difficult for us. The cost of the land will be as much as the cost of the building.

The work that has been going forward in Stanmore is deepening and broadening. Many are convinced of the truth, and are taking their position, while some who have been interested are losing their interest. The interested ones are being closely followed up. The interest in the camp meeting at Melbourne has been remarkable. During the meeting hundreds could not get into the tent. Hundreds stood on the outside. A splice of thirty feet was put in the tent, and yet it would not hold the people. Even yet, though the camp meeting has broken up, the people still come to the evening meetings. Only six or ten have taken their stand, yet there will be more. I believe that many souls will be converted. The interest seems much as it did in 1843.

Camp meetings must be held in different parts of Melbourne. A great work is to be done in sounding the last message of mercy to the world. We need means now, and we must have means. I ask you again to make a fair statement of these matters to the conference. If you and others say, We cannot take the means from our conference, how will your decision stand on the books of heaven?

Will you let me bear the whole load, or will you call upon the churches of California and ask them to take the shares from me? It is not now my duty to do this for the California Conference. I would gladly do it if I were not in a destitute field, where I have to invest means in deepening and broadening the work. I ask you to relieve me of Brother Leininger's case. You said that you would see Willie first and counsel with him in reference to the matter; I have not heard one word from Willie regarding this, but I know that he would [not] let this weight fall upon me if you presented matters as you could easily do. I tell you that it is not right. Let the people lift this load; do not let it all fall on me. Had I thought that it would have been allowed to fall on me, I would not have done as I have.

Lt 79, 1897

Jones, Mr.

"Sunnyside," Cooranbong, New South Wales, Australia

July 14, 1897

Mr. Jones:

I have an interest for your soul, and I must speak to you the message of truth. The mere name of "Christian" is of no manner of use to any soul. Unless he is such in heart and purpose, he will prove a ready victim to the snares and entanglements of Satan, to do his will and purposes. If the truth which you have been hearing is not rooted in the heart, you cannot stand against the corruptions of this degenerate age. There is only one power that can make us steadfast and keep us so—the grace of God in truth. The human agent who confides in aught else will be disappointed.

I was sorry indeed for you as your case was presented before me, because you have had just that experience which will make you the sport of Satan's temptations. But if you will now turn square about—no half way work, but with your whole mind placed on the Lord's side—the Lord will lift up a standard for you against the enemy. Wisdom from above will be your guide; and while in God's strength you hold your convictions of the truth of God firmly, you will not be left a prey to the baseless delusions that flood the world. Educate your mind in an opposite direction. If you are studying to obtain a better knowledge of a Saviour's love, you have the sure promise of being kept by the power of God.

We have great fears in your case that you will trust in a nominal religion; but a nominal Christianity is worthless. This class is the most difficult to reach. Those who have had opportunities to obtain a knowledge of the truth, yet are not in the truth or the truth in them, will always be misleading. Every soul is to stand for his individual self. In the day of test and trial none can buy or borrow oil of his neighbor. He must have the oil of grace in his vessel with his lamp. This is solid experience, and this experience should grow into knowledge, and this knowledge obtained by most earnest prayer will be fed by the faith that is in Christ Jesus.

I entreat of you to heed the warnings given you, and seek the Lord with all your heart. If you do this, you will find Him. Turn your attention particularly to yourself, and let nothing from any source engage your mind or heart. Then you may obtain spiritual perception. You will have a hand to hand, and foot to foot, battle with Satan, for he supposes that he has you fast. But Christ has died for you, and He will save you if you will seek Him with all your heart. This is your only hope.

A miserable evil spirit is upon you. You do not have any sense of how offensive your words <and conduct> are to God, and of what an influence you are exerting over others. But if you will seek Him, the Lord will help you out of this long cultivated habit of frivolity and disregard of order and discipline in Christ's lines. His voice in His Word has called to you, He has pleaded with you. It is that voice that has said, "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.]

The Lord speaks to the poor, Satan-bound, deceived souls who allow their capabilities and power of influence to be worked by satanic agencies. They produce no fruit to the glory of God. Their religion is one of convenience. While they profess to believe in Jesus, their works give as unmistakable evidence to the contrary as if they said, "I know not the Man." [Matthew 26:74.] "If thou knewest the gift of God," said Christ, "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.] Mark the words, “If thou knewest the gift of God.” Who is that gift of God? All things come to us from God through His abundant mercy and goodness; but One is the gift of God, the greatest of all gifts, and which brings all others in its train. Of this gift Paul speaks when he says, “Thanks be unto God for his unspeakable gift.” [2 Corinthians 9:15.]

Every blooming flower, with its delicate, beautiful tints and sweet fragrance, is given for our enjoyment and happiness through that One Gift. The sun and the moon were made by Him; there is not a star that beautifies the heavens which He did not make. There is not an article of food upon our tables that He has not provided for our sustenance. The stamp and superscription of God is upon it all. Everything is included and abundantly supplied to man through the one unspeakable Gift, the only begotten Son of God. He was nailed to the cross that all these bounties might flow to God’s workmanship.

“If thou knewest the gift of God, ... thou wouldst have asked of him, and he would have given thee living water.” [John 4:10.] Prayer must be preceded by an intelligent knowledge. If thou knewest the gift of God, thou wouldst have asked of Him, and He would have given thee living water.

Christ called the attention of the woman of Samaria from the inferior gifts that supply the temporal necessities, to the eternal. “Whosoever drinketh of the water that I shall give him, shall never thirst,” He says. This draught is furnished from a reservoir that never fails. The knowledge of God and obedience to Him make fallen man one with Jesus Christ. Everlasting life is revealed in the gospel. Here alone is sufficient provision to satisfy all hunger and all thirst. “He that drinketh of the water that I shall give him,” says Christ, “shall never thirst;” for the water that I shall give him shall be in him a well of water, springing up with its refreshing, revivifying strengthening streams unto everlasting life. [Verse 14.] Through it the weary, exhausted, burdened soul finds rest.

I would say to you, young man, that now is the time for you to be converted. All this frivolity is as natural to you as your breath. It is a family inheritance which will work for you all as a most powerful hindrance to your entrance into the kingdom of heaven. It is your stumbling block, and you know not at what you stumble. All the Jacob’s wells in the world will fail to satisfy your thirst. You are fallen through sin. You have never been converted to the truth. Your heart is not in the service of God. We wish that it were; but do not deceive yourself, for it is not. Your religion is not worth a straw.

If the Holy Watcher should say to you, “This night thy soul shall be required of thee,” could Christ trace off against your name, “Well done, good and faithful servant; enter thou into the joy of thy Lord”? [Luke 12:20; Matthew 25:23.] No; for you have not yet taken your position on the Lord’s side. You are in spirit and practice as one who has not received the truth in the love of it. You are drifting, drifting, drifting, without God and without hope in the world. You have a pretense of being a Christian, but you are not one.

You are not deceived here, for had you read the Bible to any purpose, you would know this without my telling you. That Word declares, “As many as received him, to them gave he power to become the sons of God, even to them that believe on his name.” [John 1:12.] This power comes only to those who believe on His name. Every genuine believer in Christ in the first place obtains a knowledge of Christ, and that knowledge is of a character to generate confidence through heart obedience to His Word. Then

comes that confidence that sustained Paul. He believed that Jesus, in whom he had believed and trusted, was able to keep that which he had committed unto Him against that day when He should be glorified in His saints, and be admired of all them that believe. This committal is first committed to the believing one in His name, and the believing one becomes a son of God. The gift of God which is life and truth and righteousness, gives him confidence to commit all to his Redeemer who has honored him with His name and His character.

If your mind will become rational in regard to your soul's eternal welfare, you will make a decided change in your behavior. All your sprees and selfish indulgences will become abhorrent to you. You will see and sense that your whole life has been a system of robbery of God. "Ye are bought with a price," God says, "therefore glorify God in your body and in your spirit, which are God's." [1 Corinthians 6:20.] No single talent entrusted to any man appears of little consequence, but the Lord has appointed a place for that talent that it may be used in blessing others. It makes every difference not only to your future, eternal interest how you use the Lord's talents, whether small or great; it makes every difference in this life whether your course of action is approved or disapproved of God.

Those who are really Christians will realize that this life is not to be one long holiday, to see how much pleasure they can get out of it. Christ lived not to please Himself. And it is Christ who gave His life for the saving of your soul, that you might appreciate the gift and come unto Him, that you might have power to overcome your natural temperament, co-operate with Him in cutting loose from the companionship of Satan, and become wise in Jesus Christ. You must consent to wear Christ's yoke, the yoke of restraint; and to lift Christ's burdens of perfect, entire obedience. You have His testimony, "My yoke is easy, and my burden is light." [Matthew 11:30.]

You are under responsibility to God during every moment of your probationary time. You may ignore your responsibility; you may refuse to yoke up with Christ; you may allow Satan to put his yoke upon your neck and make you the slave of sin—for you will wear either the yoke of Christ or the yoke of Satan—but there is no getting rid of the words of Christ, "He that is not for me is against me; and he that gathereth not with me scattereth abroad." [Matthew 12:30.]

Your talents should be cherished as of value. Christ has lent them [to] you to improve in the service of God. But you will never know to what you are appointed until you come to your senses, and awake to the duties that lie close to you, and which you have neglected, even the ordinary duties of life. Your talents should be employed in making the home life that which will be most acceptable to God, to be all that He requires of you. But unless you are yourself converted, heart and soul, you will fill no appointment of God in any place. Your choice is before you.

You have excused yourself for spending your life in positively dishonoring God by saying that God does not expect us to be too strict in little things. But you or any man who has adopted such ideas are under a delusion. You have despised the counsels of the Word of God and followed where Satan has led the way.

Will you lay your soul a manacled victim upon the altar of your lust? Jesus gave His own life to ransom you. What have you given Him in return in faithful service? I do not want you to forget that there is an

account to be rendered to God for the work you might have done in blessing humanity and glorifying His holy name. Every talent is His, and entrusted to you for a purpose. Nothing that He has given you will be left out of His reckoning though you have left them out of your reckoning largely. How much owest thou unto thy Lord? Your unused talents are making you a man of opportunity that the devil can handle, and you do not perceive how your words testify against you.

Bear in mind that day by day, hour by hour, you are laying up the material that will decide your destiny for eternity. Your whole work is passing in review before God, and is being bound up action by action, and word by word, until the second advent of Christ to the world. You are in possession of entrusted talents. Now is the time to trade with your Lord's goods. At His return He will reckon with His servants, to know what every man has accumulated by trading.

This is to be an individual work. The talents returned are to be proportionate to the talents received. And bear in mind that the rewards of the future kingdom will be proportionate to the work done in the hours of probation. "Behold I come quickly, and my reward is with me, to give to every man according as his work shall be." [Revelation 22:12.]

"And you hath he quickened, who were dead in trespasses and sins; wherein in times past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience; among whom also we all had our conversation in times past in the lust of the flesh, fulfilling the desires of the flesh and of the mind; and were by nature the children of wrath, even as others. But God who is rich in mercy, for the 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 hath made us sit together in heavenly places in Christ Jesus: that in the ages to come he might show the exceeding riches of his grace in his kindness toward us through Christ Jesus. For by grace are ye saved through faith; and that not of yourselves, it is the gift of God." [Ephesians 2:1-8.]

The actual reward given will depend upon how earnestly we do our appointed work here. Each day you live you are making your mark for eternity. Then I entreat of you to make diligent work. God will accept no half-hearted service. Be careful; do not devote your time to self-pleasing. You cannot afford it. Do not consider it the privilege of yourself or any other to form attachments at the school. Keep the one idea in your mind that you are here for a purpose—to obtain a knowledge of truth, and to learn that your life has been wasted in unimportant things. Life is a talent committed to our care. Get this firmly fixed in your mind. It is mysterious and sacred. It is the manifestation of God Himself, the source of all life. Next to the angelic beings, the human family, formed in the image of God, are the highest and noblest of his created works. Therefore it is a solemn thing to live. When once lost, if it is not hid with Christ in God, the life is gone forever.

I entreat of you to ponder the words I have written to you, for I am desirous that in this school term you shall have a personal experience in religious things, and do God service. A religion that comes from God is the only religion that will lead to God.

Lt 80, 1897

Jones, A. T.

“Sunnyside,” Cooranbong, New South Wales, Australia

December 9, 1897

Dear Brother:

I received your letter, giving an account of your efforts to set things right in the office. This is the thing that was needing to be done; but there are things which I have had presented to me in regard to the responsible men in the General Conference and the Review and Herald office of a very aggravating character. God will not sanction their scheming to make money in ways that He calls unjust. The measures which they have taken to turn those who have prepared books from their rights, the Lord calls dishonest. The Lord has presented before me the work that has been done in this line, and I have written in regard to it again and again. It is defrauding. The Lord has declared that He will blow upon the gain they receive from every such work. Unjust dealing stands charged against them.

A close investigation should be made of the principles which have led to this unjust dealing, this sin of covetousness. Special methods have been devised to bring profits into the office, which will result in tenfold greater subtraction in other lines than that which they thought they had gained. These principles have produced corruption in business transactions. If the testimonies sent to Elder Olsen are in your hands, you have the light which has been given. This crooked dealing began with Aldrich and Walker. The Lord opened up these things. There are sums of money unaccounted for.

Those who claim to be Christians, who deal in real estate, soon become contaminated. Those who claim to be Seventh-day Adventists are warned of the Lord to close up that line of business and seek a business that is not so fraught with temptations. It is for their present good and eternal interest to do this. Those who believe the truth in the heart will not enter the broker business. The business of the real estate agent, the broker, and all such businesses are a snare to the soul. The real estate agent soon comes to the place where pure, straightforward honest dealing is separated from his course of action. Robbery and deceit and untruthfulness are practiced, and these things are corrupting in their influence.

Were the Lord Jesus upon the earth today, He would reprove the same practices that He reproved in the courts of the temple. To the church members He would say, “Take these things hence. It is written, My house shall be called a house of prayer; but ye have made it a den of thieves.” [John 2:16; Matthew 21:13.] These denunciations He has uttered for years against the managers in the office of publication. The opinion of those handling sacred things has been that God did not expect them to be too liberal in business deal. The income must be brought into the work and cause of God; therefore, scheming and artful presentations and false representations have been made. And if it is never revealed in this time of probation, the future will show accounts standing in the books of heaven that reveal dishonesty, sharpness in business deal. These can never be washed away by the blood of the Lamb until full repentance and restitution show the conversion of the soul from sinful practices to righteousness.

All these sharp practices in deal have dishonored God. They misrepresent His character and work through the very instrumentality that should be kept free from every taint of defilement and corrupting principle. Will they read and be instructed by the case of Achan?

My brother, you have taken hold of the lesser evils; will the investigation now go to the higher responsibilities? Will every principle be considered? Were the minds of the men who have united in sustaining this sharp practice so darkened that they could not see that the tendency of these methods of deal was to destroy purity and justice and holiness in so sacred a work?

The practices carried on for years have been reprov'd. They have been an offense to God. Have those men who have stood in high places supposed that they could depart from righteousness in their dealing, and God look on indifferently? Have those men dismissed the Word of God from their counsels? Have they consented to blind their eyes and reason to a straightforward manner of deal in handling the work of God? Shall men who stand in high places and lay their souls a manacled victim on the altar of lust be sustained?

“Seek ye first the kingdom of God, and his righteousness,” said Christ. [Matthew 6:33.] This is the positive requirement of God. But this, the simplest, plainest injunction contained in the Word of Him who is judge of every man’s actions, has been deliberately set aside. Men connected with the Review and Herald office have departed from Christian principles to carry out a system of sharp practice. They have flattered themselves that it was the cause of God to be advantaged at the loss of others, therefore they would gather from every source possible to bring money into the treasury. But God declares, I hate robbery for burnt-offerings. [Isaiah 61:8.]

Systems and rules have been made that bear not the signature of God, for they militate against the principles of the law of God. Men have managed things in a selfish, egotistical manner. After making laws, they have treated them as did the Jews, as of more consequence than the laws of God, the principles of which they were breaking every day. They laid burdens upon men’s shoulders grievous to be borne, and then carried out to the letter their presumptuous rules and regulations which dishonored their Creator.

Every moment of the life of a Christian should be one of high-souled integrity. The speculations that have been entered into are a shame to the cause and work of God. We have a most solemn message to give to the world. The Lord is coming. The end of all things is at hand. Everything connected with the Review and Herald office should be clean and pure, holy and undefiled. In every action we perform we are to keep the eye single to the glory of God. All dishonest intriguing, all secret plans to obtain the advantage, wraps up a curse in the heart of the one who entertains such suggestions; and the larger the advantage gained, the more decided will be the disapproval of God.

The men handling sacred responsibilities have been faithfully warned off the ground they were travelling upon. Had they heeded the warnings and counsel to let God be recognized as a party in all their business transactions with their brethren and fellow men, they would have kept ever before them as their maxim, “Thou God seest me,” as sacredly as when bowed before God in prayer. [Genesis 16:13.] In keeping the Lord ever before us, we shall be warned and fortified. He who forgets the just and holy

principles of truth in the days of busy activity is like the man who feels that he needs no pilot, and casts himself overboard in the most dangerous seas.

God calls upon all who claim the name of Christians to keep their eyes fixed upon the Author and Finisher of their faith. They are to act under the divine eye, to adopt the divine standard, to make God their counsellor in all their proceedings. Selfish cheap ideas, little mean advantages, should not be allowed to steal in and mar the nobility of the principles that should control all the proceedings in temporal matters. And how much more particular should we be in our deal with those of like faith in any line. In this capacity men are to act as God's entrusted stewards. Whether God appointed them to stand in positions of trust, or whether they set themselves there, the holiness and justice and truth of God should shine forth in every action.

It is of the highest importance that every worker should be connected with God in order to be enabled to repress the first leaning to an evil action. When sinners in Zion entice them, they must not consent. Every true child of God will have courage to repress the unprincipled, to rebuke sin and encourage that which is pure. Then the fear of the Lord would be evidenced as the beginning of wisdom.

The man whose heart is imbued with the Holy Spirit will not do an unrighteous act toward his fellow man. He will consider that that man, poor though he may be, is the purchase of the blood of the Son of God. The Lord has put the price of that man's soul before the universe of heaven and before the world—the price of His own life. The cross of Christ testifies to the value that the Lord places upon every human being. Then let man be careful how he treats his fellow man for he is bought with a price.

A grave mistake has been made in allowing engrossing business matters to burden the ministers who are handling sacred things, so that their sense of the sacred becomes dim and mingled with the common, crushing out godliness from the soul. Inspired by Satan, men have framed scheme after scheme. Not content with the prosperity of the cause of God by dealing righteously and with justice and mercy, those in positions of trust have sought to obtain control of everything that they could, to manage them in their way, to the disadvantage of others. Their plans always seemed to them too limited; they thought they must branch out and grasp more and still more power and control.

They wrapped themselves up in scheme after scheme, and entanglement after entanglement until there seemed to be no bounds to their ambitious desires, when they were not fitted to carry much smaller responsibilities properly and honestly and in the fear of God. They gathered into their embrace many responsibilities so engrossing as to distract their attention from the high concerns of eternity, the soul's highest interests. Thus the clear discernment of those who should have understood spiritual things departed. The cause of God was made a matter of merchandise. They laded themselves down with many things from which they should have kept entirely clear, until their spiritual eyes were blinded. They kept up an unsanctified activity.

I might go to much larger lengths in these matters, but what will it amount to? Those who have entered into the scheming principles, those who have co-operated in this work of injustice, have so confused their senses that righteous principles are not discerned. Would it not be wise to clear the King's highway, that the Lord may remove His displeasure for the moral degeneracy of His work? Holy things

are brought down to a common level. The cause of truth has been dishonored. Men greedy of gain have brought their evil propensities into the work of God. They have resorted to any means that they might obtain what they wanted. "Who is wise? and he shall understand these things; prudent? and he shall know them; for the ways of the Lord are right, and the just shall walk in them; but the transgressors shall fall." [Hosea 14:9.]

Lt 81, 1897

Jones, C. H.

"Sunnyside," Cooranbong, New South Wales, Australia

May 27, 1897

Dear Brother Jones:

We received your letter today. The question in regard to applying the tithes for incidental expenses connected with the church is referred to. You say that this has not been done in Oakland for years. I am glad to hear this. I answer in accordance with the light recently given me of God, and which has led me to write so much on this matter, that it is a mistake for our churches to appropriate the tithe for any other purpose than to sustain the ministry. The Lord will not work in your favor if you do this. If all that God requires of His people had been done, in securing laborers who will open the Scriptures to others, there would be no more money in the treasury than would be required to sustain the work in the field. There are but few working where there should be many.

And if there is a surplus of means in the treasury, there are many places where it may be used strictly in its appointed lines. In many places the dearth of means is so great that workers cannot be employed to do missionary work. Every dollar of the money put into the treasury is not needed in California. Let the Lord's money be donated to support the ministers in foreign countries, where they are working to lift the standard in new fields. This is God's money, and He designs that it shall be used in sustaining the ministry, in educating a people to prepare to meet their God.

In this country there are men who are kept out of the field because there is no means in the treasury to sustain them. The tithe is not to be consumed in incidental expenses; that belongs to the work of the church members. They are to support their church by their gifts and offerings. When this matter is seen and realized in all its bearings, there will be no questions on this subject. Through His servant Malachi, the Lord gives a most solemn warning in reference to this matter. He says, "Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of Hosts, if I will not open you the windows of heaven, and pour you out a blessing that there shall not be room enough to receive it." [Malachi 3:10.]

The Lord has revealed to me that when the members of the church in Oakland shall learn to deny themselves, when they shall consecrate themselves to God, when they shall practice economy as true-hearted sons and daughters of God; when they shall expend much less for outward display, and shall wear plain, simple clothing without unnecessary adornments; when their faith and works shall

correspond, then they will be the Lord's true missionaries and will have clear discernment and spiritual understanding. They will have a sense of the sacredness of God's work. They will see the necessity of the tithe money being faithfully paid into the treasury, and reserved for the sacred work to which God designs that it shall be devoted—to carry the last message of mercy to a fallen world. God's people are to lift the standard of truth in every place where the message of mercy has not been proclaimed.

Every soul who is honored in being a steward of God is to carefully guard the tithe money. This is sacred means. The Lord will not sanction your borrowing this money for any other work. It will create evils you cannot now discern. It is not to be meddled with by the Oakland Church, for there are missions to be sustained in other fields, where there are no churches and no tithes. When the men who, as God's messengers, have their work to do [and] will do it in a straightforward manner, the church of Oakland will take care of the duties belonging to it individually. The members will furnish the means to sustain these extra expenses. But by using the tithe for these expenses, or filling the gaps made in business lines, you lift from them a burden which they should, as a church, carry.

Time, precious time is passing into eternity, and the work that should be done in saving perishing souls is left undone. Keep your hands off the Lord's reserve fund. That means is to do a great work before probation shall close. Not one-hundredth part of the work that should be done in California is being done. Missionary workers are few. It is most painful to me to see how little is being done in self-sacrificing effort, in bringing up the church to sense their individual responsibility and the necessity of self-denial. Look at the congregations coming into the houses of worship in Battle Creek and Oakland, and see how much money is expended in dress that should go to the Lord's cause. But you cannot, as responsible men, be clear in the sight of God unless you shall practice more economy and self-denial yourselves, unless you shall bear a testimony that will cut its way to the heart of self-indulgence.

It makes me heartsick to see the most sacred, solemn truth ever given to our world have so little influence upon the life and character of many who profess to believe the Word of God. What is the matter? The truth is not practiced. The life of the world's Redeemer is our example in all things. There is much more in the word of God than many have discovered. There is practical godliness that must be brought into the life and character. There are heights and depths that we might reach if there were less self-indulgence and more consecration to God.

If you have more means than you need to settle [with] your ministers in a fair, liberal, Christian manner, there are other places where you can help, where there are but few people and poor, and the tithe is limited. Send the Lord's money to them. This I have been repeatedly shown is the way to do. I was listening to the voice of the heavenly messenger on this subject, and the directions given were that other churches who had buildings and facilities should help in foreign countries where there is very little tithe money. The Lord's vineyard is large.

God's money is to be used to support the ministry, to proclaim the truth. I ask you to send the extra tithe to this part of God's moral vineyard. Here there is a constant demand for work; but we cannot use the men who could do God service, because there is no "meat" in the Lord's treasury to sustain the workers. [Verse 10.] The Lord has shown me that when those who are in office will do their appointed



work and bind about their many supposed wants; when they shall practice the self-denial that God enjoins, and encourage economy in every line as it is their duty to do by setting the example, there will be a solemn, straightforward testimony, [with] hearts and lips touched with holy fire, coming forth from the great center in California and Battle Creek that will have an influence on smaller churches.

