

Ellen G. White Letters 101-220

Lt 101, 1897

Rogers, Sanford

“Sunnyside,” Cooranbong, New South Wales, Australia

November 8, 1897

Dear Brother Sanford Rogers:

I received the packet of Jenny’s clothing. These things came to us only yesterday. I left the campground sick, and have been unable to write scarcely anything for this American mail. But this morning I have risen at three o’clock, and will write you a few lines. I read your very short letter. I wanted to hear how you were healthwise, but I have yet to see W. C. White, and learn of him.

I hope you do not really mean that you are friendless. I felt very sad when I read your note. Jennie is at rest. Thank the Lord that there is no more sorrow and pain and suffering for the poor, afflicted body. “Write, Blessed are the dead that die in the Lord.” “For they rest from their labors, and their works do follow them.” [Revelation 14:13.] Were we near you, or you near us, we would do all we possibly could to care for you; but eight thousand miles of the broad Pacific separates us. I will be glad when the time comes when “there shall be no more sea.” [Revelation 21:1.]

We have just closed our first camp meeting for this season. The second will be held in Melbourne. But I question whether I shall be able to attend it. The camp meeting just closed has been the most interesting we have had the pleasure of attending. The meeting was very precious to us all. The people flocked to the tent at the commencement of the meeting and continued to attend till its close.

As a result of the school in Cooranbong, twenty were baptized before its close. We had the best school in every respect that we have ever seen, outside our people, or among Seventh-day Adventists. It seems that the Lord had it in charge from the very beginning. The Lord has used Elder Haskell and his wife in a special manner. Sister Haskell was matron of the school and also teacher of Bible lessons. Both herself and her husband have been a treasure house of most precious scriptural truth.

The study of the Bible was made the foundation of all the studies. It was indeed like eating the flesh and drinking the blood of the Son of God. “My flesh,” said Christ “is meat indeed, and my blood is drink indeed.” “Verily, verily, I say unto you, He that believeth on me hath everlasting life.” “This is the bread which cometh down from heaven, that a man may eat thereof, and not die. I am the living bread which came down from heaven. If any man eat of this bread, he shall live forever; and the bread that I will give him is my flesh, which I will give for the life of the world.” “Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you. Whoso eateth my flesh and drinketh my blood hath eternal life, and I will raise him up at the last day.” [John 6:55, 47, 50, 51, 53, 54.]

We have given the words of Christ to the students of our school as no school that has been established has done, except the school of the prophets. Not one of the students left the school unconverted. There were eighty-five students.

Our camp meeting exceeded in interest, from the commencement to the close, any that has ever been held. Several have been baptized since the first meeting commenced, and quite a number kept last Sabbath as their first Sabbath. I spoke on the ground six times to the crowds of hearers that assembled, and five times in special meetings to our people. We will now have to build a meetinghouse in Stanmore or in a suburb adjoining it. Thus it has been in this missionary field. Churches have been raised up and houses of worship built. It has often seemed that we knew not from whence the money was coming, for the people are nearly all poor. But as we have advanced by faith, the Lord has accepted our willing hearts and minds, and we have been enabled to "arise and build." [Nehemiah 2:20.]

The question has been asked me by outside parties, Do you propose to build a chapel here, as you have done in Ashfield? We said, If numbers are obedient to the faith, there is no other thing for us to do than to arise and build. O that the work may advance! The truth in its beauty is captivating souls. Let the good work go forward in the Lord's fields, which are opening all around us. There are many more calls than we have men and means to supply. We must have increased faith. This last camp meeting has encouraged the hearts of our people as it ought to do. The expressions of the people have been, "I never heard such preaching in my life. It is just wonderful. O I wish I had come at the very first meeting. The Lord is with this people. I feel His presence on the ground."

Well, the good work is going forward. Yet we must open new fields. The important city of Sydney itself has never yet been worked. Want of money and lack of workers have held the work. A few of the suburbs of Sydney have been entered, but now the interest manifested forces the issue upon us. We must work Sydney. May the Lord give us light and His wisdom that we may move forward.

"Now about the midst of the feast, Jesus went up into the temple, and taught. And the Jews marvelled, saying, How knoweth this man letters, having never learned? Jesus answered them, and said, My doctrine is not mine, but his that sent me. If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself." [John 7:14-17.] I could not but think that at our camp meeting Jesus was in our midst, speaking through His servants, and all men marvelled at the clear, precious truth, presented as it is in Jesus. The seed has been sown, the gospel trumpet has given no uncertain sound. We know whereof we speak, and as the truth is presented, the Holy Spirit makes the impression. A Paul may plant, an Apollos water; but God giveth the increase. Therefore we do not depend merely upon what the minister shall say, but upon what the Lord shall do in impressing the hearers.

The warning message must be given to the world to prepare the way of the Lord. A great work is to be done in this country. But the human agent is only God's instrument. We must be converted day by day, a vessel emptied for the Lord to fill, that we may empty the oil of truth into other prepared vessels. The Lord is our efficiency, He is our strength. We will hold Him fast, as Jacob held the angel. We must not fail

nor be discouraged. The Lord God has revealed Himself and will still reveal Himself if we will only trust in Him who is righteousness, grace, and truth.

But I must close this letter, for this morning the mail leaves here for Sydney. My dear brother, be of good courage in the Lord. Do not faint, neither be discouraged. Look up to the Source of your strength. Give my love to your people whom you will see in Cooperville and Wright. Tell them I have not forgotten them. We shall not meet again in this world—thus it seems to me—but if we and they shall hold fast the faith, we shall meet where we shall see the King in His beauty. “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 them shall feed them, and shall lead them unto living fountains of waters. And God shall wipe away all tears from their eyes.” [Revelation 7:15-17.]

Praise the Lord, Sanford; praise our God! We are almost home! Look away from self to Jesus. He is touched with the feelings of our infirmities.

In much love and sympathy.

Lt 102, 1897

Robinson, A. T.

“Sunnyside,” Cooranbong, New South Wales, Australia

March 5, 1897

Dear Brother Robinson:

Last night I received a letter from Peter Wessels. He feels very much grieved that I should send to you a copy of the letter I sent him. He says that you read it to his mother, and he feels that I have done him a wrong in sending the letter to you, and you also, in reading it to his mother.

I feel sorry that you have done this, because you place me where Peter will not place confidence in me as his friend. He feels that you have no love in your heart toward him; and from the light which the Lord has been pleased to give me, I see that you have not cultivated that tenderness, that Christlike sympathy, that will win hearts. There are men seriously and severely tempted. They have not had the advantage of associations that are the most favorable for the development of a pure, holy, spotless life. Things that are regarded as very grievous sins in America are not so regarded in Africa. In many places, as India, the people have before them constantly the naked bodies of male and female. This exposure of the form is not looked upon as anything indecent.

I speak the things that have been presented to me. That of which Peter Wessels has been guilty is a crime [that] <in America would be> equal to adultery; but with many it is a common matter to make free with the bodies of women. You know what course was pursued in the Southern states of America with the masters and the slaves. All these things have been practiced in Africa, and it is next to

impossible to make the people comprehend the mischief of these associations and the wickedness of such practices. Therefore, we cannot deal with these people as we <should> with those in countries where the distinction between right and wrong is more clearly defined.

One thing is positive. You must either mingle more of the oil of love, of tender compassion, with your work—your stiffness and coldness must be melted away, or you will not win your way in such a country as Africa. This country needs men who are as firm as a rock to principle, and who have also the simplicity and love of Christ. These can adapt themselves to the situation; they will not leave upon other minds an impression of sternness, and coldness, and harshness. You need <to be baptized in> the cheerful sunshine of the righteousness of Jesus Christ, and <have> far less of the—what shall I call it?—the desire to carry out your own opinions, when it would be better for you to believe that your opinions can and should be modified.

“Therefore being justified by faith, we have peace with God through our Lord Jesus Christ; by whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God. And not only so, but we glory in tribulations also; knowing that tribulation worketh patience; and patience, experience; and experience, hope; and hope maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us.” [Romans 5:1-5.]

You need to have that love of Christ in your heart, and then you will win your way; but when any wrong exists among your brethren, you handle it in such a way that it creates in the one whom you think wrong a spirit of resistance and defiance. You have not woven into your work the love, the compassion, and the tenderness of Christ. Had you done this, had you encircled Peter Wessels with your love, had you bound him to your heart with the tender bonds of affection, you would have saved him. But you let him drift away, inwardly glad that you would have no more perplexity over his case.

I am not writing this to condemn you, but to warn you. Let your tongue be dipped in the oil of the love and grace of Christ. If this love is an abiding principle in your heart, you will know better how to associate with your brethren at all times. You will not stand off so stiffly, and hold so firmly to your own ideas, irrespective of the consequences.

A correct theory of the truth is excellent and essential; but the love of God, which should baptize all theories, has a power to reach all hearts. This love is what you need. You need the moisture of the dew of heaven, the melting, softening, subduing influence of the Spirit, upon your heart. If you had lived in this atmosphere while you have been in Africa, you would have worked, as a co-laborer with Jesus Christ, as a restorer.

I tell you that which I have not spoken of or written to any other human being. A change must come to you through the moving, melting love of God, a change that will enable you to carry the credentials that you are one who loves souls. I think I have spoken so plainly that you will seek to learn of Christ His ways and methods, and seek to bring more of the sunshine and joy of the truth, the brightness of the Sun of righteousness, into your own individual experience. Let your own heart break; let the routine and precision be broken down. Look unto Jesus, and not to men, to be told what to do. Catch the divine light

from the Light of the world, and flash it upon the pathway of others in shaping and molding the work in Africa.

The simplicity of Christ, the melting love of Jesus, will speak to hearts when the mere reiteration of the truth will accomplish nothing. Self must not be brought in as a specialty; it must be hid with Christ in God. A different element must be brought into your work; this I have been shown by the Lord. I wrote it in my diary seven years ago. Why I have not felt a burden to present it to you, I cannot tell.

Nothing has passed between Brother Haskell and me on this matter. I must speak now, for I fear that unless there is a change, some souls that might be saved for Christ will be lost. You have worked out opinions and come to conclusions that have done harm to souls that were under the severe temptations of Satan. You will just as surely balance them in the wrong direction, by your natural temperament, unless your own spirit is softened and subdued, unless your heart is filled with the abiding love of Christ. This has been where you have failed. This is where you need to make changes. May the Lord help you to see this matter as it is.

In the case of Peter Wessels, be kind and courteous, and do not make the least attempt to have him make a public confession. You could not do the cause of God greater harm than insisting on this. Keep the matter to those only who now know it, and if fewer knew of this matter, it would be better. Let the Wessels feel that you are their friend. I am sorry you read the letter to the mother, for this action will tend to produce the very results which you thought to hinder or prevent by reading the letter.

It is a very delicate thing to deal with human minds. You may stand up stiffly and never, never soften their hearts, or you may come close to the afflicted soul and, with a heart full of love, lead him away from the enemy's battleground, not drive him there, and leave him there to become the sport of Satan's temptations.

I will pray for you, but for Christ's sake seek the meekness, the simplicity, and the love of Jesus. Let His love break down every barrier. Come close to your brethren. You need not countenance wrongdoing in a single instance, but you can impress hearts that you long to co-operate with Christ in saving the souls for whom He has died. I entreat you to seek God. I urge you to open the door of your heart and let the love and tender compassion of Christ in, and then let it out in tender words and offices of love. May the Lord give you wisdom is my prayer.

P.S. My brethren, we must all work wisely and intelligently. Ceremonies and forms should not become so essential as to mark out a course whereby the Lord should do His work. The world and all society are looked upon as in disorder. Ideas and methods and skillful inventions are instituted to remodel it, but the system is almost altogether human. The change [that is] essential is conversion from error to truth. The temple lies in ruins, and an attempt to build it with the same old material is useless. Only the power of God can transform the character of man, conforming him to the image of Christ in heart and mind, for even the thoughts are to be brought into captivity to Jesus Christ. Only think of the work to be done. God takes fallen man, a worm of the dust, and transforms him, fitting him to be a member of the heavenly family, a companion, through eternal ages, of the angels and of Jesus Christ. He who submits to this process will see God's face and hold communion with Him.

All the rounds of ceremony can never fit the human family for membership in the family of heaven. We must submit to the molding, fashioning hand of God. The lethargy of Satan is as a funeral pall upon the people. Insensibility has first to be met and dealt with. The torpor of death must be penetrated. People are dead in trespasses and sins, and they need awakening by the power of God. We must preach Christ and His love to fallen man in that He took human nature and suffered the ill treatment of men professing godliness. His life was a life of constant self-sacrifice. He was hated, despised, and crucified upon the cross. It was the Commander of heaven that thus suffered. But "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.] If God gave His Son to atone for sin, sin must be a tremendous evil, grievous in the sight of God and ruinous to man.

We who preach the truth to others must have the love of Jesus burning in our own souls. Our lips must be touched with a live coal from off the altar. Then they will be cleansed; naught but sanctified words that will melt and subdue the soul will pass from them.

In much love.

March 28: I have written this without hearing a word, by pen or voice in regard to it, from Brother or Sister Haskell. We have just seen Sister Haskell. She came to Cooranbong last evening.

Lt 102a, 1897

Robinson, Brother and Sister [A. T.]

Stanmore, Sydney, New South Wales, Australia

December 22, 1897

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Dear Brother and Sister Robinson:

I received your letter yesterday, and was much pleased to hear that some souls are taking their stand on the platform of eternal truth. This is the important time in the work. The soldiers in the army of the Lord are to be wide awake, diligent, watching for souls as they that must give an account. I am sorry that at the time when workers are most needed, you do not have them. It is at this time that those who anticipate entering the service of the Lord should feel a responsibility to lift every ounce they possibly can to be diligent workers. There is no release in this warfare.

But while the workers who carry responsibilities should labor with all the energy they can command, there is danger of those in your position overworking. You must rally every individual possible to do his best. Avoid long, taxing committee meetings. There are more of these than there should be. They are held at too late hours. Avoid lengthy sermons. The people cannot retain one half of the discourses which they hear. Give short talks and more Bible readings. This is the time to make every point as plain as

mileposts. Prayer to God for counsel, faith that He will work, are of more, far more, consequence than long, wearisome, trying committee meetings.

For years the Lord has been sending His cautions. Depend less on the wisdom of finite men, and far more on the wisdom of God. Educate the workers to pray with that faith that will not be denied. Come to your heavenly Father as a child comes to a parent. Lay hold of the arm of infinite power. Hold fast, do not let go. The Lord is our Strength; the Lord is our Fortress; the Lord is our Righteousness to go before us; the glory of the Lord is to be our reward. How much more, then, do we need to place our dependence upon God than upon the wisdom of finite men. God help us to learn this lesson. "Without me," says Christ, "ye can do nothing." [John 15:5.] A Paul may plant, and Apollos water, but God giveth the increase.

I do not favor the arrangements made for our camp meetings. For weeks time and labor should not be spared to plough in the truth. There should be efficient workers, and they must not be left lame-handed. This is a great error, and yet it has been committed again and again. If our people would only heed the instruction that God has given, our camp meetings would be of far greater value and would show far greater results. The Lord will move upon the minds of our workers if they will lean upon His omnipotent power. There is a divine science in prayer, and the many prayers ascending in faith to God come up as the fragrance of holy incense before Him.

The Lord will honor and respect the living faith that comes from humble and contrite souls. We may have a weak working force, but the Lord has powerful efficiency. Human forces are but finite, the heavenly are invincible. The heavenly intelligences will do that which man cannot do.

Each one engaged in the service of God has an experience to gain in a better knowledge of God. The prayer of Christ to the Father in behalf of the disciples was an educational prayer. "And this is life eternal," He said, "that they might know thee, the only true God, and Jesus Christ whom thou hast sent." [John 17:3.] There are sharp, bright, brilliant men in our world, but they do not yet know God nor Jesus Christ whom He has sent. They flash up like a meteor, and go out as quickly. But when the gospel enters into the mind and heart, it makes a decided change in the life's habits and practices. When this knowledge is obtained by every follower of Christ, there will be a sense of individual accountability that few of the workers at present have any real sense of.

When Jesus began to open the future to His disciples, and showed that He must bear suffering, endure scoffing, mocking, [and] the crown of thorns; that He must be scourged and crucified, the picture was unpleasant to Peter. He rebuked his Lord for holding up such a picture. "Be it far from thee, Lord," he said. [Matthew 16:22.] Wesley translates this, "Favor thyself, Lord." Our Saviour's words to Peter seem to be very severe. "Get thee behind me, Satan," He said, "thou art an offence unto me." [Verse 23.] These words were not directed, as is supposed, to Peter, but to Satan, who was implanting his insinuations in the mind of Peter. The words were understood by the wily foe: "Get thee behind Me, Satan. Why interpose yourself between My servant and Me? Let Me come to Peter with My words, not your suggestions." "Thou savorest," said Christ to tempted Peter: "not the things that be of God, but the things that be of men." [Mark 8:33.]

Christ continued the lesson: "If any man will come after me, let him deny himself, and take up his cross, and follow me. For whosoever shall save his life shall lose it: and whosoever shall lose his life for my sake, shall find it. For what is a man profited, if he gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul? For the Son of man shall come in the glory of his Father with the angels: and then he shall reward every man according to his works." [Matthew 16:24-27.]

The lessons given to His disciples Christ intended for all the world. "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.] Christ taught all who would be His followers that instead of listening to the suggestions of the flesh and the world, instead of sparing themselves, they must begin with self-denial and self-sacrifice as He had given them an example. He taught them that they must not shun the cross, but lift it, and bear it after Jesus, walking in His footsteps. He assured them that to save one's temporal life by shunning the cross of reproach would mean eternal loss—loss of the soul, of heaven, of the life that measures with the life of God. They lose everything and gain nothing. The Son of man, when He comes in the glory of His Father, will reward every man. He will gather every obedient child into His kingdom, to possess the eternal inheritance.

Who can give a proper impression of these things to those who claim to be Christians? Many do not understand what the term signifies. The gospel is diffuse and aggressive. It is represented by the saving salt, the transforming leaven, the bright, shining light which shines amid the moral darkness. This light does not become darkness by association with it. It penetrates and dispels the darkness. As soon as one is converted, the old customs and habits and practices are seen in their true bearing. Every soul who is converted kindles his taper at the divine altar. He does not make an effort to shine; he simply shines. He tells some other one with whom he comes in contact, and thus he draws souls. How can he do other than draw them? He has an earnest soul-hunger to see souls saved.

This is an age of apostasy, and it calls for reformatory action. "And after these things I saw another angel come down from heaven having great power, and the earth was lightened with his glory. And he cried mightily with a loud voice saying, Babylon, the great, is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit, and the cage of every unclean and hateful bird. For all nations have drunk of the wine of the wrath of her fornication, and the kings of the earth have committed fornication with her, and the merchants of the earth have waxed rich through the abundance of her delicacies. And I heard another voice from heaven saying, Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues. For her sins have reached unto heaven, and God hath remembered her iniquities." [Revelation 18:1-5.]

This is a decided message, and the light and glory of God attends it. The clear light of truth that lightens the earth with its glory does not, like the flash of lightning, leave only darkness in its track. It continues to shine. The very earnestness and power of the message bears its own credentials—that it is a voice from the throne of God. It is given with a distinctness in proportion with its importance. The world is to see the light that has been shining in ages past through the Lord's messengers who have made their protest, which has distinguished us as Protestants. And Protestants will continue to be Protestants in the first, second, and third angels' messages.

There is to be no daubing with untempered mortar now. The co-workers with God of the past have born a decided testimony, and have labored to secure reformatations in the religious churches, to uplift the standard of Christianity which had been left to trail in the dust. There is need of reforms everywhere, in every town, in every city; and no half-and-half testimonies as witnesses for the downtrodden law will be saving in their influence. The suffering and the oppressed are the special objects of the care of God. All who are followers of Christ will participate with Him in the work of reform, and they will need the spirit which was in Christ Jesus in fulfilling their mission as co-workers with God.

Intemperance of every kind is holding human beings as in a vise. Tobacco inebriates are multiplying. What shall we say of this evil? It is unclean; it is a narcotic; it stupefies the senses; it chains the will; it holds its victims in the slavery of habits difficult to overcome; it has Satan for its advocate. It destroys the clear perceptions of the mind that sin and corruption may not be distinguished from truth and holiness. This appetite for tobacco is self-destructive. It leads to a craving for something stronger—fermented wines and liquors, all of which are intoxicating.