When the people will, as in the church in Oakland, excuse themselves from sustaining their own church demands, that church is in deep need of a ministry that is of a different order than that which it has had. The men who are handling sacred things will need to discern more clearly spiritual things; and if they will begin to rely upon the tithe money to use in the several places where there is a gap and where means are needed in Battle Creek and Oakland, the Lord will surely remove His blessing from these churches. You know nothing experimentally of the poverty in foreign countries. We need some of your abundance here. When men shall be properly exercised to present to the people their duty as Christians to support their church expenses; when they shall themselves present more abundantly their gifts and offerings to carry forward the work, then God will bless the faithful messenger, and He will bless the members of the churches, for He says, "I know thy works." [Revelation 2:2.]

Then who will be aroused to sense their duty in this respect, and act their part in the fear of God? Self-denial is to be presented to the people, and offerings called for in donations. Said the messenger of heaven, "It is not the Oakland Church, the Battle Creek Church, the Healdsburg Church, or the San Francisco Church who should draw from the treasury of God to supply their weekly incidental expenses, incurred in accommodating the people as they assemble together to worship God. Let every soul consider, and humble himself before God."

Again, The lax way which many churches have of incurring debts, and keeping in debt, was presented before me. In some cases a continual debt is upon the house of God. There is a continual interest to be paid. These things should not and need not be. If there is that wisdom and tact and zeal manifested for the Master that God requires of every one of His servants, there will be a change in these things. The debts will be lifted. Self-denial and self-sacrifice will work wonders in advancing the spirituality of the church. Let every church member do something. Let the necessity of each acting a part be most strenuously impressed upon the worshippers.

The Healdsburg college and church need not be loaded with debt as it is. This shows unwise stewardship. God calls for self-sacrifice. He calls for offerings from those who can give, and even the poorer members can do their little. And when there is a will to do, God will open the way. But the Lord is not pleased with the management. He does not design that His cause shall be trammelled with debt. Self-denial will enable those who have done nothing in the past to do something tangible, and show that they believe the teachings of the Word, that they believe the truth for this time. All, both old and young, parents and children, are to show their faith by their works. Faith is made perfect by works. We are in the very closing scenes of this earth's history; yet there are but few who realize this because the world has come in between God and the soul. There is little appreciation of the value of the truth.

Lt 81a, 1897

Jones, C. H.

Stanmore, Sydney, New South Wales, Australia

December 20, 1897

Dear Brother Jones:

I wish to say to you that I am sadly disappointed in the cuts prepared for such a book as the Life of Christ. I consider that if Brother Reaser accepts such figures that his eye and taste has lost its cunning. You cannot expect me to be pleased with such productions. Look at these figures critically, and you must see that they are either made from Catholic designs or Catholic artists. The picture of Mary has a man's face, the representations of Christ with the two fingers prominent, while the others are closed, is wholly a Catholic sign, and I object to this. I see but very little beauty in any of the faces, or persons. There is the scenery of nature, landscape scenery, that is not as objectionable, but I could never rest my eyes upon the face pictures without pain.

I would much prefer to have no pictures than representations that are not representations, but disfigurements of the true. This is my opinion. Where is the discerning eye? Better pay double price, or treble, and have pictures, if pictures must be had, that will not pervert facts. I wish there had not been an attempt to make one representation, but send out the book and let it make a place for itself. I call these faces in the pictures and scenes so poorly represented that it is a perversion of the facts. If this is Reaser's work, I cannot accept him as a designer, and if he can accept such pictures, I cannot respect or honor his judgment. Do not spoil my book by disfigurements which lower the facts and the matters they represent.

Brother Reaser needs the sanctification of the senses to understand the spirituality of truth. He may study European artistic skill, but there will be seen in nearly all designs the Catholic features.

While I was perplexed and so distressed over the matter, the light given me was to read the warnings of God against similitudes and pictures. There is a perverting influence in pictures. (Deuteronomy 12:28-32): "Take heed to thyself that thou be not snared by following them, after that they be destroyed from before thee; and that thou inquire not after their gods, saying, How did this nation serve their gods? even so will I do likewise. Thou shalt not do so unto the Lord thy God; for every abomination to the Lord, which he hateth have they done unto their gods; for even their sons and their daughters have they burnt in the fire to their gods. What things soever I command you, observe to do it: thou shalt not add thereto, nor diminish from it."

If the study of the artist in Europe results in such designs as are presented before me in the faces and persons as these, the book is better without them. Let Brother Reaser become familiar with the sanctification of the Spirit of Christ. My idea is that the less illustrations that are cheap and ill-favored we have in the book the better. From the light given me of the Lord there is a wonderful departure from God's Word in presenting pictures in any papers; many of them are such a blotch that it is no recommendation to our papers that have the most solemn, sacred truths ever given to our world.

Again I say, I think the book would bear the endorsement of heaven far more without these pictures than with them.

I will write more fully on this subject when I get home.

Lt 82, 1897

Kellogg, J. H.

August 1, 1897

Dr. J. H. Kellogg

Sanitarium

Battle Creek

Dear Brother:

I scarcely know how to write to you. I hoped yesterday evening after the Sabbath to receive the Vancouver mail, but it did not come, and my mail for America must go tomorrow morning.

I have read the manuscript Willie sent me for the book Christian Temperance. I see nothing that I object to except the subject of drug medication. As matters have been opened to me from time to time, as I have been conducted through the rooms of the sick in the sanitarium and out of the sanitarium, I have seen that the physicians of the sanitarium, by practicing drug medication, have lost many cases that need not have died if they had left their drugs out of the sick room.

Cases have been lost that had the physicians left off entirely their drug treatment, had they put their wits to work and wisely and persistently used the Lord's own remedies—plenty of air and water—the fever cases that have been lost would have recovered. The reckless use of those things that should be discarded has decided the case of the sick.

I will not educate or sustain the use of drugs. I try not to speak of these things, but if the book is already out, I shall have to insert something, that I may place the truth of the matter before the people. After seeing so much harm done by the administering of drugs, I cannot use them, and cannot testify in their favor. I must be true to the light given me by the Lord.

The treatment we gave when the sanitarium was first established required earnest labor to combat disease. We did not use drug concoctions; we followed hygienic methods. This work was blessed by God. It was a work in which the human instrumentality could co-operate with God in saving life. There should be nothing put into the human system that would leave its baleful influence behind. And to carry out the light on this subject, to practice hygienic treatment, and to educate on altogether different lines of treating the sick, was the reason given me why we should have sanitariums established in various localities.

I have been pained when many students have been encouraged to go to Ann Arbor to receive an education in the use of drugs. The light which I have received has placed an altogether different complexion on the use made of drugs than is given at Ann Arbor or at the sanitarium. We must become enlightened on these subjects. The intricate names given the medicines are used to cover up the matter, so that none will know what is given them as remedies unless they obtain a dictionary to find out the meaning of these names.

The Lord has given some simple herbs of the field that at times are beneficial; and if every family were educated in how to use these herbs in case of sickness, much suffering might be prevented, and no doctor need be called. These old fashioned, simple herbs, used intelligently, would have recovered many sick who have died under drug medication.

One of the most beneficial remedies is pulverized charcoal, placed in a bag and used in fomentations. This is a most successful remedy. If wet in smartweed boiled, it is still better. I have ordered this in cases where the sick were suffering great pain, and when it has been confided to me by the physician that he thought it was the last before the close of life. Then I suggested the charcoal, and the patient slept, the turning point came, and recovery [was] the result. To students when injured with bruised hands, and suffering with inflammation, I have prescribed this simple remedy, with perfect success. The poison of inflammation was overcome, the pain removed, and healing went on rapidly. The most severe inflammation of the eyes will be relieved by a poultice of charcoal, put in a bag, and dipped in hot or cold water, as will best suit the case. This works like a charm.

I expect you will laugh at this, but if I could give this remedy some outlandish name, that no one knew but myself, it would have greater influence. But Dr. Kellogg, many things have been opened before me that no one but myself is any the wiser for in regard to the management of sickness and disease—the effect of the use of drug medication, the thousands in our world who might have lived if they had not sent for a physician and had let nature work the recovery herself. The simplest remedies may assist nature, and leave no baleful effects after their use.

I have been studying my own case. I have not applied to any physician since living in this country. I did pay four pounds the first year for electric baths, which did me no good. If indisposed, I would just as soon think of calling in a lawyer as a physician.

I have recently left off the use of all liquids, such as homemade coffee, with my meals. I eat my food as dry as possible. The result is excellent. In the morning I take lemon and water. I drink nothing between meals unless it be occasionally some lemon and water. At the table I do not eat many things, either. I use dry peas boiled, then strained, then baked, and canned tomatoes. When fresh, I use the tomatoes uncooked, with bread. This is my principal article of food.

I write you this because I asked you some questions in reference to the heart. But now, after bringing myself to a very strict diet, I find no special difficulty. When overtaxed, I suffer from exhaustion and inability to breathe. But I think I shall not die but live to declare the works of the Lord. I adhere strictly to the two meal system, and know this to be a blessing to me. If I could walk much, I would do considerable

walking, but my right hip will not admit of this. I am as active upon my feet, in walking about the house and about my premises, as I have been at any period in my life.

But I must close this. I wish to say that I am never troubled with an offensive breath or a bad taste in my mouth. I relish my food. I enjoy apples very much, but good apples are not to be obtained here as in America. A few barrels of Northern Spys, such as we used to have in America, would be a treat. But we cannot procure these here.

With much love to you, and your wife and children.

Lt 82a, 1897

Kellogg, Brother and Sister [J. H.]

Summer Hill, Sydney, New South Wales, Australia

February 10, 1897

Dear Brother and Sister Kellogg:

I thought I should have time to write you a letter to go by this mail, but we were fully employed in writing to Africa, and then word came to us from Brother Haskell that he had arrived in Sydney last Sabbath from New Zealand, and would very much like to converse with me in reference to furnishing the Health Home. In three hours we were speeding to the train with our fastest team, conjecturing all the four miles and a half whether or not we would be able to catch the train to Sydney. We were in season, the train was out of season—delayed in Newcastle, twenty miles from Morisset Station. We reached Strathfield, changed cars for Summer Hill, and arrived at the Health Home at 11 o'clock p.m.

Sara and myself slept scarcely any through the night, but went into the city to purchase needed things to furnish a room in the Health Home, for which I pay one dollar a week to help them in the rent. Brother and Sister Baker hire two rooms for which they pay ten shillings per week. Brother and Sister Semmens pay ten shillings a week. We do hope to get the house in something like presentable shape for them to do justice to the patients who shall come. Sister Semmens had worked very hard up to the time of her confinement and she is not as well as we could wish. She has a nice boy, one week old last Monday. I think she is much worried over a deformity in her child. He has a double hare lip, and it is very hard for him to nurse. She is a very sensitive woman, and this keeps her back. I know this in one cause of her weakness. The want of means has made it very hard for them both, but this could not be helped. I have done what I could. I advanced thirty-five pounds, and the health foods have been highly appreciated.

It takes a long time for goods via London to reach us, but they have come in good order. I have not seen the things you said were sent to me. I have not had time yet to investigate the matter. I have learned that Brother Semmens is doing well selling the health foods, but we have our talk today over the possibilities and probabilities of the situation. We feel thankful that you could give them this timely assistance. They appreciate it very much, for they have been in most straitened circumstances in his efforts to do anything.

You cannot appreciate in Battle Creek our hand-tied condition. I shall move forward cautiously and as fast as we can and not incur debt. This we must not do if we can avoid it. Elder Haskell proposes to furnish a good-sized room economically, and then when patients that can pay come, charge them a reasonable price for room, board, and treatment. Here many things cost double than we have to pay in America, therefore it means something to furnish rooms, and the rent is three pounds per week. We shall have to build a sanitarium, and I wish we could do this at once, but I fear it will not be done, for unless help comes from abroad it cannot be done.

Brother John Wessels says he is engaged where he is, and he would want the advice and counsel of those at Battle Creek before becoming located in Australia. We are sorry; we hoped he could come on here at once, and then we could have his judgment and devisings and planning. But, as usual, we must bear these burdens. But I am drawn upon in so many different ways, I almost become confused as to that which needs doing the most. All these things seem to cry out, "Take hold of me first."

We are going to do our best under the circumstances. We must have a physician and proper helpers. I consider that there is nothing that can give character to the work like a proper entering into [of] the work of hygienic treatment for the sick, but as we are so helpless so far as money is concerned that everything moves so slow and so hard you have to watch closely to see if they move at all.

I know if I should visit America I should lift my voice and exert a far greater influence in behalf of foreign missionary fields than I have done with my pen. I know from the light the Lord has given me that means could be made to flow in many cases in different channels from those in which they are now running—selfish indulgence. I know that thousands of dollars are used for things that are supposed to be a necessity, but which are not necessities. If they loved the Lord God supremely and their neighbor as themselves, would they not see the necessities of their neighbor, to help him save his soul? Would they not consider the extra indulgences they allow themselves? Luke 10:27.

The Lord Jesus was reading the heart of the lawyer as an open book, reading the hearts also of the Pharisees who suggested that he should ask that question, for they wished to tempt Him, lay a snare for Him, that His speech should condemn Him. Our Lord did not reply to the question, but He gave the lawyer the benefit of answering his own question. "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, This do, and thou shalt live." [Verses 25-28.]

My brother, my sister, what can we do, what can we say to those whom we know do not obey the first four precepts of the decalogue, neither the last six, when we consider that this plain answer is truth, and that those who are not obeying the law of God in precept and example are, notwithstanding they make the highest profession, living in disobedience to the whole principles of the moral law? That law of God will teach the whole duty of man. He turned the confusion upon themselves: "Thou has answered right: this do, and thou shalt live, for on these two commandments hang all the law and the prophets." [Luke 10:28; Matthew 22:40.]

Then the Lord, in answer to the question of the lawyer, "And who is my neighbor?" shows them what is true love, and the relation in which all mankind stand toward their fellow men, each interested for one another. [Luke 10:29-35.] The scene was presented in parable form, but had been a true transaction to the letter, and quite a number knew this to be fact. One of those Samaritans they so much despised was the only one who helped the wounded, bruised, and half-killed man and neighbor.

Here are represented the stony hearts, who supposed themselves to be the only true religionists in the world, the only nation who did righteousness. It was a descendant of Abraham who was in so pitiful a condition, lying on the road so cruelly wounded, passed [by] by priest and Levite. Those who professed to be religiously exalted to heaven in point of privilege saw the great need that man had of a neighbor who could be touched with the feeling of his infirmities and alleviate his distress.

The Samaritan was touched with pity, and although the sufferer was a Jew, he assisted him and showed himself a brother, a friend. We need, every one who claims to be a child of God, to do all in our power to relieve physical distress, and we need also to have that faith that works by love, to be laborers together with God.

Not alone are efforts to be made for those in the byways and hedges, but for those in the highways. We need every penny that is not a positive necessity to be expended in making ourselves comfortable, to do the necessary work for others who are in need. I appeal to those who are in comfortable circumstances to be content with such things as they have and devote their gifts and offerings to God's treasury, "that there may be meat in mine house." [Malachi 3:10.] In this way you will demonstrate that you have a determination to love God with all your heart and your neighbor as yourself. This, Christ has given as the conditions of eternal life. Then let us not only be readers of the Word, but believers of the Word and doers of the Word.

Consider how much money has gone in purchasing needless trinkets, needless indulgences, that might have been placed in the Lord's treasury to set ... [words missing] ... heavenward, revealing that you are cooperating with God, as in His service, to do His will. You are highly honored to be co-workers with God. The Lord is trusting our fidelity. We must be content to be policy workers in the Lord's line. The Word tells you your high duty, which He requires of all in His service. Fix your eyes upon the cross of Calvary and learn your lessons, and begin your practical experiments of sowing liberally. Sow through denial.

We want very much the means that are being expended needlessly, because there are so many selfish wants that absorb the Lord's goods. [There are] letters coming in constantly from different places where there are one, two, and again whole families and neighborhoods converted by reading Great Controversy, or Daniel and the Revelation. They have not seen the face of an Adventist. They beg for help to be sent them. They begin to cry, Give us food and not husks to nourish our spiritual strength. Brother Baker has just gone out one hundred and fifty miles to meet one of these calls.

One man writes, "I have been reading Great Controversy. I have accepted the Sabbath. Two of my daughters and a son are united with me. We want you to come here and baptize us. Our neighbors are asking for a minister. I think they will be baptized too."

Such letters come in frequently, and only one minister in all New South Wales. There is no money to pay laborers, no money to pay missionaries. Let every one to whom you shall read this consider, Have you any idols in your house that you can dispose of and send in many rivulets flowing to God's house, "that there may be meat in mine house"? [Verse 10.] Ye are the light of the world. Are you indeed? Is your light burning brightly? The faith in doctrines we hold dreads nothing but being covered beneath the bushel. Open the way by your self-denial, your self-consecration, and let everything—your means, your entrusted talents, all your capabilities—do service for God, that the work may advance in this region. We call for you to do all in your power to bring the truth before souls that are in darkness of error. Will you gather up treasures and make them provide for necessities as far as possible?

We expect too little from the inherent power of the gospel. We would rejoice to see a revival of the true missionary spirit. Let every one consider and enter the field as home missionaries, as missionaries in foreign fields. The Lord has given every man his work. Can you have any doubt, if you enter this field to give Bible readings, to hold forth the Word of life in humble reliance upon the Holy Spirit's power? His grace will be given to every self-denying one, earnest to do God service. God would have all your idols abolished.

Begin the work of sowing while you are continually gathering up the seed to be sown, ever educating your God-given powers that they may do better service. Sow beside all waters. Illumination must be given; religious inculcation of ideas is essential through our schools, through the press, for this is a most important instrumentality proportioned to the extent of its far-reaching knowledge communicated. Work, work with brain and with strength and with heart, and God will open the way and bless every effort. Press the work, urge it forward. Let self die. Let Christ live in you in every effort made.

Sara says this must go without delay. In much love.

(Only half completed. Excuse all mistakes; cannot look it over. I call for help in the name of the Lord for this field. I know it can be given.)

Lt 83, 1897

Kellogg, J. H.

Summer Hill, Sydney, Australia

February 14, 1897

Dr. Kellogg

Dear Brother:

Bear with me as I again present to you the subject of John Wessels coming to Australia. He says he will come if the Foreign Mission Board [F.M.B.] sends him or advises him to come. The way I regard this matter is—the F.M.B. is not capable of deciding such questions. The men who give themselves as Brother John Wessels proposes to do, to a missionary work have the benefit of a higher council than the



F.M.B. to depend on in making decisions. He should seek God for counsel. It is either his duty to come here or it is not. How can the Mission Board decide such a question?

As I have been made to understand the manner this Board has treated such questions, if he takes the matter to his God he will be taught of God, and will locate himself as God shall direct him. If he has faith in God and trusts in Him who is wise in counsel, he will not be left in uncertainty. The heavenly Teacher is infinite in wisdom, He cannot err. If we ask of God we have the promise that He will hear, He will answer us. "If any man lack wisdom, let him ask of God, who giveth to all men liberally, and upbraideth not and it shall be given him. But let him ask in faith nothing wavering, for he that wavereth is like a wave of the sea, tossed to and fro." [James 1:5, 6.]

We need help here. Never can the work advance unless we have more workers than we have now in the Health Home; and unless we have more means, for we can no more set in operation any approach to the work you are doing than the children who were required to make bricks without straw.

Why not yourself and wife, after the close of the General Conference, come away from your business and severe taxation, to Australia and rest awhile? We need just the help you can give us in New South Wales. They need in Melbourne the very help you can give them. If you knew one half [that] we have stood against here in this country to make the least success in advancing the work, you would be surprised that we have done even what we have.

The course that some have pursued has been a hindrance in the place of being a help. It was a grievous disappointment for us to come to the decision, according to the light given me of God, that some were exerting an influence that was giving a wrong mold to human minds and therefore to the work. These men know not what spirit they are of. Brother Shannon has carried the leaven of evil to Johannesburg to work against us in Cooranbong, against the whole school enterprise and its managers. Brother Lawrence is about to leave for New Zealand. These hindrances will be removed out of the way, but what kind of witness will they bear as they go from Cooranbong? These men of grey hairs ought to do a different work than they have been doing. Their only hope is to fall on the Rock and be broken.

The words which Christ addressed to Nicodemus are highly appropriate to these cases. "Ye must be born again." [John 3:7.] But we want no such spirit as these have manifested to be retained on the school ground.

Cannot you come and visit Australia and New Zealand, and is it not really your duty to do this—have a change and rest from your burdens, and then give us the very help that we need in our great necessity? I understand your situation in Battle Creek. You have been gathering more and more burdens upon yourself until you are loaded down and pressed as a cart beneath sheaves. The Lord made known the duty of the people in Battle Creek. There were means to move out of Battle Creek to locate in districts where the truth had not been proclaimed. They could as families settle in towns and cities, then watch their opportunities and cry unto God for wisdom to know how to work. When they shall take up the work with humble, sanctified hearts, working in Christ's lines, by personal effort they can communicate light to others. This may require self-sacrificing efforts, but it will be a blessing to them to be where they can do service to the Master.

The people in towns and cities have not received the light as God has repeatedly shown me they should have it. A firm, steady, earnest influence in living the truth would be the very representative work the Lord has given them to do. They could take up the same lines of work that you have been doing, in a limited degree, proportionate to their facilities, and the Lord would be their sufficiency. Nothing will or ever can give character to the work in the presentation of truth as that of helping the people just where they are. A work properly conducted to save poor sinners that have been passed by by the churches will be the entering wedge where the truth will find standing room. A different order of things needs to be established among us as a people, and in doing this class of work there would be created an entirely different atmosphere surrounding the souls of the workers, for the Holy Spirit communicates to all those who are doing God's service, and those who are worked by the Holy Spirit will be a power for good in lifting up, strengthening, and saving the souls that are ready to perish.

The Lord has not looked upon Battle Creek favorably because they have neglected to do the very work which the Lord has told them was their duty to do. Through neglect of working in Christ's lines a condition of things has been brought into the work that has eclipsed high and holy interests. There have been heavenly intelligences waiting for human agencies with which to co-operate. Had they worked the works of God, they would have discovered human minds that have been once cultivated but who have been buried up in self-serving, in dissipated habits, in intemperance, who with suitable encouragement will spring into their places. There are many of this class that will respond to the right kind of labor; but they need to be recognized and to have firm, patient, earnest labor given them in order to uplift them.

There are schools that may be established, not in the elaborate way as Union College, or as Battle Creek College, but after a more simple style, with humble buildings, and then there should be teachers who will conduct them after God's plan, as near as they can understand, after the school of the Prophets. Their teachers should be men and women who not only have a knowledge of the truth, but who are doers of the Word of God. "It is written" will be voiced by them. Connected with the school the missionary line of work should always be engaged in to help the class who are fallen, degraded, left wounded, and bruised and ready to perish.

There will be found those who have once preached the Word and been considered able ministers, who have failed because they did not see the necessity of strict temperance in all things. Objectionable hereditary and cultivated tendencies have brought them under temptations, and in the place of overcoming through the grace of God they yielded and fell. There are men who have had high qualifications entrusted them of God who have been apparently able ministers. But Satan spread his net for them, and they were taken in the snare on point of appetite. Their reform was presented before them, but they would not heed the words of warning.

I have been shown that the medical missionary work will discover in the very depths of degradation men who once possessed fine minds, [the] richest qualifications, who, by proper labor, will be rescued from their fallen condition. It is the truth as it is in Jesus, brought before the human minds after they have been sympathetically cared for and their physical necessities met. The Holy Spirit is working and co-operating with the human agencies that are laboring for such souls, and some will appreciate the foundation upon a rock for their religious faith. Much painstaking effort will be required. There is to be

no startling communication made of strange doctrine to these subjects whom God loves and pities, but as they are helped physically by the medical missionary workers, the truth for this present time is to be presented. The Holy Spirit co-operates with human agencies to arouse the moral powers; the mental powers are awakened into activity and these poor souls will, many of them, be saved in the kingdom of God.