If all could trace the lives of those who have acquired this appetite, what scenes would be revealed of its desolating curse. Unholy appetites destroy. They increase until indulgence becomes habit. Satanic inspiration has full power upon the human mind that is overcome by appetite. The conflict against this evil, which is destroying the image of God in man, must be vigorously maintained. The warfare is before us. No tame message will have influence now. God looks upon our world as revolted and corrupted, but He will send His holy angels to aid those who will engage to destroy the worship of these idols.

Work diligently we must. "The time is at hand." [Revelation 1:3.] "Ye are laborers together with God," says the apostle. [1 Corinthians 3:9.] This is no time to follow out your own ideas, your former education and training. These are defective. You need to be born again. The new birth is something that many church members and church workers have never experienced. They have thought that self must come largely into the new life, and therefore there is a little of Christ and very much more of self.

Brother, brother, be sure and do all that you possibly can to secure to Jesus Christ those who will not bring with them all their inherited and cultivated attributes, for this unfits them for the service of God. They have to battle with an unchanged, unsanctified disposition, and the work of God is marred. Let the plowshare of truth go deep. Then those connected with these souls will not follow their habits and practices. The standard of truth will not be dragged down to meet their defective characters.

There are men and women, ready to be very active, who are in need of being converted. There is a very lax state of things coming into the ranks of Seventh-day Adventists. There will be no excuse for any who cannot stand the test of the judgment. They make excuses why their characters are so defective, but none will pass in that great day.

I call most earnestly upon the churches in Melbourne to be converted. By your sluggish indifference you are misrepresenting Christ and the truth. Souls are perishing close at your side for the lack of that soul-stirring message—even the third angel's message. There is most earnest need of prayer, of faith, of most zealously seeking the Lord. This is the lack with a large number of our churches. It is impossible for them to retain the favor of God, to retain the communion of a Saviour's love. They are themselves

unconverted. They have a name to live, but they are dead at a time when everyone who names the name of Christ should be a living epistle, known and read of all men. They have not brought into their Christian life that spirit, that mind, that was in Christ Jesus. They know not how to draw with Christ.

Many marvel that there is so little vital, pure godliness, so little love and tender compassion, so little tender regard for one another. Many of Christ's followers have lost their first love. They have not a knowledge of God and of Jesus Christ whom He has sent. The persons with whom we associate, those with whom we come in contact, need our help, our guidance, a word [in] season. They may be in such a condition of mind that a word in season will be sent home by the Holy Spirit as a nail in a sure place. Tomorrow some of these souls may be where we can never reach them again. God help us all to work while the day lasts, for the night cometh, when no man can work.

Hundreds might be saved if the professed churches that profess the truth of Christ were only what God would have them be—lightbearers in the world. The church in North Fitzroy needs the converting power of God upon hearts and characters. There are many who give themselves to much unbelief, much faultfinding, much bearing of false witness; but this is all the working of the evil spirit so that unity and love shall not exist. O, let the church be purged of all these corrupting elements. Let the truth accomplish its work upon hearts until we, the human agents, shall be complete in Him, is the earnest prayer of

Your sister in Christ.

Lt 103, 1897

Sutherland, E. A.

"Sunnyside," Cooranbong, New South Wales, Australia

July 23, 1897

Prof. E. A. Sutherland

Battle Creek, Michigan

Dear Brother:

I am more and more burdened as I see young men coming from the school at Battle Creek deficient in the education they should have. It pains me as I realize how many who should be instructed have not the privilege. From the light given me from the Lord, I know that four or five successive years of application to book study is a mistake. Those who encourage this, close application to books, working the brain and neglecting the education they should gain by using the muscles proportionately with the brain, are simply incapable of retaining the lessons they endeavor to learn.

If one third of the time now occupied in the study of books, using the mental machinery, were occupied in learning lessons in regard to the right use of one's own physical powers, it would be much more after the Lord's order, and would elevate the labor question, placing it where idleness would be regarded as a

departure from the Word and plans of God. The right use of one's self includes the whole circle of human obligations to one's self, to the world, and to God. Then use the physical power proportionately with the mental powers.

While studying authors and lesson books part of the time, students should study with the same application the human machinery, and at the same time demonstrate the fact by using the physical organs in manual labor. Thus they answer the purpose of their Creator. They become self-made men and women.

Had teachers been learning the lessons the Lord would have them learn, there would not be a class of students whose bills must be settled by some one or else they leave the college with a heavy debt hanging over them. Educators are not doing half their work when they know a young man to be devoting years of close application to the study of books, not seeking to earn means to pay his own way, and yet do nothing in the matter. Every case should be investigated; every youth kindly and interestedly inquired after, and his financial situation ascertained. One of the studies put before him as most valuable should be the exercise of his God-given reason in harmony with his physical powers—head, body, hands, and feet.

The right use of one's self is the most valuable lesson that can be learned. We are not to do brain work and stop there, or make physical exertions, and stop there; but we are to make the very best use of the various parts composing the human machinery, brain, bone, and muscle, body, head, and heart. No man is fit for the ministry who does not understand how to do this.

The study of Latin and Greek is of far less consequence to ourselves, to the world, and to God, than the thorough study and use of the whole human machinery. It is a sin to study books to the neglect of how to become familiar with the various branches of usefulness in practical life. With some, close application to books is a dissipation. The physical machinery being untaxed leads to a great amount of activity in the brain. This becomes the devil's workshop. Never can that life that is ignorant of the house we live in, be an all-round life. The schools are not half awake.

The neglect of some parts of the living machinery, while other parts are put to the tax, and wearied and overworked, makes many youth too weak to resist evil practices. They have little power of self-control. The blood is called too liberally to the brain, and the nervous system is overworked. Exercise should be taken, not in play and amusement merely to please self, but exercise in the science of doing good. There is a science in the use of the hand. In the cultivation of the soil, in building houses, in studying and planning various methods of labor, the brain must be exercised; and students can apply themselves to study to much better purpose when a portion of their time is devoted to physical taxation, wearying the muscles. Nature will then give repose and sweet rest.

The hand was made to do all kinds of work, and students who think that education consists only in book study never make a right use of the fingers and hands. Students should be thoroughly taught to do the very work that thousands of hands are never educated to do. The powers thus developed and cultivated can be most carefully employed.

Students who apply themselves wholly to brain labor in the school room injure the whole living machinery by confinement. The brain is wearied, and Satan brings in a whole list of temptations, enticing them to engage in forbidden indulgences, to have a change, to let off steam. Yielding to these temptations, they do wrong things, which injure themselves and do mischief to others. This may be done only in sport. The brain is active and they desire to play some pranks. But some one must undertake to undo the mischief they did under temptation.

Teach the students that their life is a talent, to be highly appreciated, and to be dedicated to the Lord. Teach them that they are to work in Christ's lives. Students, your life is God's property. He has entrusted it to you that you may carefully study how you can best honor and glorify Him. You are really the Lord's, for He created you. You are His by redemption, for He gave His life for you. Who was it that paid the price of the ransom for your deliverance from Satan? It was the only begotten Son of God. He was the Majesty of heaven, and for His sake, you should appreciate every power, every organ, every sinew and muscle. Preserve every portion of the living machinery, that you may use it for God. Preserve it for Him.

Your health depends upon the right use of your physical organism. Do not misuse or abuse any portion of your God-given powers, physical, mental, or moral. All your habits are to be brought under the control of a mind that is itself under the control of God. Unhealthful habits of every order, late habits of night, late hours in bed in the morning, rapid eating, are to be overcome. The digestion begins in the mouth. Masticate your food thoroughly. Let there be no hurried eating. Have your room well-ventilated, and perform useful, physical labor.

<To young ladies I would say,> tight lacing is a sin, and will bring its sure results. The lungs, the liver, the heart, need all the room the Lord has provided for them. Your Creator understood how much room the heart and liver requires in order to act their vital parts in the human organism. Let not Satan tempt you to crowd the delicate organs so that they shall be trammelled in their work. Do not, because the fashions of this unregenerate world are taken up as desirable, so crowd the life forces that they have no freedom. Satan suggested all such fashions, that the human family might suffer the sure results of abusing God's handiwork.

The giving way to violent emotions endangers life. Many die under a burst of rage and passion. Many educate themselves to have spasms. These they can prevent if they will; but it requires willpower to overcome a wrong course of action. All this must be a part of the education received in the school, for we are God's property. The sacred temple of the body must be kept pure and uncontaminated, that God's Holy Spirit may dwell therein.

We need to guard faithfully the Lord's property, for any abuse of our powers shortens the time that our lives can be used for the glory of God. Bear in mind that we must consecrate all, soul, body, and spirit, to God. It is His purchased possession, and must be used intelligently, to the end that we may prolong and preserve the talent of life itself. By properly using our powers and talents to their fullest extent in the most useful employment, by keeping every organ in health to do the best and most useful service for God, by preserving every organ, that body and mind, sinew and muscle, may work harmoniously, we may do the best and most precious service for God.

There are invalids in our world born with feeble constitutions. They suffer from no fault of their own. Let these study patient endurance. In so doing they can glorify God.

Students, study for time and for eternity. Bring good, hard, earnest labor into your scholastic life. Do not feel that you must take a classical course before you enter the ministry. The Lord has given light that the largest number who have done this have, through the protracted study of books, disqualified themselves for the labor which was essential for them to do.

What is Paul's charge to Timothy? "Therefore I endure all things for the elect's sakes, that they also may obtain the salvation which is in Christ Jesus with eternal glory. It is a faithful saying: For if we be dead with him, we shall also live with him; if we suffer, we shall also reign with him; if we deny him, he also will deny us. If we believe not, yet he abideth faithful; he can not 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." [2 Timothy 2:10-15.] <Unfinished. Mail leaves today.>

Lt 104, 1897

Sutherland, E. A.

Sunnyside, Cooranbong, New South Wales, Australia

December 15, 1897

Dear Brother:

In your letter you ask me serious questions and lay out propositions which are sensible and right. There should be schools established wherever there is a church or company of believers. Teachers should be employed to educate the children of Sabbathkeepers. This would close the door to a large number who are drifting into Battle Creek—the very place where the Lord has warned them not to go. In the light that has been given me, I have been pointed to the churches that are scattered in different localities, and I have been shown that the strength of these churches depends upon their growth in usefulness and efficiency.

A large amount of the responsibility piled up in Battle Creek is not in accordance with the principles that the Lord has set before us. There should be fewer buildings erected in Battle Creek to call the crowds of people there. All these large buildings should not be crowded together as they are. They should have been placed in different localities and not in the very midst of one city. The various other cities should have their representatives of the truth. I cannot go contrary to the will of God and say, Erect more buildings in Battle Creek; but I would say, Build in other localities. There should be fewer interests centered at Battle Creek and far more in other places where there is nothing to give character to the work of God.

In all our churches there should be schools, and teachers in those schools who are missionaries. It is essential that teachers be educated to act their important part in educating the children of

Sabbathkeepers, not only in the sciences, but in the Scriptures. These schools, established in different localities and conducted by God-fearing men and women, as the case demands, should be built upon the same principles as were the schools of the prophets.

Special talent should be given to the education of the youth. The children are to be trained to become missionaries; and but few understand distinctly what they must do to be saved. Few have the instruction in religious lines that is essential. If the instructors have a religious experience themselves, they will be able to communicate to their students the knowledge of the love of God they have received. These lessons can only be given from those who are themselves truly converted; and this is the noblest missionary work that any man or woman can undertake.

Children should be educated to read, to write, to understand figures, to keep their own accounts, when very young. They may go forward, advancing step by step in this knowledge. But before everything else they should be taught that the fear of the Lord is the beginning of wisdom. They may be educated line upon line, precept upon precept, here a little, and there a little; but the one aim ever before the teacher should be to educate the children to know God, and Jesus Christ whom He has sent.

Teach the youth that sin in any line is defined in the Scriptures as "transgression of the law." [1 John 3:4.] Sin originated with the first great apostate. He was a disobedient subject. He led the family of heaven into disobedience, and he and all who were united with him were cast out of the Paradise of God. Teach the children in simple language that they must be obedient to their parents and give their hearts to God. Jesus Christ is waiting to accept and bless them if they will only come to Him and ask Him to pardon all their transgressions and take away their sins. And when they ask Him to pardon all their transgression, they must believe that He will do it.

God wants every child of tender age to be His child, to be adopted into His family. Young though they may be, the youth may be members of the household of faith and have a most precious experience. They may have hearts that are tender and ready to receive impressions that will be lasting. They may have their hearts drawn out in confidence and love for Jesus, and live for the Saviour. Christ will make them little missionaries. The whole current of their thoughts may be changed so that sin will not appear a thing to be enjoyed, but to be hated and shunned.

Small as well as older children will be benefitted by this instruction; and in thus simplifying the plan of salvation, the teachers will receive as great blessings as those who are taught. The Holy Spirit of God will impress the lessons upon the receptive minds of the children, that they may grasp the ideas of Bible truth in their simplicity. And the Lord will give an experience to these children in missionary lines; He will suggest to them lines of thought which the teachers themselves did not have.

The children who are properly instructed will be witnesses for the truth. Teachers who are nervous and easily irritated should not be placed over the youth. They must love the children, because they are the younger members of the Lord's family. The Lord will inquire of them as of the parents, "What have you done with my flock, my beautiful flock?" [Jeremiah 13:20.]

It is surprising to see how little is done by many parents to save their own children. Every family in the home life should be a church, a beautiful symbol of the church of God in heaven. If parents realized their responsibilities to their children, they would not under any circumstances scold and fret at them. This is not the kind of education any child should have. Many, many children have learned to be faultfinding, fretful, scolding, passionate children, because they were allowed to be passionate at home. Parents are to consider that they are in the place of God to their children, to encourage every right principle, and repress every wrong thought.

If in their own homes children are allowed to be disrespectful, disobedient, unthankful, and peevish, their sins lie at the door of the parents. It is the special work of fathers and mothers to teach their children with kindness and affection. They are to show that as parents they are the ones to hold the lines, to govern, and not to be governed by their children. They are to teach that obedience is required of them, and thus they educate them to submit to the authority of God.

In educating children and youth, teachers should never allow one passionate word or gesture to mar their work, for in so doing they imbue the students with the same spirit which they themselves possess. The Lord would have our primary, as well as our schools for older persons, of that character that angels of God can walk through the rooms and behold, in the order and principles of government, the order and government of heaven. This is thought by many to be impossible; but every school should begin with this, and should work most earnestly to preserve the spirit of Christ in temper, in communications, in instruction, the teachers placing themselves in the channel of light where the Lord can use them as His agents, to reflect His own likeness of character upon the students. They may know that as God-fearing instructors they have helpers every hour to impress upon the hearts of the children the valuable lessons given.

The Lord works with every consecrated teacher, and it is for his own interest to realize this. Instructors who are under the discipline of God do not manufacture anything themselves. They receive grace and truth and light through the Holy Spirit to communicate to the children. They are under the greatest Teacher the world has ever known, and how unbecoming it would be for them to have an unkind spirit, a sharp, harsh voice full of irritation. In this they would perpetuate their own defects in the children.

O for a clear perception of what we might accomplish if we would learn of Jesus! The springs of heavenly peace and joy, unsealed in the soul of the teacher by the magic words of inspiration, will become a mighty river of influence to bless all who connect with Him. Do not think that the Bible will become a tiresome book to the children. Under a wise instructor the Word will become more and more desirable. It will be to them as the bread of life, and will never grow old. There is in it a freshness and a beauty that attracts and charms the children and youth. It is like the sun shining upon the earth, giving its brightness and warmth, yet never exhausted. By lessons from Bible history and doctrine, the children and youth can learn that all other books are inferior to this. They can find here a fountain of mercy and of love.

God's holy, educating spirit is in His Word. A light, a new and precious light, shines forth upon every page. Truth is there revealed, and words and sentences are made bright and appropriate for the occasion, as the voice of God speaking to them.

We need to recognize the Holy Spirit as our Enlightener. That Spirit loves to address the children and discover to them the treasures and beauties of the Word of God. The promises spoken by the great Teacher will captivate the senses and animate the soul of the child with a spiritual power that is divine. There will grow in the fruitful mind a familiarity with divine things which will be as a barricade against the temptations of the enemy.

The work of teachers is an important one. They should make the Word of God their meditation. God will communicate by His own Spirit to the soul. Pray as you study, "Lord, open thou my eyes that I may behold wondrous things out of thy law." [Psalm 119:18.] When the teacher will rely upon God in prayer, the Spirit of Christ will come upon him, and God will work through him by the Holy Spirit upon the minds of the students. The Holy Spirit fills the mind and heart with sweet hope, and courage, and Bible imagery, and this will be communicated to the students. The words of truth will grow in importance and assume a breadth and fullness of meaning of which you never dreamed. The beauty and riches of the Word of God have a transforming influence upon mind and character. The sparks of heavenly love will fall upon the hearts of the children as an inspiration. We may bring hundreds and thousands of children to Christ if we will work for them.

Let all to whom these words may come be melted and subdued. Let us in our educational work embrace far more than we have done of the children and youth, and there will be a whole army of missionaries raised up to work for God. I say again, Establish schools for the children where there are churches—those who assemble to worship God. Where there are churches, let there be schools. Work as if you were working for your life to save children from being drowned in the polluting, corrupting influences of this life.

Too much is centered in Battle Creek. I need not advise that the sound of ax and hammer be heard in Battle Creek in erecting new buildings. There are places where our schools should have been in operation years ago. Let these now be started under wise directors. The youth should be educated in their own churches. In America you can build three school houses cheaper than we can build one in this country. It is a grievous offense to God that there has been so great neglect to make provision for the improvement of the children and youth when Providence has so abundantly supplied us with facilities with which to work.

Can we wonder that children and youth drift into temptation, and become educated in wrong lines by their association with other neglected children? These children are not wisely educated to use their active minds and limbs to do helpful work. Our schools should teach the children all kinds of simple labor. Can we wonder, neglected as they have been, that their energies become devoted to amusements that do them no good, that their religious aspirations are chilled, and their spiritual life darkened? Thousands in their own homes are left almost uneducated. "It is so much trouble," says the mother. "I would rather do these things myself; it is such a trouble; you bother me."

Does not mother remember that she herself had to learn in jots and tittles before she could be helpful? It is a wrong to children to refuse to teach them little by little. Keep these children with you. Let them ask questions, and in patience answer them. Give your little children something to do, and let them have the happiness of supposing they help you. There must be no repulsing of your children when trying to do proper things. If they make mistakes, if accidents happen, and things break, do not blame [them]. Their whole future life depends upon the education you give them in their childhood years. Teach them that all their faculties of body and mind were given them to use, and that all are the Lord's, pledged to His service. To some of these children the Lord gives an early intimation of His will. Parents and teachers, begin early to teach the children to cultivate their God-given faculties.

My brother, I feel deeply over the mistake of locating so many important interests at Battle Creek. There is a world to receive the light of truth. Had interests been located in cities where nothing is being done, the warning message would be given to other cities. You have asked me in regard to the schools being opened in our churches. I have tried to answer you. That light which has centered in Battle Creek should have been shining in other localities. Schools should have been opened in places where they are so much needed. This will provide for the children and youth who are drifting in to Battle Creek. Let the church carry a burden for the lambs of the flock in its locality, and see how many can be educated and trained to do service for God.

Lt 105, 1897

Skinner, Brother

"Sunnyside," Cooranbong, New South Wales, Australia

March 19, 1897

Dear Brother Skinner:

We received a letter from Brother Daniells today, and enclosed with it was yours to him. My brother, we except you to come to Cooranbong, not merely to serve as a cook, but as an educator. We need just the help you can give us. We want you to have a class, and the whole school, old and young, be in that class as learners. If the matters were merely to go through the cooking which women are accustomed to do, we might get that want supplied, but it is in altogether different lines. It is to educate those who have intelligence and perceptive faculties to understand how to cook upon healthful principles. Come right along. We have been expecting you for weeks. Brother Lacey cannot begin with the school, and we must all take hold together and make it a success. We must not be left now.

I understand that Maude Camp and you are to be married. If so, why not have her come and have the advantages of the school, which she has desired so much. I would be very pleased with this union. Maude has proved herself to be a faithful, good-principled girl. You could both come. We really greatly desire to see Maude, who was, for a long time, a member of my family. She only left me because her mother desired her presence so much. I hope you will both come. I promised to help Maude in her

expenses in attending school. I will do this. I want the dear, faithful girl to have the advantages she has so longed for.