The enemy has worked his best to prevent this missionary work from being done. There has been [a] going over the same ground, with the idea to help ministers to obtain a better knowledge of the Word, when these very men should have been working for souls that are in the darkness of error, to impart the knowledge they have already received from the Word. And as they try to teach others, depending upon the grace of Christ to help them, searching the Scriptures as diligent students, they will gain by practice a knowledge of the Word, and their understanding will be greatly enlarged as is expressed in the fifty-eighth chapter of Isaiah. Practice makes perfect. As diligent students, read the Word. Be doers of the Word, and the Holy Spirit will be close by every worker. The love of God will be kindled in the soul of the one who is ministering, in doing the very work the Lord has appointed to be done in missionary lines.

The servants of God should have a high sense of the work to be done for a fallen world, in giving the messages of warning and the invitations to the great supper prepared for all to come to the gospel feast. The work of many will be first to show the tender sympathies of the Good Samaritan, in supplying the physical necessities, feeding the hungry, bringing the poor that are cast out to their house, gathering strength from God every day, that through His grace they may reach to the very depths of human woe and misery and help those who cannot possibly help themselves.

This is being fishers of men, and in doing this work they have a favorable opportunity to set forth Christ as crucified among us. Such labor entered into will form a heritage of light.

We thank the Lord for the medical missionary work that has already been done, but there is a large army of workers that is to engage in the same class of labor in different locations in cities, and the by-ways and hedges. There is more enlightenment to be given to those who are perishing in their sins. There will be very singular cases brought to notice who need not only the necessities of physical wants supplied, which is as essential as the first work, but to be brought into connection with sanitariums and homes that can present pure, correct principles for medical restoration. There are many who will catch hold of the hand stretched out to save them.

Not only young men and women but those of all ages will be found who have been dead to all aspirations, who will respond as hope and light flashes in upon them, for the Holy Spirit is close beside the one who is ministering upon the human mind and the heart of those dead in trespasses and sins. And as a retrospective view is brought to their hitherto benumbed senses, there will be many things brought to mind that make them burn with shame at the thought of the influence which they have been exerting, calculated to enfeeble weak souls by their practice and example—those who have been brought within the sphere of their influence. They see them enfeebled, dilapidated, without moral force, moral wrecks to communicate their evil practices to others. Parents' hearts are broken.

Brothers and sisters and relatives speak of these poor souls as hopeless, but God looks upon them with pitying sorrow and tenderness. He understands all the circumstances which have led these poor souls under temptation, which has separated them from God. How can the youth of this generation escape the terrible dishonor of wasting their inheritance given them of God, selling their birthright as did Esau for a mess of pottage, betraying sacred interests entrusted to them for the blessing of humanity? They indulge in intemperate appetites and through greed to obtain money fall into dishonest practices.

These poor souls need to be brought in connection with high, pure, Bible principles. But first the restoration work must commence in giving them healthful food and furnishing them facilities for clean bodies and clean clothing, and some sparks of gratitude will begin to flash forth. Then they are prepared to listen to you as you shall open to them the Word of God. You can bring them to Jesus the great Healer. Angels are helping in this work to restore and bring [them] back to the One who has given His life to redeem them. The Holy Spirit is co-operating with you in this working upon the heart, and the Spirit reproves of sin, of righteousness and a judgment to come.

But if they are brought into connection with a people who will not leave the work incomplete, but will give them every advantage of personal labor, the image of God will [be] restored in many [of] these poor forsaken ones, and God and the heavenly angels will rejoice over them with singing.

Those who have never become enfeebled through demoralizing habits can know only how to pity and love these poor souls through the love they have for Jesus their Redeemer, who gave His life for these degraded specimens of humanity. They who have been redeemed by the sacrifice of the life of Jesus, the only begotten Son of God, if they will be laborers together with God, will find a wide field open before them on every side in which to do service for God. Not one needs to be idle, and not one should be indolent and selfish now.

If they have enriched and improved the beautiful inheritance given them of God, let them seek after the lost sheep to help the very ones that need help, seeking to raise up the fallen and bring them to a sense of the value of the talents which God has given them, which they have neglected to improve but turned them to a sinful account.

Use the Word of God as your lever to pry them out of their degraded condition. Some you may find may, through faith in Jesus Christ, rise to the high places of service, and be entrusted with responsibilities in the work to save souls. They have the advantage of many because they have had an experience, and they know their necessities and how to help them, and what means will be best to use to recover the perishing ones. A new career is opened before them. The light of a rich, new, and varied experience is gained through the knowledge that has been communicated to them that Jesus Christ is their Saviour, that He is touched with the feelings of their infirmities, and He understands all the strength of the temptations wherewith they are beset; for He was tempted in all points like as we are, and He will save to the utmost all who will come unto Him for refuge.

Every one of these souls added to the force of workers, provided with facilities and instructions daily given in regard to the matters [of] how to save souls to Jesus Christ, the Bible being their guide [and] the Holy Spirit being their Helper and Comforter, can enter in as co-laborers with those servants of God who

have helped them to search for treasures of new light. They are filled with gratitude to God; they are quickened and their energies strengthened to lift up the unfortunate and fallen who can never rise without help.

The piety and advanced spiritual knowledge and growth of a church is proportionate to the zeal, piety, and missionary intelligence that has been brought into it, and carried out of it, to be a blessing to the very ones who need our assistance the most. Again, I urge you to consider Isaiah fifty-eight that opens a wide and extensive vineyard to be worked upon the lines which the Lord has pointed out. When this is done there will be an increase of moral sources and the church will no more remain almost stationary. There will be the blessing and power attending their labor. The selfishness that has bound up their souls they have overcome, and now their light is being given to the world in clear bright rays, in exercising a living faith and godly example.

The Lord has His promises for all who will do His requirements. "Blessed is he that considereth the poor, the Lord will deliver him in time of trouble." "The Lord will preserve him and keep him alive, and he shall be blessed upon the earth, and thou wilt not deliver him unto the will of his enemies." "The Lord will strengthen him upon a bed of languishing. Thou wilt make all his bed in his sickness." [Psalm 41:1-3.] "Trust in the Lord and do good, so shalt thou dwell in the land, and verily thou shalt be fed." [Psalm 37:3.] "Honor the Lord with thy substance and with the first fruits of all thy increase, so shall thy barns be filled with plenty, and thy presses shall burst out with new wine." [Proverbs 3:9, 10.]

"There is that scattereth and yet increaseth and there is that withholdeth more than is meet but it tendeth to poverty. The liberal soul shall be made fat and he that watereth shall be watered himself." [Proverbs 11:24, 25.] "He that hath pity upon the poor lendeth unto the Lord, and that which he hath given him will he pay him again." [Proverbs 19:17.] "And if thou draw out thy soul to the hungry and satisfy the afflicted soul, then shall thy light rise in obscurity, and thy darkness be as the noonday, and the Lord shall guide thee continually, and satisfy thy soul in drought, and make fat thy bones and thou shalt be like a watered garden and like a spring of water, whose waters fail not." [Isaiah 58:10, 11.]

The Word of God is full of precious promises as the above. If we will enter into the work and will do according to the Word of the Lord, this would reveal, if acted upon in every city in the by-ways and hedges, a similar showing as has attended the work that Dr. Kellogg has been engaged in. It is the very work the Lord has specified should be done from the light the Lord has been pleased to give me.

The means which has been diverted from missionary lines to selfish indulgences has dishonored God. The bicycle idol has been a curse to the Battle Creek church and has had an influence unfavorable to the advancement of spiritual life and energy in the church. It has counteracted the work the Holy Spirit has graciously done for the people, more even than the ball playing and their other games. The missionary work has been neglected. The very lines of work which should have been done have been left undone, and selfishness and strife for the victory in swift riding has hurt the souls of many and has placed them in a most objectionable light. The money expended in these idols, if carefully and economically used, being invested in the interests in towns and cities to carry forward the work of God, would have been in accordance with God's will. Many places in Michigan have never heard the third angel's message. Right

at the heart of the work where our great institutions are established there has been an influence extended, in doing those things which God has cautioned them not to do, that has greatly lowered the estimation of the character of the work in the city of Battle Creek.

There has been a fascination upon human minds; there has been a godless enthusiasm which should make them blush with shame, [for there is] a missionary work, plenty to be done for the Master, but left untouched. The Lord has a controversy with His people who have had such great light in Battle Creek. The Lord has done great things for His people, but they have not appreciated His mercy, neither heeded His warnings. Ezekiel 20:38-44.

The Lord will not be trifled with, for He is God; the great and terrible God. He will punish for these things. Oh, what shall I say more? What words shall I trace upon paper, what words that will arouse the dormant energies?

Lt 84, 1897

Kellogg, J. H.

“Sunnyside,” Cooranbong, Australia

August 29, 1897

Dear Brother:

I would say to you that my general health is good. I have considerable pain, however, in my left cheek bone and eye. Three years ago I had a fall. I was stooping over a box, selecting oranges to give to Brother McCann, when a blindness came over me. I rose with the milk pan in my hand. The land was being cleared, and there was a large pile of ragged stumps near. As I rose, knowing that I must fall directly on the jagged, pointed ends of the stumps, I darted a prayer to heaven, and fell heavily. The pan struck the stump, and bounded against my cheek bone with such force that it bent the rim almost double. It struck my cheek bone directly under my eye, so close that my eye only just escaped. My eye has been quite weak a considerable part of the time, but recently the bone pains me, and there is some swelling. Last night I suffered severe pain and slept little. But my prayer ascends to God for His restoring power to heal my affliction.

I know not myself what all this means. I may be compelled to give up my writing, but I believe the Lord has a work for me to do still.

I send you a copy of a letter written to Pacific Press. I wish now to make a statement. When I send for any health foods, you can charge it to my account. When Brother Semmens sends for health foods, unless I send orders, do not charge it to my account. Brother Semmens has not much practice. I have helped him until there is a debt of \$128 for furnishing, and still another debt. I purchased from Brother Israel the goods which we have [been] using in his house, and this makes the sum still higher. I furnish one room, paying one dollar per week. I furnished it in rather a cheap way, but I cannot consent to make myself responsible for goods to the amount of one or two hundred dollars that I never ordered.

I think, from the remarks made by Brother Semmens, that he regards these goods as a donation to the Health Home; and it places me in a very awkward position, either to charge him up with them, or to charge myself with them. The goods I order, you may charge to me, but unless I do order, do not send any charge to me. These strings that draw upon me in an emergency are very convenient for many, but I find them most disagreeable and inconvenient.

When health goods are sent, state distinctly who they are for. Those to Brother Semmens, mark them thus; those to Willie, mark them for him, and those sent to me, mark them for me. Thus all the disagreeable part of the business will be avoided. I do not object to the goods coming in my name, but there should be an understanding that their price and the cost of getting them here is not to be paid by me. There must be no mixing up of matters. Do not send goods without special statements in regard to them, and then no mistake will be made.

Lt 85, 1897

Kerr, Sister

Campground, Stanmore, New South Wales, Australia

October 21, 1897

Dear Sister:

My son arrived in Sydney October 20. Sister Haskell and several of our people left Cooranbong for Stanmore, a suburb near Sydney. A three hours' ride brought us to Stanmore, where our camp meeting is to be held. The first meeting begins today, or this evening. A short time since, we met my son. It was with full hearts that we greeted him. We deemed it a great blessing that God had preserved him in all his journeyings, and we could meet him again in health, and that he should find his family as well as himself. We are very grateful to God that His goodness and mercy have accompanied my son Willie in his travels, and that He has given us another token of His mercy and grace in his return.

Everyone is so busy that we have but little space to visit. The arrivals at the camp have to be attended to. Sixty tents are already pitched, and others will go up as they are needed.

I was very much surprised by your kind remembrance of me in the token of love you sent me. I thank you, my sister. I will make good use of it, and its service will call my sister to mind. I will be pleased if in the providence of God we shall meet again before the great meeting shall take place, when all who love God shall gather in the family of heaven to see Him whom our souls love, and to meet our loved ones, never more to be parted. Thank God, we are homeward bound. However severe may be our conflicts here, we know that they will end.

In this life the heart may be tried and tempted, and we are ever to bear in mind that the church militant is not the church triumphant. We are to be comforted and encouraged that the bruised reed will He not break and the smoking flax will He not quench until He sends forth judgment unto victory. But, my sister, the Lord must be uplifted. Friends may prove treacherous, enemies may be inspired by Satan to

revile and cause sadness, but we must regard all the inconveniences of this life as our test and trial, to prove us, whether we will turn to the Stronghold in our necessity. We may find that comfort, that consolation, that tender sympathy, which exists only in the bosom of Him who has loved us with an everlasting love.

“Let him take hold of my strength and make peace with me, and he shall make peace with me.” [Isaiah 27:5.] Our part is to take hold of His strength in our weakness and peril. He interposes between us and the difficulties that appear so formidable. The flame and flood are behind Him. Then lift Him up, the Man of Calvary, lift Him up with voice and with song, and let the melody of thanksgiving and praise ascend to heaven in your life-service to God. Keep cheerful, full of faith and courage and hope. Elijah was subject to like passions as we are, yet the Lord was His strength. He prayed most earnestly, and the Lord heard his prayer.

Let us, under all circumstances, preserve our interest in Christ. He is to be everything to us, the first, the last, the best in everything. Then let our tongues be educated to speak forth His praise, not only when we feel gladness and joy, but at all times, because He is our Redeemer, and deserving of our praise and thanksgiving. We need to keep the heart, which is the treasure house, full of the precious promises of God, that we may bring forth from this treasure the very words that will be a comfort and a strength to others. Then we are learning the language of the heavenly family, which will, if we are faithful, be our society through eternal ages. The language that will be appropriate there we need to educate our lips to utter here, where right words and sound speech is essential for the benefit of all with whom we associate. Thus we are brought into co-partnership with the great firm above. Our cold hearts may be warmed by the contemplation of Jesus our Redeemer.

Every day we need to be advancing in perfection of character, and this we shall certainly do if we press toward the mark of the prize of the high calling in Christ Jesus. We who are the least of all saints may be obtaining a preparedness to stand before the Son of man at His appearing. In seeking, watching, praying, for purity of heart, we shall create around our own souls an atmosphere that will be fragrant. The infirmities that compass us in humanity will not overcome us. In and through the strength of Jesus, we shall overcome our infirmities. Our hearts will be one with Christ, and His presence abiding in us will make us to express His image and glorify Him.

Every day it is our privilege to be working in the interest of the great firm, because we are in co-partnership with Christ. The uncertainties we have here are to be overcome by faith. We are not to talk of the great power of Satan to overcome us, but of the great power of God to bind up all our interests with his own. We are to talk the language of Christ, to echo His words, nor let any impatient speech come from us. Then we will be a savor of life unto life to all who come in connection with us. And we will obtain an experience that will enable us to comprehend with all saints what is the length and depth and breadth and height, and to know the love of God that passeth knowledge.

Bear in mind that you are God's by creation, and you are His by redemption. The same Son of the only living God who created you has declared, “A new heart will I give you.” [Ezekiel 36:26.] If you will surrender to Him, his grace will make of you a vessel unto honor, and will carry you forward step by step



in the progress of Christian perfection, until you shall see the King in His beauty. Day by day He will work great changes in you. He who hath begun a good work in you will through His grace perform it unto the day of Christ's appearing. The honor of Christ is not less concerned in the perfection of your individual character than is your own honor. You are a member of His body, a part of Himself. He has passed through great suffering, even unto the most cruel death, that you might have probationary time in which to form a character through His sufficiency, that His glory should become your glory, that when you shall appear among the angels of heaven, the just made perfect, you may appear unto the praise and glory of His power.

"They that be wise shall shine as the brightness of the firmament, and they that turn many to righteousness as the stars for ever and ever." [Daniel 12:3.] If we will put on Christ, if we will receive the grace which is ours by the gift of God, by living faith, and perseveringly hold fast our advantages given in the pledged Word of God, we will grow in grace daily.

Two powers are struggling most earnestly for the victory in your soul. Unbelief marshals all her forces to cut you away from the source of your strength. Satan is the great general of that army. Faith marshals her army. Christ is the Author of our faith, and the conflict is going forward every hour before the universe of heaven. It is a hand to hand fight, and the great question is, Which shall obtain the mastery? The issue is of tremendous consequence to us. We are fighting for a crown, an immortal inheritance, an eternal substance. There is no release from this warfare. It is to be carried on every moment.

"We wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places." [Ephesians 6:12.] Will we consider then the importance of being prepared for the conflict. The apostle urges the necessity for preparedness to engage against satanic agencies. He says, "Finally, my brethren, be strong in the Lord, and in the power of his might. Put on the whole armor of God, that ye may be able to stand against the wiles of the devil." [Verses 10, 11.] Again the warning is repeated, "Wherefore take unto you the whole armor of God, that ye may be able to withstand in the evil day, and having done all, to stand." [Verse 13.]

He who is mighty in counsel, and to whom is given all power in heaven and in earth will come to the help of His people if they are not faithless, but believing. Christ declares of certain places that He could not do many mighty works there because of unbelief. [Matthew 13:58.] Thus we see that it is of great importance that we have faith. Faith is that principle that waits not for the work to be done before it ventures and does the very thing that a pure, true faith would do. "Faith is the substance of things hoped for, the evidence of things not seen. For by it the elders obtained a good report. Through faith we understand that the worlds were framed by the word of God, so that things that are seen were not made of things which do appear.

"By faith Abel offered unto God a more excellent sacrifice than Cain, by which he obtained witness that he was righteous, God testifying of his gifts, and by it, he being dead yet speaketh. By faith Enoch was translated that he should not see death, and was not found, because God had translated him. For before his translation he had the testimony that he pleased God. But without faith it is impossible to please

him: for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him." [Hebrews 11:1-6.]

Lt 86, 1897

Lawrence, Brother

Cooranbong, New South Wales, Australia

December 21, 1897

Brother Lawrence:

The Lord is very merciful, of tender pity, full of compassion and loving-kindness. I have been very sick, but the Lord has spared my life. Still, I am quite weak. My soul has been very much weighed down for months, and I attribute my sickness to this more than to anything else.

We have been moving forward here in Cooranbong in the work which the Lord has signified should be done. He has shown that we should in our preparation and building for the school be giving an education to the workers, combining physical labor with the taxation of the brain. This will give a strength and vigor to the brain that it could not other wise have.

We considered this the place where the school should be located, and commenced work at once to the plan which God has specified. The students are to be laborers as well as learners. The land is to be cleared and cultivated, and trees planted in the grounds. I commenced building my house, and when the foundation was laid, I also had preparations made for raising fruit and vegetables. The light given me of the Lord is that the poverty that exists in this region need not be, for with industry the soil can be cultivated. Moments are not to be wasted in idleness. Our time is the Lord's, and is as precious as gold. When it is carefully treasured and put to use, it will show important results. If properly worked, the land will yield its treasures.

When we first came to this place with the object of securing land to put up buildings, we were made to realize the inconvenience of depending on Sydney or Newcastle for our vegetables and fruit. They came to us from the market, we paying for the fruit and also four shillings a shipment to the man who was employed to buy and ship to us. This we considered a moderate price. Then frequently when the fruit would come to us so that it would have to lie over Sabbath and in the hot weather much of it spoiled. We knew that with a large family of students we could not well work in this way. There must be trees planted and a good orchard of such fruits as peaches, apricots, oranges, lemons, apples, and other fruits. We did this at once. The trees in the school orchard and mine, were planted about the last of September, 1895. In September 1896 these trees were in blossom, and in November we ate fruit from them.

This move we considered a wise one, and now we have thrifty orchards. For the good of the trees we stripped them of nearly all their fruit this year, leaving only specimens of each kind. These specimens

were most excellent. This move we believe to be right. It cost money to clear the acres of land to put into orchard, but no more than we could expect.

Meanwhile our fund of money was running short. Laborers among our own people who needed work were plentiful. These had families to support, and we were glad to employ them. But although they worked at moderate wages, it seemed as if our buildings could not go up until we had more means. We prayed about the matter, and, while in a dream, I was instructed that the Lord's people, the Wessels family, had some of the Lord's money that I should ask them to loan to us. I sent to them for one thousand pounds, and they did the very thing I believed they would do. I felt that the Holy Spirit would speak to them and move upon their hearts to let us have the use of that money we so much needed. It came, and we felt very grateful for this timely assistance.

Those who were doing the work of responsible men know how this money came. I had ventured out by faith to hire money to carry forward the work, and it was necessary to use every dollar with greatest economy. The first school building must be built of the material that would cost the least money; workmen must be employed who would work their eight hours per day for as little wages as possible; every thing must be conducted on an economical scale. We were not situated as they are in America, where they have every facility at hand, and can build with half the amount of money that a building can be put up in this country. There, if they come to a crisis, and there is a dearth of means, there are many churches that can be called upon to help. Here we could do nothing, even if we should try our best to raise means to carry forward the work.

The first building was put out by tender, but we acted no part in that with the exception that I had the privilege of laying the first brick, the cornerstone. The next day we were en route for Melbourne, on our way to the Adelaide camp meeting. We were absent about two months. Meanwhile we were made sad to hear of the many bitter things that Brother Shannon and his wife had carried to Melbourne against the whole work in Cooranbong.

I had employed Brother Shannon to put up buildings which had given him work from September until April. He was then given the job of building the meetinghouse in North Fitzroy; but our hearts were pained because of the influence he exerted in his representations of Cooranbong and the management here. This was just the work Satan wanted some one to do. He knew he could exert his power far better if he could employ in this work some one who had been in Cooranbong, and had worked there, one who had watched and criticized, and had represented matters so as to destroy the faith of all to whom he talked. Those he did not see to converse with had the report through others, and these were not slow to communicate.

Thus the leaven of evil had been absorbing to itself thoughts and feelings that are not true. False impressions have been given. These things have made me regret that I employed Brother Shannon upon these grounds at all, for he has caused us all much sorrow and shame. He has brought burdens upon those who we know are in partnership with Jesus Christ to establish buildings here in this locality.

The Lord has set these men to work in His service, and He has never given to any man the work of creating disaffection and disloyalty among the workers. The building was put out to tender in order to

find out who were the ones who would do good, honest work for the least possible wages. Those who had the management of affairs could not do otherwise. They had not money in the treasury to hand out profusely to those who should be employed. Brother Shannon had just as good opportunities as the others had, but he decided that he could not make sufficient wages. This soured him, and he looked upon his side of the question and not upon the other side. But he has not acted the part of a Christian gentleman, or a Christian brother. He has made us feel sorry that we encouraged him to come and work for us.

Those who act unreasonably, who would hurt the work of God and injure the prospects of our school that we are laboring so hard to bring into existence, cannot expect to enjoy the blessing of God. Brother Shannon has done us much harm, more than he will care to answer for in the judgment. His work on buildings is good, but he wants to be more expensive than we can possibly afford with our limited means. We could not afford to put one shilling more than was positively necessary into the building of our school.

We have no chapel, and about one hundred meet on Sabbath to worship in the room about the mill. In hot weather it is oppressive; in the colder weather it is not safe owing to the exposure. In view of this, how could the stewards of God do otherwise than have the building placed in the hands of those who will require the least means? The wages of those who accept the work on the school building is not much over five shillings per day; but if their wages are no more [than] this, God can make up the deficiency and give them contentment and satisfaction and His blessing, which alone are gold and silver and precious stones.

Then why should Brother Shannon be so unkind when we are doing all we possibly can to advance God's work? Brother Shannon had been favored with work when he could not obtain employment in Hobart. Work was given him at Sunnyside for seven or eight months at two dollars per day, working eight hours besides his board, [and] his wife's for her cooking. They also had a furnished tent. The ones who we thought would surely be the ones to help us in the work Satan has filled with his spirit to work against the work of God. But this is God's work, and it will go forward! And those who cling to the work, ready to do their duty in the various branches and show themselves men, God will bless and prosper.

Brother Lawrence and his wife came from America to do missionary work. A call was made for those who were self-supporting to come to Australia. Farmers were called for who could not only teach how to work the land, but to stand as missionaries to teach the truth as well. Such families were needed here. We had hoped that Brother Lawrence was one who could do God service in his line of work if consecrated to Him. When the funds were so low, it was a question with us what we should do.

Brother Lawrence was offered work in caring for the orchard, working eight hours a day, at four shillings, until there should be an increase of money in the treasury. But he refused to work for less than six shillings per day. He spent two or three months in idleness, while the orchard was suffering for the need of work to be done in it. He would not work for four or five shillings. This is the man who we thought would be a helper, a laborer together with God.

The life belongs to God. He has claims upon the consecrated service of all mankind. Our life in this world is connected with God moment by moment, and we are to consider our entire dependence upon Him. Life, every hour, every moment, kept and preserved by the power of God, is a most precious talent, and brings the receiver of this great gift blessings in unselfish work for the Master.

“Sunnyside,” Cooranbong, December 1897

There have been matters presented to me in the night season and I cannot sleep past twelve o'clock. Several persons were present when the Spirit of the Lord came upon me, and I was constrained to speak with great plainness. I will give you the substance of that which was said:

You asked, “Sister White, Why did you present the things you did before the men assembled?” Because the Lord bade me take persons with me and set things before you in their presence, not simply in order to warn you, and let it end there, but to reveal the evil thing by the light given; and not only to show you the evil in your practice, but to be a warning to those who were dealing with God in connection with His work, that they might know that your example could not be considered right. The sinful practices which have seduced you through a life time should be seen as bearing the rebuke of God. The course you have pursued is a course of presumption before Him, which he will not tolerate in you or any individual.

God has commissioned me to tell you the truth not only in public but with pen. Your course of action is contemptible in the sight of God. The measurement of your interest in the work of God on the school ground is measured by your transactions in deal. Your idleness for months, while seeing and understanding the necessities of the case and the urgency of the work to be done, your transactions in buying and selling your cow and horse stand as a blot against you, which added to many transactions of like character reveal that you are unfitted to be a steward of God. Your covetous propensities have been revealed as verily as were those of Judas. You have yielded to the same temptations which beset him, and the Lord has bidden me to speak plainly.

Now is your time to see and understand, to repent and be converted, that your sins may be blotted out. I have not one excuse to make for the plain testimony I have borne you. I have given you the word of the Lord. It remains now to be seen whether you have any spiritual conception to see and take in your guilt in using your God-given talents to abuse Him and the souls for whom He has died. If you are not capable of seeing these things, then there will be no evidence of decided change, no transformation of character. There will be no restoration, no healing from Christ. It will be said of you, “Thou art weighed in the balances, and art found wanting.” [Daniel 5:27.]

The holy God has given safe and correct rules for the guidance of all. There must be no betraying of the truth, no yielding to any guide but One. There can be no sinless swerving from His principles. God has a law, and the men who will to do His will through the grace of Christ, will keep it. God's law is eternal justice and equity. No man is to rob his fellow men. All are subjects of the Lord.

But the will of God has been perverted in the qualifications He has given you for better things. The first principles of holiness are yet to be learned by the one with whom God's will and ways are not regarded and obeyed. There is no deception so hopeless as that of living in disobedience to God.

I have a deep interest for you, and I ask you, "Will you now <continue to> listen to the tempter whom you have encouraged?" You have kept his principles before you and acted out his attributes. God declares "The fear of the Lord is the beginning of wisdom." [Psalm 111:10.] In keeping of His commandments there is great reward. All the goods and cattle in this world would not be sufficient compensation for one act in departing from the law of God. The devil has been your teacher in these <deceptive> principles in place of the Lord.

It would not be wise nor profitable to accept all that the tempter offered the world's Redeemer for the least departure from a "Thus saith the Lord." Temptation is to be firmly resisted in whatever form it may come. Will you make a decided effort? I beg of you not to allow your wife to confuse your mind with her many words. <She does not understand and know the ways of the Lord.> God is not leading her. She has not an abiding Christ. She talks enough to confuse any mind <who listens to her. It is a jingle of words, and she> often knows not many things that she has said.

O, the tongue! What mischief it has done! What mischief it may do while the heart is not imbued with the Spirit of God. Your own character, <Sr. Lawrence,> needs to be transformed. Your excitable speeches are a dishonor to God. You must excuse me from having any further conversation with you. I would not trust you to repeat my words.

Lt 87, 1897

Lacey, Brother and Sister [Herbert and Lillian]

Sunnyside, Cooranbong, New South Wales, Australia

March 19, 1897

Dear Brother and Sister Lacey:

We were thankful to our heavenly Father to receive the good news through the letter sent to Elder Haskell, of the favorable turn in the sickness of Herbert. We have presented your case, Herbert, in earnest prayer. Jesus the Restorer often sought the Lord in prayer, and have not we the assurance, "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you"? [Matthew 7:7.]

It is our privilege to do our best in treating the sick. All that we do is to be done in faith, relying upon the Great Healer. "I am come," said Jesus, "that ye might have life, and that ye might have it more abundantly." [John 10:10.] The lessons of the life of Christ are precious to us. He waited, He worked, He prayed, in behalf of man. He depended upon God, and in His life plans worked with God. He cooperated perfectly with the will of His Father. We need to copy this Pattern in all things.

Jesus, the precious Saviour, is our very best friend. In the Father's name, the only begotten of God has brought to you, Herbert and Lillian, the message of love and peace. If Jesus had consulted Himself only, if He had lived for Himself alone, He could not have been our Redeemer. He would have claimed less obedience in His sinless nature; He would never have become a Sin-bearer, and died with the curse of

the sins of the whole world upon Him. When, in the garden of Gethsemane, He pleaded that the cup might pass from Him, He added, "Nevertheless, not my will; but thine be done." [Luke 22:42.]

Thus it should be in every case of sickness in the person of our dear ones. We are to pray for them earnestly and in faith, but the prayer of Christ, which submits the whole matter to the will of God, is to be our prayer. "Not my will, but thine, O God, be done." [Verse 42.] This will in no case be charged against the petitioner as a lack of faith. Our every prayer should show our acknowledgment of our dependence upon God. The Lord, who has given to us so precious a gift as Jesus, will He not with Him also freely give us all things? He, our heavenly Father, has given us such an expression of His love that no room is left for us to question or to doubt His love. He has taken us to His heart of love.

"Lo, I come; in the volume of the book it is written of me, I delight to do thy will, O my God." [Psalm 40:7, 8.] The thoughts of Christ in regard to Himself were that He was the Sent of God. And this is the position that all should occupy toward Christ. They should consider themselves in the service of Christ, to do God's will in all things as Christ has done the will of His Father. In speaking of His disciples in prayer to His Father Christ says, "Thou hast sent me into the world, so have I also sent them into the world." [John 17:18.] Jesus was raised up as the servant of God His Father, to bring a message of peace and reconciliation from God to man, and to turn many from their iniquity to Him.

The Lord wanted us, else He would not have sent His Son on such an expensive errand—an errand that involved His death, in order that He might give life unto all who would receive Him by faith. The Lord has a use for us. We are to cooperate with Him in saving our own souls by complying with the conditions of obedience to do the will of God as Christ in His humanity fulfilled the will of His Father in all things. This obedience to God confirms our confidence and trust in Him. He wants us to be His messengers to work in Christ's lines.

My brother, the Lord's love is toward you. We believe the Lord has a special work for you to do in representing Jesus to the world. His desire is that you shall be the sent of Jesus Christ. Be of good courage; be at rest and peace in Christ, and grow strong in His strength. We shall do all in our power to have the school commence as it should.

In much love.

Lt 88, 1897

Lacey, Brother and Sister [Herbert and Lillian]

Sunnyside, Cooranbong, New South Wales, Australia

March 18, 1897

Dear Herbert and Lillian Lacey:

Our hearts are drawn out for you, Herbert. We pray for you that the Lord will raise you up to health again. We believe that you have a work to do in the service of the Master for which you have been fitting yourself.

The enemy is the destroyer; Christ is the Restorer. Neither life nor death, height nor depth, nor any other creature shall be able to separate us from the love of God which is Christ Jesus—not because we hold Him so firmly, but because He holds us so fast. If our salvation depended on us, we could not be saved, but it depends upon the One who is back of all the promises, the great persevering Love, the grasp of Omnipotence. You are in His hands. Your grasp upon Him may seem to be feeble, but His love is that of an Elder Brother. The assurance is doubly sure. Through our relationship to Christ we have eternal life, and none shall be able to pluck you, or me, out of His hand.

I am often comforted with the imagery of the Shepherd and the sheep. The members of the Lord's family are represented in a beautiful pastoral picture in order that our humanity may take it in. The presentation is rich in eloquence. "What are these which are arrayed in white robes? And whence came they? And I said unto him, Sir, thou knowest. And he said to me, These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb. Therefore are they before the throne of God, and serve him day and night in his temple: and he that sitteth on the throne shall dwell among them. They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat. For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters: and God shall wipe away all tears from their eyes." [Revelation 7:13-17.]

What a Saviour we have in Jesus! He says, I am the light of the world. [John 8:12.] Yes, He ascended the firmament of truth, He shone amid the moral darkness of the world, and He was conscious that were He to withdraw His beams the world would be immersed in eternal night. As many as would accept His light for their individual selves and would walk in that light would He draw to Himself, away from the moral darkness into the clear light of the Sun of Righteousness. He could stand forth and challenge the attention of the world with the full assurance that He was not only the benefactor, but that in Him were combined all the qualities of perfection that the world would ever find.

He came as our Saviour, pouring out the resources of heaven in our behalf, a sure antidote for every phase of misery which mankind must know. He is our able Advocate in the heavenly courts. For no other purpose of God, He assumed our nature in the fullest sense for the human family whom He represents. He died for humanity that He might encircle them with His long human arm, while with His divine power He lays hold of the throne of God. He purposes in His heart to do more, abundantly more, than He has ever said, for He has within Him a fountain of compassion, clear and abundant, from which all may draw in time of need. You need it now. He will refresh your soul. Only trust Him, and rest in His love. I pray that the peace of Christ may rest upon you.

Lt 89, 1897

Lacey, Brother and Sister [Herbert and Lillian]



Sunnyside, Cooranbong, New South Wales, Australia

June 30, 1897

Dear Brother and Sister Herbert Lacey:

I now come more closely to yourselves. Had your education been an all-round education, mental and physical combined, it would have been much better for yourself, and for your future usefulness as a teacher. The caution and warning has been given that you are not now fitted to lead, that while you may do a certain work in educating, you should still be learners. You are not as prepared as a teacher should be. You feel competent to undertake the work of managing the school interests but should you do this, you would prove a failure. You have not the qualifications gained by an all-round experience in the essential, matured, sound principles of education. You are not qualified for a leader or for a manager of the work in its varied lines.

You lack experience, which should be combined with all true education. You yourself must have a different mold of character before you can give a proper mold to the minds of others. If you had a genuine sense of your own weakness and your own human inefficiency, you would go to the One who is able to supply all your lack. You would humble your heart low before God. He is merciful, and would do for you more abundantly than you can ask or think. If you will learn your lessons in the school of Christ, I am sure the Lord will hear our prayers, which are ascending to Him day and night in your behalf.

“Without me,” said Christ, “ye can do nothing.” [John 15:5.] He is stronger than the strongest human agencies. The weaker you know yourself to be, the more you will realize the necessity of unlearning wrong lessons and learning anew of the great Teacher, and the stronger you will become in His strength. In thy weakness He will perfect His own strength. Sanctify the Lord of hosts, and let Him be your fear, and let Him be your dread. Only trust in Him, and although weak, He will strengthen thee, though faint, He will revive thee, though wounded, He will heal thee, and give you the opportunity you so much need to perfect a Christian character. He will give you another chance to make God your only dependence.

When you become strong, I have something to say to you. But you cannot have any of this matter presented to you now. You need far greater reverence for God and holy things. You have excellent endowments, but they can become enfeebled by self-sufficiency and the supposition that you are qualified to manage the great responsibility of establishing and conducting the school wisely. You cannot do this; you need to be a learner before you can be a wise educator.

My brother, we hope that this sickness will be for your present and eternal good. The Lord will raise you up and give you another trial. If you will patiently continue to be a learner, gathering every ray of light that flashes from His Word, and from the Lord by His messengers, sent to His people with messages of reproof, of encouragement, of correction in righteousness, God will give you a true sense of what is truth.

I have a deep interest in you. It is natural for you to have quite a masterful way. You will feel that you can be first, and carry things efficiently. But the Lord loves you too much, my dear brother in Christ, to

permit you to do this. Self must die. Jesus Christ must appear as the all and in all. This can never be until you are teachable, and ambitious in the way of the Lord. The hereditary, breezy ways of Herbert Lacey can only do harm to yourself and others in more ways than you suppose. The Lord will give you another trial. He will prove and test you.

I have had no opportunity to become well acquainted with you. But light has been given me that you need to see many things in a different light from that in which you now see them. You move impulsively, without due consideration, and as thoughts come into your mind, you desire them to be acted upon, and to prevail at once. But while you do this, you cannot be a safe guide to lead out in our school.

In His providence the Lord has directed the course of Brother Haskell from Africa to this country, because his experience is of great value to those who do not know by experience of my mission [which] the Lord has given me, or my past connection with the work. Here he can be a great help to the cause of God in Australia. The Lord, I was told, has the shaping of His work, and He will not trust His heritage of children in the hands of unskilled agencies, who have a different kind of knowledge to gain from that brought from Healdsburg or Battle Creek. Saith the Lord, Brother Haskell is My servant, appointed to work under My directions, which he will obey, to teach the truth for this time, and I will be with his mouth, and I will give him My Word, and he shall be your helper, to carry out My instructions.

Many have thought their own endowments competent to carry through any enterprise. Thus Moses thought when he slew the Egyptian, and then had to flee for his life to the mountains. Here he kept sheep for forty years, until he learned to be a shepherd of flocks. He learned his lesson so perfectly that though the Lord revealed Himself to Moses, and spoke to him face to face, as man speaketh to a friend, yet he did not become lifted up, and think that he could teach the Lord to work in behalf of His people. Moses knew that he was [a] mighty general of armies, while he was in service in the Egyptian courts. But when he began to plan ways and means for the work of God, he found that he was not following God's plan, but his own human inventions.

Men gain nothing by rushing on before the Lord. "Follow me," said Jesus. Do not run ahead of Me. Follow where My footsteps lead the way. Then you will not have the armies of Satan to meet alone. Let Me go before you, and then you will not be overcome by the enemy's planning for you, when you think it to be the Lord.

When first called to follow the Lord, impetuous Peter knew not to what heights and depths Christ's feet would lead the way. After his denial of Christ, he sincerely repented, and was converted.

The miracle of the draught of fishes was wrought in obedience to the One who had risen from the dead. "Cast thy net on the right side of the ship, and ye shall find," Christ said. [John 21:6.] They had toiled all night, and had caught nothing. Now they cast the net out on the right side—the side of faith—and they could not draw it in, <because of the weight of fishes,> but had to call for their brethren in the other boat to help them.

Peter was so elated and so glad that in his eagerness, he cast himself into the water, to go to his Lord. He had known Christ after the flesh, as many know Him now, but he was no more to be thus limited. He

knew Him no more after the same manner that he had known Him in his association with Him in humanity. He had loved Him as a man, as a divine Teacher; he now loved Him as a God. He had been learning the lesson that Christ was all and in all to him. Then the Lord tested him. "The Lord said unto Peter, Lovest thou me more than these (the other disciples)?" Three times Peter had denied his Lord; three times was the assurance to be given: "O Lord, thou knowest all things; thou knowest that I love thee." Then came the command, "Feed my sheep;" "feed my lambs." [Verses 15-17.] Many can put the crib high, and give food to the sheep, but it is a more difficult matter to put the crib low, and feed the lambs. This is a lesson many need to learn.

The Lord has said that His representative men must be respected and regarded for their works' sake. They have held the beginning of their confidence firm, and will do so unto the end if they will trust in the Lord. They have not tried to make of none account the light which God has given. "Those that honor me," God says, "I will honor." [1 Samuel 2:30.]

There are many who need to learn the very lessons that they can and should learn from old, experienced men, whom the Lord has permitted to live in these perilous times. He has a message for them to bear. As His witnesses, they are to be respected and appreciated. They will give the trumpet a certain sound, to prepare men for battle for the great day of the Lord. Many who are young and vigorous will think that they themselves are all-sufficient. But the Lord has His picked men, men who will voice His words, and catch the first sound of command, who will obey His directions.

They have learned His voice, and will not mingle their natural temperaments with the Word of the Lord. They will not make confusion, and give orders that will counteract the Lord's orders, or assimilate or interpret their orders with their own individual ideas or preferences.

O, it is a great thing to understand the voice of the great Shepherd, to be taught by God, and led by God, and work in God! The Lord will lead those who follow Him, in safe paths. Where is our strength? It is in having a knowledge of the weakness of human nature, and turning to One who is mighty to save to the uttermost all who come unto Him. The young must know how to be strong in God's strength. They are to understand that the age and experience of years is to be honored, that the agents whom God has loved and educated and communed with, are to be respected, and do their appointed work under the directions of God.

In your scholastic life, you have been placed where you have cultivated an appetite for skeptical inquisitiveness. You need to be educated in the clear light of saving truth, that you may make truth your own by personal experience. My brother and sister, you both need a practical experience in wearing the yoke Christ has worn in your behalf. You are not to quote or study the sayings or practices of great authors; your study is to go deeper than this. Your life-study has scarcely begun. You are still to study that which you both most need, that your lives may be made one with the life of Christ. You need this, for you are almost strangers to Christ's life of self-denial and self-sacrifice.

There are so many who need an experimental knowledge of the truth as it is in Jesus. You are but a boy in knowledge; and great ships cannot be trusted to inexperienced hands, even of sailors. You need a personal knowledge of proper education. Make the truth your own by personal experiment. Assimilate

the truth with your life, just as the food that you eat and digest is converted into blood. In your student-life you imbibed some things which it will not be wise to diffuse. It is a question which your own life will answer whether your education has been to you a benefit or a hindrance in receiving the gospel truth in all its mysterious working.

A great responsibility rests upon you to closely examine yourself, that you may see whether you have a genuine experience in things of eternal interest. You have head knowledge; but have you heart knowledge? Head knowledge alone is not to be trusted. The truth may be voiced by men, women, and youth, yet its warm converting rays may not have changed the soul, melting and subduing the whole being. Many who explain the plan of salvation to others have not felt the power of the transforming grace of Christ in life and character.

Look unto Jesus as the sin-pardoning Saviour. He is the only Center. By entire self-surrender, you can fasten to Him, and then you are prepared to preach Christ and Him crucified. You then have a knowledge of the preciousness of truth; for you have felt its mercy and grace in your own soul. The standard Christ holds out before you is completeness in your Redeemer. The more pure and sanctified your knowledge is, the higher will be your ideal.

Be sure, my brother, that the testimonies of reproof that the Lord has given to Battle Creek are to be carefully considered. Avoid everything that in the past has made such reproofs necessary. Healdsburg College need not now have been loaded with debt if the expenses had been carefully considered, and the outlay made proportionate to the income. It will not answer to incur debt during the very first term of school. This warning was given to Battle Creek, but it was not heeded. Debts were piled up which should never have been incurred. Term after term the same mistake has been made, yet they continue to follow former arrangements. This is not wise management.

Much more careful pioneering must be done here than was done at Healdsburg or at Battle Creek. It is an easy thing to place the expense of the students very low, but it is not so easy to make the out-go meet the income. Haphazard work cannot be done in this school. We have not the funds to draw that the schools in America have, and there is need for the greatest economy. Those who are travelling, in the place of favoring themselves with a meal at an expensive hotel, should buy some bread and fruit, and thus save a shilling.

The Lord's messenger placed His hand upon your shoulder, and said with deep earnestness, Herbert, you are a young man. You have many things to learn. Your Saviour has given His life for you, and His heart yearns over you. But you must feel yourself to be a learner. Your education has not been altogether what it should have been. You have not the depth of spiritual experience that would make you a safe teacher. Your educational advantages have not brought you to that place where you feel a soul-hunger for the bread of life. You have not a proper sense of your accountability and responsibility. You are ever to wear Christ's yoke. The great duty that you have not yet realized is that you are to improve your God-given talents. These entrusted gifts are to be appreciated. Your speech is a talent given you by God, not for your amusement but for God's service, to be used for the advancement of His glory by being rightly employed.

You need to learn of Him who was the Majesty of heaven, but who clothed His divinity with humanity, and from childhood to manhood He was diligent in employing His moments, not in amusement and self-gratification but in God's service. Throughout His lifetime, He did His duty, working with His hands to help others. This is more honorable than any selfish pleasure. Christ learned the trade of a carpenter, and contributed to the support of the family. He took His share of the burden.

This is where your ideas have been perverted. Your ideas are defective. You have not been taught to believe that a diligent use of the muscles, combined with mental labor, is the most useful education that can be obtained for practical life. You have not thought it beneath you to learn from books, but you have thought it degrading to engage in the homely, every day duties that someone must do, someone whose soul is just as precious as your own in God's sight. Taking this view of things, and passing through your school life without being self-supporting, has left you with one of the most essential parts of education unlearned.

Had you entered your school life with a determination to wrest your way through, to be as far as possible, and as far as consistent with circumstances, a self-made man, how much better prepared you would now be to say to the students, "I have had a struggle; I have had to make my requests known to the Lord. I have had to plan and devise to make ends meet, but I have solved the problem." Had you done this, you would have gained a valuable experience, of a different order from what you now have.

None of us are born only to eat and to drink and to study books. The hours of your life belong to God. No time is to be squandered, for your life is valuable beyond price. Hours spent in amusement create a morbid appetite for amusement. This appetite strengthens by indulgence, and leads one to regard the use of the muscles, in doing necessary physical labor, which someone must do, as detracting from gentility. Hundreds of hours are spent in doing nothing.

Diligence in study, sinking the shaft deep into the mines of truth for the precious ore, is to be balanced wholesomely by earnest physical labor. But the man or youth who is content to waste hours in doing nothing is not a well-regulated, well-balanced man. Herbert, you need not have accumulated debts. As a young and healthy man, you could and should have aspired to be one of the world's self-made working men. The view that you have taken in regard to manual labor has kept you from obtaining a wholesome, practical education.

Idleness is always demoralizing. Few men sink into degrading habits who regard it as not lowering in any respect to mingle physical labor with mental. God would have all work, that they may be kept from the love of amusement merely for selfish enjoyment.

The Lord has given every man his work. He has not given to any brain, bone, or muscle to be kept in inactivity. Christ speaks. Hear His words: "Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me, and ye shall find rest unto your souls. For my yoke is easy, and my burden is light." [Matthew 11:28-30.] This is Christ's recognition of duty. He speaks of wearing His yoke, and lifting His burden. What is the yoke? That which restrains. What is the burden? That which is to be carried. Here obedience and service are combined.

Those who thus recognize their duty will employ every God-given talent to the glory of God. Read Luke 10:25-27. Notice especially verse 27. "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." To this the Master said, "Thou has answered right; this do, and thou shalt live." [Verse 28.] This takes in the whole man. The physical strength is to be brought under contribution to God. Mind, heart, soul, and strength are to be employed in God's service. He who does this has a complete, all-round, symmetrical character.

Christ conformed to the law of obedience and service, and the same principle that made Him so useful everywhere, He requires His followers to obey. In this way every man must be educated before he can love God supremely and his neighbor as himself.

Many take views of life that are entirely opposite to the teachings of Christ. A life of freedom and idleness is looked upon as the happiest existence. But Christ acknowledges no such principle. He put His neck under the yoke of obedience, and He says, "Take my yoke upon you, and learn of me how to obey and how to serve. In this you will find rest." [See Matthew 11:29.]

In these words Christ presents a higher conception of education than has ever been presented in school-life. The noblest men, those who stand highest in the estimation of the heavenly universe are the wrestlers, those who co-operate with Christ by using every faculty of mind and body to do God's service by blessing their fellowmen. He who thus recognizes his responsibilities in this life, acting his part as a toiler, who strives to imitate the perfect pattern Christ has given him, will be recognized by God.

What is law? It is an expression of the divine will, and expression of the character of God. What is service? It is the work that human agents are to do for Christ. By wearing His yoke of obedience, we may be laborers together with God. Through perfect obedience and service Enoch walked with God, wearing Christ's yoke. The life in which the mind, soul, heart, and strength are given to God is mingled with the example of Christ, and forms a part of the divine plan.

Who can describe the life of Christ? He was the Majesty of heaven, but in our behalf He came to this earth, and His life was far from being one of ease or pleasure. Painful toil was a part of each day's experience. Weary, hungry, sorrowful, carrying heavy burdens, misrepresented and opposed by His brethren, misunderstood by His family, with a soul acquainted with grief, He did indeed bear the yoke in His youth. No other human being was ever weighted with such responsibilities. He had a mission to perform, and continually the words were on His lips: "I will not fail, nor be discouraged." [See Isaiah 42:4.] Will all remember these words? It was the spirit of uncomplaining submission in which our Saviour did His duty that made His yoke easy and His burden light.