You must come, my brother, for we do not know what we could do unless you did come. We want the education in these lines to begin at once. It is one of the most essential in the school. Brother Lacey has been very sick, but he is now improving, although still very weak. Dr. Deck has watched this case of typhoid fever all the way through, while Brother Semmens has given hygienic treatment.

Now, my brother, it is educators that we want, and we are under the necessity to [have you] come, come, come, as soon as possible, and help us in our necessity. We need you now, just now. Brother and Sister Lacey can do nothing to make plans, and you could help us. Brother Haskell will give Bible studies. The Lord has been restoring Brother Lacey. We hope you will not disappoint us. If I had thought you had any idea of not coming, I would have written sooner. There, I think I have said enough. The Lord lead and guide you to make right decisions.

Lt 106, 1897

Starr, Brother and Sister [G. B.]

"Sunnyside," Cooranbong, New South Wales

May 14, 1897

Dear Brother and Sister Starr:

We were glad to receive your letter, but sorry, very sorry that the rebellious element is still active in the service of the first leader of all rebellions. And he will keep them in his service. I have been carrying heavy burdens of responsibility, one thing following upon the heels of another, until I am very weary. I have frequently been unable to sleep, and am often writing at the hours of twelve p.m. and one a.m., with pen in hand working off the burden that lies heavily upon my soul. But I feel the greatest weight when I think of these men, who have had great light and great opportunities and yet have turned from the light to give heed unto fables. My prayer to God has not ceased in their behalf. Yes, I tell it all to the Lord, and I do not cease to beseech the Father in the name of His Son Jesus Christ that He will break the infatuation that is upon these souls, and let them see who is their leader.

For about three weeks I have been exhausted. I have not attended meetings at all. This work of responsibility that I carry alone is very severe on me. Yet thus it has been ever since the camp meeting at Adelaide, one burden following another. You are aware that in Melbourne they needed special help. Well, that burden I carried for a long time until Brethren Miller and Woods again united with the office. Then, on coming home, we found that an element was at work here in the influence of Brother Shannon and wife. They had done all they possibly could not only in Cooranbong but in other places, to disparage the work here.

Brother Lawrence united with Brother Shannon to complain, and to use his aftersight rather than his foresight. He revealed himself as the most selfish, penurious, money-loving man that I have ever had

any knowledge of. We could do nothing with them. What Brother Lawrence would confess one day he would take back the next. This influence was carried to Africa by Brother Shannon, and Hardy there united with Shannon to make everything at Cooranbong appear as black as night. I have written hundreds of pages to set forth the truth as it is.

Then came the apostasy in Adelaide. I cared not for anything they might say against me, as far as myself was concerned; but I cared for the flock of God, whom they were feeding with falsehood and leading in strange paths. And I cared for their own souls. At the family altar I prayed for them and for the poor souls deceived by them. I prayed for them in the silent watches of the night. I kept these matters before the Lord.

Thus one perplexity after another kept coming in until I am completely exhausted with heart trouble. It seemed sometimes that I should not recover. For several days I have not been able to sit up much, and have been so weak that I could not endure the sound of the human voice. But the day before yesterday I was beginning to feel a little stronger, and today [I am] still better. I am up very early, for I have not slept past two o'clock for many mornings in succession. But I am in the hands of the Lord. I have tried to think of a place somewhere where for some weeks I could be free from perplexity and anxiety, but I do not know where that place can be. But the Lord sees, the Lord knows, and He can help; He can carry this burden which presses me so heavily. The greatest difficulty, the very weightiest burden, is the thought of the souls who have been tempted and are being rejoiced over by the synagogue of Satan.

We are nearing the close of this earth's history. The Lord is soon to come. Must we give up these souls to be led and controlled by Satan? Must we leave them to perish in their sins? O, the value of the human soul! They have cost Jesus Christ so much! And if I feel so sad over the losing of one soul, how must Jesus Christ be grieved. He gave His life for them, and one soul is of more value with God than the wealth of the whole world.

This morning I designed to attend the early morning meeting for the first time, but I dare not. I find I am not strong enough to expend my vitality unless I am required to do this. Brother Haskell has been taking up the subject of the sanctuary. I so much wish that you could be present to hear him. All who hear him say that he is familiar with the subject, and understands it, proving every idea and statement made from the Scripture. They all were very much gratified to hear him, and say that he goes far deeper in his understanding of Bible subjects than anyone they have heard.

But we will not make comparisons. The Lord is good, and when I see the old burden bearers who have not withheld themselves from the Lord and from denial of self, but who have given themselves to serve Him with heart and pen and voice and means, I know that the Lord will certainly use these old standard bearers if they will cling fast to Him. The old and white-haired veterans reveal the truth of the sayings of David, "O God, thou hast taught me from my youth, and hitherto have I declared thy wondrous works." [Psalm 71:17.] He seems to feel that the inspiration of his early zeal is not extinct. Though he is old and grey haired, he entreats that the Lord will not forsake him, but will remain with him still to bear his testimony to the present generation.

Young men are needed in the work—those who will undertake the work interestedly and will carry it forward zealously and strongly. But the Lord is, and ever will be, with the old, steadfast leaders who have held fast to the truth in times of peril. When the foundation of the faith of the younger men seems to be swept away and their houses falling, the testimony, like that of Caleb, will be heard from the old warriors, “Let us go up at once, and possess it; for we are well able to overcome it.” Then the voice of unbelief was heard. “We be not able to go up against the people, for they are stronger than we.” [Numbers 13:30, 31.] One word of unbelief prepares the way for more. Satan does not easily let alone any men whom he can tempt to dishonor God by his unbelief.

“And they brought up an evil report of the land which they had searched unto the children of Israel, saying, The land, through which we have gone to search it, is a land that eateth up the inhabitants thereof; and all the men that we saw in it are men of great stature. And there we saw the giants, the sons of Anak, which come of the giants; and we were in our own sight as grasshoppers, and so we were in their sight.” [Verses 32, 33.]

What effect did this report have upon the congregation? “And all the congregation lifted up their voice, and cried: and the people wept that night. And all the children of Israel murmured against Moses and against Aaron; and the whole congregation said unto them, Would God that we had died in the land of Egypt! or would God we had died in this wilderness! And wherefore hath the Lord brought us unto this land, to fall by the sword, that our wives and our children should be a prey? Were it not better for us to return into Egypt? And they said one to another, Let us make a captain, and let us return into Egypt.” [Numbers 14:1-4.] Let all read carefully the fourteenth chapter of Numbers, and let them understand that men can make false reports as did these who had been sent on an errand which concerned the movements of more than a million of people.

“And Joshua the son of Nun, and Caleb the son of Jephunneh, which were of them that searched the land, rent their clothes; and they spake unto all the company of the children of Israel, saying, The land, which we passed through to search it, is an exceeding good land. If the Lord delight in us, then he will bring us into this land, and give it to us; a land which floweth with milk and honey. Only rebel not ye against the Lord, neither fear ye the people of the land; for they are bread for us: their defence is departed from them, and the Lord is with us; fear them not. But all the congregation bade stone them with stones.” [Verses 6-10.]

Those who bore the discouraging report and brought discouragement to the whole camp of Israel, when opposed because of their unfaithful witness, served the satanic powers in complete rebellion. And they carried the disappointed congregation with them, in that they believed their interpretation of the land. The congregation took the wrong side, and, inspired by satanic agencies, they cried out against the faithful spies and bade them stone Joshua and Caleb who dared to bear the truthful representation in regard to the land.

But there is always a defense provided for those who have borne witness for the truth. What was it that saved the lives of Joshua and Caleb? “And the glory of the Lord appeared in the tabernacle of the congregation before all the children of Israel. And the Lord said unto Moses, How long will this people

provoke me? And how long will it be ere they believe me, for all the signs which I have shewed among them? I will smite them with the pestilence, and disinherit them, and will make of thee a greater nation, and mightier than they.” [Verses 10-12.]

We have here a positive evidence that the anger of the Lord is awakened against the rebellious people—those who had been blessed with great light and precious opportunities to know the will of God, which was communicated to them by Christ Himself, their invisible Leader, enshrouded in the pillar of cloud by day and the pillar of fire by night. God had been their defense against the vast army of Pharaoh; He had wrought for them, providing them food when hungry; He had quieted their murmurings by giving them springs of cool water flowing from the rock. He had manifested to them His glory, and yet when Satan tempted them, they believed all the suggestions and representations he put into their minds against Moses and Aaron, against Joshua and Caleb.

The Lord had worked wondrously for them, yet they were ever ready to turn away from them and follow the suggestions of Satan. But they were passing the boundary of God’s forbearance and patience. He declared, “I will smite them with the pestilence, and disinherit them, and will make of thee a greater nation and mightier than they.” [Verse 12.]

But “Moses said unto the Lord, Then the Egyptians shall hear it, (for thou broughtest up this people in thy might from among them;) and they will tell it to the inhabitants of this land; for they have heard that thou Lord art among this people, that thou Lord art seen face to face, and that thy cloud standeth over them, and that thou goest before them, by day time in a pillar of cloud, and in a pillar of fire by night. Now if thou shalt kill all this people as one man, then the nations which have heard the fame of thee shall speak, saying, Because the Lord was not able to bring this people on the land which he sware unto them, therefore he hath slain them in the wilderness.

“And now, I beseech thee, let the power of my Lord be great, according as thou hast spoken saying, The Lord is longsuffering and of great mercy, forgiving iniquity and transgression, and by no means clearing the guilty visiting the iniquity of the fathers upon the children unto the third and fourth generation. Pardon, I beseech, thee, the iniquity of this people according unto the greatness of thy mercy, and as thou hast forgiven this people from Egypt even until now.” [Verses 13-19.]

O Moses, thou man of mighty faith, privileged to plead in behalf of rebellious Israel in such wise and understanding words! Thou wouldst not receive inducing promises even from God, that He should let Israel alone to be destroyed and His name be dishonored among the heathen nations. The promise of great honor Moses would not accept. And what saith the Lord? “And the Lord said, I have pardoned according to thy word. But as truly as I live, all the earth shall be filled with the glory of the Lord. Because all those men that have seen my glory, and my miracles, which I did in Egypt and in the wilderness, and have tempted me now these ten times, and have not hearkened to my voice; surely they shall not see the land which I sware unto their fathers, neither shall any of them that provoked them see it. But my servant Caleb, because he hath another spirit with him, and hath followed me fully, him will I bring into the land whereunto he went; and his seed shall possess it.” [Verses 20-24.]

And what about the men who had caused the Israelites to murmur? “And the Lord spake unto Moses and to Aaron saying, ... Say unto them, As truly as I live saith the Lord, as ye have spoken in mine ears, so will I do to you; your carcasses shall fall in this wilderness; and all that were numbered of you, according to your whole number, from twenty years old and upward, which have murmured against me, doubtless ye shall not come into the land, concerning which I sware to make you dwell therein, save Caleb the son of Jephunneh and Joshua the son of Nun. But your little ones, which ye said would be a prey, them will I bring in, and they shall know the land which ye have despised. But as for you, your carcasses, they shall fall in the wilderness. And your children shall wander in the wilderness forty years, and bear your whoredoms, until your carcasses be wasted in the wilderness. After the number of the days in which ye searched the land, even forty days, each day for a year, shall ye bear your iniquities, even forty years, and ye shall know my breach of promise.” [Verses 26, 28-34.]

The Lord promised the children of Israel: “Ye shall see the altering of my purpose.” (Margin) Thus we see that the Lord’s promises are upon condition of obedience. He says, “Ye shall do my judgments, and keep my ordinances, to walk therein; I am the Lord thy God. Ye shall therefore keep my statutes and my judgments; which if a man do, he shall live in them; I am the Lord.” [Leviticus 18:4, 5.] Read the first chapter of Deuteronomy carefully, and see why the Lord refused to bring the adults of the army that left Egypt into the promised land. Also Deuteronomy 28.

“And Moses said unto the children of Gad and to the children of Reuben, Shall your brethren go to war, and shall ye sit here? And wherefore discourage ye the heart of the children of Israel from going over into the land which the Lord hath given them? Thus did your fathers, when I sent them from Kadesh-barnea to see the land. For when they went up to the valley of Eschol, and saw the land, they discouraged the heart of the children of Israel, that they should not go into the land which the Lord had given them.

“And the Lord’s anger was kindled the same time, and he sware, saying, Surely none of the men that came up out of Egypt, from twenty years old and upward, shall see the land which I sware unto Abraham, unto Isaac, and unto Jacob; because they have not wholly followed me; save Caleb the son of Jephunneh, the Kenezite, and Joshua the son of Nun: for they have wholly followed the Lord. And the Lord’s anger was kindled against Israel, and he made them wander in the wilderness forty years, until all the generation, that had done evil in the sight of the Lord, was consumed. And, behold ye are risen up in your fathers’ stead, an increase of sinful men, to augment yet the fierce anger of the Lord toward Israel. For if ye turn away from after him, he will yet again leave them in the wilderness; and ye shall destroy all this people.” [Numbers 32:6-15.]

The Lord God is a jealous God; yet He bears long with the sins and transgression of His people in this generation. If the people of God had walked in His counsel, the work of God would have advanced, the messages of truth would have been borne to all people that dwell on the face of the whole earth. Had the people of God believed Him and been doers of His Word, had they kept His commandments, the angel would not have come flying through heaven with the message to the four angels that were to let loose the winds that they should blow upon the earth, saying Hold, hold, the four winds that they blow not upon the earth until I have sealed the servants of God in their foreheads. But because the people

are disobedient, unthankful, unholy, as were ancient Israel, time is prolonged that all may hear the last message of mercy proclaimed with a loud voice. The Lord's work has been hindered, the sealing time delayed. Many have not heard the truth. But the Lord will give them a chance to hear and be converted, and the great work of God will go forward.

Lt 107, 1897

Starr, Brother and Sister [G. B.]

"Sunnyside," Cooranbong, New South Wales, Australia

May 7, 1897

Dear Brother and Sister Starr:

Your letter has been received. I am glad to hear from you at any time. In searching over my writings, I have come across some matter that was given to Brother and Sister Holland, who have both given up the Sabbath. I am sorry for this. Through the power and grace given me of the Lord, I labored for them; but all the visiting, all the prayers offered, all the earnest efforts put forth, did not save them from making shipwreck of their faith. I was sorry that they did not heed the voice of warning, and build upon the rock.

"He that hath (knoweth) my commandments, he it is that loveth me, and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him. Judas saith unto him, not Iscariot, Lord, how is it that thou wilt manifest thyself unto us, and not unto the world? Jesus answered, and said unto him, If a man love me, he will keep my words, and my Father will love him, and we will come unto him, and make our abode with him. He that loveth me not keepeth not my sayings. And the word which ye hear is not mine, but the Father's which sent me." [John 14:21-24.]

There is an inexpressible fullness in these words. No one needs to err if they will heed the words spoken by Christ in regard to the law of God. We need to urge these words home to every individual soul. We have no time to lose now. Every soul needs to be wide awake, or we shall be taken unawares. Has not the warning been given that everything that can be shaken will be shaken? Should we then be surprised to see the shaking time come just prior to the coming of the Son of man in the clouds of heaven with power and great glory? We need to be established, to be built up in the faith, to gather for the soul those properties that will make us firm and unmovable.

The Lord Jesus asked the disciples, "What went ye out for to see? A reed shaken by the wind?" [Luke 7:24.] We have opportunity to see this class in abundance. What was it that imperilled the life of John? It was the straight and proving testimony that was given to Herod because of his sins. Herod's unlawful wife was so exceedingly mad that she could not rest until the head of the greatest prophet that ever lived was brought to her in a charger. Those who reprove in the gate are hated. The plain testimonies of the Spirit of God will cut the fleshly heart, piercing even to the joints and the marrow. The God-given testimony will work, even as a savor of life unto life, or of death unto death. And these testimonies will be given when required, whether men will hear, or refuse to hear, and to heed. The work of God will go

forward without them, but they are the losers. The third angel's message will triumph, and all who will voice, with heart and soul, the third angel's message will triumph with that message.

We are to awaken the sleeping world. "And the third angel followed them, saying with a loud voice, If any man worship the beast or his image, and receive his mark in his forehead or in his hand, the same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb. ... Here is the patience of the saints, here are they that keep the commandments of God, and the faith of Jesus." [Revelation 14:9, 10, 12.]

My brethren and sisters, this lesson that has been given you in Adelaide is to teach you the way of the Lord. You cannot trust in man or make flesh your arm. There is one you may trust, who will never mislead or disappoint you. It is He who has paid the infinite price for your soul. O that the church in Adelaide may so humble their hearts before God that He can abundantly bless them! "If any man be in Christ, he is a new creature." [2 Corinthians 5:17.] Out of Christ we may make every pretension, and yet not be a partaker of the divine nature. Pretense and assumption is not pure godliness. The words of Peter are right to the point. "Blessed be the God and Father of our Lord Jesus Christ, who according to his abundant mercy hath begotten us again to a lively hope, ... to an inheritance incorruptible and undefiled, and that fadeth not away." [1 Peter 1:3, 4.]

I must close now.

Lt 108, 1897

Starr, Brother and Sister [G. B.]

"Sunnyside," Cooranbong, New South Wales, Australia

December 14, 1897

Dear Brother and Sister Starr:

I think your letter to Queensland is good. It presents the matter in a correct way. They know not what to expect, and they must not be disappointed.

I am glad the rain is now over. There is a slight fog here this morning. We had a beautiful sunset last evening.

I pray for you who are working in Sydney most earnestly. I pray that the Lord will direct you to the scattered ones who have not yet been visited. From the light God has given me, I know that there are hundreds awakened and deeply concerned in regard to the Sabbath. I was cautioned to be guarded in reference to censuring the ministers and churches, for this will not be wise. Preach the truth, Bible truth, straight, but give no reason for the convicted ones to think that we are making a raid on the churches. The ministers are ready to catch every word, and will misinterpret and misapply our words, as they do the Scriptures, to mean something of which they should be afraid. Their enlightenment is to confuse and

to mistake. We must be wise as serpents and harmless as doves. But the trumpet must give a certain sound. Truth spoken as it is in Jesus, and yet in demonstration of the Spirit, will have the endorsement of the Holy Spirit.

The Lord lives and reigns. He will work, and none can hinder. The "I will's" of Christ must be plain and decidedly brought out. The clear beauty of the truth, kept before the people, will make its impression, for the Holy Spirit, who is Truth, will shine into the heart and into the chambers of the mind. The Word of the God of truth is a sharp, twoedged sword, which cuts both ways. The power of the truth will do its work.

The power of the world and false religions have an overmastering power to hold men in deception and delusion. We need to bring all the cheerful joy that heaven so abundantly supplies into our work. There should be no sinking into the slough of despond. The Lord has spoken comforting words to those who will honor Him by receiving them, "Peace I leave with you, my peace give I unto you; not as the world giveth give I unto you. Let not your heart be troubled, neither let it be afraid." [John 14:27.]

We need to talk faith and move onward, forward, and upward, believing and receiving every word of the promises that God has given us. Said Christ, "I will not leave you comfortless." Talk this to every poor, doubting, troubled soul. "I will not leave you comfortless, I will come to you." [Verse 18.] The Lord would have us believe that He will do just as He has said He would. Then believe, believe, and walk by faith. Because I live, Christ says, ye shall live also. We are to gather up every ray of light and flash it upon the pathway of others.

Be of good courage. "I will bring it to pass." [Isaiah 46:11.]

In love.

Lt 110, 1897

Shannon, Brother

"Sunnyside," Cooranbong, New South Wales, Australia

February 5, 1897

Brother Shannon:

At eleven o'clock, p.m. Friday night, I am aroused to write out things which I dare not withhold. Sleep has passed from my eyes, and slumber from my eyelids.

The Lord gave Abraham a lesson terrible in its significance. This lesson has been immortalized on the pages of sacred history, that from age to age all may learn that the Lord who gave, can also take away; that all is His.

In a vision of the night, in his home in Beer-sheba, when he was one hundred and twenty years old, Abraham received the startling command, "Take now thy son, thine only son Isaac, whom thou lovest,

and get thee into the land of Moriah, and offer him there for a burnt offering upon one of the mountains which I will tell thee of." [Genesis 22:2.] His son, his only son, the son of promise, to be sacrificed. There was no more sleep for Abraham that night. The voice had spoken only to him and had been heard only by him. God had promised him that his name was to be perpetuated in Isaac, but here was a severe trial of his faith.