All this the Majesty of heaven bore that His grace might lighten the heavy load we would have to carry. He looked steadfastly to His Father for strength, that He might live a perfect life, working out a complete, symmetrical character, and that He might say to every struggling soul, "Fear not; for I have overcome the world. I will give you the aid of My Spirit." [See John 16:33.]

The Lord is soon coming. He has given to each of His children the work of preparing for His appearing. We are to do this by using and improving every entrusted talent. The Lord will not accept any slothful,

indifferent work. We are exhorted to be “not slothful in business, fervent in spirit, serving the Lord.” [Romans 12:11.]

The voice is a talent. Our speech is to be carefully guarded, that we may honor the Lord by our communication one with another. There are many slang phrases and rough words used. Our speech must be polished by a study of the life of Christ.

The Lord has entrusted His goods to human agents to be traded upon during His absence. His stewards are not to copy the world’s habits or practices. They must have the grace of Christ in the heart, and then they will have a heavenly treasure house of precious things from which to draw. Every gift is to be purified from dross. It is to be refined and elevated, that it may do service for the Master.

The children of God, who cherish the blessed hope of uniting with the redeemed when Christ shall come, must have only one aim in life—to be laborers together with God, and thus be complete in Christ. “We all, with open face, beholding as in a glass the glory of the Lord, are changed into the same image, from glory to glory, (from character to character), even as by the Spirit of the Lord.” [2 Corinthians 3:18.] “Behold, I come as a thief. Blessed is he that watcheth and keepeth his garments (the righteousness of Christ’s character), lest he walk naked, and they see his shame.” [Revelation 16:15.]

“And a voice came out of the throne, saying, Praise our God, all ye his servants, and ye that fear him, both small and great. And I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of thunderings, saying, Alleluia; for the Lord God Omnipotent reigneth; let us be glad and rejoice, and give honor to him; for the marriage of the Lamb hath come, and his wife hath made herself ready. And to her was granted that she should be arrayed in fine linen, clean and white; for the white linen is the righteousness of the saints. And he saith unto me, Write, Blessed are they which are called unto the marriage supper of the Lamb. And he saith unto me, These are the true sayings of God.” [Revelation 19:5-9.]

My brother, the words I have written are important to you. Take heed to them. Many treat life as if it were a great holiday. They joke and trifle away the precious golden opportunities, given them that they may obtain a fitness for the future life. You can educate them not to thus grieve the Holy Spirit. God has given us faculties, and we are to use every one of them for Him. Those who jest at everything, who turn every circumstance into foolishness and nonsense, who are content to live in an atmosphere of hilarity and glee, gradually lose the use of the faculty of speech, so that they cannot speak good, wholesome words. Remember the temptation of others in this line, and in the fear of God educate them to turn away from these things. God help you to help those who need your help, is my prayer.

Lt 89a, 1897

Lacey, Brother and Sister [Herbert and Lillian]

Sunnyside, Cooranbong, New South Wales, Australia

March 16, 1897

Dear Brother Herbert and Sister Lillian Lacey:

We thank the Lord that He is your Restorer. Satan is the destroyer; but Christ is your Restorer. You are not to worry now; but rest peacefully in God, who is your heavenly Father. The Lord is good; He loves you in your weakness and helplessness.

We feel of good courage. One building is completed, and it is very pleasant and nice. The second building is growing. The frame is up, and the basement is nicely bricked in, that the fruit and vegetables might be kept cool. Brother and Sister Haskell are to take right hold at the commencement of the school. He is to be Bible teacher. You need not worry one bit. Sister Haskell has been a school teacher for ten years, and carries her diploma from the State of California. You shall have a season to get fully well.

I am sorry I have not told you before that I had made arrangements to take your debt in America off your hands. I certainly shall not accept one penny of that [which] you owe me, and you will not have any part of this debt to worry over. So all you must do is just to get well.

Tomorrow Sister Haskell, with good, strong helpers, goes into the loft, to see that all the furniture is put in good order. All will be fitted up. You know I took upon myself the responsibility of raising the dining room and kitchen another storey.

This will give sleeping room for the students, and allow us to use part of the second storey for a hall in which we can assemble to worship God. This is a right investment, and although the building is not finished, it is enclosed, and will be ready for use at the appointed time.

We want now the peace of perfect trust in God, the peace of God, "that passeth understanding." [Philippians 4:7.] The heavenly intelligences will be our assistants in the school, for the teachers will be laborers together with God. If every worker will trust in Jesus as his efficiency, he will feel the soothing influence of the words, "The Lord is my shepherd; I shall not want. He maketh me to lie down in green pastures; he leadeth me beside the still waters." [Psalm 23:1, 2.] The Lord Jesus saith unto you, "My peace I give unto you; not as the world giveth give I unto you." [John 14:27.]

Let the knowledge of the love of Christ for you make you peaceful and happy. We shall not be guilty of allowing you to work so hard again. You worked too much here in Cooranbong, but we shall watch you after this. Jesus, your Elder Brother, loves you; He understands your every weakness. He needs you as His human co-laborer. You are not alone in your room for one moment, for you have the guardianship of heavenly angels. The knowledge of the tender sympathy of One who knows just how to apply the healing balm, must give you a sense of security.

When this weakness shall have passed away, and your health is restored, we shall be so thankful for His tender, pitiful love. I know that the knowledge of His pardon gladdens your heart. You have given your heart to Jesus, and made a covenant with Him by the surrender and sacrifice of all you have and are; and the Lord Jesus has come in to you. He looks lovingly upon you. You have an earnest longing to please your Divine Friend. You are a member of the Lord's family, in which He has the deepest interest;



and what a joy it has been to you, and will be, to help the cause that Christ is helping—He the Divine, you, the human agent. Every day you can find something to do for the Master. Even now you are doing His will in just resting in His dear arms. It will be time enough for you to work for Him in whose service you delight in laboring for the people for whom Christ has died, when the Holy Spirit shall imbue you with His strength. He will comfort you in His love.

We are all to try to do our duty where we are. If in sickness, we must not repine, for we are in the Lord's hands. He is working for our good, even in suffering and weakness. God desires you to look unto Jesus. He is your spiritual efficiency, and His grace is working within you to perfect His image in you both. The Lord is developing His own Spirit in you, and His heavenly grace will increase your capacity to work with Jesus. You can both say, I have trusted Him. "Thou hast set my feet in a large place." [Psalm 31:8.]

When we walk in the freedom of heavenly light, there will be a wide space for all our renewed energies to do service unto God. What sweet relief when tired and weary and heavy laden to hear the melody of the voice of Him who gave His life for us, saying, "Come unto me." "Come unto me, all ye that labor, and are heavy laden; and I will give you rest." [Matthew 11:28.] "I am the light of the world. He that followeth me shall not walk in darkness, but shall have the light of life." [John 8:12.] "I am the bread of life: he that cometh to me shall never hunger, and he that believeth on me shall never thirst." [John 6:35.]

We may see Jesus presented in the gospel, and our faith may lay hold of Him as our personal Saviour, the object of our Lord and our imitation. What a welcome He has for us all. We need only to touch the hem of His garment, and His virtue gushes forth in response, "Who touched me? I can see that virtue hath gone out of me." [Luke 8:45, 46.] You, Herbert, may clasp His hand. Thank God, a refuge is provided for you, into which you may run and be safe. In personal trust in Jesus Christ, in laying all your burdens at His feet, you will have peace with God, and be one with Christ. Thank God that Jesus is so precious, the One altogether lovely, the chiefest among ten thousand, the Sun of Righteousness, who will arise "with healing in his wings." [Malachi 4:2.]

Lt 89b, 1897

Lacey, Brother and Sister [Herbert and Lillian]

Sunnyside, Cooranbong, New South Wales, Australia

March 22, 1897

Dear Herbert and Lillian:

We were highly gratified to receive encouraging letters from you today. My heart is full of thanksgiving to God that He has been so merciful to you. Truly He is touched with the feelings of our infirmities.

"The Spirit itself helpeth our infirmities." [Romans 8:26.] "The Lord is good, and greatly to be praised." [Psalm 96:4.] I have faith that the Lord will carry on the work in your behalf unto the victory. He wants

you to put away all anxiety, all worryment, from your mind; and as you commit the keeping of your souls to Him, His peace will flow into your mind and heart.

Elder Haskell, his wife, and myself, are planning matters in regard to the school. We have sent a most urgent request to Brother Skinner to come to Cooranbong, not as a cook, but as an educator, to teach classes [in] how to cook. We need his help, and I believe that he will come. But now we leave everything in the hands of God. He can see all our necessities, and He will be our Supreme Helper. This work has not been undertaken to acquire money, or to please and glorify ourselves. It is to save the souls that are ready to perish.

The work is the Lord's and we will trust in Him, and He will bring it to pass. Our feet shall be placed in a large place. At present we seem to be cramped and hedged in, but the Lord will give room for His own purposes to be accomplished. The words spoken to Christ's disciples come to us through their words. The Comforter is ours as well as theirs, at all times and in all places, in all sorrows and in all affliction, when the present outlook seems dark, and the future perplexing, and souls feel helpless and alone. These are the times when the Comforter will be sent in answer to the prayer of faith. There is no more encouraging promise than this: "Whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son. If ye shall ask anything in my name, I will do it." [John 14:13, 14.]

Earthly comforters may do their best, they speak to the ear, but there is no comfort like Christ's, so tender and so true. He is touched with the feelings of our infirmities. His Spirit speaks to the heart. Circumstances may separate friends; the wide, broad sea may roll its restless waters between us and them. Their words and sincere wishes may still exist, and yet they be unable to demonstrate them, and do for us that which would be pleasantly and gratefully received, but no distance, no circumstances can separate us from "the Comforter." [Verse 26.] Wherever we are, wherever we may go, He is there, always a presence, a person connected with heaven, One given us in Christ's place, to act in His stead. He is always at our right hand, to speak to us soothing, gentle words, to support, sustain, uphold, and cheer.

We are often in perplexity. We desire to keep the way of the Lord. We will to do justice and judgment. The unseen is close at hand, the Comforter. He is our appointed teacher. Said Christ, "He shall teach you all things." [Verse 26.] The blessed Son of God in person taught His disciples while He was with them. But He was soon to leave them, and He told them, "If ye love me, keep my commandments." [Verse 15.] These are the conditions He places on all His followers.

While they reveal their love for their Saviour by their obedience, through inconvenience, trial, and loss of earthly things, He assures them, "I will pray the Father, and he shall give you another Comforter, that he may abide with you forever; even the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him; but ye know him; for he dwelleth with you, and shall be in you. I will not leave you comfortless. I will come to you. Yet a little while, and the world seeth me no more; but ye (who do my will, and keep my commandments) see me: because I live, ye shall live also. At that day ye shall know that I am in my Father, and ye in me, and I in you. He that hath my commandments, and

keepeth them, he it is that loveth me: and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him." [Verses 16-21.]

Precious assurances. We will evidence that we appreciate them. We must cling to the promise so graciously and abundantly expressed. As we read these words, it seems that there is no vestige of reason for entertaining doubt. We are to comply with the conditions. To every promise given there are conditions, and where heart and soul comply with the conditions, we shall obey all the commandments of God. We are to take the words of Christ, in all that He has promised, as verity and truth. We are to rest in the promise, knowing that He who is back of the promise, is our very best and truest Friend. He has given us so many tokens of His love that they cannot be reckoned and estimated by figures. When we contemplate the cross of Calvary, we are lost in wonder and amazement at the great love wherewith He hath loved us. With reverential awe we exclaim, "Behold the Lamb of God, that taketh away the sin of the world." [John 1:29.]

We can honor our Lord best when we rest with quietude in Him. He has spoken words that we can appropriate to ourselves, and trust. He left words with His disciples which, if received as they come to us, will be our hope and assurance forever. Then let us rejoice in faith and hope, and thus make manifest that we believe in Jesus. Then we shall trust in Him as our sufficiency, our all and in all.

Dear children of the Lord Jesus, God has a tender affectionate interest and loving care for you. He careth for us all. I am very thankful for the interest and care and love given you by the dear friends where you are. The Lord has used them as His instruments in co-operating with Him for your recovery; for we expect you to be restored to soundness and health. We do not want you to be in any way in a hurry to take hold of responsibilities again. "Be still, and know that I am God." [Psalm 46:10.] Take good care of the Lord's property.

Your personality and self are safe only as [they] are lost in God, surrendering all to Him. Your whole being is His. He has purchased you with His own blood. You are not your own; you have been bought with a price. The conditions your Saviour has made are nothing less than to love God supremely, and your neighbor as yourself. Identified as one with Christ, means to be in full love and willing obedience to the Father. It may be a severe cross to you to wait long enough to get strong, but the peace that Christ gives will come to you. Wait patiently for Him, and He will give thee the desire of thine heart. You will need to recover your lost strength. The Restorer will give you rest and quietude in Him. We pray for you every day.

Lt 89c, 1897

Lacey, Brother and Sister [Herbert and Lillian]

Sunnyside, Cooranbong, New South Wales, Australia

March 23, 1897

Dear Children, Herbert and Lillian:

We received and read your welcome communication to us of Herbert's improvement. We will praise the Lord. His name shall be exalted. we have presented Herbert's case in prayer, and have had the most satisfactory assurance in every season of prayer, just as though audible words were uttered, "Satan is the destroyer; I am your Redeemer, your Restorer." When the case was seemingly the most discouraging, a clear representation of Christ, the great Physician, was standing by Herbert's side, lifting up His own standard against the enemy, which was the bright beams of the Sun of Righteousness. Beyond this, Satan could not possibly pass. He could not pass this shield of holy light.

O, that we had increased faith in God, as One whose ear is not heavy that He cannot hear, whose arm is not shortened that He cannot save. O that all could behold our precious Saviour as He is, a Saviour. Let His hand draw aside the veil which conceals His glory from our eyes. It shows Him in His high and holy place. What do we see? Our Saviour, not in a position of silence and inactivity. He is surrounded with heavenly intelligences, cherubim and seraphim, ten thousand times ten thousand of angels. All these heavenly beings have one object above all others, in which they are intensely interested—His church in a world of corruption.

All these armies are in the service of the Prince of heaven, exalting the Lamb of God, who taketh away the sins of the world. They are working for Christ under His commission, to save to the uttermost all who look to Him and believe in Him. These heavenly intelligences are speeding on their mission, doing for Christ that which Herod and Pilate did against Him. They confederate together to uphold the honor and the glory of God. They are united in a holy alliance, in a grand and sublime unity of purpose, to show forth the power and compassion and love and glory of the crucified and risen Saviour.

In their service, these armies of heaven illustrate what the church of God should be. Christ is working in their behalf in the heavenly courts, sending out His messengers to all parts of the globe, to the assistance of every suffering one who looks to Him for relief, for spiritual life and knowledge. The church of Christ on earth is amid the moral darkness of a disloyal world which is trampling upon the law of Jehovah. But their Redeemer, who has purchased their ransom with the price of His own precious blood, has made every provision that His church shall be a transformed body, illumined with the Light of the world, possessing the glory of Emmanuel. The bright beams of the Sun of Righteousness, shining through His church, will gather into His fold every lost, straying sheep, who will come unto Him and find refuge in Him. They will find peace and light and joy in Him who is peace and righteousness for ever and ever.

In much love.

Lt 90, 1897

Lindsay, Brother and Sister

"Sunnyside," Cooranbong, New South Wales, Australia

August 18, 1897

Dear Brother and Sister Lindsay:

We received your welcome letter, with the draft enclosed. We thank you, my Brother and Sister Lindsay, and your mother, for this donation to our meetinghouse. In the past I have been handicapped in regard to the means wherewith to arise and build. But if we had moved out by faith, I have not a doubt but that the means would have been furnished. The Lord had been stirring my mind on this subject. In the night season I was addressing the people, saying "Arise and build." [Nehemiah 2:20.] "This people say, The time is not come, the time that the Lord's house should be built. Then came the word of the Lord by Haggai the prophet, saying, Is it time for ye, O ye, to dwell in your ceiled houses, and this house lie waste? Now therefore, Thus saith the Lord of hosts, Consider your ways. ... Go up to the mountain, and bring wood, and build the house: and I will take pleasure in it, and I will be glorified, saith the Lord." [Haggai 1:2-5, 8.]

Some time ago I talked with Elder Haskell, and we thought that I could hire from Sister James of Ballarat, money enough to make a beginning, and then the Spirit of the Lord would move upon our people to donate to the work we were doing, not going to do. But although the matter was understood, and everything, I thought, settled, when I wrote to Sister James regarding our purpose to have a church built at once, she wrote me that she could not let me have the money; for her son had been unfortunate in business, and was deeply in debt, and they felt that they must help him out of his misfortunes. So that hope was gone.

We then arranged to occupy a room in the upper story of the school building, and we were very glad of this chance during the winter. But the attendance at the school is much larger than we dared to hope, and now they need the room. There are now above eighty students at the school, and more are expected in a day or two.

Last Sabbath Brethren Daniells and Baker were here. They came up to decide in regard to camp meetings, when and where they should be held, and to counsel in regard to putting up the church building and the main school building. We had a very excellent opportunity of counselling together!

On Sabbath Elder Daniells gave an excellent discourse. The meeting room was crowded full of interested hearers. Our brethren decided with us that we must arise and build, and that we would see if it were not possible to furnish means sufficient to enclose the meetinghouse, making it quite small, the seating capacity being only enough for two hundred. We were glad that so many were in favor of having a church built. I wanted our brethren to see the great need of a church, and I desired to carry the people with us in every decision, for this would be much more pleasant than to have divided sentiments. They now realize the situation, and see that there is need of a church, not fitted up with chairs, but with convenient, stationary seats. In the room which we now occupy, the chairs and school desks are so arranged that the people cannot kneel in worship.

Friday Brethren Baker, Daniells, and I met in counsel. We took matters up quite fully, and decided that a meetinghouse must be built. We decided to start the work at once, and then in a few weeks we would have a place of worship. I saw that the faith of the brethren was limited. They wanted the building small, to hold only two hundred. I was glad to carry these brethren with us in this, and in regard to building, additional light would be given. I had been building a humble cottage for Willie, but I would not allow

the house of worship to be narrow and contracted. It should be large enough to accommodate three hundred.

Friday afternoon, when our mail was brought, your letter with the draft came. You can see how it found us, but with a very small sum of money, only £100, that we were sure we could use. When your draft came, we felt to praise the Lord, who had put it into your hearts to give of your means to help in building a house for the Lord, that His people might worship Him decently and in order. We had been praying most earnestly that the Lord would supply us with sufficient means to purchase the material. We had decided to make a beginning with the £100, knowing that the Lord would not leave us without means to complete the house. Your timely donation was certainly an answer to the most earnest prayer to our heavenly Father. Now we shall arise and build.

This manifest blessing, coming to us after we had decided that we must build, filled our hearts with the deepest gratitude to God, and to you, His servants, whose hearts the Holy Spirit moved to do this. Please read the ninth chapter of second Corinthians. I have been enabled to understand this Scripture again and again, and when I opened your letter, and saw the draft, I realized the truth of the words, "For if there be first a willing mind, it is accepted according to what a man hath, and not according to that he hath not. For I mean not that other men be eased, and ye burdened: but by an equality, that now at this time your abundance may be a supply for their want, that their abundance also may be a supply for your want; that there may be equality: as it is written, He that had gathered much had nothing over, and he that had gathered little, had no lack." [2 Corinthians 8:12-15.]

Sunday after breakfast I was called to attend a board meeting at the school. I had not been able to sleep after half past one that morning. We talked over matters until noon, and were thankful to be able to harmonize in regard to the camp meetings, when and where the first meetings should be, and in regard to many vexed questions. That night our brethren left for Sydney.

On Monday I was requested to meet our brethren and sisters to plan where our meetinghouse should be erected. There is a beautiful spot of land, forming a gentle rise, at a little distance from the main road. I remembered distinctly seeing this spot of land when we first visited this place in 1894 with ideas of purchasing it. We remarked upon this spot, and admired it. It is not thickly timbered, and there is no under brush. There are only a few large monarchs of the forest to be taken out, and the land will be prepared for building.

We were impressed that this was the place on which to erect the church. We saw no valid reason why this building should not be on the very best location that the land afforded, but we thought that we might wait till Willie White came home, which will be in two or three months. I supposed that we would do this, and rush nothing hastily. I returned home to Sunnyside, and having risen at half past one that morning to write my American mail, I retired early. In the night season I was considerably exercised, and I rose early, and write the enclosed letter. I felt greatly stirred in spirit.

We will now get our own people together, and see what we can do toward raising means for the church building. All here are poor. One man from Morisset, who has recently embraced the truth, has some property in land and houses, which he rents. He will probably do something. There are also those who

will give labor. If we could secure £100 in labor, we would be very much pleased. We shall do our very best to raise what means we can. The building will go up if we do our best; for the Lord will honor our faith.

Earnest movements have been made here in the Parliaments to have God acknowledged in the government of this nation. Earnest efforts have been made to prevent this, knowing that it meant nothing less than religious bigotry and oppression. When religion is mixed with civil government, it means much to Seventh-day Adventists. A union of church and state means a recognition of a spurious sabbath, and a failure to respect the conscientious observance of the Sabbath of the fourth commandment.

This movement, demanding that all observe as sacred an idol sabbath, resembles the act of Nebuchadnezzar in making a golden image, and setting it up for all to worship. In the interpretation of the king's dream, Daniel had told him, "Thou art this head of gold." [Daniel 2:38.] The dream was given the king to show him that earthly kingdoms were not enduring, but would pass away and be followed by the kingdom of the Prince of heaven, which should fill the whole earth. But Nebuchadnezzar determined to make an image like that which he had seen, only it was to be made all of gold. This idol of gold was to be a most imposing spectacle, and was to take the place of God, and be worshiped as God.

The Sunday idol is set up as was this image. Human laws demand that it be worshiped as sacred and holy, thus putting it where God's holy Sabbath should be. Men speak great swelling words, and exalt their power, placing themselves where God should be. Sitting in the temple of God, they strive to make themselves as God, showing themselves to be God. When Pilate said of Christ, "I find no fault in him," the priests and elders declared, "We have a law, and by our law he ought to die." [John 19:6, 7.] As the advisers of Nebuchadnezzar hit upon the scheme of ensnaring the Hebrew captives, and causing them to bow to the idol by leading the king to proclaim that every knee should bow to the image, so men will strive today to turn God's people from their allegiance. But the men who sought to destroy Shadrach, Meshach, and Abednego, were themselves destroyed. Those who make cruel enactments, seeking to destroy, are destroyed by the recoil of their actions.

When the power invested in kings is allied to goodness, it is because the one in responsibility is under the divine dictation. When power is allied with wickedness, it is allied to satanic agencies, and it will work to destroy those who are the Lord's property. The Protestant world have set up an idol sabbath in the place where God's Sabbath should be, and they are treading in the footsteps of the Papacy. For this reason, I see the necessity of the people of God moving out of the cities into retired country [places], where they may cultivate the land, and raise their own produce. Thus they may bring their children up with simple, healthful habits. I see the necessity of making haste to get all things ready for the crisis.

Petitions signed by thousands have been sent in, asking that the civil and religious interest be not blended. Those present in some of the large assemblies state that they witnessed the most disgraceful uproar and disorder. Clergymen professing to be in the service of God, uttered blasphemies. They care no more for the Bible and its holy teachings than do infidels. When men will lay aside a plain "Thus saith

the Lord," and accept human enactments, you may be sure that they are revealing the attributes of the great apostate.

All false religions run counter to the commandments of God. Those who accept these religions have no inward purity and beauty. They depend on their position of authority to compel those who acknowledge God as their Creator and their Sovereign to bow to human enactments without a question. They depend upon outward display, upon outward beauty, trusting to its subtle influence upon the senses. When a church depends on parade, ceremonies, and display, be sure that inward holiness is wanting. To make up for the absence of the Spirit of God, to conceal spiritual poverty and apostasy, the outside is made attractive. Thus the Protestant churches are following the footsteps of Rome, depending not on Christ, the divine Teacher, but upon their ornaments and shrines. Embroidered altars and magnificent architecture attract and hold the senses. Thus men become entrapped by the enemy. So the great golden image, impressive and attractive, with beautiful music to charm the senses, did honor to the prince of darkness.

The great men of Babylon are filled with envy, jealousy, and hatred because the three Hebrew captives had been exalted above the heathen servants of the king. This led them to long for revenge. When these three Hebrews, Shadrach, Meshach, and Abednego, refused to fall down and worship the golden image that had been set up, the report was brought to the king that the Hebrews had affronted him by their disregard for his command. The king sent for them, and with apparent surprise asked them if they had ventured to disregard his command by refusing to worship the image. He seemed to be ignorant of the fact that men could have a conscience stronger even than a king's command. He did not think that they could refuse to obey when the alternative was so dreadful, and when to obey would bring them honor. But the Hebrew children calmly but decidedly refused to obey, declaring that they could not worship the image. They would not violate their conscience, even to obey the word of a great king.