Abraham had clung to the promise of a son from his own wife Sarah, and God had fulfilled His promise. But now God says, "Take now thy son, thine only son Isaac, whom thou lovest." [Verse 2.] He left Ishmael out of the question, saying, "Thine only son Isaac." Had Abraham been a selfish, coldhearted man, absorbed in ambitious projects, without a tender and affectionate attachment for his son, he would not have felt this terrible summons so deeply, but he loved his son tenderly.

How could Abraham reason upon the former word of God? God had already told him that through Isaac his seed should be as the sand of the sea for multitude. As he stepped out into the night, he seemed to hear the divine voice that called him out of Chaldea fifty years before, and said to him, "Look now toward heaven, and tell the stars if thou be able to number them. So shall thy seed be." [Genesis 15:5.] Can it be the same voice that commands him to slay his son? He remembered the promise, "I will make thy seed as the dust of the earth, so that if a man can number the dust of the earth, then shall thy seed also be numbered." [Genesis 13:16.] Is it not the voice of a stranger that commands him to offer his son as a sacrifice? Can God contradict Himself? Shall he cut off the only hope of the fulfillment of the promise? Must he become childless?

But Abraham does not reason; he obeys. His only hope is that the God who can do all things will raise his son from the dead. The knife was raised, but it did not fall. God spoke, "It is enough." The faith of the father and the submission of the son was fully tested. "Now I know that thou fearest God, seeing that thou hast not withheld thy son, thine only son from me." [Genesis 22:12.]

Abraham's test was the most severe that could ever come to a human being. Had he then turned from God, he would never have been registered as the father of the faithful. Had he deviated from God's command, the world would have lost this rich example of faith in God and victory over unbelief.

This lesson is given to shine down through the ages, that man may learn that nothing is too precious to give to God. Confidence in the divine Word will lead to a doing of that Word. It is when we look upon every entrusted gift as the Lord's, to be used in His service in all ways and at all times, that we secure the heavenly benediction. Give back to God your entrusted possession and you will have more entrusted to you as a faithful steward, and will be able to answer when God calls. Keep your possessions to yourself and you will receive no reward in this life, and will lose the life which is to come.

God tries the faith of His people today to test their characters. Those connected in any way with the school, which had long been delayed for want of means, who are willing to deny self and make sacrifices for God in times of emergency, are the ones whom God will honor with a partnership in His work. Those who are not willing to work for small wages, <under financial necessity,> in order to carry out the purposes which God has devised, will be tested and tried, that their course may appear to human eyes as it stands before the eyes of One who has a full knowledge of the heart and all its inward workings.

The Lord speaks of some who will not open or shut the doors of God's house for naught. My brother, you have developed a selfishness that has worked in various ways to the increase of itself. It has been strengthened by exercise, until the whole man has come under the jurisdiction of Satan, as was Judas. Judas had the privilege of being connected with Christ as one of His disciples. But his spirit did not agree with the principles Christ kept continually before them, and in the place of heeding these teachings, he worked against them.

My brother, when work at the school was offered you for four shillings a day, and this was all your labor, for eight hours a day, was worth under the circumstances, and you refused it, were you in the service of men whose personal interest was being benefited? You were situated where you could have helped the work that God has signified should be done to establish a school. It was not men whom you insulted by your refusal to labor; it was God. This was the test of the depth and breadth of your heart interest in the school which is to do the very work which God has pointed out must be done.

Brother Shannon has been weighed in the balance and found wanting. Said the divine Instructor, His heart was not right with God. His own interest came first. He would serve the Lord if in so doing he could reap all the benefit he desired. Brother Lawrence has also been tested. God put him in trial before the whole universe of heaven, and he was pronounced wanting. Men have had a much more favorable opinion of Brother Lawrence than the Lord has <given him,> for He has watched the principles that underlay the springs of action. Brethren Shannon and Lawrence have not discerned any difference between the sacred and the common. They have treated the Lord's work as though it possessed no more sacredness than a common business enterprise.

This work <on this ground> is to be a character-detector, trying the spirit of men, proving who will be trustworthy, the Lord's faithful Calebs. Those who, in times of trial and pressure from want of means, will do their very best for God for the truth's sake, showing that they have the fear of God before them, are the men God will choose as men to be depended on. They may have need of experience in many lines, but if they will not become offended and sit on Satan's stool of idleness, submitting their minds, their hearts, and their physical powers to the enemy, if they will do their duty because they recognize that there are duties to be done, the Lord will increase their wisdom and understanding by giving them knowledge as He did Daniel, thus enabling them to be representative men. But God cannot use the men who respect only the value of men, who do not see that they should be willing to render service to God.

All these <general> principles have been placed before Brethren Shannon and Lawrence, that they might see their force and necessity; but notwithstanding the light that the Lord has been pleased to give them, they have indulged their covetousness. They refused to come into working order. The spirit they cherished was an offense to God. He was working every moment in their behalf to keep them alive, and yet they refused to work for Him without stipulated wages; and He would not accept their service. They had their choice. While the school grounds, God's property, were in want of faithful workers who would show what could be done on the land, because Brother Lawrence could not get the sum he desired for his labor, he refused, like a rebellious child, to use his hands or his <mind.> With the necessities of the case before him, he remained in idleness as far as doing good was concerned. What did he care? The treasury was almost empty, but what did that signify to him?

The Lord has recorded every thought and every feeling, and He has placed His estimate upon these men. By Him they are reckoned as unfaithful stewards. They have been weighed in the balance and found wanting. Brother Lawrence has been weaving the web of selfishness, every thread of which is deciding his future destiny for eternity. When he desired to purchase land, because he could not trade in the same way as he has done all his life, he refused to pay the sum which he himself <with his brethren> had stipulated. He would have taken any amount as a gift, irrespective of the fact that the other side would be robbed; and then he would have complained that the stewardship of others was faulty.

Unless Brother Lawrence is converted, and his character transformed, he will be <no help> to the cause of God wherever he goes, <but a stumbling block.> His life is a long series of transgressions of the law of Jehovah. He could be a blessing to no church. He has not used his mind as a storehouse in which to place the inestimable treasures found in the Scriptures. He has not been learning in the school of Christ, although he has had every opportunity to hear the truth, to receive the truth, and to partake of the richest banquet that can be offered to human beings.

Had he eaten of the Word of God, his spiritual experience would have been after the likeness of Christ, but he had drunk so deeply of worldly speculation in little things, with which Christ and the truth have no agreement, that he has formed an appetite for buying and selling and getting gain without bringing truth and righteousness into his business transactions. The spirit is the same in the deal, whether the transactions be large or small. He longs for the advantage to be gained by him, exactly as did Judas; and in many respects his case is worse than that of Judas, in proportion to the increased light that has come to the church since the ascension of Christ and the impartation of the Holy Spirit.

God has given us great light and great opportunities. Brother Lawrence could have accepted the truth and taken it into the inner sanctuary of the soul, but his taste has not been cultivated in this line. He has formed a habit of seeking to obtain everything below its real value, and then selling it so that he will gain. He has been working in this line so long that his whole mind, soul, and spirit is leavened. If this spirit <continues to> be cherished, it will place him in the ranks of those who educate and train their powers in this line. Principle is sacrificed for an oft-practiced worldly policy, but the adept in such work is really despised by the world.

Unfair dealing has been carried on upon the locality selected for this school. The virtue of the characters of some has been tainted and stained, and their influence has led many astray. God will not tolerate this work. If the one who has been working so perseveringly against his own eternal interests could see that God has no use for those who, like Nadab and Abihu, use common fire in place of the sacred, he would be alarmed. All the time that Brother Lawrence spent in idleness, he might have given to God. He might have given <back> to <God> his capabilities and the time he values so highly, and trusted to God to properly estimate it. A day lost passes into a mournful record in the books of heaven. A day spent in unselfish service for God is better than a thousand spent in self-serving.

If Brother Lawrence had qualifications <as he considers himself to have> which he could see that his brethren did not possess, what was he here for unless it was to impart his knowledge faithfully, kindly, and interestedly? My brother, all the ability that you possess is God's property. He could take away your

reason and leave you as a beast of the field, as He did Nebuchadnezzar. God has borne long with your robbery of Him, but you have been so much engaged in an illegitimate business, that He will not favor you in any way after your day of test and trial is over.

When you give God your heart, you will no more be blind in regard to right and wrong, as in the transaction of robbing a poor man of the money that was his just due. You will look with disgust upon the perverted principles that you have practiced for years. Your trade in regard to the horse and the cow speaks loudly, in unmistakable language <as to the kind of help you would be.>

You know not the time of your visitation. You know not what is due to your God. These transactions, which compose the texture of your character, make that character an offense to God. All such business is bad enough when done in the world; but God has a controversy with you, for you have robbed God. You would have robbed Him by bargaining for land at less than your own figures estimated it to be worth. Your sense of propriety is so far perverted that you traffic with property that has been purchased by money given for the service of God. <Will a man rob God?>

Had you commenced a work in your own heart, had you dedicated to God all your lent capabilities, you would have realized that all you have and are belongs to Him, and you would not have placed the sacred things on a basis with common things. You would long ago have fixed your supreme affections on Him who is too wise to err, who is altogether lovely, and the chiefest among ten thousand.

If you are not on this ground to advance and build up the work in all lines where it is possible, what are you here for? You have taken from and lessened the facilities which will be essential to carry forward the work in this locality. If you took from the school the value of one shilling or one pound, this should make you afraid; but you have done more than this. God reckons up the time you spent in idleness, nursing a rebellious spirit. Did you think that when you could have helped, and would not, you were doing service to God?

You ought to see these things in such a light that you would abhor yourself for your narrow selfishness. You are blind, and by precept and example you have been communicating principles that will make others as blind as yourself. God looks at the motives which prompt to action. In His providence He has allowed matters to come to the light that will be reprov'd, and that most sharply. Wherein have you unselfishly benefited the school? You have withheld that which would have helped forward the work. You have looked on, sitting on the devil's idle stool, seeing things which you thought you could improve; but you did not attempt to do this. <In whose service were you?> You might have helped in many ways if you had given heart, soul, strength, capabilities, all to God. When you do this, Christ will be yours, heaven will be yours, eternal life will be yours, all things, through Christ, will be yours.

Did you come to this place to speculate with God, to see if you could not rob Him here as you have done throughout your life? You have placed yourself, not as a true, loyal brother, but as a faultfinder, waiting an opportunity to take from God, in jots and tittles, and in larger things.

"The children of thy people still are talking against thee by the walls and in the doors of the houses, and speak one to another, every one to his brother, saying, Come, I pray you, and hear what is the word that

cometh forth from the Lord. And they come unto thee as the people cometh, and they sit before thee as my people, and they hear thy words. But they will not do them; for with their mouth they show much love, but their heart goeth after their covetousness. And, lo, thou art unto them as a very lovely song of one that hath a very pleasant voice, and can play well on an instrument; for they hear the words, but they do them not." [Ezekiel 33:30-32.]

"Wherefore the Lord saith, Forasmuch as this people draw near me with their mouth, and with their lips do honor me, but have removed their heart far from me, and their fear toward me is taught by the precept of men: therefore, behold, I will proceed to do a marvelous work among this people, even a marvelous work and a wonder: for the wisdom of their wise men shall perish, and the understanding of their prudent men shall be hid. Woe unto them that seek deep to hide their counsel from the Lord, and their works are in the dark, and they say, Who seeth us? and who knoweth us?

"Surely your turning of things upside down shall be esteemed as the potter's clay: for shall the work say of him that made it, He made me not? or shall the thing framed say of him that framed it, He had no understanding? ... And in that day shall the deaf hear the words of the book, and the eyes of the blind shall see out of obscurity, and out of darkness. The meek also shall increase their joy in the Lord, and the poor among men shall rejoice in the Holy One of Israel. For the terrible one is brought to nought, and the scorner is consumed, and all that watch for iniquity are cut off: that make a man an offender for a word, and lay a snare for him that reproveth in the gate, and turn aside the just thing for a thing of nought." [Isaiah 29:13-16, 18-21.]

All who fear God will accustom themselves to look closely at their principles in the light of the Word of God, and to regard with awful respect the commands of God. Their souls should be pervaded by a deep, abiding sense of the importance, sanctity, and authority of heavenly principles. They should maintain the most intimate connection with God, the pure, sacred spring from whence their strength and light is derived. Then brother will stand by the side of brother, and each will lift every jot he can possibly sustain. Those who do this will have help from God, and will be among those who will share in the triumphs of the truth.

The Lord asks you again, "What doest thou here?" [1 Kings 19:13.] You have repeatedly stated that you were a man of your word, but you deny this by your actions. You have professed to believe in Jesus Christ, to be obedient to His requirements. Why do you not keep your word with God? Any man that is not true to God is not true to his neighbor in business deal. You flatter yourself that you are a man true to your word, but God declares this to be false. When you see a man with whom you desire to trade, you advantage yourself to his disadvantage, when the word of truth spoken by you would put him on his guard <that he would not cheat himself> and cause you to lose your chance. By carrying these matters through as you do, you act falsehoods. This you have done in your trading here.

In order to favor you and retain you here, hoping that you could be a help, and that your influence would be a blessing, transactions in trade have been consummated that never would have been had you behaved as a noble Christian gentleman. But you have acted the part of a schemer. God has marked

your actions from first to last. He has taken your measurement as if you were conducting a trade with Him, and thus it stands in the books of heaven.

All these things make you an unsafe man. The only hope for your soul is a transformation of character. When you have a new heart, you will live in an atmosphere very different from that in which you have lived since you came here. When tempted to scheme in business you will strangle the first purpose Satan would form in your mind, so that it will not breathe the breath of life. You can reform; it will be a daily, hourly struggle; but if you come into conscious, loving communion with God, the principles of truth and righteousness and mercy will be more and more clearly discerned. You will then keep the last six commandments, which you have so often transgressed. You will not study how you can obtain an advantage of your neighbor, but you will aid others by your <supposed> perceptive faculties and by your sympathy. You will give tangible proof of your love by co-operating with Christ in helping your fellow men whom you must meet in the judgment. You will price your time as God's time, to be used in His service, and you will earnestly strive to help others.

With strenuous efforts and the continual grace of God you may overcome your practice of untruthful and dishonest trading. If you yield yourself to God, the deep and holy principles of His law will become part of your character. You will then love to minister to others. You will love to stimulate others to serve God.

God has given you talents to use to His name's glory, not for your own advantage. God despises your course of action; it is hateful in His sight. In your dealing with the school, God has permitted you to reveal your selfishness, that His reproof might come to you. Will you receive it? Do not longer flatter yourself that your word is so wonderfully sacred, because for years you have been piling falsehood upon falsehood in your deal with your fellow men. Your every offer of low sums for an article that you know to be worth more than you offer is a deception. <You would, when once in your possession, extol it [as] of much greater value.> A change in these things will elevate your whole being. If you will make a business of this work, if you will honor God with all your heart, and love your neighbor as yourself, God will bless you. This is the whole duty of man.

The perils of the last days are upon us. Let no one think that he has acquired a valuable acquisition when he has learned the tricks common with buyers and sellers. No man can pride himself on his truthfulness, for unless he has overcome, he does not know that truthfulness is. No one can know the strength of his truthfulness and honesty until he has passed the fiery ordeal of the temptation to acquire means in questionable ways. Men may, at one period of their lives, shudder at the thought of any species of dishonesty as seen in the practice of others, but if they do not cultivate strict integrity in every transaction, they will soon learn to sell their birthright for a mess of pottage.

Lt 112, 1897

Steed, Brother; Haskell, S. N.; Farnsworth, Brother

"Sunnyside," Cooranbong, New South Wales, Australia

January 18, 1897

Dear Brethren Steed, Haskell, and Farnsworth:

I am very sorry to write you that which I feel it to be my duty to write in reference to Brother and Sister Lawrence. We know you will be disappointed. We expected that they would be the right kind of help in Gisborne, that they would be efficient in religious meeting, and would encourage and strengthen others. We now have positive evidence that they would prove a failure. Their habits are fixed; their lives are narrow and self-centered. They have not educated themselves to grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ.

We know that Brother Lawrence cannot take charge of any church interest, either to speak or to hold Bible readings. From his own lips I learned that he has not the qualifications necessary for one who leads meetings. He is so dull and slow and tedious that if he should attempt to lead, he would be of no benefit. With regard to his wife, I really think she is not in her right mind. She must be unbalanced.

Therefore, by request, I write you this. I send you these copies that you shall not in any wise be misled. You cannot be more disappointed than we have been in this matter. Where the missionary work done by Brother and Sister Lawrence shall come in remains to be seen. Sister Lawrence seldom speaks in meeting, and then it is only a very few words. She asked me if it would not be best for her just to read a verse in the Bible in meeting, and say nothing. She has a very large gift of talking upon unimportant, temporal matters, but her tongue is not educated or disciplined to be a witness for Jesus Christ. She talked at random last Sabbath in meeting, when we hoped there would be a break.

Brother Lawrence did his duty. The Holy Spirit is working upon his mind. He sees some things, but they are like "men as trees walking." [Mark 8:24.] He has many things to see in an altogether different light. His life has been narrowed down to small items. He has not expanded or ennobled under the influence of truth. The word given to me was, Brother Lawrence is parsimonious. The dictionary will give you the meaning of this word.

Brother Lawrence and Brother Shannon have both watched for the mistakes made by Brother Hare. The mill business has been a problem and an expense, yet we have not felt that it could be given up, for it is impossible to get lumber except from Sydney or Newcastle, and then it costs much. The mill machinery has not been of sufficient force to carry all parts of the work. I cannot explain this, as I have not had any conversation with Brother Hare.

I will explain other matters in another letter. Brother Haskell, we need you here without delay. I have carried the burden as long as I can. Brother Lawrence may be saved if he can have help now. The Lord is working with Brother Lawrence. But he needs help from some one else besides me, one who understands business lines. I was much in hopes of Brother Lawrence, but his wife is a great talker, and she would confuse his mind, and cause him to return to his old lines of working and dealing. She is pharisaical.

In the night season I was in a little company, and Brother and Sister Lawrence were there. One, the Lord's Watcher, our Counsellor, came into our midst, and laying his hand on Brother Lawrence's shoulder, said, "You will not see His face, (Revelation 22:4), unless you realize that you are parsimonious." The dictionary gives the meaning, close, covetous. You will not know what this means without a thorough conversion, in your maxims and in your customs and in every phase of your character. "And there shall be no more curse, and the throne of God and the Lamb shall be in it, and his servants shall serve him." [Verse 3.] Have you not served your own personal interest all your life? But a little period of your probation remains. You have not a moment now to lose. If you lose heaven, you lose everything. Those who serve God, and love Him supremely, and their neighbor as themselves, perform the principles of the law of God. They keep the first four, and the last six commandments.

"And they shall see his face, and his name shall be in their foreheads, and there shall be no night there, and they need no candle, neither light of the sun, for the Lord God giveth them light, and they shall reign for ever and ever." [Verses 4, 5.]

All who are saints in heaven will first be saints upon the earth, in connection with the human family. This will be their test—to love God with their whole heart, mind, and strength, and their neighbors as themselves. This has not been done by you. You plan and figure for yourself, and in this you have forsaken the counsel of God.

I have written in haste a part of what I have. I must have Brother Haskell here. I never should have been left alone as I have been.

Lt 112a, 1897

Semmens, Brother

"Sunnyside," Cooranbong, New South Wales, Australia

March 10, 1897

Dear Brother Semmens:

I have just sent you a telegram. In a letter written to Brother Lacey, the father of Herbert Lacey, Sister Lacey was describing, I think, the treatment you were giving Brother Lacey, the ice, etc. used to keep down the fever.

I feel that the ice used is a mistake. The light which has been given me in reference to several critical cases has been represented to me as a sick child I had in charge, and in every case the directions given were, Do not apply ice to the head, <but cool water;> apply hot fomentations <to the bowels, stomach, and liver.> This will quell the fever much sooner even than cold. The reaction after the cold applications raises the fever, in the place of killing it. This direction has been given me again and again. In some cases, the ice applications may be warrantable, but in most cases, they are not advisable. If <the invalid> has any vitality, the system will send the blood to where the cold is, and very often the system has no power for this taxation. Brother Herbert has low vitality. Some cases may endure this <other> kind of

treatment, but I greatly fear for Brother Lacey, if it is continued. Use hot water. In nine cases out of ten it will do a more successful work than the cold ice would do.