Conscience in regard to the things of God, is a sacred treasure, which no human beings, whatever be their position, have a right to meddle with. Nebuchadnezzar offered the Hebrews another chance, and when they refused it, he was exceedingly angry, and commanded the burning fiery furnace to be heated seven times hotter than it was wont to be heated. He told the captives that he would cast them into this furnace. Full of faith and trust the answer came, Our God whom we serve is able to deliver us; if he does not, well: we commit ourselves to a faithful God. [Daniel 3:15-18.]

At this the king was exceedingly angry, and his actions were violent and furious. He ordered Shadrach, Meshach, and Abednego to be cast bound into the burning fiery furnace. But thank the Lord, He forgets not His own. As the faithful men were cast into the furnace, the Lord revealed Himself in person. Christ stood by their side, and all four walked in the furnace. The flames recognized the presence of Him who is mighty in power and efficiency. The Lord of heat and cold required obedience from nature, and the flames lost their power to consume. In Hebrews we read of those who by their faith quenched the violence of fire. [Hebrews 11:34.]

The fury of the king was changed as he saw that the men who had cast Shadrach, Meshach, and Abednego into the furnace were themselves consumed, while the three Hebrew children were unharmed.



The Hebrew youth had faith in God. The memory of the promises given by God through Isaiah about one hundred years before was revived in their minds: "When thou passest through the waters, I will be with thee, and through the rivers, they shall not overflow thee; when thou walkest through the fire, thou shalt not be burned, neither shall the flame kindle upon thee." [Isaiah 43:2.]

The nobles saw the king's countenance grow pale as he looked toward the furnace with an intense gaze. He was astonished, "and rose up in haste, and spake, and said unto his counsellors, Did not we cast three men bound into the midst of the fire? They answered and said unto the king, True, O king. He answered and said, Lo, I see four men loose, walking in the midst of the fire, and they have no hurt, and the form of the fourth is like the Son of God. Then Nebuchadnezzar came near to the mouth of the burning fiery furnace, and spake and said, Shadrach, Meshach, and Abednego, ye servants of the most high God, come forth and come hither.

"Then Shadrach, Meshach, and Abednego came forth out of the midst of the fire. And the princes, governors, and captains, and the king's counsellors, being gathered together, saw these men, upon whose bodies the fire had no power, nor was an hair of their head singed, neither were their coats changed, nor the smell of fire had passed on them.

"Then Nebuchadnezzar spake and said, Blessed be the God of Shadrach, Meshach, and Abednego, who hath sent his angel, and delivered his servants that trusted in him, and have changed the king's word, and yielded their bodies, that they might not serve nor worship any god, except their own." [Daniel 3:24-28.]

I have been interrupted in my writing. A young half-caste Maori sister, Miss Nicholas, who has embraced the truth, and a young man, the son of a Tahitian prince, who looks just like a Maori, have just come from Auckland on the boat that brought Brother Bond and his family, and Brother and Sister Brandstater, to Sydney. This Sister Nicholas has come to school to learn all she can. She wants to translate Steps to Christ and some of our works. We dare not for one moment turn her aside. They came only yesterday. We think that this son of a prince is thinking of remaining through the school term. He has been travelling all over the world. He has enough money to pay his own way. What will come of this remains to be seen.

Sister Nicholas has embraced the truth. What we will do with her, we do not yet know. She dresses somewhat after the Maori fashion. She comes highly recommended by Brother Steed. She has no property, having given it all to her mother before she embraced the truth, and now her mother has disowned her, and will not let her have back a penny of the money she gave her. We must do everything free for her.

Lt 91, 1897

Lindsay, Brother and Sister

"Sunnyside," Cooranbong, New South Wales, Australia

November 29, 1897

Dear Brother and Sister Lindsay:

Sara McEnterfer has just informed me that the African mail leaves tomorrow. It is now nearly five p.m. We are just having a very great interest in Stanmore, a suburb near Sydney. From the very first our camp meeting was excellent. Thursday, October 14, it commenced. The interest continued from the commencement to the close, and then the large tent had to leave for the Melbourne camp meeting. The forty foot tent was spliced in the center, and thus much enlarged, and, in this, meetings have continued Sabbaths and Sundays and each day in the week, with the exception of Monday evening. Brother and Sister Haskell stand as the head of the mission. Brother and Sister Starr unite with them as they are visiting, giving Bible lessons through the day, and have quite a number of workers in the mission. They have a hired house for this special purpose. Papers are being sold, and also tracts and pamphlets, to make the mission self-supporting.

Word came by letter that Brother Baker should prepare the ground in Stanmore, and should have Brethren Michaels and Palmer, drilled canvassers, scatter publications and sell our papers and tracts, thus working the field preparatory to the tents going up. The notice of the meeting was to be widespread. Brother Baker came to Cooranbong to consult with the brethren here. The night he tarried at the school, I think it was, light came to me in the night season. I was shown that this was not the best method.

When armies prepare for a battle, they are careful to conceal their plans from their enemies; and at this time it would be best to be reticent, to keep our plans for the meeting to ourselves, to work silently and rapidly when the tents were being put up, and let the city of tents surprise the people. Then they would not have time to transport ministers, and to begin their opposition inspired by satanic agencies. Then after the camp broke up, let the money and labor that would be required for the work they proposed, to be done before the camp meeting opened be all brought in after the camp meeting closed. Let the tent remain, and call the people to the tent. Let there be much visiting done from house to house, as the way would open, and let the workers then get in their papers and tracts, treating on the important subjects of present truth, in the same line of labor that had gone forward during the camp meeting.

This plan was followed, and we feel deeply grateful to our heavenly Father for His counsel and direction. The interest is not abating. The tent is filled every night. One week ago last Sabbath I spoke to a good congregation. Next Sabbath and Sunday I speak again.

Brother and Sister Haskell are in every way fitted for the place. Outside parties are held spellbound as they hear the Word of God presented in Christlike simplicity and with fervor and demonstration of the Spirit and power of God. There are now thirty-five new Sabbathkeepers, and there are many more who believe. The question comes before them, I shall lose my situation, and how shall I support my family. Several are in the Government's employ, and they know not what they will meet as soon as their faith is made known in observing the Sabbath. O that the Lord may give them moral courage to walk in the light and obey the commandments of God.

There is now necessity for a new meetinghouse. This has been the first question asked, Will you build a meetinghouse? We must do this. We see that all are poor, yet we must go forward by faith. I am

believing that you will help us in this good work. The land will be the most expensive part, but those newly come to the faith will do all they can. They are full of zeal and love, and are delighted with the truth. We dare not hesitate, we dare not delay.

Your timely donation and that of Sister Mother Wessels came in just at the right time. Sister Annie, what will you donate as a gift to our dear Saviour. I have something in gifts and offerings in every house of worship that has been built in Australia, except one very small building erected when I was in New Zealand. We are so grateful to our heavenly Father for your timely offering. We had our house of worship built just in time. I wish you could see it, neat, tasty, and yet without any extra adornments.

If your brothers will receive an invitation from me just at this time, and help us just now, we will be grateful to the Lord, who makes your hearts willing in the day of His power, for it certainly is the day of His working by the Holy Spirit on the hearts of those who were in the darkness of error. Sister Annie, will you be my helper and the Lord's helper in this good work? If we can begin the chapel at once, it will give assurance and confidence to the hesitating ones who have the cross to lift, accepting the truth, [and] walking by faith.

This church will accommodate the church in Sydney, as well as the suburbs in and around Stanmore. Stanmore is a very nice suburb, and we want to place the standard of truth there. The Lord has wrought in our midst. He is working still. Brother and Sister Wilson have joined the working force, and all have to work constantly and actively to fill the calls that are made for Bible readings at their homes. One becomes interested, and then they hear things that are so wonderful to them, the new themes out of God's word, that they desire to have their neighbors and special friends hear it. They collect a little group, and the people are becoming more and more deeply interested.

Some way I feel impressed, Annie, to ask you to be my helper in this matter. Please invite others to donate something. The Lord will bless you and all who help us. I wish you could see our two nice school buildings. Another is going up for the next term of school. The meetinghouse, our little tabernacle is appreciated very highly. We know that the angels of God were with the workers. When anything came up that was perplexing to the workmen Elder Haskell was on hand to encourage them. We would say, Let us have a season of prayer; and the presence and blessing of God came upon them. Their hearts were subdued and softened with the dew of heaven's grace. I never saw a building where we had greater evidence that the Lord managed the matter as in this.

The weather is exceedingly hot this season, and what could we do without this tabernacle that has just been built? We see just as much necessity for erecting a building in Stanmore. I have something to invest, but not a large amount, for the school, the Health Home, the Australian Conference have tied up about all the money that I have. When The Life of Christ shall get into circulation, I hope to have more means than I have had for this destitute field. I will send you a copy of Elder Haskell's letter, which I send him today. If we can only make a start, we will show what we mean to do. There will be a great interest if we can judge from the present appearance, and as was manifested by our brethren in Cooranbong in building the church in this place.

You may say that Sister White is a great beggar. Yes, I am, in behalf of the cause and work of the Lord. I am a strong beggar, pleading with the Lord to open the way for His people who are now lifting the cross. They must leave the churches. They know this, and it is a trial to them. But if they see that we have a house of God, dedicated to Him, where Bible truth is being preached, it will be to them a help and blessing. The Lord will bless the donations and offerings given for His name's sake. Every blessing thus bestowed will be laid up beside the throne of God, a treasure in the heavens that faileth not.

I praise the Lord that He gives me strength to still labor in His cause. I am now seventy years old, and my mind is clear and my courage good. I have my heart filled with grateful thanksgiving to my heavenly Father. The Health Home is doing good work. We hope Brother John Wessels will be on hand as soon as possible. We have only one year more to hold the present place. We want Brother John to look around to find a suitable location. We are sure that the medical missionary work will be a wonderful success in reaching many souls. A sanitarium will bring many souls to the knowledge of the truth.

May White and her family are quite well. The twins will be two years old the 6th of next April. They are full of life, and we think they are quite a treasure. W. C. White is in Melbourne attending the camp meeting. He writes that the camp meeting is extended another week because of the increasing interest. I must now say good bye. Give my love to dear Mother Wessels.

Lt 92, 1897

Lindsay, Brother and Sister

"Sunnyside," Cooranbong, New South Wales, Australia

January 31, 1897

Dear Brother and Sister Lindsay:

I would be much pleased could you see the advancement that has been made in Cooranbong. One year ago last July we entered this place with our horses and platform wagon without road or path. About the last of that month we brought our tents, and cleared a spot for two of them. In September my family tent was pitched and also my dining tent, and the men were set to work clearing. First we had a space cleared for buildings, then for our orchard. We had bullock teams come in and break up the sod in furrows, leaving the unbroken for a more convenient opportunity when money should be more plentiful. This lasted until the last of September, and in October trees were set in the place that had been well prepared for them. But we had no rain from September until December. Everything depended for water upon the water hole which lies near the orchard, near where water could be obtained for the trees. And last February and March we had the bullock teams complete the work of ploughing.

Contrary to anything that I had expected, most of our peach trees were full of blossoms. In September, when we came home from camp meeting, we learned that the trees had been full of peaches, but that it had been thought wisdom to pick nearly all, leaving a few for samples. On November 25 I came home very sick from the conference in Ashfield, Sydney. A few of these early peaches had been saved for me, and they were very gratefully received. We have been picking the later peaches in January. These are

the most beautiful in appearance that I have ever seen, being delicately and highly colored. And they are just as choice in taste as they are in appearance. I think I have never seen larger. Two of them weighed one pound. These same peaches are selling in Sydney at threepence each. If the Lord favors us next year, we will have at this time, beginning with December and lasting until the last of January, all the early peaches, nectarines, and apricots that we can eat and can.

Our apples will not bear for a year or two. The trees were very small when set out. We have been living off our vegetables this year. Last year we had but few tomatoes; but this year we have enough for ourselves and a good supply for our neighbors also. So we testify that the school land will yield abundantly this coming year if the Lord's blessing shall attend our labors. We are now eating sweet corn that this land has produced, and we enjoy it much. I wish I could pass around to Mother Wessels and your family the products of our experiments in farming this first year in the bush. The Lord has prospered us indeed.

I take the twins these large peaches, and when the skin is taken off they enjoy them very much. They will be ten months old on the sixth of February.

I thought I ought to write of these things, because I am sure that impressions have gone to South Africa that are not correct. This seems too bad when we are struggling so hard to make a beginning. We are seeing the exact fulfillment of the light the Lord has given me, that if the land is worked thoroughly it will yield its treasures. I was never in a more healthful place than this. There seems to be health in the very air we breathe. I do not think I should have had that severe sickness had I remained here. I had my greatest suffering between twelve and four o'clock. It was agony; but thank the Lord it is now past.

I would be so much pleased to have you make us a visit now. I am sure if we were near, or you near us, you would do so, and I would visit you also.

Much has been said in regard to expending money in order to clear land and cut ditches to drain the swamp; but this is the very thing that must be done for the healthfulness of the location. Of course it cost money to clear land and cut ditches; but it is much better that this should be done before several lose their lives from the damp arising from the swamp. And although it will take time for the swamp land to produce, yet, if worked, it will make the most profitable land of all.

The orchard and vegetable garden are doing splendidly. They had some fruit and a large yield of vegetables from the orchard and garden both last year and this. At first everything had to be transported from Sydney or Newcastle, and thus our fruit would spoil before it could reach us, and vegetables also would wilt and spoil. This will not occur again, but at that time we had no money to work the school grounds and raise crops, so we took up only a portion of the land. We felt bad to have to let it lie, but it will be worked this year.

We have studied hard in regard to our buildings that all the work should be done as cheaply as possible. A few things have been put in my building, such as transoms and fixings over the doors, but this is all I can see that we might have done without. We have not one room that we could have dropped out, not one, and everything is as plain as it can be. And yet the expense of the building is much larger than we

supposed it would be. And as we are not in Battle Creek, where we can call upon the churches to help the treasury of means, we have to bind about in every possible way, so that the means we have may extend as far as possible.

There were brethren [who were] offered four and five shillings per day, but refused to accept it. Unless they could have six shillings they would not work. Brother Shannon is a very capable man as a carpenter, and in the past has received high wages for his work. But we could not pay him that which he could get in other places; the treasury would not allow of this. When the building was put out to tender, he became almost frenzied because the responsible men on the school ground could not give as high wages as he thought he should have. I wondered how long it would take for the little fund in the treasury to become exhausted if the demands of such were supplied. Those who cannot come to this place and show unselfish interest when we are struggling so hard to make things move are not the men who are wanted on this ground.

It was thought by some that we could find a location that would be more favorable than this land for raising oranges, lemons, peaches and all kinds of fruit. So we visited Fairmount and other places where it was thought a nice location might be found.

In one instance we travelled with our horse and wagons for about eight miles after we left the station, up hill and down. There was no road by which to get to the farm. For two or three miles we were obliged to go through private property in order to get to the place. There we found orchards of oranges and lemons and a few fruit trees. But the cottage that was set low in the ground did not at all meet our ideas in its construction. For the buildings we would need for different purposes and the two thousand acres of land we would have to pay out the sum of thirty thousand dollars, and this money we could not raise. Then everything would have to be transported over a hilly road by private conveyance a distance of about eight miles; and for water privilege we would have to go to the river the same distance away.

At another place we visited [there] was an immense house, richly adorned with mirrors made into the walls. But the window frames were honey-combed with white ants, and the building was altogether in a terrible state of decay. This place, consisting of twelve hundred acres, was valued at twenty-five thousand dollars. It had no water supply, and there was nothing but broken tanks to depend on, and the distance five miles from the station. Our party, Brethren Rousseau, McKenzie, and W. C. White, returned home, and this was the last search they undertook. For after these places had been examined and tested, they were not found to be any better than the land in Cooranbong. After all this examination, the decision was made to locate here on this ground.

Now, as we have followed what we know to be the counsel of God, and are striving to do everything in every way possible to save means to make a beginning, we feel deeply over the men who, instead of standing bravely beside us, have turned around to discourage the people in regard to matters here. All that we regret is that, because so great stress has been felt that we must save and economize, some losses have been incurred that might have been avoided had we had the money to expend in the first place. Every lawyer will grasp all he can obtain. We were expecting aid from businessmen to take the entire charge of the business; but these men from America, after being promised, never came, for the

men refused to come. Thus holding back for them complicated matters, and thus losses have been incurred, which might have been avoided if everything had been carried out after the plans devised.

There are those who take advantage of this matter, which their aftersight has revealed might have been done in such a way as to save the paying out of means if we had only known the outcome. Any one who has seen the outcome of things can readily explain how certain mistakes might have been avoided. But the foresight of these persons was not so keen as their aftersight, and when things did not go to suit their own ideas, they represented matters just as they pleased. They were told that every dollar of the money in the treasury was Sister White's, hired from Sister Wessels to carry on the work. The only thing, they were told, that could be done was to limit expenses wherever it was possible.

I have been studying how we could get two rooms finished off for May White and the four children before Willie returns from America. We propose to add two rooms with a piazza to a building we had erected for a woodshed and washhouse. We had to convert this into a house for our workmen to sleep in, and after that to seal up one room to make it comfortable for May White to sleep in. It was here that her twin boys were born, now beautiful almost ten month old babies. But we must arrange something for them for winter. And as it has to be done, we have been figuring how we could put up two rooms close by the building where they now live. We were arranging that it should be detached, so that it could be moved when they wanted to build.

We found that these two rooms would cost four hundred and fifty dollars. We could have done this, but Brother Semmens has just secured a building to carry on his treatment of the sick, and he had nothing with which to furnish the house, and as I had promised him thirty-five pounds, this, and other demands for means, made me give that plan up. When I can feel clear to commence to build, I will commence a four-roomed cottage and lean-to kitchen, and put two rooms in comfortable condition for the mother and children. There is no safety in their remaining where they are any longer than is necessary.

Now you can see our situation. I have used up my surplus means, and have now but very little to use for outgoing expenses. When these brethren, who had every chance to know (I had told them), tried to hurt the reputation of the brethren here and disparage Cooranbong, it hurt my soul. Could they not possibly take in the situation?

We must have a meetinghouse; we must have school buildings; and it is not here as in Battle Creek, the place where facilities are abundant, where we can rally our brethren who have means to come to our help and sustain us. One brother in Hastings, New Zealand writes me: "Sister White, you have helped in building the church in Ormondville; you have donated pounds to the Napier church; you have helped to pay the debt on the Gisborne church; and will you not now donate something to the church in Hastings, New Zealand?" I want to do this; for there is not a building they can obtain in Hastings where they can be accommodated in any proper way. We must help the poor, or they will suffer. But I cannot help them in New Zealand. I must now put in every dollar here in Cooranbong. I hate to let the money go to establish a Health Home in Sydney. But we need this, for it will give character to the work.

In all New South Wales we have but one minister. We have no money to pay for ministers. What does this mean? Fields are opening all around us, but there is no one to fill the places. For miles around they

are sending for ministers to come to baptisms. People are accepting the truth through reading Great Controversy. One, writing, says, "I wish to be baptized. My father, two daughters, one son, and my neighbors are interested. Will you send a minister? Some of my neighbors have received the truth, and wish to be baptized." Here about one hundred and fifty miles from Sydney we hear the Macedonian cry, "Come over and help us." [Acts 16:9.] But what can we do?

May the Lord teach us His will and open the way by sending means that we can pay a minister to go into the highways and byways. Things are often perplexing to the mind, and many times we cannot discern the why and wherefore of them. All we can do is to trust and wait for the Lord to take hold and straighten out the problems that appear dark and unexplainable.

Loughborough, J. N.

Stanmore, Sydney, New South Wales, Australia

December 19, 1897

Dear Brother Loughborough:

We see the work here progressing. Not less than forty souls have taken their position to obey the truth—some of the most intelligent and worthy people. A great effort has been made, and the work is going forward intelligently. Elder Haskell is a reservoir of treasures from the Word of God. All the young men, whatever their capabilities, cannot supply his place. His testimony is of the greatest value. Those not of our faith who come out to hear sit and listen, and are fed and blessed in hearing.

We must have a meetinghouse here in Stanmore, but the lots are high, from four to five hundred pounds each. We hope to get a lot at some reduction but cannot yet tell. I was troubled as to how I would help as I wished to, and it came to me as a flash of lightning, there is the one thousand dollars you invested in the Bible Mission in Chicago, walk by faith, invest that money and call for the amount. I carried that one thousand dollar debt all of six years at seven per cent interest. I hired the money from Brother Smouse.

The Bible Mission in Chicago had the use of that money (one thousand dollars) and the interest I paid on the money to help in an emergency. Now I feel at liberty, in this missionary field, to call for that money to invest here, and I have learned that you are the man whom I must address. I suppose that when that mission ceased to be a Bible Mission someone would see by the book the gift I had made, and ask me what I would have done with that one thousand dollars. As no one has consulted me in reference to this investment, I will now put the matter before you, and on the strength of the fact that you will understand that that money was for a special work, I feel at liberty to ask you what was done with it. When I donated the money, the very fact [is] that my donating it brought into the Bible Mission several thousand dollars.

We are now in great need of a meetinghouse in this place, and I shall pledge one thousand dollars on the strength of receiving the one thousand dollars I put in to the Bible Mission in Chicago from whatever source that one thousand dollars was appropriated to. All I can say is "The Lord has need of it here."



[See Matthew 21:3.] Two hundred pounds I wish to invest in the meeting[house] here. I have already pledged twenty-five pounds here for the meetinghouse, but the Lord will help us. Will you, Elder Loughborough, look into the matter for me? We need money so much as the work opens in every new field. A church is raised up, and we must have means to build a humble house of worship.

In Newcastle, about twenty miles, from Cooranbong, much canvassing has been done, but no one has opened the gospel to the people there. They have never heard the living preacher. There are but few Sabbathkeepers there. One of our sisters is canvassing there. Then about the same distance from us in another direction is Maitland; as yet no effort has been made there to get the truth before the people. These places must be opened up and we need workers; we need men. May the Lord help us is my prayer.

I must now prepare to go to the meeting, but I will write more when I return in relation to the work.

I have just returned from speaking to the people. We had a very interested congregation out to hear us, and they listened attentively. The Lord gave me strength to speak to the people. Oh, that all may see the necessity of obeying the truth, men, women and children.

This forenoon Brother and Sister Haskell visited a family that have been very much interested. They are an intelligent family [and] are now prepared to take their position for the truth. They will keep next Sabbath. This man occupies a position as solicitor for a wholesale grocery. He receives two pounds per week and has two children. They have a home of their own, and still another home partly paid for. On the Sabbath he has only about three hours work to do, and they have no special need of him even for that time, but if his employer wants to be mean he can be, and discharge him, but he thinks that he will excuse him from labor for those few hours.

This man is very much interested in the building of the meetinghouse. He asked them the other day how they were coming on and when they told him he put his hand in his pocket and took out four pounds, and gave it to them. He also told them that his children had agreed to save all their money and put it into the meetinghouse instead of spending it for dolls and sweetmeats for Christmas. They already have nearly a pound. His wife was going to have a new dress for Christmas, but she decided that she would not purchase the dress but add that amount to the collection. This family uses neither tea, coffee, meat or tobacco. They are health reformers. He is a Latin scholar. They are a nice family.

Last night another man decided to keep the Sabbath. They are taking sides now, and almost every day there are some who are deciding to obey the commandments of God. If we can only get a house of worship free from debt, what a victory it would be here, so near to Sydney.

On account of the wind at times it is rather trying in the tent, as it comes in between the top and sides, and makes it quite disagreeable. When it rains, as it did a week ago, and still is, the ground is wet and many take cold. Courage will be put into many souls when they see the meetinghouse going up. We have been working here ever since the camp meeting closed. I think it has been six weeks. They have meetings every evening except Monday. At one time they gave up their Saturday night meetings to have opportunity to visit interested families, but by request they have continued them again. Brother and

Sister Haskell, Brother and Sister Starr, and Brother and Sister Wilson are doing all they can, and if they had ten or fifteen more workers, they would have all they could do. They are teaching a class of Bible Workers every day, and have seasons of prayer and lessons of instruction, that occupies their time so that they hardly get time to rest. The visiting is constantly using up their vitality, and it needs the constant grace and love of God in the soul to revive and refresh.