I cannot now write out all the cases I have handled under the light given me of God, but every case has worked favorably. I have given these directions to physicians of repute, those not of our faith, and those of our faith, and in every case, even in fevers, they have reported success in treating with hot water in the place of cold water or applications of ice.

My husband and myself were urgently requested to go from Battle Creek to Allegan, in the case of Dr. Lay's wife, to pray for her, for there was little hope of her life. We went about thirty-five miles. No one had been <in her room> to see the woman but her husband, Dr. Lay, and the physician in that place. We inquired the reason of her prostration. They said it was hemorrhage from the lungs. My husband inquired "What are you doing?" Dr. Lay responded, "Putting on cold compresses." We then told the doctors that they were doing the worst thing for the woman that they could do. They should keep hot water bags to her feet, and hot water bags to her lungs and stomach. The cold water, or ice water, to the lungs was diverting the blood from limbs and body to meet the cold application, and another hemorrhage would certainly appear soon. "Why," the doctors said, "this is sensible; why did we not consider, and reason from cause to effect?"

The cold was immediately replaced by hot, and she was much more comfortable. She had been lying for three days. They had not dared to move her for fear of hemorrhage. Her clothing was removed the next day, and she began to feel natural. Dr. Lay said, "You have, by your counsel, saved the life of my wife." He was the most grateful man I ever saw. She lived for about twenty years after that sickness.

There was another woman, greatly respected in Allegan, who was full of malaria. She came to the sanitarium for treatment. She had been under treatment two weeks, but received no benefit. One night I dreamed that Dr. Lay came to me with much perplexity expressed in his countenance. I said, "What is it, Doctor?" He said, "I am put to my wits end to know what to do in the case of Sister _____. She does not improve at all." Said I, "Dr. Lay, what influence would it have on cold tallow to put it in cold or tepid water?" "None at all," he said. "I have no more to say," I said. "A word to the wise is sufficient."

The next day Dr. Lay came to our house, and desired an interview with me. He repeated the words in my dream, and I gave the same answer. I said, "Give her as hot [a] treatment as she can bear." "Why did I not think of this myself?" he said. He acted upon the light given, with perfect success.

We were living on our farm, eighty miles from Battle Creek. The snow had been very deep, the rain had set in and made the water standing in the road a river. Brother Wilson, father of the Brother Wilson now in Tasmania, had been sick, and a telegram was sent for Dr. Lay to come immediately. His father was in a terrible state of erysipelas. The brother of father Wilson came to see me early one morning and presented the case before me. I said, "I cannot go, Brother Wilson;" for Brother King was receiving treatment at our house. He had been kicked by a horse and his skull was broken, and the doctor would not trust him in any one's hands but my husband's and myself; for he said, that there was only one chance out of a hundred for his life. The crisis had now come, and we could not leave him.

I said, "Brother Wilson, I had a dream last night. I was taking care of a sick child. Its head was swollen enormously, and the child was unconscious. Some were saying 'Put cold water on its head.' One came in and stood by the bed, and said, 'This is a critical case. Cold water is not the right prescription. Take two flannel sheets, wet them as hot as you can handle them, and wrap him up in the pack, and put a flannel wet in warm water round his head. Keep this in operation until he manifests sensibility to heat. Work, quickly and thoroughly; for you will have no time to lose.'" "Now," said I to Brother Wilson, "call at your sister's, get the blankets, and follow directions precisely." He did this, and <when he> put on the third application, he began to shrink; for he was revealing sensibility. O what rejoicing was in that house. The battle was fought, and the victory gained, before Dr. Lay arrived.

The second or third night I dreamed of having the care of a child that was weak, and seemed unable to rally. I thought the same physician stood by the cradle, and said, Have you any wine in the house? Beat up a raw egg and give it to the child with grape wine three times each day. He will rally. Dr. Lay came the next morning and said he must return to the sanitarium on the <next> morning, that the erysipelas was conquered, but that he was extremely weak. I am perplexed to know what to do. I told him my dream, and he went immediately, and gave him the strengthening potion. He gained strength rapidly. This occurred when Willie was about twelve years old.

I might present case after case of a similar character. When I have taken treatment at the sanitarium, Dr. Kellogg has always told the head nurses to allow Sister White to prescribe her own treatment. They used to give me cold <ice> applications to my head, but it was always an injury to me, and I changed them to warm applications to the spine and head, and to the eyes hot salt water fomentations, but seldom ever cold, I have had inflammation to the eyes, but hot applications were used, and with good success.

I send you at this time pulverized coal [charcoal]. Let him drink the water, after it has stood a while to extract the virtue. This should be cold, when used. When used for fomentations over the bowels, coal should be put into a bag, sewed up, and <dipped in hot water;> it will serve several times. Have two bags, use one, and then the other.

I send this to you by Sara. Let her stand by your side and help you share the responsibility in the most critical period. Herbert Lacey is a man of value, a man the Lord loves. The enemy must not come in and take him away. We are praying for you and for him, that you may be guided aright, and that you may have the help of the great Physician.

Sara is not much pleased to go. Make it as pleasant for her as you can. We shall miss her here, but for a few days I consent for her to go to you. Counsel together, and Sara will help you. She has tried to vindicate cold and ice water treatment, but I differ with her. There is not strength in that frail body now to bear any such heroic treatment. O, how my heart yearns over Herbert Lacey. He is precious in the sight of the Lord, and we must not fail to do everything in our power for him.

I have given you the light God has given me, and I consider that it is light. I sent the telegram, because I did not then expect that Sara would go to Sydney. May the Lord bless you as a family, is my prayer.

In love to you all.

We will make Herbert's case a special subject of prayer. Tell Brother Baker to pray for him. You and your wife pray that the Lord will raise him up to health.

Lt 113, 1897

Slocum, Sister [Booth]

"Sunnyside," Cooranbong, New South Wales, Australia

June 9, 1897

Dear Sister Booth Slocum:

I have been writing to Gilbert Collins, and will send you a copy of the same. I am drawn out to make an appeal for the cause of God here in New South Wales, Australia. You will see by my letter to Gilbert Collins that we are engaged in the work of God as missionaries in this locality. I have no time to write much, for the mail goes tomorrow; but I ask you, my sister, if you can help us with means to put up a meetinghouse in Cooranbong. I have hired five thousand dollars from South Africa, and five hundred besides, on which I pay interest. I dare not make myself responsible for any more on this line. I ask you to make an offering to the Lord. We know that the time has come when the Lord's house should be built in this place.

We know that money is in the fullest sense a talent committed to the servants of God to use for the advancement of His work. "The silver is mine, and the gold is mine, saith the Lord of hosts." [Haggai 2:8.] We should look upon all, every penny that we have, as absolutely the Lord's. We cannot regard our possessions as our own property. I have invested my means, as fast as it has come in, in building meeting houses in different localities and to sustain the laborers in the gospel field.

Those in this country who receive the truth are mostly poor; and in the winter time it is a hard matter for them to sustain their families. Since writing the foregoing, a letter was brought to me from a brother Pocock, a man who was a coach builder. He was in great poverty two years ago, and we gave him work. He was obliged to leave his family, a wife and five children, in the suburbs of Sydney, and come to Cooranbong, about ninety miles off, to obtain work. Before this he was in partnership with his brother, who also is a coach builder. But when he embraced the Sabbath, he lost his situation; he worked for small wages, and finally he could get no work.

He is an intelligent, refined man, an able teacher in the Sabbath School, and is a sincere Christian. We kept him as long as we had work that he could do, and when he left, he modestly asked if we could let him have a few books on present truth; for he had none. I gave him about six dollars' worth of books. He also asked if we had any cast off clothing that we could give him, that his wife might make over for the children. I provided him a box of clothing, for which he was very grateful.

This was a year ago. In the letter just received, he asks in a very modest way if we have any cast off clothing that we could send him for his family for this winter. Sr. Carswell and members of our family have just been visiting several families who are very destitute, and who have embraced the truth since

we came to Cooranbong. The fathers are fishermen. But fishing is no longer a paying business, as they catch but few fish.

Last evening we had a Dorcas society [meeting] in our home, and my workers who help in the preparation of my articles for the papers, and do the cooking and sewing, five of them, sat up until midnight, cutting out clothing. They made three pairs of pants for the children of one family. Two sewing machines were running until midnight. I think there was never a happier set of workers than were these girls last evening.

We made up a bundle of clothing for this family, and thought it was about all we could do. Sister Carswell is now on this errand of mercy to this poor family, cutting out garments from the material provided. There are also other families to be supplied. And now comes another request, and we must supply them with things for winter wear. Thus it has been ever since we came to this country. We shall certainly heed the call to send a box of clothing to these needy ones. I merely tell you these things that you may know that we are surrounded by poverty. The wife of this fisherman is to be baptized next Sabbath. The poor have the gospel preached unto them. The people of this locality have very little of this world's goods.

We have worked in every line to establish the truth in this country. Brother Haskell has given me of his means to help in lifting the standard of truth. He has laid nothing up. I have invested his means in building chapels, and in the school work. I lay up nothing, but today am paying interest on ten thousand dollars. The injunction, "Owe no man anything," does not touch this kind of working. [Romans 13:8.] I walk by faith. I trust that when the call comes to me, for this money loaned me, I shall be able to repay it after a few months' notice, but could not possibly do this now.

"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, 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: (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 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; whiles by the experiment of this ministration they glorify God through your professed subjection to the gospel of Christ, and for your liberal distribution unto them and unto all men; and by their prayer for you, which long after you for the exceeding grace of God for you. Thanks be to God for his unspeakable gift." [2 Corinthians 9:6-15.]

The Lord rewards every man according to his works. He invites to co-operate with Him, and graciously condescends to use the means He has placed in our hands in carrying forward His work. We feel so sorry that the work of God is often crippled and left undone for want of the funds in somebody's hands, who ought to say as did David, "Blessed be the Lord God of Israel, our father, for ever and ever." "Thine, O

Lord, is the greatness and the power and the glory and the victory and the majesty: for all that is in the heavens and the earth is mine. Thine is the kingdom, O Lord, and thou art exalted as head above all. Both riches and honor come of thee, and thou reignest over all; and in thine hands is power and might, and in thine hand it is to make great, and to give strength unto all. Now therefore, our God, we thank thee, and praise thy glorious name. But who am I, and what is my people, that we should be able to offer so willingly after this sort? For all things come of thee, and of thine own have we given thee." [1 Chronicles 29:10-14.]

As Christian workers, we are not to seek money from worldly, unconverted people by pressing and teasing. We are not to imitate the churches by instituting bazaars and various God-forbidden expedients to bring in a little means. We see no directions in the Word for fancy fairs, concerts, and other objectionable practices for raising funds to advance His work. The curse of God is upon all this kind of work. It is polluting and degrading the work of God, defiling His holy temple.

God calls for His own in gifts and freewill offerings. And the giver receives no equivalent more than the promise of God. Self-denial is to be practiced. Self-sacrifice is enjoined in the Word of God. "He that will come after me," said Christ, "let him deny himself, and take up his cross, and follow me. So shall he be my disciple." [See Mark 8:34.]

We are engaged in a great work. Many fields are calling for messengers to be sent to them. But because of the lack of means in the treasury, the messengers cannot go. Christ's work was to preach the gospel to the poor. The Lord is soon to come, and we need to make every sacrifice possible to open new fields. This is an entirely new field. There are places which should be entered close by us. Newcastle is only twenty miles from Cooranbong in one direction. Maitland, another large place, is twenty miles in another direction. These places have been, and are now being, canvassed for our books. But no effort has been made to minister the Word.

But I must stop here. Will you send us means to carry forward the work of God? As soon as the school buildings are finished and a meetinghouse erected, we shall enter new fields. Mission fields are opening everywhere. I ask you, my sister, to read my letter to others in New Bedford or in the suburbs of New Bedford, and help the cause of God.

Yours in love.

Lt 113a, 1897

Tuxford, Sister

"Sunnyside," Cooranbong, New South Wales

September 24, 1897

Dear Sister Tuxford:

I send a letter by this mail to Willie White. Please put it in his hands at once if you see him. He should not make one day's delay in coming to Cooranbong. School closes in four weeks, and Brethren Daniells and Palmer are to be here two weeks before the school closes in order to counsel together in regard to methods of work. I hope there will be no delay. W. C. White ought to have been here some time ere this; and if he is not delayed now, but will urge his way homeward, I shall be rejoiced.

I have not been well for some days. A great exhaustion seems to be upon me, and I have been strengthless for some days past.

Our chapel is nearly completed. We have been waiting one week for lumber to enclose the house. It is ceiled up and roofed, and finished as far as it can be inside. The siding must now go on. We are waiting for the boat. The house would have been completed now had it not been for this delay. We want to be in a place where we can worship God with decency and in order.

I have not strength to write more. Yesterday I was awake at two o'clock. I took my pen, and wrote out important matter. When daylight came, exhaustion came upon me. I could only ride out and get the air. This morning I rise at my usual hour, three o'clock. I have been writing now since that time. My head at times becomes very weary, but nevertheless I am rejoiced that I have as much strength as I have at my age. I feel thankful for clearness of mind.

I do wish that you, my sister, and all the believers in Wellington were as far advanced as we are in having a place where you can worship God. But the Lord is not a stranger to our necessities.

September 24. We have just learned that the boat bearing our load of timber is in the lake, and will reach the landing at 4 p.m. So near the Sabbath she must unladen her burden; and how this will be done I know not. Those who brought the load will unload her, and nothing can be moved before Sunday. Thus we are brought into straight places. We can now complete the house for God before the delegates come to the meeting. One week will put on the siding. The ceiling within has been done, the floor has been laid, and the painting within is going on. We shall thank the Lord and take courage when the house of worship is completed. All our brethren carpenters have donated a portion of labor, and have worked zealously.

We have had the spirit of prayer, and our faith has ascended to heaven. We believe in Him who has said, "Ask and ye shall receive." [John 16:24.] If ever a people was in need of help at every step, it is Seventh-day Adventists. The mind must be brought in contact with God. Our confidence in human agencies must be shaken, but our confidence in God will be firm, constant, and unshaken. We must have a knowledge of God and of the truth as it is in Jesus. When we all have a great desire to save souls, in accordance with the great love that Christ has expressed for perishing souls by giving His life a sacrifice, and taking the curse of sin upon Himself, we shall have great earnestness and perseverance. We must pull souls out of the fire. I am deeply in earnest when standing before the people; I see souls unsaved.

We must co-operate with God if we would be ministers of righteousness. That which will make Jesus glad is to see souls purified, made white through faith in the cleansing blood of Jesus Christ. We need to cultivate faith, then we will talk faith, and act faith whatever may be the appearance or circumstances.

Faith in God must not grow weaker, but stronger. But self must be kept hidden in the cleft of the Rock. Then and then only can men and women have a correct view of God our Saviour. We must give ourselves to God, and He will work in us both to will and to do of His good pleasure.

There is nothing that so much retards and cripples the work in its various branches as jealousy and suspicion and evil surmisings. These reveal that disunion prevails among the workers for God. Selfishness is the root of all evil. The workers suppose that they are working themselves and doing some great thing. If some other one were doing the same work, it would appear to their mind as altogether inferior and of little importance.

I must not write you much now. I feel deeply the cloud of unbelief that interposes between our souls and God. We dishonor God by our unbelief. When we believe God, then we will be strong, not in trusting in ourselves but in putting our trust in God, claiming Him as our strength and our efficiency. O so many have never given their idol "I" to God. The great apostle had this experience; he could say, "I live, yet not I, but Christ liveth in me." [Galatians 2:20.]

Self is a great usurper, placing itself where God should be. The Lord is not acknowledged as He should be—as all and in all. Self looms up in great proportions. The talk is of self, and the mind glorifies self. This is the reason that the Lord does not do more for us. This is why He does not bless us, reveal His power, and manifest His grace. When will we learn to hide self behind Jesus, and let Him appear as the One altogether lovely, and the chiefest among ten thousand?

Lt 114, 1897

Tenney, Brother and Sister [G. C.]

"Sunnyside," Cooranbong, New South Wales, Australia

July 1, 1897

Dear Brother and Sister Tenney:

I have been reading your letter. Thank you for writing in response to my letter. I should have written to you at first, but I thought that if Fannie would show repentance, I would be pleased to have her soul saved if possible. I do not read her articles at all, but my attention was called to the articles in the Instructor and the Review by one who understood the articles in the Review perfectly. In them she has represented the family of McKenzie.

The mild Miss Ashbury is Miss Fannie Bolton. Mr. and Mrs. Morehouse are Brother McKenzie and his wife, who live in Parramatta. The representation that Fannie gives of Miss Ashbury is, I suppose, exactly her estimate of herself. In this romance she has represented herself as having a perfection of character that she has never revealed in connection with that family, or any family where she has been an inmate.

False ideas are traced in this story. Fannie did have a room in the hired home of Brother and Sister McKenzie, and the rent from this helped them in a time of their great poverty; but everything in this

story is exaggerated. She has had some threads to use in making out this story, but the main history was transacted at Ashfield, where the first camp meeting was held in New South Wales. At that camp meeting some of these things did take place, and those who are familiar with the facts will recognize the ones meant. Should McKenzie get hold of the paper, as I have no doubt he will, there would be one of the greatest commotions that could take place, for Brother and Sister McKenzie are both sensitive and proud.

He did become tempted. We had Brother Belden move his family and furniture from Parramatta to the Ashfield campground. I helped them by giving them clothing, milk, fruit, and money. Brother McKenzie became displeased with Brother Caldwell, because Brother Caldwell was put in as elder of the church, while Brother McKenzie was not put into office.

W. C. White and Emily Campbell found Brother McKenzie in work. His daughter Julia is a fine, nice girl, but Julia is represented as being married. <She is not.> Emily Campbell and I paid Julia's carfare to <and back from> the city, and she and Emily attended a school where shorthand was taught. At this time Caldwell was working the typewriter for Fannie, and I felt that matters were not going right. I was warned in a dream, and I talked with both of them, telling them that it was not right for them to be together.

I talked with McKenzie about this matter, and he said that Caldwell's coming to his home at all times of the day, and in the evening, was working up a scandal. Well, we met with much opposition from both Fannie and Caldwell. They said that McKenzie had no sense or reason for his evil surmisings. But the burden was laid heavily upon me, and I told them it could not be thus any longer. There was my parlor, [used as] Willie's office; they could write in that, for Willie was away, either in Melbourne or New Zealand.

Well, this familiarity continued. I told Caldwell that I could not have him connected with my work. He told me that there was nothing between him and Fannie, and yet the warning kept coming, "She is your adversary." My burden was very great, for I had no rest in spirit. The poor man, McKenzie, took to smoking and drinking, and I think they had a hard time of it. Fannie was then away at Cooranbong.

The work between Fannie and Caldwell was begun at the <Melbourne> camp meeting. There she became enamored of a married man with two children. She utterly denied that there was any affection between her and Brother Caldwell. She stood before me in my tent and declared that there was nothing to the reports. For one year after this, she was good for nothing to me, only a dead, heavy load.

The warning from God kept coming, and finally at the Armadale camp meeting matters came to a head. Fannie claimed to make most of my books. Both at the Ashfield and Armadale camp meetings she was inspired by Satan. While at the Brighton camp meeting, her course of action was anything than what a Christian's should be. And after the camp meeting I cut loose from her. I discharged her. We had a very serious time, but she begged and wrote so humbly that I forgave her, and foolishly tried her again. She was taken back and given another trial.

When living at Preston, I told her that I could never have her in my home to live with me again. At the Brighton camp meeting she told the Malcolm family, who had recently come to the faith, that she had to make my books herself. She said that Sister White did not know how to write or put two sentences together, that she was a very ignorant woman, and that her, Fannie Bolton's, talent supplied <her> lack.

Fannie begged to go to the Armadale camp meeting, saying that she would do my writing, and not take up the children's meetings; but she did not keep her word. One short article, I think, she prepared for me. There was at this time an advertisement in one of the papers regarding one of my books. When Fannie noticed this advertisement, which spoke of Professor Prescott compiling the book, she vehemently declared with wild gesticulations, that it was a lie. She was all broken up, and declared to Sara that she had done the work herself, and now Professor Prescott was taking the glory of it. But Sister Prescott had been told Fannie's story at Cooranbong, and she could see things in their true bearing.

In talking with Sister Prescott, Fannie claimed to be the author of some sentence in this book which they thought was very beautiful. But when she made this assertion, Sister Prescott told her that she knew better, because she had a letter from Sister White, in her own handwriting, which contained the same sentence. If Sister Prescott is in Battle Creek you may talk with her in regard to this, and she will be able to tell you just how it was.

I had a letter written to Dr. Kellogg, which Fannie saw lying on my table as she came into my room. In this letter she saw her own name. She called Sara into another room and told her that she had seen a letter addressed to Dr. Kellogg on Sister White's table, and that in this letter she saw her name. She then asked Sara to get this letter and give it to her, so that she might see what Sister White was writing about her to Dr. Kellogg. Sara faced her and asked, "What do you take me for? Do you think I have come all the way from America to do that sort of work?" Fannie insisted that Sara should get the letter for her, but Sara declared that she would do no such thing. From this time Fannie seemed to have but little confidence in Sara.

I have told you these things that you may understand about the matter. We had the affair between Fannie and Caldwell all through the Armadale camp meeting. I talked with them both separately, and told them that the Lord had a controversy with them both. They denied that there was anything like particular attachment between them. I knew better, but the Lord helped me to work through the meeting.

Just <before> the meeting closed, Fannie came to me and said, "O Sister White, I have come to you as to a mother. I do love Brother Caldwell with all my heart, and my heart is just broken. Three times has this cup of bliss been presented to me, and then been snatched away." Then the girl said, "I prayed that if it was right for us to get married, his wife might get a divorce from him, and it was not many weeks before she did get a divorce. Now don't you think the Lord heard my prayer?" I dared not talk with her, for I had to speak that day before a large congregation. If Sister Prescott is in Battle Creek, she will be able to tell you the particulars.

Well, from that time I cut loose from Fannie, never, <as I thought,> to connect with her again. But a little while after this, Fannie was in Sydney and wrote me another confession. I thought that I could not take

her back, but the Spirit of the Lord rested upon me, and said, Give her another trial. So I decided that I would see Fannie and tell her that I would again take her back. This I did, and she remained with me several weeks, <but was not able to do any work,> and then decided that she wanted to go home to her mother. I told her that she might feel free to do so.

And now after all the suffering and distress that I have passed through because of the actions of these two, and the downright lies they told, to have Fannie Bolton put these articles in the paper, exalting her poor, miserable, blind, poverty-stricken soul, Miss Ashbury is a little too large a mouthful for me to swallow.

It tastes strongly of the dish. If I can find them, I will send you copies of letters written to both Fannie and Caldwell.

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Lt 114a, 1897

Tenney, Brother [G. C.]

Sunnyside, Cooranbong, N.S.W.

May 11, 1897

Dear Brother Tenney,

I hardly know how to address my letter, but I will send this letter to you and ask you to place it in the hands of the ones who should have it. I know not who is in Battle Creek at the present time, whether yourself is there, but I will write to you.

Will you please to send me several of all the articles in pamphlet form that have been published of my testimonies?

Can you tell me why I do not receive my books Mount of Blessing? Why is there such a delay? If the securing [of] cuts shall keep a book nearly two years after it is written, would it not be best to send the book without cuts? Time is passing into eternity, the end is near, and I say, Sell the books and get them into circulation.

I was very much disappointed that you did not return to this country. I hope it is God's will you will come back to this country. I have thought this a long time, but I am not able to write much for this mail. I am having serious trouble with my heart. I am greatly exhausted, but my trust is in God.

Much love to you and yours.

Brother Tenney, it just occurs to my mind to write to you in regard to Elder Haskell. He feels very much disturbed over the delay taking his accounts over here for settlement. He is at the present time a valuable worker. He goes deeper into Bible subjects than most of our ministers. He is one of the old hands that has served the cause of God from nearly the very first.

Now I have a request to make that our brethren shall honor the old laborers in the cause of God who are doing just as efficient work as they have ever done in the former days.

If it is his choice to have his bills for labor, the settling be in Battle Creek, see that his request is granted.

I know again and again we have had to wait for months before we could draw from the Echo office. He has spent everything in the cause of God, he says, in the various enterprises. The work has all. And then I ask, Why should he not in this matter of payment have his wish?

I could not have got along unless I had received money from Elder Haskell to invest in the work here in Australia. Fourteen thousand dollars he has invested now here in Australia.

I think that some of this I may be able some time to pay, but all I have has been invested also, and in this missionary field such ones of us should be considered, and he has nothing at all now, only just what he is consuming in actual necessities.

I wish you to make what wish you choose of this to bring about a right condition of things.

Lt 115, 1897

Tenney, Brother [G. C.]

"Sunnyside," Cooranbong, New South Wales, Australia

July 5, 1897

Dear Brother Tenney:

I received your letter. I am sending you a copy of a letter I have sent to Fannie Bolton. You can see from this letter that I regard Fannie as one who cannot retain a spirit of contrition for any length of time. She is so inflated with Fannie Bolton that she does not know herself a few moments after she has expressed deep humiliation because of her own course of action. She springs into life speedily, and blossoms out wonderfully, dwelling on the goodness, love, mercy, and forgiveness of God toward her, taking all the promises to herself.

In the past she has expressed wonderful sorrow for her wicked course of action, but she does not stay penitent. She does not continue to be contrite in heart. She flashes forth, thinking she is inspired by God. While she was praying the Lord that if it was right for her to marry Caldwell his wife might get a divorce from her husband, she told me that as she talked and gave Bible readings, the people turned pale to hear her talk, and she thought she was inspired by God. Her imagination is very strong, and she makes such exaggerated statements that her word is not trustworthy.

I feel so sorry that these productions of hers ever entered our papers. Brother Schowe from Pennant Hills, who has long been a Government schoolteacher, recently made me a visit. He accepted the Sabbath in 1894. He seems to be a man of good sense and excellent education. He is a regular subscriber for nearly all our papers, the Review and Herald, and Youth's Instructor, etc. He opened the

subject himself, and said to me, "Sister White, did you notice those strange articles in the Review and Herald? I thought it a little strange that such productions should be suffered to go through the papers." He had no knowledge whatever of the course Fannie had pursued toward me. I told him that I did not read the articles till my attention was called to them by others. Then I read one in the Review, and one in the Instructor. Brother Schowe said, "Miss Bolton must have lost her balance of mind."

O, I am so sorry and ashamed to have the paper go to others with such articles as this in it. Piece after piece from Fannie's pen appears in the papers. What does it mean? When I can find them, I will send you copies of some letters written by me to her, and her answers. When she was in my family, it seemed that Satan used her as his agent to invent those things that would make the whole household miserable. She would have her times of confession, and would then say all that one could ask another to say. But she would go over the same ground again and again, each time worse than before, until I decided that Satan's temptations, working upon her desire for recognition, were so strong that she had no power to escape from the snare. She was one with the enemy, working in his service.

Now, my brother, if it had not been for these articles in the Review, I would have held my peace. I thought that if Fannie would only keep away from me, and trouble me no more, I would not expose her, but would let the poor, deluded, misshapen character alone. But when she figures so largely in our papers, I must speak. I dare not keep silent. Such productions do no one any good, and the blessing of the Lord cannot attend them.

Lt 116, 1897

Wessels, Peter

Summer Hill, Sydney, New South Wales, Australia

February 17, 1897

Dear Brother Peter Wessels:

We were pleased to receive a donation from you of £50. It came at a time when we needed it very much. When it came, we had been away from Cooranbong eight days and were staying at the Health Home, in order to do something in fitting it up.

Brother and Sister Semmens are energetic, self-denying people. They spent several years at Battle Creek, to obtain an education in the medical missionary work. They returned about eighteen months ago and expected to go right into this work, but we had no money. He took hold of the conference work, giving Bible readings, visiting, and looking after the religious interests of the people; and he had good success.

Dr. Kellogg thought we should have a sanitarium at once; and so we might if we had been in America, where we could have called upon those who know us for means to carry forward the work. But here every step has been attended with difficulty. Last year I furnished the means to keep five laborers in the field, and as to calling for means, we might as well try to make brick without straw.

I want the doctor to come over here and see the field. One thing I know, a good work has been done in this region; but a great deal more needs to be done. We have only just made a beginning. We cannot make much advancement, but we cannot neglect the poor. We must be kind and courteous. We must have an interest in the necessities of the poor. By showing an interest in the wants of suffering humanity, we can best reach hearts. The culture of the mind and heart is much more easily accomplished when we feel such tender sympathy in others that we scatter our benefits and privileges to relieve their necessities.

Getting and holding all we can for ourselves tends to poverty of soul; and as the soul and mind is the principal part of the man, we must see that all its powers are kept unpolluted and holy unto the Lord. A practical exhibition of piety, of pure and undefiled religion is to visit the fatherless and the widow in their affliction, and to keep ourselves unspotted from the world. This is the power of the gospel.

We must work in Christ's lines. This is of far more consequence to us than sermons or professions or creeds. The world will watch our attitude, our works, our principles. With keenness and severity it will criticize all we do in temporal lines. We are constantly making an impression, favorable or unfavorable, to the Christian religion, upon some member of the human family. We should demonstrate to the world that Bible religion prompts to industry and frugality, but in no case encourages avariciousness, penuriousness, over-reaching, or any dishonesty.

Religion is service to God. The faith we claim to believe will, if the heart is refined and purified, lead us nearer to Christ. If Christ abides in the soul-temple, it will be free from all worldly projects and all selfishness. We are under holy vows to God to have our faith grounded in truth and justice.

The world and the Christian cannot be in co-partnership. "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.] The Lord help us all to keep His commandments. The first four commandments reveal the duty of man to his God. "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." Here the mental, moral, and physical powers are embraced. "This do," said Christ, "and thou shalt live." [Luke 10:27, 28.] He is speaking of eternal life in the kingdom of God.

The divine regulations which regulate the life of the obedient children of God demand that we love God supremely, and our neighbor as ourselves. "Whatsoever ye would that men should do to you, do ye even so to them." [Matthew 7:12.] This is the genuine experience of everyone that is born of God. In doing the commandments of God there is great reward. Your temporal life will be one of usefulness, and Jesus will not be ashamed to call you His brother.

Satan has had, and still has, great power over human minds. His constant suggestion is, "You cannot bring the principles of life eternal into your daily life. In order to acquire the things of this world, you must follow my practice. Serve me; I hold the kingdoms of wealth in my grasp. Pleasure, happiness, and honor are at my disposal. If you would obtain wealth, hearken to my counsel. Do not be over scrupulous in regard to honor or honesty. If you do, the world will take every advantage of you. Look out sharply for your own interest, and do not entertain whimsical notions of honesty or benevolence. Work on my

plans, and serve me, and I will see that you have money." These specious temptations will be proffered to all who serve God.

My dear brother, the Lord Jesus loves you, and would have you cherish that faith that works by love and purifies the soul. "O for freedom," says one, "so that I shall not be under the condemnation of the law." There is indeed a remedy for all who hunger and thirst. "Therefore being justified by faith, we have peace with God through our Lord Jesus Christ." [Romans 5:1.]

Lt 117, 1897

Wessels, Peter

"Sunnyside," Cooranbong, New South Wales, Australia

January 26, 1897

Dear Brother Peter Wessels:

Lie low at the feet of Jesus. "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. For my yoke is easy, and my burden is light." [Matthew 11:29, 30.]

Christ's last prayer for His disciples, recorded in (John 17), followed the instruction given in John 16:24-33. This prayer was not fully appreciated by the disciples till after the resurrection of their Lord, and the descent of the Holy Spirit. Then it was understood and fully appreciated. "These words spake Jesus, and lifted up his eyes to heaven, and said, Father, the hour is come; glorify thy Son, that thy Son also may glorify thee. As thou hast given him power over all flesh that he should give eternal life to as many as thou hast given him. And this is life eternal, that they might know thee, the only true God, and Jesus Christ, whom thou hast sent.

"I have glorified thee on the earth; I have finished the work which thou gavest me to do. And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was. I have manifested thy name unto the men which thou gavest me out of the world; thine they were, and thou gavest them me; and they have kept thy word. Now they have known that all things whatsoever thou hast given me are of thee. For I have given unto them the words which thou gavest me; and they have received them, and have known surely that I came out from thee, and they have believed that thou didst send me." [John 17:1-8.]

These words I was reading to you in the vision of my head upon my bed. I said to you, You are not free in spirit, and never can be free as long as you struggle to maintain your own individual superiority, and keep yourself in your own hands. When you yield yourself to God, as a poor, weak child, who has not walked in His footsteps but has followed paths leading away from Him, you will find help and courage, and will be strengthened to return to the Lord.

You are not following Christ today; you are following Peter Wessels. If you would cast your helpless soul on God, and no longer seek to carry yourself, the Lord would help you into the right way. But He will never justify you in a wrong course of action. Never! Never! Never! You may inaugurate special interests of your own, but they will never prosper. The Lord is a sin-pardoner, but He is not a sin-justifier. Sin must be cut out of the life of the servant of God.

“The disciples came to Jesus, saying, Who is the greatest in the kingdom of heaven? And Jesus called a little child to him, and set him in the midst of them, and said, Verily I say unto you, Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven. Whosoever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven. And whoso shall receive one such little child in my name receiveth me. But whoso shall offend one of these little ones, it were better for him that a millstone were hanged about his neck, and that he were drowned in the depths of the sea. Woe unto the world because of offenses! for it must needs be that offenses come, but woe unto that man by whom the offense cometh! Wherefore if thy hand or thy foot offend thee, cut them off, and cast them from thee; it is better for thee to enter into life halt or maimed, rather than having two hands or feet to be cast into everlasting fire.” [Matthew 18:1-8.]

Study what this means with reference to your individual experience. The enemy works through the world to offend. He strives to lead God’s people to do that which will imperil their spiritual purity and the healthfulness of their thoughts. You have yielded to him, and you are not cleansed from these things. Your spirit is not clean before God. Your heart goes out after your idols.

Think how in this work you have corrupted the imagination and the soul. I entreat you, for Christ’s sake, to take heed, lest you perish. Do not, I beg of you, sell your soul for a mess of pottage. You are not in that state of mind that a man should be who receives from the conference credentials as a shepherd of the flock of God. You know you are not.

You have been presented to me, not as a man who is contrite in heart, but as a man who is struggling to wrestle himself into a higher position. The Spirit that prompts to this course of action is not inspired by God, but is of the enemy. The human agent should not desire to be first; his greatest anxiety should be to understand what it means to be, in thought and spirit and practice, a pure, clean, consecrated agent for God.

Please read the thirteenth chapter of John. I am writing on this chapter for The Life of Christ, and I would have you study it with the greatest carefulness and much prayer, for you are in constant weakness because you have made yourself weak. Humble repentance and contrition of soul, and entire dependence upon God through Jesus Christ, is your only hope. Do not, I beg of you, do anything rash. Do not, for Christ’s sake, act the part of Judas, and betray your Lord.

Your peril is greater than you realize. But while your thoughts are constantly intruded upon by the subtle, specious devising of the enemy, you can go before God, and say in truth, “Thou hast searched me, and known me; thou art acquainted with all my ways; thou knowest my thoughts afar off.” [See Psalm 139:1-3.] The Lord knows all about it; He has a thorough understanding of the character of your

mind. By Him all thoughts are estimated, all actions weighed. He sees every unlawful thought upon which the mind feeds; He knows every impulse of the sinful heart.

A man that has money has power. Money has influence, and it gains for him the confidence of poor, ignorant human beings. Over these he has an influence for good or for evil. When such a man uses his influence wrongly, and educates the ignorant in practices of iniquity, in practices which he would not have his relatives or the church know of because he is ashamed of them, what think you of that man being sustained in the ministry?

The men chosen by God to do His work will fear and tremble before Him, and will cry out, "Who is sufficient for these things?" [2 Corinthians 2:16.] You think it would be a terrible thing for your relatives to know of your past course of action. You would not want the church or the world to know the secret actions of your life. But God knows all about it, and the heavenly universe knows it. He whose eyes are too pure to behold iniquity sees it all. If you could see it as He sees it, if you could know what a hatred He has of such sin, how you would despise yourself. I will send again to you the testimony I sent before. Do not disregard it. Read it. Be convinced that the Holy Spirit has sent it to you; and put away your sin.

"Men of low degree," says the psalmist, "are vanity, and men of high degree are a lie; they are altogether lighter than vanity." [Psalm 62:9.] If the thoughts or motives of a king or of a beggar are employed in any dishonest way, even though it be but to covet a penny, the Lord knows it. There is a right way, and a wrong way. The actions done upon this earth determine the destiny of the actors. God weighs every man in the scales of the sanctuary. You have been weighed in the balances, and found wanting.

My brother, ask yourself the question, Is God near me, or is He afar off? Must I ascend to heaven, and bring Him down to this world? Must I descend into the deep to bring Him up? No; the Lord and all the heavenly intelligences are very near this world. Let not the spirit of reverence place God so far above this world that He seems to be beyond the reach of the humble seeker after Him. The beings that He has created need Him, and they can have Him. His church is to Him the dearest object in the world. He is not far away from any one of us.

"In Him we live, and move, and have our being." [Acts 17:28.] If we climb up into heaven, he is there; if we go down into the deep, he is there; if we take the wings of the morning, and fly into the uttermost parts of the earth, even there shall his hand find us, and his right hand guide us. If you humble your soul before God, and seek Him with all your heart, you will not seek in vain. When you feel the necessity of drawing nigh to God, God will draw nigh to you. Your soul will be kindled with a holy fire, which will burn upward because kindled by God.

What does Christ require of thee? Thorough cleansing of the soul-temple, that it may be fitted for His abiding presence. O that your soul may have a spiritual hunger for the personal knowledge of God. O that it may be touched with the love of Christ. Christ is to be your all and in all. Self is our enemy, and must be suppressed. Live your short period of probation close to God. Jesus Christ is your Helper. "God forbid that I should glory," writes Paul, "save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world." "I am crucified with Christ; nevertheless I live, 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 6:14; 2:20.]

Cry unto God in your soul, longing after the righteousness of Christ, and your thoughts will be turned to the love of Christ; you will no longer desire the highest place; your soul will cry out, "God, be merciful to me, a sinner." [Luke 18:13.] The response will come, "The blood of Jesus Christ his Son, cleanseth us from all sin." [1 John 1:7.] Stand only in God, looking unto Jesus, the Author and Finisher of your faith. I entreat you to look to Jesus. Let the Lord be your fear and your dread. Fear to offend Him. Hide self in Christ, and then you will be as humble as a child.

Have you purified your soul? Have you washed your garments of character, and made them white in the blood of the Lamb? Are they purified and made white? Remember the promise to the overcomer, "He that overcometh, the same shall be clothed in white raiment, and I will not blot out his name out of the book of life, but I will confess his name before my Father, and before his angels." [Revelation 3:5.]

"Because thou hast kept the word of my patience, I also will keep thee from the hour of temptation, which will come upon all the world, to try them that dwell upon the earth. Behold, I come quickly: hold that fast which thou hast, that no man take thy crown. Him that overcometh will I make a pillar in the temple of my God and he shall go no more out; and I will write upon him the name of my God, and the name of the city of my God, which is new Jerusalem, which cometh down out of heaven from my God; and I will write upon him my new name." [Verses 10-12.]

"And to the angel of the church of the Laodiceans write, These things saith the Amen, the faithful and true witness, the beginning of the creation of God, 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 in 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.

"As many as I love, I rebuke and chasten; be zealous, therefore, and repent. Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me. To him that overcometh will I grant to sit with me on my throne, even as I also overcame, and am set down with my Father on his throne." [Verses 14-21.]

"Blessed are the pure in heart; for they shall see God!" [Matthew 5:8.] In the estimation of God, a pure heart is more precious than the gold of Ophir. A pure heart is the temple where God dwells, the sanctuary where Christ takes up His abode. A pure heart is above everything that is cheap and low; it is a shining light, a treasure house from which come uplifting, sanctified words. It is a place where the imagery of God is recognized, and where the highest delight is to behold His image. It is a heart that finds its whole and only pleasure and satisfaction in God, and whose thoughts and intents and purposes are alive with godliness. Such a heart is a sacred place; it is a treasury of all virtue. He who possesses

such a heart is an example for old and young. This perfect temple wants no guest, relishes no company that does not perfectly harmonize with God.