We must have a meetinghouse here. We have only three meetinghouses built with the exception of two small, cheap buildings. This is great work, and it must be carried forward to completion.

I have now set the matter before you as it is. The interest here in Stanmore is the greatest interest we have witnessed since 1842, 1843 and 1844, and we must have a house for worship. The weather is so changeable that tent labor is very disagreeable, and when the church is built, it will give character to the work.

I wish I could see you, and have a long visit with you and Sister Loughborough. I must now say goodnight. The Lord bless you and keep you spotless till His appearing, is my prayer.

Lt 93, 1897

Miller, Walter

“Sunnyside,” Cooranbong, New South Wales, Australia

September 1, 1897

Dear Brother in Christ Jesus:

I am very much grieved because of your present affliction. If I were not so far away, I would come to you. But as this cannot be, I will bear this trial with you as far as possible. Do not, I beg of you, lose your faith. Come to the Lord with your wife. Now that the cloud has gathered about her, you must believe for her. Let her mind be as free as possible; but you must draw nigh to God. Your faith must take hold of a “Thus saith the Lord.” You must “look and live.” [Numbers 21:8.] The Lord will hear your petitions. Pray to Him.

This is a trial of your faith, but if you learn the lesson that God designs you to learn from this distressing development, your experience will be of great value to you. Closely examine your own heart, and cut away everything that would interpose between your soul and God. Have faith that will pierce through the hellish shadow of Satan. Let nothing be retained that will hinder your prayers.

You are to feel that this affliction is for the glory of God, to test you, to prove you. Cherish the idea that you are in the presence of God. Constantly bear this in mind. Charge your mind with this: Soul, thou art in the presence of God, thy King and thy Redeemer.

One thing that we all need much is seasons for private prayer, that the mind may be enabled to remember the mercy and goodness of God, and to thank Him with heart and soul and voice for every favor.

All our blessings come from Him who is too wise to err, and too good to do us harm. Harm comes to us because our moral power is too weak to perceive and repel the suggestions of the enemy. If, by recounting God's goodness and lovingkindness, His mercy and love, we trained our minds to realize our duty and our obligations to Him, we should daily have a fresh, bright experience that would show no dryness or withering blight and decay.

Shall we not cherish the habit of thinking often of the Word of the Lord to us, so full of rich promises and assurances? We have business to attend to in this life. But in our necessary business we need the help of the Lord as much as in our religious service, that we may perform it in accordance with His will. If you will seek to keep the Lord ever before you, allowing your heart to go out in praise and thanksgiving to Him, you will have a continual freshness in your religious life. Your prayers will take the form of a conversation with God, as a person would talk to a friend. Often there will come to you a sweet, joyful sense of the presence of Jesus. You will feel as if you were telling Him your wants face to face. Thus it was that Enoch walked with God. Will you not try to obtain this experience? Then your highest joy will be to feel yourself in the presence of God.

This experience we all may have. We shall then be insensible to the rebuffs and trials that come to every human being. O, if we could only realize the privilege that is ours, the privilege of resting in Jesus as a child rests in its mother's arms. We can drink in the spirit and freshness of the life of God. "Taste and see that the Lord is good." [Psalm 34:8.] We have yet to learn always to consult the will of God, and put His will before our own. When we keep Christ ever before us, when we set our hearts on being like our friend Jesus Christ, who has chosen us, and called us friends, His friends, when we contemplate His character, we shall so love Him that we shall place ourselves where we can be ruled and taught by Him who is wisdom Himself. He is our sanctification and our righteousness. But O, so many put our Christ so far away from their thoughts. He does not appear to them as their best friend.

The more we contemplate Christ, the more we realize what He is to us by what He has done for us, the more we shall love Him. We will give up everything to Him who has given Himself to us without reservation. He gave us all He could give—His own life. What have we given Him? "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.] This will not be an easy matter at first, but pray, and believe that the Lord hears your prayer. Then practice your prayers, giving to Him, who has bought you with such a price, your undivided affections. Thus all the difficulties may be overcome.

The trouble with many is that they do not know the true and living God and Jesus Christ whom He has sent. When we know God as it is our privilege to know Him, we will keep nothing back from Him. Our life will be a life of continual obedience, in things small as well as great. The language of the men and women who give themselves to God without reserve is, "Thy will, not mine be done." [See Luke 22:42.]

It is profitable to cherish the thought that Jesus gave His life to redeem us from sin, to save us fully and entirely to Himself as beings that belong to God, soul, body, and spirit. Thus we carry with us a sense that we are not our own, but God's. We say, I will think no thoughts, I will speak no words, I will perform no actions that I would not do in the conscious presence of God. My ear shall be opened to listen to a

“Thus saith the Lord.” He has shown me how I may evidence my love for Him. “If ye love me, keep my commandments. And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son.” [John 14:15, 13.]

For our own good, and for the good of those connected with us, let us make diligent work for time. Then we shall be making the best work for eternity. In your affliction, search your heart carefully, and see if anything is retained that should be cut away. My brother, call for your brethren, and present your case before them. Ask their prayers, and unite with them. The Lord has pledged His Word that He will hear and answer.

Lt 94, 1897

Miller, Sister

Sunnyside, Cooranbong, New South Wales, Australia

September 1, 1897

Dear Sister Miller:

I cannot sleep. I am awakened at half past twelve o'clock. I arise and dress, and after a season of prayer on your behalf I commence this letter to you, my sister in the Lord. Do not be anxious or troubled in regard to your spiritual state. You and I should be thankful every moment because we have a living Saviour, an Advocate in the courts of heaven. He liveth to make intercession for His needy, dependent creatures. You are His child. Even though you have erred, yet Christ is your Saviour, willing to pardon and restore you. You are His workmanship.

My sister, the Lord would have you realize that He loves you. He would have you take your eyes off your imperfections and mistakes. His voice is heard, “Look and live.” [Numbers 21:8.] “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.] Rely upon Christ by faith. Take hold of His Word, and apply it to your own case. Come to Him in confidence; come to Him in faith. He is your friend and helper. He says, “Whosoever cometh to me, I will in no wise cast out.” [John 6:37.] “For God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.” [John 3:16.]

It is your privilege at this very moment to believe in Jesus Christ as your personal Saviour. “He that believeth on him is not condemned, but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God.” [Verse 18.] You see, my sister, the Lord wants you to look to Him, that you may be helped and blessed and saved.

We cannot bless ourselves. We cannot restore ourselves. But Jesus lives and reigns. He loves His children. He is your Redeemer. You are a daughter of God, and Christ is your Saviour. He is your Sin-bearer. If you have committed sin in any way, you may go to Him asking forgiveness, and He will pardon

you. He will bless you. The love of Christ is a golden chain that binds the finite human beings who believe in Him to the infinite God. The love that God has for the creatures He has made passes knowledge. He wills not that they shall be desponding and gloomy. He wants them to be cheerful in the assurance that He loves them more than it is possible for an earthly father to love his children. His love is greater than that of a mother for her dependent, suffering child. This love He has expressed by giving us Christ.

God wants you to be saved. He loves you. His love is toward you. No science can explain or define this love. Human wisdom cannot fathom it. Those who have a sense of this love will be meek and lowly in heart. They will be trustful and believing, holding fast to the hand that is strong to save.

Lt 95, 1897

Miller, Sister

“Sunnyside,” Cooranbong, New South Wales, Australia

August 31, 1897

Dear Sister Miller:

I write to you, my sister, as one of the Lord’s children. If you have spoken any words unfavorable to me, or even against me, it is not the unpardonable sin. The Lord is merciful and just. He will pardon all our transgressions and sins. He says, “I came not to call the righteous, but sinners to repentance.” [Mark 2:17.] I freely forgive any words you have spoken against me, and I know the Lord is more tender and compassionate toward you than it is possible for me to be. My heart is drawn up in pitying love for you, and my prayers shall ascend to God in your behalf. Your Redeemer has given His life upon the cross of shame, in order to save all who will receive Him. Come to Jesus just as you are, and believe that He does love you. You must feast in the love of Jesus.

Our Saviour sought to educate and complete our love for God by teaching the members of His family to address Him by a new name—a name which, spoken to Him and of Him, would be a sign of our affection and love and entire trust in Him, and a pledge to us of His tender regard and His relationship to us. The name entwined with the dearest associations of the human heart, spoken when asking His favor and blessing, is as music to His ears. The Lord has given to all the privilege of calling Him by the endearing name of Father. And, that we might not feel it presumption in us, He has continued to repeat it again and again. He would have us become familiar with the appellation.

This is how He regards you, as His child. He has redeemed you out of the careless world, and has chosen you to become a member of the royal family, a child of the heavenly king. He invites you to have confidence in Him, as a child has confidence in its earthly father.

Our Saviour addresses the parents, and says, “Ask, and ye shall receive.” [John 16:24.] “If ye being evil, know how to give good gifts unto your children, how much more shall your heavenly Father give his Holy Spirit to them that ask him.” [Luke 11:13.] O what love, what matchless love, has God our Father shown

to us His children! In full assurance of faith we may call Him Father. He would have us believe that He has a special care for us, for has not the rich fountain been flowing down to us in richest currents of love and pity and tenderest compassion? His love is immeasurable. Parents may love their children, but the love of God is larger, broader, deeper than human love possibly can be. The Father hath an inexhaustible fountain of love. He loves you, dear sister. He loves your husband. He loves your children. He loves your parents. The Lord Jesus is your Redeemer, your Restorer. Only have faith. Trust Him just now.

Dear sister, I write to you as a child of God. If you have spoken any word against me, I freely forgive you. Jesus has given His life for you, and He will not give you up because of a word spoken unadvisedly. God has not forsaken nor forgotten you. He says to you, "Be still, and know that I am God." [Psalm 46:10.] Place yourself as a little child before your heavenly Father. The Lord loves you. If you have spoken any words against me, it was not wilful sin. You must look upon your heavenly Father as one who will give peace.

"For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin. Let us therefore come boldly to the throne of grace, that we may obtain mercy, and find grace to help in every time of need." [Hebrews 4:15, 16.]

I am sure that the Lord loves you, and my heart goes out after you. I am praying for you. You think your husband loves you; your mother, your brothers and sisters love you; but you are much more beloved by God, whose you are by creation and by redemption.

Lt 97, 1897

Martin, Mr. and Mrs.

"Sunnyside," Cooranbong, New South Wales, Australia

January 16, 1897

Dear Mr. and Mrs. Martin:

We have learned through Mrs. Taylor that you were both sick, and needed Chrissie. We would not keep her away from you. I asked Mr. Martin if she could remain with us for a few weeks, and told him that we would be pleased to have her remain while we were in the busy season of fruit-canning. He said he thought she could. She has been very much appreciated by us. If at any time you should conclude to spare her, we would be pleased to have her with us again, and would pay her what you might think proper for her wages. We see that she understands what to do without being told. She has eyes to see what needs to be done. She was intending to go home in about two weeks from now. Our housekeeper, Miss Lucas, has been with us over a year, and she wanted to visit her mother, and spend two weeks, and Chrissie thought she must return to help her mother, but said she would stay till Miss Lucas came back. I would not keep her from her mother, and yet would be so pleased if she could remain with me until Miss Lucas returns.

In April we think our school will open, and I wish Chrissie could attend. I will board her for helping me nights and mornings.

Brother Semmens was anxious that Chrissie should work in the Health Home at Summer Hill, could she be spared from home. I could not answer his question; I think if she could attend the school, it would be the best thing for her. Would you consent to let her come to me, I would try to act a mother's part in caring for her.

I make these statements to you that you may understand my wishes in regard to her. I would like to have her learn typewriting, and I think she would be one who, if she had the advantages of school, could learn typewriting. Sara McEnterfer would teach her. I lay all these things before you, and ask you to act as you think best. If she works for me, I will pay her 10/-a week, or if she wishes to attend school, I will board her, for her labor nights and mornings, and have a watchcare over her as I would over my own daughter. I leave this question for you to settle.

I am much interested in Chrissie, and would be very much pleased to have her as a member of my family, and either attend school, and board, as previously stated, or work for wages. I want above everything else that she should form a character after the divine similitude, following in the footsteps of Jesus, and become a member of the family in heaven and possess eternal riches. Chrissie is now of that age that she needs wise counsel, that she may aim high and endeavor to reach the highest standard. This we should all endeavor to do, that we may be complete in Jesus Christ. Temptations will come, and this child needs to hold fast to the hand of Jesus, and He will lead her in safe paths. If she makes the most of the talents God has given her, she will grow in capability, and will receive the grace of Christ to walk humbly before Him.

May the Lord help you both. What will we amount to if we lose heaven at last, that precious heaven of rest? I am very desirous that Mrs. Martin shall have the sweet peace of Christ day by day. I love her soul, but Jesus loves her better than it is possible for me to do. Heaven, eternal life in the kingdom of God, is worth a lifelong, persevering, untiring effort. To hear from the lips of Jesus, "Well done, thou good and faithful servant, enter thou into the joy of thy Lord," will be the sweetest music that ever fell on mortal ears. [Matthew 25:21.]

With love.

Lt 98, 1897

Martin, Mr. and Mrs.

"Sunnyside," Cooranbong, New South Wales, Australia

March 31, 1897

Dear Friends:

We are now coming close to the school opening, and we wish to enquire, will Chrissie be able to attend the school? We will do all we can to help her in this. We will see that she has employment so that she can partly pay for her tuition. We ask you to consider this question. We will do all in our power to help Chrissie to advance in her studies; but we cannot tell definitely at this point where she can be of the greatest service. She can board with me, if you choose, and by helping in her spare time, her board will cost nothing. If she prefers otherwise, to take a part in the school work, she can do this, and thus partly pay her expenses for tuition.

Please let us know in reference to this matter. If you could spare her to come now and help Sister Haskell to arrange and fit up the school rooms for the opening of the school, I will pay her ten shillings per week until the school opens. We do not know how you are situated, but I promised to write again and speak of the matters I have already placed before you. Please respond.

Lt 98a, 1897

McCullagh, S.

“Sunnyside,” Cooranbong, New South Wales, Australia

April 8, 1897

Brother McCullagh:

What can I do for you? Can I do anything to relieve your mind? Can I make any explanation of the matters that trouble you? A man that throws away his religious experience without obtaining a reality must indeed be under a deception, and this I know you to be under. Esau sold his birthright for a mess of pottage. He was foolish; for he could not buy it back again, though he sought it carefully and with tears. I do hope that this is not your case. It is a serious matter to sell the soul for any price.

I have not slept since twelve o'clock this night. It is now two o'clock a.m. I am praying for you, and I believe that God will hear prayer. Jesus our Redeemer prayed for Peter that his faith fail not. Peter denied his Lord thrice. He declared, “I know not the man,” and tried to emphasize his denial by cursing and swearing. [Matthew 26:74.] What have you been done to the Lord's delegated messenger? Think it all over and consider. What reason have you had for taking the position you have against me? What I have said or done in thought, word, or deed lies open before God, and I am not ashamed to meet it in the judgment.

You have no reason now, any more than you had years ago, to turn away from the Christian unity which should exist between those who know the truth. Do you not know that you are fighting against the pricks? I have given you no occasion in my words, my deportment, or in anything whatever, to act as you have done. Who then has turned you from the faith once delivered to the saints? If you thought me in error, did you at the same time conclude me to be a hypocrite? Is this why you made no effort to sit down by my side, and for my soul's sake show me my dangerous error? I do not speak now in reference to myself personally, but in reference to the mission, the work God has given me to do in His name. And I pray for the grace of Christ that I may be a faithful steward of His grace.



Will you, my dear brother, write out every point in my case that troubles you. I will try to answer you candidly, and if it is possible, relieve your mind. But have you not spoken words of me that you know are not just and true? You do not, you cannot, believe the statements you have made against me, when you stop to consider them. They are not true. I have laid the truth plainly before you, as the Lord has presented it to me. Am I therefore become your enemy because I tell you the truth?

I plead before God most earnestly, "Save him, for thy mercy's sake, save him. Let him not become an apostate from the faith. Restore him, and pardon his transgression." I cannot let you go. I remember Peter, and I do not consider your case hopeless.

I enquire, Who hath bewitched you, that you should not believe the truth? You have made reports in reference to me being rich. How did you know I was? For about ten years I have been working on borrowed property. Should I sell all that I have in my possession, I would not have sufficient to pay my outstanding debts.

Where have I invested this money? You well know where. I have been the bank from which to draw to carry forward the work in this country. Coming to this country has put me to a loss of five thousand dollars worth of property. But this does not worry me, because I put my trust in the Lord. The Lord knows all about this loan. It came through no mismanagement of mine; it was the result of living in this country. My business in America has to be carried on without me being there to see to it.

I have borrowed money to do the work which must be done. Not one shilling of the donations sent me, from the least sum to larger amounts, has been used for myself. Our good Sister Wessels made me a present of a silk dress, and made me promise I would not sell it. But I thought that had she placed in my hands the amount the dress was worth, it would have been used in the cause of God.

I see debts on our meetinghouses and it hurts my soul. I cannot but feel distress over the matter. I have invested money in the Parramatta church, in the Prospect church, in the Napier church, in the Ormondville church, in the Gisborne church, and in the education of students. I have sent persons to America that they might be fitted to return and do work in this country. If this is the way to become rich, I think it would be well for others to try it.

All the royalty on my foreign books sold in America is sacredly dedicated to God for the education of students, that they may be fitted for the ministry. Thousands of dollars have been thus expended. Is this the way to accumulate money? The old story that Canright and others have circulated, that I was worth thirty thousand dollars, is all fiction. It has increased to thirty thousand pounds, by report, since I came to Australia.

I do not know where it is. I am using up my means, just as fast as it comes in, to carry forward the work in this country. If I had thirty thousand pounds, I would not have sent to Africa for the loan of one thousand pounds on which I am paying interest. If I could, I would get a loan of another thousand pounds, so that we might be able to put up the main school building.

I have not thirty thousand pounds. I only wish I had a million dollars. I would do as I did in Sydney. I would put men in the field to labor, defraying their expenses from my own funds. We need one hundred men where we now have one in the field. But the treasury is nearly empty, and I have not money to spare for the publication of books and for the many calls that demand means.

I am making a true statement to you. Why did you venture to make statements concerning this matter when you did not know the facts in the case? I have not a surplus of means. I wish I had. I am praying for it to my heavenly Father. I believe that His stewards have means, if they would invest them in His work. When Elder Haskell came from Africa, Brother Wessels sent me fifty pounds. Other friends sent donations. This I have invested in different lines of the cause.

I believe the truth with all my heart. I have not a shadow of doubt. I know what I have seen and what is being fulfilled. I have not only seen, but read the Scriptures, and I have read them with a glad, prayerful heart, for they have explained many things which the Lord has been pleased to reveal to me. I can never express my gratitude for the treasures found in the Word of God, which have enabled me to understand that which I have been shown by God. I know by experience that the entrance of God's Word giveth light; it giveth understanding unto the simple. I see marvelous light in the Word of God. It shines into my mind, and my soul temple kindles with its beams, which I try to flash in their radiant spiritual beauty upon the path way of others.

In regard to the building of my cottage, I had not the slightest idea that it would cost so much to build a plain, unadorned building. I could not be here. I left the work in the hands of Brother Shannon when I went to the camp meetings in Armadale and Hobart. Had we been on the ground, we might have lessened the expense considerably. But it costs twice as much to build a house here as it does in America.

I now ask you again, What have I done that has changed your attitude toward me? I have always spoken freely to you of my financial situation. I keep nothing secret. That you should feel it your privilege to make the assertions that you have made is not the inspiration of the Spirit of God. His Spirit is truth, all truth; it never falsifies, never betrays sacred trusts.

I have ever borne a straightforward testimony, because I feel the deepest interest in souls. I want you to be saved. I know that if you had heeded the testimonies of warning and encouragement sent you, you would not be where you are today. But with these testimonies before you, you have gone on and on, doing the very things that you were warned not to do.

I feel a deep longing that you should break the spell that is upon you and return to the Lord with your whole heart. He will receive you. I have a very high sense of the value of the human soul. O if we could all know, as did our Lord Jesus Christ, the preciousness of the souls he came to our world and died to redeem! Why then should any one be careless of his soul? That soul has the privilege of gaining immortality, for immortality is God's free gift to all who receive and believe in Christ. O, if we could only see how God regards our souls, we would not treat our eternal interests in such a careless, indifferent manner.

The Lord Jesus, who made an infinite sacrifice to save His people from their sins, knows all about the higher life to which He is trying to raise them. He is the only one who can understandingly say, "What shall it profit a man if he shall gain the whole world and lose his own soul?" [Mark 8:36.] To Him let us commit our souls as unto a faithful Creator, who is able to save to the uttermost all who come unto Him. Souls, my brother, are precious.

By looking constantly to Jesus, from morn till eve, with the eye of faith, we shall be strengthened. God will make the most precious revelations to His hungering, thirsting people. They will find that Christ is a personal Saviour. They feed upon His Word; for it is spirit and life. This Word kills the natural, earthly nature, and a new life in Christ Jesus is created. The Holy Spirit comes as a Comforter to them. Love takes the place of hatred, and the heart receives the mold of the divine similitude. The image of Christ is reproduced in the human agent, and by the transforming efficacy of the grace of Christ he becomes a new creature. "As many as received him, to them gave he power to become the sons of God, even to them that believe on his name, which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God." [John 1:12, 13.] This is the new birth.

"And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth. ... And of his fulness have all we received, and grace for grace." [Verses 14, 16.] The yearning after entire conformity to the will of God, after His holiness and peace, opens the eyes of the understanding to see the doctrines of the Word. Thus God's children are strengthened and established; they are "steadfast, immovable, always abounding in the work of the Lord." [1 Corinthians 15:58.]

The Lord is soon to appear in the clouds of heaven with power and great glory, to take those who have received Him to the mansions He has gone to prepare for them. We are anxiously awaiting His coming. We need to keep the armor on. We need to be all that the name Christian signifies. We need to live in habitual communion with God our Saviour, abiding in Him.

Christ has given us no assurance that to attain perfection of character is an easy matter. It is a conflict, a battle, a march, day after day. All who reach the standard must learn the lesson that it is through much tribulation that we enter the kingdom of heaven. If we sit with Christ on His throne, we must be partakers with Him of His suffering. Individually we will experience that which was spoken of Christ, "It became him ... in bringing many souls unto glory to make the captain of their salvation perfect through suffering." [Hebrews 2:10.]

"Though he were a son, yet learned he obedience by the things which he suffered." [Hebrews 5:8.] Shall we then be timid and cowardly because of the trials we meet as we advance? Shall we not meet them without repining and complaints? "Remember the word that I said unto you, The servant is not greater than his lord. If they have persecuted me, they will also persecute you. If they have kept my saying, they will keep yours also." [John 15:20.] "In this world ye shall have tribulation;" but the Lord Jesus will give us all that we ask and believe that He will bestow. [John 16:33.]

The Lord would not have His servants unjustly charged by their fellow laborers with the guilt of many sins. Those who do this do much harm by creating a sentiment which will cut off the influence of those

against whom they speak. False impressions will be made. Every effort should be made to present the facts as they exist. It is essential for the one who has borne false witness to see that he [has] been guilty of a great wrong in causing dissension in the church and in creating false sympathy, thus leading others into the same error and endangering their souls.

The great apostle to the Gentiles was testified against falsely. At Philippi, unsustained by law and justice, he showed his enemies that they had treated him and his brethren shamefully. "They have beaten us openly and uncondemned, being Romans; and now do they thrust us out privily? Nay verily, but let them come themselves and fetch us." [Acts 16:37.] And yet this same man writes, "This is a faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners, of whom I am chief." [1 Timothy 1:15.]

This is the attitude every man should take toward God. He has no plea to make, no legal right or legal claim to urge, in the presence of God, regarding the gifts of God as something due to himself.

When man assails his fellow men, and presents in a ridiculous light those whom God has appointed to do work for Him, we would not be doing justice to the accusers, or to those who are misled by their accusations, should we keep silent, leaving the people to think that their brethren and sisters, in whom they have had confidence, are no longer worthy of their love and fellowship. This work, arising in our very midst, and resembling the work of Korah, Dathan, and Abiram, is an offense to God, and should be met. And on every point the accusers should be called upon to bring their proof. Every charge should be carefully investigated; it should not be left in any uncertain way. The people should not be left to think that it may be or it may not be. The accusers should do all in their power to lift every sign of reproach that cannot be substantiated.