The very thoughts of those whose hearts are pure are brought into captivity to Christ. They are occupied with thinking how they can best glorify God. No unworthy imagery is introduced and cherished in the mind. O my brother, you need the renewing power of the Holy Spirit, that your thoughts and example may be such as heaven can acknowledge.

I present this from God to you. God will work only with those whose hearts are willing to come into harmony with Him. When this is done, the soul is fitted to bring forth the highest purposes of God, according to His will. Then the bright beams of the Sun of Righteousness shine into the soul, and are communicated to others.

Will you be patient? Do not hurry to get into a responsible place, but walk carefully and softly before God, and follow on to know the Lord. Thus you may perfect a Christian character. This work requires simplicity, and much prayerful thought, and a daily self-surrender to God. The true brightness of life and of character is that which comes from God. It is by reflecting heavenly light that we increase in brightness and efficiency. Lift up your soul in its brokenness and inefficiency, and the Lord will give you an experience that will be a blessing to you. But do not walk apart from God, thinking that of yourself you can grow spiritually, for it is impossible to do this.

You and your brother Philip ought to stand in the light of heaven's radiance, reflecting light to all in your home. The families with which you are connected should be blessed by your influence. This was the Lord's purpose; this was your appointed work. But as Satan succeeds in keeping you discontented and at variance with your brothers, his object will be gained. By neglecting your appointed work, you will cause the ruin of some connected with you. The very ones you might help, if you had a living connection with God, will be lost unless you change, for if you fail, they will surely fail, through your influence. Because of your complaints, your mother will misjudge the brethren in whom she should have confidence. Unless God helps you, you are not ready for Christ's appearing.

When Christ was upon this earth, He gave lesson upon lesson regarding the pure character of His kingdom. The principles He laid down contrasted sharply with the ideas the disciples had previously received from the teaching of the rabbis. Christ taught that a moral fitness alone would secure an entrance into His kingdom, and He showed that whatever the disciples had received from the rabbis that was contrary to this was false. God requires the homage of a consecrated soul, which has prepared itself, by exercising that faith that works by love, to serve God.

The highest ideal of perfection is held up by God. The soul must be perfect, that it may become a habitation for the Lord God of hosts. All that he has man has received from God. He cannot give God anything that will enrich Him; for all is God's. But God is willing to give power to those that surrender themselves to Him. John writes, "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.] The child of sinful practices may be purified and cleansed from every defilement if he sees that sin is sin. This you have not yet seen in such a light that you would die rather than sin.

My brother, will you have faith in God? In every age truth has been given for that age. The Christian evidence that we need, is found not in the experience of men but in our Bibles. The Word of God is the man of our counsel, for it brings us down from age to age, bearing its testimony to the unchangeableness of the truth. Not one of the ancient defenses of the word of God, appropriate for special times, has become worn out. No part of the Bible has died from old age. All the past history of the people of God is to be studied by us today, that we may benefit by the experiences recorded.

“Moreover, brethren, I would not that ye should be ignorant, how that all our fathers were under a cloud, and all passed through the sea; and were all baptized unto Moses in the cloud and in the sea; and did all eat the same spiritual meat; and did all drink the same spiritual drink; for they drank of that spiritual rock that followed them, and that rock was Christ. But with many of them God was not well pleased; for they were overthrown in the wilderness. Now these things were our examples, to the intent that we should not lust after evil things, as they also lusted.

“Neither be ye idolaters, as were some of them; as it is written, The people sat down to eat and to drink, and rose up to play. Neither let us commit fornication, as some of them also committed and fell in one day three and twenty thousand. Neither let us tempt Christ as some of them also tempted, and were destroyed of serpents. Neither murmur ye, as some of them also murmured, and were destroyed of the destroyer. Now all these things happened into them for ensamples; and they are written for our admonition, upon whom the ends of the world are come. Wherefore let him that thinketh he standeth take heed lest he fall.” [1 Corinthians 10:1-12.]

I know you are in great peril, but Jesus died for you. “Cast not away therefore your confidence, which hath great recompense of reward. For ye have need of patience, that, after ye have done the will of God, ye might receive the promise. For yet a little while, and he that shall come, will come and will not tarry. Now the just shall live by faith, but if any man draw back, my soul shall have no pleasure in him.” [Hebrews 10:35-38.]

“Wherefore (as the Holy Ghost saith, Today if ye will hear his voice, harden not your hearts, as in the day of temptation in the wilderness; when your fathers tempted me, proved me, and saw my works forty years. Wherefore I was grieved with that generation, and said, They do alway err in their heart; and they have not known my ways. So I swore in my wrath, They shall not enter into my rest.) Take heed, brethren, lest there be in any of you an evil heart of unbelief in departing from the living God. But exhort one another daily, while it is called today, lest any of you be hardened through the deceitfulness of sin. For we are made partakers of Christ if we hold the beginning of our confidence steadfast unto the end.” [Hebrews 3:7-14.]

Lt 118, 1897

Wessels, Peter

Summer Hill, Sydney, New South Wales, Australia

February 1897

Dear Brother Peter Wessels:

I am constrained to write to you this morning. You are often tempted and tried, but the word given to me for you is, "Come unto me, all ye that labor, and are heavy laden, and I will give you rest." This rest you will find nowhere else but in Christ. "Take my yoke upon you," Christ says, "and learn of me; for I am meek and lowly in heart; and ye shall find rest unto your souls." [Matthew 11:28, 29.] You are in no case to suppose that if you yoke up with the enemy, to do his will and ways, this peace and rest will be yours to enjoy. Jesus is acquainted with you. He knows every temptation with which every soul is beset. Your eye must be constantly fixed upon Jesus, "the Author and Finisher" of your faith. [Hebrews 12:2.] The Lord is your Helper. He is at your right hand to strengthen you as you walk in companionship with Him.

The Lord Jesus has given His life for you, and He wants you to behold Him, "the Lamb of God that taketh away the sin of the world," "the one altogether lovely," "the chiefest among ten thousand." [John 1:29; Song of Solomon 5:16, 10.] "But we all with open face beholding as in a glass the glory of the Lord, are changed into the same image, from glory to glory (character to character), even as by the Spirit of the Lord." [2 Corinthians 3:18.] "Blessed be God, even the Father of our Lord Jesus Christ, the Father of mercies, and the God of all comfort; who comforteth us in all our tribulation, that we may be able to comfort them which are in any trouble, by the comfort wherewith we ourselves are comforted of God. For as the sufferings of Christ abound in us, so our consolation also aboundeth in Christ." "Now he which stablisheth us with you in Christ, and hath anointed us, in God; who hath also sealed us, and hath given the earnest of the Spirit in our hearts." [2 Corinthians 1:3-5, 21, 22.] This we may all enjoy.

"Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God. Give none offence, neither to the Jews, nor to the Gentiles, nor to the church of God." [1 Corinthians 10:31, 32.] "Therefore, my beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord." [1 Corinthians 15:58.] "Watch ye, stand fast in the faith, quit ye like men, be strong." [1 Corinthians 16:13.]

My brother, the Lord has given you <and your brother Philip> talents of influence to use in your own family <and to bless others.> Every entrusted capability is from God. You may now cast your helpless soul upon Jesus Christ, for He sees how Satan tempts, and He knows how to deliver the tempted ones. If you seek Him with all your heart, He will help you to help souls away from temptation, and give evidence that you are led and taught of God. Press close to the bleeding side of your Redeemer.

Keep your hand in the hand of Jesus. Never separate from Him, but keep your mind in captivity to Christ, and your whole being in subjection to Him. Then your language will be, "Thanks be unto God, which always causeth us to triumph in Christ, and maketh manifest the savor of his knowledge by us in every place. For we are unto God a sweet savor of Christ, in them that are saved, and in them that perish; to the one we are the savor of death unto death; and to the other the savor of life unto life. And who is sufficient for these things? For we are not as many, which corrupt the word of God; but as of sincerity, but as of God, in the sight of God speak we in Christ." [2 Corinthians 2:14-17.]

We shall have many things to try us. The enemy of God and man is watching constantly to lead us into bye and forbidden paths. We need to study the Word of God, to be encouraged and strengthened and

stablished, and settled in the truth, "knowing that whatsoever good thing any man doeth, the same shall he receive of the Lord, whether he be bond or free." [Ephesians 6:8.]

"Finally, my brethren, be strong in the Lord, and in the power of his might. Put on the whole armor of God, that ye may be able to stand against the wiles of the devil. For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. Wherefore take unto you the whole armor of God, that ye may be able to stand in the evil day, and having done all, to stand. Stand therefore, having your loins girt about with truth, and having on the breastplate of righteousness. And your feet shod with the preparation of the gospel of peace; above all, taking the shield of faith where with 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." [Verses 10-17.]

I cannot bring to you peace and joy, and love of Christ. But Christ Himself will give it you if you will seek Him with all your heart. "For God is my record how greatly I long after you all in the bowels of Jesus Christ. And this I pray, that your love may abound yet more and more in knowledge and in all judgment; that ye may approve things that are excellent; that ye may be sincere and without offence till the day of Christ; being filled with the fruits of righteousness, which are by Jesus Christ, unto the glory and praise of God." [Philippians 1:8-11.] In the night season, I have been troubled on your account, and the Lord said, "Write the things I shall give thee." I have done this. Will you heed the light given you of the Lord, and receive encouragement to be a faithful doer of the Word?

"Sunnyside," Cooranbong, February, 1897

Dear Brother: I received your letter in the last mail from Africa, but too late to answer it. I thank you most heartily for your liberal act in the means you have sent me. It came at a most opportune time. We were in need of means. My secretary, Miss McEnterfer and I rode over to see the first school building which is now completed. The foundation and cellar is laid for the second building, which <was designed> to be one-story, to be used as cook room and dining room. The question arose in my mind, "Where is the lodging room for the students?" And the answer came, "the upper storey of the mill."

This place is wholly unfit for such a use. The great cracks in the floor and boards enclosing it are so large that one or two fingers could be put in them. This would prove a cold, uncomfortable place. We have been compelled for nearly one year to use this upper storey for a meeting place, with the furniture belonging to the school piled up on one side and end of the building. My heart has ached as I have entered this place for the worship of God, and I have felt that it was a dishonor to His Holy name. I could not endure the thought of having to worship God through the winter months in such a place.

I had most earnestly prayed the Lord for guidance in the matter, and also for means to build a chapel. When I was told by Brother Hare that we should have to depend on tents and the upper storey of the saw mill for the accommodation of our students, my heart was deeply pained. I am sure the Lord urged the suggestion upon my mind to put an additional storey above the dining-room and kitchen, partition one half off for the students to occupy for lodging rooms, and the other half we will use for a chapel.

The whole structure can be only enclosed, < not finished,> but this will be better than the loft above the mill.

I asked Brother Hare why we could not depart from the plan of the designer, and put up a chamber. The same roofing and shedding would cover the whole. The matter was discussed, and after a few moment's favorable thought that night, there was a more full consideration, and our decision was made. We could not possibly finish every part of this building, but it will answer our purpose if only sided up, and then we can wait for means to come in to build a chapel and finish this second building. It was thought that one hundred and fifty pounds would do the extra work above the original design, and would accommodate us in our present distress. So this brings us considerable relief. The money you sent will be a help at this time to invest in the enterprise. I felt so thankful that we were just in time to see what was needed, and to have the work done. Nothing need be left undone in carrying out our plans. We thank the Lord for the means sent, and you, the Lord's agent for sending it.

We have now a congregation of from one hundred to one hundred and twenty-five. But the conference funds are so low we could not support workers in Sydney or in Cooranbong. Yet there is need of workers. Brother Baker is the only minister we have had in all the New South Wales Conference. Brother Semmens, who is entering into the building up of a medical institute, is giving treatment, and doing as well as can be expected; but he needs, and must have, some one co-operating with him as a manager. He does all he can. He has to take two services on Sabbath and one on Sunday. This is too much for him. Brother Baker is called out to long distances where they have never heard a minister.

Three hundred miles from Sydney, the Macedonian cry comes to us, "Come over and help us." [Acts 16:9.] One letter received from a young man twenty-two years of age says, "We are poor, but we have a minister. We had the loan of Great Controversy, and in that book we found that we are not keeping the right day, that the seventh day is the Sabbath, and not the first day of the week." The eldest son began to keep the Sabbath. Then his two sisters and three brothers came into the truth. The opposition from the father was very strong. Some of their neighbors were interested, and they thought would embrace the truth and be baptized. He said they were all paying tithes, and he would pay part of his fare if a minister could be sent.

Brother Baker spent about two weeks there. The first night he put up at an hotel a few miles from the place where the family he came to visit were living. Next morning he visited the family. They were living on a large sheep ranch. The house was a very poor specimen of a house, but everything within was clean and neat. The eldest member of the family was a daughter, twenty-four years of age, who managed the concerns of the home.

Brother Baker was made welcome, but was told that the father was hard and unimpressible. He asked if he might not be entertained there, saying he would take any kind of fare. He was told that he must see her father; she dared not say he could stay. He went to the field where the brothers were at work, and put the same question to them, and was answered as the eldest girl had answered him. They dared not say he could stay. "You must ask him yourself," they said. "Well," said Brother Baker, "one of you go with me." "No," they replied, "that would not be wise; you had better go alone." He went, and

introduced himself to the father, telling him that he had come to hold meetings, and baptize his children. He said he would prefer to remain in the family, and would be willing to receive any kind of fare if he would consent to take him in. The man responded heartily, saying that he was welcome, and in the talk they had, he said that his children were good, obedient children. The father seemed much affected by the conversation.

Brother Baker held meetings at two different places, and quite an interest was manifested. The children said their father never read the Bible, and he was, they thought, an infidel. But he was present in the family, and listened to the explanation of the Scriptures, and seemed to be struggling with deep feelings. At the baptism the father was present. The mother had been dead several years.

When Brother Baker left, the father handed him a pound, and with tears in his eyes invited him to come again. So he was not so hardened as his children supposed. Their courage in taking their position on Bible truth has certainly had its influence. These children work hard and accept what the father will give them, having no stated wages. Quite an interest was manifested by the neighbors, and Brother Baker was well satisfied with his visit.

And now another call comes from two hundred miles away, where they have heard no minister. Several have taken their stand for the truth and want to be baptized. The Spirit of the Lord is working in the regions beyond. O that we could obtain the means that are being wasted in pleasure, and almost thrown away in luxuries! If those who are spending their money for that which is not meat, either for body or soul, would devote their means to the Lord's service, we would have a day of rejoicing.

O for the money that has been wasted and squandered for pleasure and selfish gratification! Jesus, the Majesty of heaven, came to our world to be an example of perfect obedience. We have this Pattern before us; let us copy it. He in whose heart is enshrined the beautiful and pure image of Christ has a model that is elevated, sacred, and uplifting, by which to shape his life and character. Our Redeemer suffered for us in the flesh, gave up everything for us. He left the royal courts, stepped down from His high position, clothed His divinity with humanity, and being in the form of man, humbled Himself. For our sakes He became poor, that we through His poverty might be made rich.

A young ruler came to Christ, asking, "What shall I do that I may inherit eternal life?" Christ said to him, "If thou wilt enter into life, keep the commandments." [Matthew 19:16, 17.] In speaking of the commandments, our Lord confined Himself to the last six. The principle of these commandments is embraced in the words, "Thou shalt love thy neighbor as thy self." [Verses 18, 19.] Here the ruler was shown his lack. Christ showed him the idol of his affections, He revealed the danger that imperilled his soul.

The young man then said to Him, "All these things have I kept from my youth up; what lack I yet?" "Jesus said to him, If thou wilt be perfect, go and sell all that thou hast, and give to the poor, and thou shalt have treasure in heaven; and come and follow me." [Verses 20, 21.]

The heart of Christ hungered and thirsted for the love of this young man. He looked upon him with loving interest. He longed to hear him choose the self-denying path of self-sacrifice. He longed to make

him a co-laborer with Him in the work of restoring the moral image of God in man. He greatly desired him to transfer his affections to God, and lay up treasure in heaven, and become a partaker of His self-denial and self-sacrifice, sharing His reproach in this life, and in the end receiving the precious boon of eternal life and an imperishable treasure in the kingdom of God. Will he decide for Christ?

“But when the young man heard that saying, he went away sorrowful, for he had great possessions.” [Verse 22.] He did not keep the commandments of God. Riches were his idol. He could not keep the commandments while the world was first in his love. He loved the goods which the Lord had entrusted to him, and which, as a faithful steward, he should have used in the service of God, more than he loved the Giver. His affections were placed on his treasure. Christ saw that his only hope was to surrender his riches; and He laid His hand on his possessions; it was the ruler’s only hope of eternal life. The ruler saw that he could not be a follower of Christ and retain his present style of self-indulgence. But to part with his earthly treasure for the heavenly seemed too much of a sacrifice, and he turned away from Christ.

Yet Christ gave up all heaven and submitted to a shameful death to make it possible for that young ruler, as well as for every other human being, to keep His commandments.

The ruler’s possessions, his temporal blessings, were entrusted to him by God, that he might prove himself a faithful steward of his Master by dispensing the goods for the blessing of those who were suffering. And not merely was he to bestow gifts of a temporal character. The poverty of the soul was comprehended and embraced in Christ’s words.

The Majesty of heaven had made it possible for the ruler to do this work. He could have united with Christ as an interested partner in the great firm; he could have been a blessing to his fellow men. What a heritage he was losing! It was unseen treasure; but it was a heavenly possession, an immortalized inheritance, which there would be no possibility of his losing, for it was laid up by the throne of God.

“Thou shalt have treasure in heaven,” said Christ. [Verse 21.] This precious promise was assured to the young man if he would comply with the conditions laid down; but he went away sorrowful, because the conditions appeared to him so hard. Yet the One that laid them down had Himself become poor that He might present to all who would receive it the immortal, heavenly treasure, the eternal substance. But the ruler’s heart was bound up with his earthly possessions, and he refused to give them up, though they were his Lord’s goods, to be used as Christ directed. By obeying these words, he could have honored and glorified the name of the Giver.

“Then said Jesus unto his disciples, ... That a rich man shall hardly enter into the kingdom of God. And again I say unto you, It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God.” [Verses 23, 24.]

There are thousands upon thousands that have the Lord’s goods in their keeping. Our Lord says to them, “If thou wilt enter into life, keep the commandments.” [Verse 17.] It is the only hope for those who love earthly treasure to lay it at the feet of Jesus. If they allow their minds to become absorbed in the world, if they glorify themselves, as though their treasures were their own, to do with as they pleased, their riches become to them a separating wedge to divide them from God. All who are doers of the Word will

hold their time, their talents, their means, as sacred trusts, over which God has made them His stewards.

He who uses his entrusted capital and talents, whether rich or poor, with wisdom and does not, through love of self and love of display, misappropriate the entrusted goods but keeps the glory of God in view, and makes his entrusted means a blessing to suffering humanity, and a means of advancing the cause of Christ's kingdom upon the earth, becomes a partner in the heavenly firm, and a co-laborer with Jesus Christ. He wears Christ's yoke and lifts His burdens. He wins souls to Christ, because he is a representative of Christ's character. He will lay up treasure in heaven, and will walk with Christ in heavenly communion.

The young ruler was sorry to part with Christ, but he gave Him up, although he had felt convicted that He could supply the want of his soul. To give up his earthly treasure, that was seen, for the heavenly treasure, that was unseen, was too much of a sacrifice. He decided not to try the experiment. When it was his privilege to choose Christ's terms, the result showed that he prized the gift higher than the Giver. His claim that he had kept the law from his youth up was a deception, for the commandments of God require the whole man. "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind, <and thy neighbor as thyself."> [Luke 10:27.]

It is not <enough the> having a knowledge of God's will, or making a profession of obedience, that secures for any one of us eternal life. It is the subjection of heart and soul and mind and strength to Jesus Christ, whose property we are. We are not owners of ourselves. "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.] God's requirements take in every phase of self-sacrifice.

Then Peter said, "Lo, we have left all, and have followed thee. And Jesus answered, and said, Verily, I say unto you, There is no man that hath left house, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my sake, or the gospel's, but he shall receive an hundredfold now in this time, houses, and brethren, and sisters, and mothers, and children, and lands, with persecutions; and in the world to come eternal life. And many that are first shall be last, and the last first." [Mark 10:28-31.] He who sacrifices for my sake, or the gospel's, shall receive even in this life the richest blessings.