This should be done in the case of every church. And when there is a servant of God whom He has appointed to do a certain work, and who for half a century has been an accepted worker, laboring for the people of our faith and before God's workers, as one whom the Lord has appointed; when for some reason one of the brethren falls under temptation, and because of the messages of warning given him becomes offended, as did the disciples of Christ, and walks no more with Christ; when he begins to work against the truth and make his disaffection public, declaring things untrue which are true, these things must be met. The people must not be left to believe a lie. They must be undeceived. The filthy garments with which the servant of God has been clothed must be removed.

If those who have done this work take shelter in the statement that they are led by the Holy Spirit, it is as Satan clothing himself with the heavenly garments of purity, while still working out his own attributes.

I feel deeply over the spirit which is being manifest, because it works like evil leaven. Those who are led by it do not first go to the one they witness against and lay every charge before them. They do not give them an opportunity to clear themselves. But Christ declares, "I say unto you, that whosoever is angry with his brother without a cause shall be in danger of the judgment; and whosoever shall say unto his brother, Raca, shall be in danger of the council; but whosoever shall say, Thou fool, shall be in danger of hell fire. Therefore if thou bring thy gift to the altar, and there rememberest that thy brother hath ought

against thee, leave there the gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift." [Matthew 5:22-24.]

Every effort should be made to clear the guiltless from evil surmisings, evil-speaking, and false accusations. Every true child of God should be willing to view the case of his brother or sister correctly, and look at all the facts as they are, for the Lord would have unity jealously preserved. Christ prayed that His disciples might be one with Him, as He was one with the Father. [John 17:22.]

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

Here, not only is one who bears the false witness condemned, but also the one who listens to the report. When charges are borne against God's servants, they are borne against Christ in the person of his saints. Those who hear and accept these reports, who act as though the reports were true, create dissatisfaction. They are traitors, because they did not bring the charge to the one against whom it was made. By thus tattling about things, men evidence that they know little of Christ. They show that the food upon which their minds feed is scandal.

The Lord gave me my appointment in my youth. It was a mystery to me. After a severe struggle, I accepted the work, and in my experience I have proved that the Lord had unmistakable, far-reaching, wonderful plans in it all. Out of my weakness I was made strong. Many a time in the ever-recurring necessities, I was made strong in his strength. I was helpless, and ready to die, but he renewed me, and lifted me up, and I abide unto this time.

Nothing has been made more distinct and plain than that the Lord has chosen me to do His work, His great work. I was taken from among the young, in the deepest affliction, and the conflict and experience has been growing from year to year until I no more doubt that this frail thread of humanity has helped to compose the web that God is weaving in the loom of heaven.

I have learned to trust in God and not to expect any one but Him to understand the work He has given me to do. Others, with the knowledge of the way God has led me, may be unappreciative and unsympathetic; they may have no more idea of the work given me than a child. I have had experience after experience with my supposed-to-be unchangeable friends, whom I have found to be as trustworthy as a reed shaken by the wind, unable to read and understand my life struggle. They have given themselves up to evil surmisings, to watching for evil, to duplicity and falsehood.

I have met with this ignorance of spiritual things until I have learned to say with Paul, "None of these things move me." [Acts 20:24.] They may say, "She hath a devil," or "She doeth these things by the power of the devil." They may say anything their hearts lead them to say. I know myself of the

hardships, the disappointments, the anguish of spirit, that I have been compelled to know, when I have realized that I am alone. I stand in God, with heart and mind open to the heaven-revealed truth.

I stand against men of low degree and against men of high degree, conscious that the truth revealed to me nearly fifty three years ago was from God. No human being has been able to wrest it from me. At times I have had to face nearly the whole church in defense and vindication of the heaven-sent light. Yet God has upheld me, and these many years an unchangeable testimony has been borne. Looking over more than half a century of experience, I can say with confidence, "O God, thou hast taught me from my youth up. Hitherto have I declared thy wondrous works, and will declare them." [Psalm 71:17.] The puny arm of man has been powerless to hinder.

Though my heart is pained when I see how little the work given me by God is comprehended, yet I am neither discouraged nor disposed to yield up the work God has given me. I know that God has laid this work upon me. Any course that my brethren may take will not alter my mission or my work. Again and again I have been obliged to stand against those who cry, "Lo, here is Christ," and "Lo, there is Christ. Lo, this is new truth." [Matthew 24:23.] The crusade against the work of God has been firm and determined, yet those engaged in it have not accomplished their purpose.

Had I not known that God was my teacher and my stronghold, I must have been discouraged when so many started up, and cut themselves loose from the work God had given them to do, bringing in new theories, new impressions, and new principles. But the word has come, Heed them not; go straightforward. I am thy Teacher; I am at thy right hand, and will uphold thee. I know that the Lord will help me work my vein of gold and silver, and bring out my precious ore after many think that no more is to be had.

With every departure of our institutions from straight lines, with every new departure from right principles, strange methods and principles are brought in. But abuses come with them, and follow one after another in endless succession.

Those who will keep the way of the Lord to do justice and judgment, will see an abundance of work to do in every field. But souls can be saved only by those who have themselves drank deeply of the water of life. As their work increases in importance, and souls are won from the world, they are not to look upon this as an evidence that there is less to do. It should reveal a new portion of God's moral vineyard to be worked.

When men after enjoying the truth and accepting the messages sent from God yield to temptation in a crisis, and become offended, when they turn their thoughts in other channels and advocate that which is entirely opposite to their work in the third angel's message, they show that unless they are thoroughly converted, they will follow in the footsteps of Canright.

God is calling for volunteers, for men who will not turn away from the truth they have strenuously advocated for years to advocate erroneous doctrines. Because some have not been diligent students, because they do not understand the true reasons of the genuine faith, there will be no less power or

fewer laborers. Others will take the places in the ranks made vacant, who will be receptive and who will appreciate the sacred character of truth.

At the eleventh hour, when the work grows harder and the people are more hardened, there will be a variety of talent brought in. These workers will prove faithful and receive their penny. Sacrificing men will step into the places made vacant by those who would not be fitted for a place in the heavenly temple. These resources will continue to come in. The Lord will provide openings and facilities. He will call upon the youth to fill up the places made vacant by deaths and apostasies. He will give young men and women, as well as those who are older, the co-operation of the heavenly intelligences. They will have converted characters, converted minds, converted hands, converted feet, and converted tongues. Their lips will be touched with a living coal from the divine altar. If they will learn the lesson of walking humbly before God, if they will not seek to invent new plans, but will do that which the Lord has appointed them to do, they will be enabled to carry God's plan onward and upward without narrowing it.

The school is being opened, that young men and women may have opportunity to become better acquainted with the reasons of the truth. Many of these reasons have past into history, but they must also be presented as living truth, which must be exalted and magnified till the close of time.

All who join the ranks of Sabbathkeepers should become diligent Bible students, that they may know the pillars and ground work of the truth. They should study prophetic history, which has brought us down point by point to where we are at the present time. This is God's plan for our school. Young men should attend who desire to become educated for any line of work, who have capabilities and see the necessity of learning more and still more where we stand today in prophetic history, uniting link after link in the prophetic chain, even from Genesis to Revelation. Christ is the Alpha, the first link, and the Omega, the last link, of the gospel chain, which is welded in Revelation. These young men will not have fixed habits of wrong, or defects in disposition and character that will make them inflexible.

With what care should every one come to the study of the Scriptures! With what a determination to know all that it is possible for him to know of the reasons of every point of the faith; especially the Sanctuary question, and the first, second, and third angels' messages, should he study.

Men who have become established in the truth will not be soon moved away from it to plunge into an abyss of uncertainty. The Lord would have all those who take their position on the truth know that they do know where their feet stand, whether it is on slipping sand or the unmovable rock. How attentive should they be to every sermon, to every Bible study. How carefully should they listen to the voice of the Holy Spirit that leads into all truth. Those who proclaim the truth to others should open their hearts to receive every principle that the truth embraces, and then they should bring these principles into their practical life. Doing this, they eat the flesh and drink the blood of the Son of God. The Holy Spirit witnesses to the message coming to the people coming from the messenger who is holding forth the Word of life. How attentive should they be to suggestions and thoughts, to the divine impressions that the Spirit of God writes in the memory and stamps upon the soul.

Every one who lives for God should pray most earnestly and take heed how they hear. God will speak to them with the still, small voice. He will not shout in their ears, but will speak to the soul. In the name of the Lord we must call and prepare the young for the battle. They must understand God's plan for work in every stage of their upward march. They need to know for themselves the reasons of our faith, and make it their experience. David cannot put on Saul's armor; it is too large for him. But every piece of God's prepared armor must come from heaven's armory. The youth must obtain their teaching through their work. The divine Word must be eaten and brought into the current that circulates through mind, heart, and soul.

Let the youth obtain a knowledge of the Bible in our schools. Then let them work on that which they are persuaded is the truth. Those who come to our schools will also be taught that God will hold them responsible for their reason, and the way they use it; for their time, and how they spend it; for their speech, and how they employ it. These are God's precious talents.

The youth should keep advancing in knowledge during the school term. Then they should make use of the knowledge they have obtained, for the benefit of others. They are to pray to God constantly, when they are by themselves; and at the family altar and when they walk in the streets, they are to uplift their hearts to God, praying to be kept from temptation. God will give such youth more than natural judgment and intuition. If they will give themselves to him, he will give them skill and adaptability. They will have mistakes to correct and victories to gain, and gradually they will grow into stronger, wiser men and women in Christ Jesus.

Success will come when the youth are educated in this way. It will not come from natural ability, but from the molding of the heart by Christ. By beholding Christ, they become changed from glory to glory, from character to character. Righteousness and truth are in the inward parts, work outward in the expressions, and from the tenor of the character. Students must constantly be taught from the word of God.

All are to work for unity and harmony of purpose. Everything that is done in connection with the work of God must be divinely done. Truth is something that must be passed on to others. There are souls to be saved, souls who must have the truth for this time from the word of God, to prepare them for that which is opening before us.

Satan is moving with intensity from beneath, and is bringing all his forces to bear to unsettle those who have once been established in the truth. These are the very ones who by yielding up the truth which they have once advocated, can do the greatest harm to the cause of God. Quite a large number will enter this path, because the truth they once believed had not been brought into their life-practice. But those who depart from the faith and refuse to give the last message of warning to the world will walk in paths in which the Lord does not lead. Satan goes before them, clothed as an angel of light. They will follow on in false paths until they shall discern what is comprehended in the wrath of the Lamb.

"Not by might, nor by power, but by my Spirit, saith the Lord of hosts. ... And I answered again, and said unto him, What be these two olive branches which through the two golden pipes empty the golden oil out of themselves. And he answered me, and said, Knowest thou not what these be. And I said, No, my



lord. Then said, he, These are the two anointed ones, which stand by the Lord of the whole earth.”  
[Zechariah 4:6, 12-14.]

This oil the wise virgins had in their vessels with their lamps. This oil is the Holy Spirit, which the foolish virgins did not have. Character is not transferable. When as in the case of the foolish virgins, they find their lamps going or gone out, faith and love and knowledge of God and the truth have left them, as water leaves a leaky vessel. We may have this holy oil; we must have it. It must be emptied from the holy olive trees, the two anointed ones, that are commissioned to empty the oil from themselves, and communicate it to the churches. But those who choose to follow the impulses of their own natural temperament, will find themselves without the holy oil.

Lt 99, 1897

Olsen, Brother and Sister

Sunnyside, Cooranbong, New South Wales, Australia

August 19, 1897

Dear Brother and Sister Olsen:

I can write you only a few lines. I had purposed to write more than this, but I have been interrupted by several council meetings and some visitors that I was compelled to see. This morning I rise at a quarter past three to do this writing. We have received your letter and were glad to hear from you. Last Monday the American mail left here. I have not been able to write much. My head and my heart need rest and freedom from the strain of anxiety, but how to obtain the desired rest remains a problem that I am not able to solve.

W. C. White will not, I fear, be able to return to Australia before school closes. We greatly hope that he will come, for it would be unfortunate if he was not here. But we must leave all this in the hands of God. W. C. White's house is now finished within and without. We now have a comfortable, little one-story cottage for him to enjoy when he returns home. He will have for matters to take his mind from the outside, and occupy his thoughts.

We see more and more the wisdom of our locating away from the cities. The other day we paid the fare of Brother Robb from Ashfield to Cooranbong, that he might see if he could not obtain a place where he could raise his own produce and do some kind of work that will give him a living. He is in the cab business; but he cannot support his family at this.

We shall try to help our poor brethren to help themselves. Their children need the advantages of the school. We hope that the way will open for Brother Robb.

Brother James, my farmer, has a large family of children. They are excellent little ones, but he says that the primary school that we have started has made a great change in them for the better.

Our school now numbers eighty, and there is no room to accommodate one more student. We must now move out of the upper room in the school building, where we have been assembling on the Sabbath, and finish off the upper story as lodging rooms. We must arise and build a church, plain, but no shame. All that we build is to be such as will recommend itself and correspond with the faith and truth we profess to love.

We have had a hard strain upon us in instructing the students that they must be restrained. Two students, especially, have made us some trouble. They have never known what it means to be restrained. Upright principles, conscientious sentiments, have not been brought into their life experience. We knew that these young men, who have never had high and noble thoughts, but who have followed impulse, whose course of action has been an offense to God, would demoralize the school unless they turned square about and made a change answering to the words addressed to Nicodemus, "Ye must be born again." [John 3:7.] We knew that unless they did this, they would receive no help, but harm only.

I have had much to do morning after morning in setting matters before students and teachers in regard to the claims the Lord has upon them. In Brother and Sister Haskell, the Lord has sent us the right help. Both are a perfect fit in doing the work. Both are giving Bible lessons, and they work very hard. Their influence tells. Both have a treasure house of knowledge from which to draw. There seems to be a mutual adaptation to the work. I think I should not have been able to hold them in Cooranbong had I not insisted that they should not leave me. When I had gone as far as I possibly could in carrying the responsibilities, and was presenting our situation day and night before God, the light came even before the marriage of Brother and Sister Haskell, "I have provided help in my servant (Brother Haskell). I will be with his mouth, and he shall speak My Word, and it shall prosper."

Thus you see we have reason to hold Elder Haskell to do the very work God has given him to do. The Lord revealed that he had in Sister Hurd provided a matron and teacher. As she united her interests with Brother Haskell, they would be the help we needed here; and thus it has been. Most earnest calls have been made for them, and if the Lord had not shown me that He had provided this help for me, I would not have said, "You cannot have them." I am grateful to my heavenly Father for the provision made, and for the clear light given, for I can now say, No, and not feel condemned for selfishness in retaining them. Brother Haskell's perceptive powers are good. He presents truth in a clear, simple, earnest manner that carries its own evidence with it to the hearts of those that hear it. As matron and teacher, Sister Haskell could not be excelled. She is firm as a rock to principle, and she has no special favorites. She loves all, and helps all.

The burden resting upon Brother Hughes has been great. With Brother and Sister Haskell and myself, he has felt that we must be wise as serpents and harmless as doves, that every teacher must be worked by the Holy Spirit else they will only do harm. The Lord alone can keep them full of the kindness of Christ, enabling them to hold fast holy, lofty aspirations in all their methods, and to cultivate a storehouse of heaven-born persuasion and eloquence in order to secure success in the inculcation of sentiments and ideas that will transform the natural character, and constitute the students sons and daughters of God.

These lines of work cost taxing labor. Every teacher must first reverence the pure and holy sentiments and lessons of Christ as the highest and most essential point of education. In their inmost soul the teachers must themselves cultivate and honor that which is pure, holy, elevated, and ennobling. No cheap words must be uttered; no vacillating purpose followed in practicing true restraint over themselves. Without this, all the learning of years of scholastic life, all the skill of logic, is useless. A creative imagination cannot supply the lack of a proper, high, pure, all-round symmetrical character. All immorality, all loose, cheap, unchaste ideas, all impurity of any kind, not only impairs the Christian experience, but destroys the inward spiritual adornment.

The vices in which young men indulge impart their nature to the soul. Low, cheap food given to the mind means a low, cheap character. Selfish gratifications become woven into the texture of the life. The moral appetite is perverted. Vulgar thoughts, cheap reading, are demoralizing. If this is the fountain from which they choose to drink, the taste soon becomes as coarse and vile as the books and the associates chosen. Guilt and dishonor are in this path; but this is not the worst feature of such offenses. A stain is made upon the imagination. The soul is defiled. Habits are formed for wrong, and a disability comes over the human being that seems to defy all restoration. A noble power is lost, which some will never be successful in recovering. Quick as a flash, ideas of a degrading, defiling character take possession of the mind. The persons may repent, and the Lord will pardon their transgression, but the mind is marred, and its scars tell the painful story.

Students of hopeful intellect, possessing qualifications that are desirable, are plagued and hampered in their religious experience and in the development of Christian character, because their association with persons of low conceptions and cheap habits places them on Satan's battleground with a sense of incompetence to retain and hold a fragrant influence. The whole life is neutralized in its effort to be a polished instrument in the hands of God, to do His work and glorify His name. The hours of relaxation are not a blessing, because the wearied mind takes a downward tendency and the poison of past experience is constantly seeking to obtain the victory.

I present the only remedy, Christ Jesus the Restorer. This is the reason I urge for the necessity of primary schools being established in every place where there is a church. Let the education of the youth be guarded from the earliest years. Keep the truth ever before them in a most attractive form. The Word of God is full of beautiful lessons, and the primary grade prepares pupils for the higher grade.

The youth should be sober-minded. No foolish jesting or joking should be allowed in their school associations or in their lodging rooms. As the result, they will not be gloomy but cheerful. The mind will take an upward, heavenward tendency, and they are not called upon to uproot from the mind and character the influence of words or actions of a low, cheap order. The Lord Jesus will, if they ask Him, give them, as He gave to Daniel, the resource of a moral and intellectual power that will make them highly useful, and prepared for any crisis, any duty, that may arise.

I therefore have a high sense of what the schools among Seventh-day Adventists should be and what the teachers should be, in order to give the youth culture in every line. All, whatever their habits may have been, if they will accept the yoke of restraint, if they will receive the lessons given by the greatest

teacher the world ever knew, are bound to become men and women whom the Lord will not be ashamed to call brethren, for He has prepared for them a city, and all who enter into that city are pure and undefiled. Revelation 19:8, 9.

Lt 100, 1897

Pallant, J.

“Sunnyside,” Cooranbong, New South Wales, Australia

December 9, 1897

Dear Brother Pallant:

Your letter was received yesterday. I could not sleep this morning after a quarter before one o'clock. I have interest in the cause and work of God. I have a sincere desire that every soul that lives may be saved. It is a terrible thing to be deceived in regard to our spiritual condition before God. I can only say of you, If you seek the Lord with all the heart, he will be found of you. A most painful picture has been presented before me—the low standard that is reached by those who are educating others in Bible doctrines. The self-exaltation manifested is painful for me to witness. This was your danger when connected with other fellow laborers in Sydney.

When self is hid in God, when self is not lifted up, then the Lord can work. The failure of, the [lack] of success of, the work in Sydney was not due to any one thing, but to all things combined. The principle cause of failure was that too much of self and too little of Christ was shown. Here is your danger now. You would choose to be a preacher. But you do not choose to minister in any line where you could introduce the truth to those who are ignorant of it. There is too little prayer, too little faith in God, too much talking, too little consideration, too little faith.

As laborers together with God, we all need to wear the yoke of Christ, to be meek and lowly in heart. When the workers in Sydney were engaged in the work there, they did not show love and confidence in one another. Each wanted to be regarded as a perfect whole in himself. Such elements connected in the work there should first have come under the yoke of Christ. “Take my yoke upon you,” He says, “and learn of me; for I am meek and lowly in heart, and ye shall find rest unto your souls.” [Matthew 11:29.] Rest is not found in seeking for the highest place. Christ, the world’s Redeemer, assures you that your rest is found in wearing His yoke, in learning His meekness, His lowliness.

The work that should have been done in Sydney was not done because the education Christ has given was not heeded. Men felt sufficient and capable in themselves. Binding up with Christ and with one another as a necessity, seeking to help one another, always putting self out of sight, and exalting Jesus Christ, was not done. Self was the highest object, but they did not know this. The love of Christ was not brought into the life and education.

Paul’s counsel to Timothy was, “Take heed to thyself and to the doctrine.” [1 Timothy 4:16.] Self must be subdued. Self must be yoked up with Christ. He was a perfect Pattern of what humanity should be. His

workers need the divine touch, and when they catch the Spirit of the Master, they will work out what Christ works in. When they present the truth as it is in Jesus, it bears the divine credentials. When all has been done for the enlightenment and saving of souls that can be done, when the workers watch for souls as they that must give an account, there will be felt a great burden for souls. The value of souls will be increasingly understood. Earnest, agonizing cries and supplications will go up to heaven, Give us souls as sheaves to bring to the Master. Then when self has been hid in Jesus, when all has been done that it is in human power to do to scatter the darkness that envelops the soul in unbelief, then we may quietly leave the issue with God. But there needs to be far more of Christ and far less of self.

A great and good work ought to have been done in Sydney. The failure was the result of the lack of unity. The churches did not act as if they felt under obligation to heed the Bible on this point, to cherish love and respect for one another. "A new commandment I give unto you," said Christ, "that ye love one another; as I have loved you, that ye also love one another. By this shall all men know that ye are my disciples if ye have love one to another." [John 13:34, 35.]

This is the sign that we are Christ's disciples. Love and unity distinguish the true believers from the world. If this unity does not exist, we need not count ourselves as Christ's disciples, for the love we cherish for one another is the sign to the world that we are Christ's disciples. The disposition to draw apart from one another, to please and bless one's self, in no way glorifies God. Want of love and confidence in one another have a leavening influence for evil upon the mind and character. We cannot afford that our course of action shall testify to the world that we are a sham, a pretense, not disciples in deed and in truth.

The Lord was displeased with the spirit in which the work was done in Sydney. Expense and time and labor were put forth for others, but the spirit woven into the work was an offense to God. I speak decidedly on this point. The standard must be elevated by those who open the Scriptures to others. There must be a cleanness of principle. We should closely investigate the principles that govern our course of action. We need to lie low, cherishing the meekness and lowliness of Christ if we would realize His rest.

All who labor for the Master need the bravery of true godliness in order to be a spectacle to the world, to angels, and to men. The world is opposed to the truth we have accepted. The forces of evil are marshalled against us, stirred into unwonted activity by a power from beneath. And shall those of the same faith weaken the hearts and hands of one another? We may safely cherish tenderness, courtesy, Christian politeness, and yet avoid all fulsome flattery. We are required to labor earnestly for the best interests of each other to be "not easily provoked," to think no evil. [1 Corinthians 13:5.] In every way we are to reveal the attributes of the Lord Jesus Christ.

When closely united with Christ, we are represented as one with the world's Redeemer. We are not called upon to link up with one man because he voices all our works and ways and plans and methods. But we cannot link our souls too closely with Christ. The Lord would have those who take the name of Christian stand under His colors. They are the ones who represent His character. We have the most solemn work to do, and this is to hide self in Christ, and let Christ appear as the One altogether lovely

and the Chiefest among ten thousand. Talk of the only hope of the world, and bring Jesus into every assembly. Love Him with the entire affections; serve Him with an undivided heart.

All I can say to you, my brother, is, Walk humbly with God. You may distrust yourself, but do not distrust your great Helper. He is not only the Author but the Finisher of our faith. He demands all our heart's service. We need to look and live. We bear His name, and we should give to Him our undivided allegiance. Endowed with heavenly wisdom, we shall walk circumspectly. We shall bear in [mind] that we have a heavenly Guest by our side to consult. We may walk with the Lord as did Enoch, pressing close to Jesus.

We are now to do all in our power for Christ, humbling ourselves and exalting the Lord Jesus, who is the Truth, the Light, and the Way.

The history of ancient Israel is for us to study. This history abounds in things that we must shun, for they brought the reproof of God on the people. But it should also be an encouragement; we can move forward; step by step, the Lord manifested Himself to them, and ordered all their travels. This history is profitable for doctrine, for reproof, for correction, for instruction in righteousness.

We need to learn more and still more of the truth. We need to eat the flesh and drink the blood of the Son of God. In this you will find an unfailing source of power that is not dependent on human wisdom. We may expect the Lord to co-operate with our efforts.

Now, my brother, I have tried to write to you the things that you need; and I say, have courage in the Lord. Look not at your weakness, but at Christ's power and sufficiency.