"Then took he unto him the twelve, and said unto them, Behold, we go up to Jerusalem, and all things that are written in the prophets concerning the Son of man shall be accomplished. For he shall be delivered unto the Gentiles, and shall be mocked, and spitefully entreated, and spitted on, and they shall scourge him, and put him to death: and the third day he shall rise again. And they understood none of these things; and this saying was hid from them, neither knew they the things which were spoken." [Luke 18:31-34.] Christ would impress upon the minds of His disciples that His kingdom is not temporal, but spiritual.

My brother, you will have trials; you cannot avoid them. But do not, at any time, act rashly. Move quietly and pray much. The salvation of your soul is of more value than any amount of gold or silver. The blessing of your family should be highly prized by you as a treasure that cannot be measured with gold

or with silver. You will appreciate these responsibilities when you reflect that they are to be prized as your richest <earthly> treasure.

Keep your mind and your thoughts upon Christ. Enshrine the Saviour in your heart. O, I greatly fear, and am troubled in soul for you all. Were it not for the temptations which come because of riches, the Wessels family would now be in a more favorable position to win eternal life by obedience to all the commandments of God. You would all have a clearer insight into the truth. The sacred fences and barriers of the law of God would not be so readily overstepped. You would not feel at liberty to move as you please.

You need to pray more earnestly, and to cultivate the meekness and lowliness of Christ. The Lord Jesus loves you; He looks upon you with divine sympathy, and would draw you with the cords of His love; but there is great danger that you [and] <members of the family> will refuse to be drawn just as <in the case of> the young ruler. Christ loved him, and yet He laid before him the only conditions upon which he could secure eternal life. He refused these conditions. Will this be the case with any one of the Wessels family who have had the light of truth, who have loved the truth, who have enjoyed the grace of Christ? Will you choose to do as you please, irrespective of the eternal interests that are involved in your course of action?

Your only safety lies in making an entire surrender to God. When you decide to be wholly the Lord's in heart and soul and strength, you will be given a stability that will be maintained under all circumstances. You will have a much clearer insight into the truth. But all of you are in peril of coming short of the grace of Christ unless you follow on to know <the Lord> more decidedly and firmly than you have done.

The truth, brought into the sanctuary of the soul, will sanctify the receiver. It never leads him to do an unrighteous action. Truth never puts its delicate feet on false or uncertain ground, to accommodate itself to any circumstance, however plausible.

I entreat of every one to build upon the Rock, Christ Jesus. Then you will not be tossed with temptations, or left to drift upon the sea of opinion. Christ stretches out His hand to save every one who will grasp it. He will hold you if you will consent to be helped. "Thou wilt keep him in perfect peace whose mind is stayed on thee, because he trusteth in thee." [Isaiah 26:3.] This is our assuring promise. Keep your mind stayed on God. Yield not to uncertain flattery or <worldly> attractions, for there is a heaven to win and a hell to shun.

Eternal life is worth a lifelong, persevering effort, an effort proportionate to the value of the treasure you would win. I would address myself to all the Wessels family, believers or unbelievers. Christ invites you <all> to make Him your <daily> personal Saviour. John writes, "I write unto you fathers, because ye have known him that is from the beginning. I write unto you, young men, because ye have overcome the wicked one. I write unto you, little children, because ye have known the Father. I have written unto you, fathers, because ye have known him that is from the beginning. I have written unto you, young men, because ye are strong, and the word of God abideth in you, and ye have overcome the wicked one.

“Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world. And the world passeth away, and the lust thereof; but he that doeth the will of God abideth forever.” [1 John 2:13-17.] Take heed to these words. Again John writes, “But ye have an unction from the Holy One, and ye know all things. I have not written unto you because ye know not the truth, but because ye know it, and that no lie is of the truth.” [Verses 20, 21.]

I call upon you, in the name of Jesus Christ of Nazareth, to prepare for the coming of Christ in the clouds of heaven. Do not trifle away your precious, God-given opportunities. Day by day cast the love of the world out of your hearts. Understand by experience what it means to have fellowship with God. Prepare for the judgment, that you may escape the things that are coming upon the world, and stand before the Son of man.

When Christ shall come to be admired in all them that believe, may you be of that number because you have joined yourself to the Lord, because you are on the side of Christ, on the side of the heavenly angels, on the side of God. God is always a majority. “Then shall the righteous man stand in great boldness, before the face of such as have afflicted him, and made no account of his labors. When the wicked shall be troubled with terrible fear, and shall be amazed at the strangeness of his salvation, so far beyond all that they looked for. And they, repenting and groaning for anguish of spirit, shall say, within themselves, This is he whom we had in derision, who was a proverb of reproach. We fools counted his life as madness, and his end to be without honor. Now he is numbered among the children of God, and his lot among the saints.”

Lt 119, 1897

Wessels, Brother and Sister [Peter]

“Sunnyside,” Cooranbong, New South Wales, Australia

March 8, 1897

Dear Brother and Sister Peter Wessels:

I am not expecting that this will be copied. Will you please tell me in your next if you can read it, for I would be pleased to write to you sometimes in my own hand-writing. I should be very much pleased to see you in your little family. May the Lord give you both grace to do His will. Let not your faith fail, neither be discouraged. Are you not glad that Jesus knows our every weakness? He knows how to succor those who are tempted. I have great hope that you, with your brother Philip, will be overcomers.

You both should stand firmly for the truth and not, by any course of action you may pursue, bring dishonor to God. Your time, your, character, your influence, would be given to do Him service. Be true to yourself; make straight paths for your feet, lest that which is lame be turned out of the way. May the Lord grant His Holy Spirit to rest upon you in large measure. Then you will reveal Christ in words, in

spirit, and in character. The mind that is brought into captivity to Jesus Christ will meditate upon heavenly things; and O, how sweet will be that contemplation.

By the infinite sacrifice that the Lord God of heaven has made in giving His Son, that sinners might be saved from eternal death, we know that He means to counterwork sin. He has provided this expensive means to save the souls who would surely perish if He had not done so. In the place of punishing the guilty sinner, the Lord allowed His only begotten Son to suffer the penalty of transgression, that man might have another opportunity, that another probation might be granted him in which to return from transgression and sin to his loyalty to God, and stand before God in repentance. He cannot hope to stand before God innocent through the merits of Jesus Christ while he continues in sin. He must cease to transgress and become loyal and true.

The Lord has given Jesus to our world, to a life of suffering and a shameful death in order to save perishing souls. And having done this, He will not withhold any facilities, any gift of heaven, that will enable man to accomplish the glorious work of salvation. By thus dying for man, Christ has shown that His love for the human family is measureless. And in rising from the tomb and proclaiming over the rent sepulchre of Joseph, "I am the resurrection and the life," He makes manifest His triumph over death. [John 11:25.]

God would have us realize that all this was done to counterwork sin and rebellion against God, and bring in everlasting righteousness. "For 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 able and willing "to save unto the uttermost all who come unto God by him." [Hebrews 7:25.]

Jesus, the precious Saviour, is your only hope. He loves you. He wants you to have faith in Him, and to prove Him. Do not let anything arise to trouble and cause you to lose your hold on God. Let us be sure that we retain our connection with God as His children. "And if children, then heirs, heirs of God, and joint heirs with Christ, if so be we suffer with him, that we may be also glorified together." [Romans 8:17.]

God loves His obedient children. He has a kingdom prepared, not for disloyal subjects, but for His children whom He has tested and tried in a world marred and corrupted by sin. As obedient children, we have the privilege of relationship with God. "If children," He says, "then heirs" to an immortal inheritance. [Verse 17.]

Christ would have us yoke up with Him. "Learn of me," He says, "for I am meek and lowly in heart; and ye shall find rest unto your souls." [Matthew 11:29.] We shall be overcomers. We "shall see his face," and His name shall be in our foreheads. [Revelation 22:4.] We shall be His chosen ones on earth, to enjoy the kingdom of His grace; and we shall be with Him to share in His kingdom of glory in the heavenly world. We shall be heirs of God, and joint heirs with Christ, for He is our portion and our inheritance. We are partakers of His own divine nature, and one with Him in His perfection. We have the same life as Jesus; we are sons and daughters of God. Christ and His people are one.

God loves His children who are overcomers the same as He loves His only begotten Son. Then let us have a sense of our relationship to God, and walk circumspectly before the world, for this is our training place for heaven. If we would be saints above, we must first be saints below. We see a great work to be done. We are not half awake. We need strong evidences at this time that the Lord is with us of a truth. We need to consecrate ourselves and all we have to the service of God. We are to be laborers together with Him.

Wherever you are, remember that you are near to God. He would have you surrender yourself to Him with all that you possess. It is all the Lord's. Let us sense the fact that the Lord sees us, that He hears every word we utter. "The eyes of the Lord are in every place beholding the evil and the good." [Proverbs 15:3.] "For there is not a word in my tongue, but lo, O Lord, thou knowest it altogether." [Psalm 139:4.] Satan may put into our hearts the inquiry, "How does God know? Is there knowledge in the Most High?" [Psalm 73:11.] Satan would have men forget that God is watching over them.

If we would only believe that angels of God are constantly around us to protect us from Satan's snares, and to be a present help in every time of need, we would grow strong. Sensing the companionship we have, we would do the things that are pleasing in the sight of God. How careful would we be lest our words should offend Christ whose character we are to represent to the world. We need to meditate and converse upon the love and compassion and mercy of God for us. Satan is not at all pleased with such pure, ennobling, and elevating themes, and he draws apart from us. It is for this reason that the words are given us, "Draw nigh to God, and he will draw nigh to you." [James 4:8.] Let your thoughts and conversation be upon heavenly things. God's promise to us is, "I will put my law in their inward parts, and write it in their hearts, and I will be their God, and they shall be my people." [Jeremiah 31:33.]

The truth, holiness, and perfection of character are attainable to everyone who strives for it. This is made the very foundation of the new covenant of the gospel. There has been no substitution of a changed law. The law spoken of on the Mount of Blessings to the people was the same law we have had from the beginning. In His teachings Christ showed how far-reaching are the principles of the law spoken from Sinai, and He made a living application of that same law whose principles remain forever the great standard of righteousness, the standard by which all shall be judged in that great day when the judgment shall sit, and the books shall be opened. The law of Jehovah is the tree, the gospel is the fragrant blossoms and fruit which it bears.

The Lord Jesus was, in His work, to fulfil all righteousness, and as the Head of humanity show man that he can do the same work, and meeting every specification of the requirements of God. Through the treasures of His grace furnished to the human agent, not one need miss heaven. In the keeping of God's commandments the path has been made easier to the fulfillment of all righteousness. Thus may we magnify the law and make it honorable.

This is the precious privilege granted to us individually. The Lord is soon to come. We want to be among the number who are admired by all them that believe. We need to pray daily, to study and obey the Word of God.

May the Comforter be by your side as you read this letter, written by my own hand. Think much of the tender compassion of Christ, and let your whole soul, strength, mind, and might be devoted to His service. I love you all as a family in Jesus Christ.

Lt 120, 1897

Wessels, Peter

“Sunnyside,” Cooranbong, New South Wales, Australia

March 10, 1897

I am sorry that you feel injured because I let Brother Robinson have a copy of the letter I sent to you. I did not do this to injure you in any way. You had yourself written me that you had made matters known to him concerning yourself, and he thought you should confess the whole matter to the church. I thought that letter would prevent any such movement, and keep the matter as private as possible. I do not in any way favor his reading the matter to your mother. She has an abundance of sorrows to carry. I did not sanction any public exposure. I thought that the letter, which condemned the sin, also encouraged you to hope and trust in God. I supposed that it would help Brother Robinson to help you. If it has added to your affliction, making matters any worse for you, I am sincerely sorry.

Whenever I have written a message of reproof, I have always sent one copy to the minister who is officiating in the church, that he may have wisdom to recover such ones as are in danger through temptation, giving them such advice as they need. I also knew, under existing circumstances, that it would not be possible to give you credentials as a shepherd, recommending you to the confidence of the people, because knowing your course of action, if you should in any way be overcome, the Lord would make the conference guilty of the sin of which you are guilty.

The Lord would not favor the children of Israel, because of Achan’s sin, and the displeasure of God was not only upon Achan, but upon all Israel. “The children of Israel committed a trespass in the accursed thing: ... and the anger of the Lord was kindled against the children of Israel.” [Joshua 7:1.] He permitted thirty and six men to be slain to signify His displeasure against the sin in the encampment of Israel. Joshua was greatly afflicted. He knew not of the sin, or of the reason why the army of Israel was defeated. “And Joshua rent his clothes and fell to the earth upon his face before the ark of the Lord until the eventide, he and the elders of Israel, and put dust upon their heads.

“And Joshua said, ... O Lord, what shall I say, when Israel turneth their backs before their enemies! ... And the Lord said unto Joshua, Get thee up; wherefore liest thou thus upon thy face? Israel hath sinned, and they have also transgressed my covenant which I commanded them; for they have even taken of the accursed thing, and have also stolen, and dissembled also, and they have put it even among their own stuff. Therefore the children of Israel could not stand before their enemies, but turned their backs before their enemies, because they were accursed; neither will I be with you any more, except ye destroy the accursed thing from among you.” “Up, sanctify the people, and say, Sanctify yourselves against tomorrow: for thus saith the Lord God of Israel, There is an accursed thing in the midst of thee,

O Israel: thou canst not stand before thine enemies, until ye take the accursed thing from among you.”
[Verses 6-8, 10-13.]

You can see that the unknown sin existing among the tribes of Israel was charged against the whole church in the wilderness. Success in warfare against their enemies could not be given them until this evil thing was searched out, until they had done all in their power to expel the wrong and cleanse it from the encampment. God had testified, “Neither will I be with you any more, except ye destroy the accursed thing from among you.” [Verse 12.]

I present this before you that you may not feel that the church has done a grievous thing against you, that they have done you a personal injury and desire to hurt you as a man. The Lord has placed men in responsible positions to guard the church which is the flock of God, and certain duties which the Lord requires of His church are enjoined upon them as His appointed agencies. Should they neglect to do this work devolving on them, the Lord charges the guilt of the wrongdoing upon the whole church. Until that wrong is corrected, and thoroughly purged from the church, the blessing of God will not rest upon it.

The Lord will be honored by the people who claim to be His children. Any hidden impurities He will have searched out and thoroughly corrected, that the evil may in no wise exist and bring the displeasure of God upon the church. The sons of Eli did wickedly, and a message was sent to Eli in regard to their wicked practices. “Now Eli was very old, and heard all that his sons did unto all Israel. ... And he said unto them, Why do ye such things? for I hear of all your evil doings by all this people. Nay, my sons; for it is no good report that I hear: ye make the Lord’s people to transgress. If one man sin against another, the judge shall judge him; but if a man sin against the Lord, who shall entreat for him? Notwithstanding they hearkened not unto the voice of their father, because the Lord would slay them.” [1 Samuel 2:22-25.]

Eli did not remove the transgressors from their office. “And there came a man of God unto Eli, and said unto him, Thus saith the Lord, Did I plainly appear unto the house of thy father, when they were in Egypt in Pharaoh’s house? And did I choose him out of all the tribes of Israel to be my priest, to offer upon mine altar, to burn incense, to wear an ephod before me? and did I give unto the house of the fathers all the offerings made by fire of the children of Israel? Wherefore kick ye at my sacrifice and at mine offering, which I have commanded in mine habitation; and honorest thy sons above me, to make yourselves fat with all the chiefest of the offerings of Israel my people? Wherefore the Lord God Israel saith, I said indeed that thine house, and the house of thy father should walk before me forever; but now the Lord saith, Be it far from me; for them that honor me I will honor, and they that despise me shall be lightly esteemed.” [Verses 27-30.]

Please read the first, second, and third chapters of 1 Samuel carefully and attentively.

I present this matter again before you, for your attentive consideration. If the officers who have charge in any branch of the work of God dishonor Him in any line connected with His work, the Lord lays that charge upon the whole church. He will not serve with any man’s sin. Those in positions of trust are to honor God by a faithful duty toward all, ministers or laymen. They are to do faithful work as representatives of the character of Jesus Christ, to maintain order and purity of morals in the church, so

that there shall be no unrighteousness practiced in selfish dealing, brother with brother, or in breaking down the barriers which the Lord has erected to preserve the clean, pure virtues of His people. No liberties must be indulged, men with women or women with men, to become familiar with the uncovering of their nakedness. This, by searching the Scriptures, you will see that the Lord expressly forbids as a crime, a sin.

But, as I have placed this matter so fully before you, I need not repeat. My brother, your sin was not confined to yourself. You were doing great dishonor to God by lustful practices, educating the young girls in practices which are ruinous to their morals, and also destroying to their bodies. All such things are an abomination in the sight of God. I do want you to understand this sin, and never approach unto anything of this character again, as long as life shall last, for it is a crime against the youth, which you should see, and see in all its destructive influence. These very ones you have educated will submit their bodies for others to corrupt. The restraints are gone. A minister, a shepherd of the flock has done this.

I know also that the Lord has not left you, that He will pardon your transgression. But I do not want you to create a sentiment with your mother or with any one else that knows of the matter that Brother Robinson is your enemy. He has a work to do as one whom the Lord has entrusted with large responsibilities. It is a duty devolving upon the officers of the church to guard the flock of God over which they are overseers. Should they neglect to do this, the Lord will call them to an account.

I hope you will not feel bitter toward Brother Robinson, even though you think he has done you harm, needlessly, in reading matters to your mother which were very humiliating for her to know. If you do entertain these feelings, the Lord will not bless you, but will turn His face away from you.

I do not advise that this matter be made public before the whole church. It may be that you will be unwise, and pursue a course that will make this a necessity. But if you will walk humbly before God, as you should do, and draw nigh to God, He will draw nigh to you. If you are contrite in heart, He will pardon your sin if you repent. The Lord loves you, but you have hurt and wounded Christ in injuring the souls of His heritage.

My brother, it behooves you to walk carefully and softly before God. The greatest hindrance to the perfection of your Christian character will be putting a light importance upon the matter under consideration. You have a wife and precious children to live for, to teach and to encourage in every holy practice. Here is a sufficient work to keep your affections pure and uncontaminated. The conscientious regard and discharge of all your duties will help you to preserve alive the love of God in your heart for wife and children, and above all, the love for God, remembering that God is ever present with you.

Now, as one that loves your soul, I entreat you for Christ's sake not to have hard feelings toward the officers of the church, whose duty it is to keep the church as pure as possible in every respect. Therefore you should not feel bitter against them because they do their duty in the fear of God. If they make a mistake, bear in mind that your course of action has placed them in great perplexity to know just what they should do. Do not create a sympathy in the mind of your mother, which will lead her love for her children to cause her to have feelings which should not exist in her heart. Because you think you are

injured, you will separate her affections from, and destroy her confidence in, the church officers in the very things they are required to do.

Now, my dear brother, come close to Jesus, and He will pardon your transgressions and forgive your sins.

Lt 121, 1897

Wessels, Brother and Sister [Peter]

“Sunnyside,” Cooranbong, New South Wales, Australia

February 20, 1897

Dear Brother and Sister Wessels:

Our future, eternal happiness depends upon having our humanity, with all its capabilities and powers, brought into obedience to God, and placed under the control of divinity. Many have no faith in Jesus Christ. They say, “It was easy for Christ to obey the will of His Father; for He was divine.” But His Word declares, “He was tempted in all points like as we are.” [Hebrews 4:15.] He was tempted according to, and in proportion with, His elevation of mind; but He would not weaken or cripple His divine power by yielding to temptation. In His life on earth Christ was a representative of what humanity may be through the privileges and opportunities granted them in Him.

“Simon Peter, a servant and apostle of Jesus Christ, to them that have obtained like precious faith with us through the righteousness of God and our Saviour Jesus Christ: grace and peace be multiplied unto you, through the knowledge of God, and of Jesus our Lord, according as His divine power hath given unto us all things that pertain unto life and godliness, through the knowledge of him that has called us to glory and virtue: whereby are given unto us exceeding great and precious promises: that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust.” [2 Peter 1:1-4.] Take particular notice of the fourth verse: “Whereby are given unto us exceeding great and precious promises; that by these ye might be partakers of the Divine nature, having escaped the corruption that is in the world through lust.”

When Satan tempted our first parents, he said, “Hath God said, Ye shall not eat of every tree of the garden? ... Ye shall not surely die; for God doth know that in the day that ye eat thereof, ye shall be as gods, knowing good and evil.” [Genesis 3:1, 4, 5.] Thus he tried to flatter them into believing that they should be raised above the sphere of humanity.

But Christ, by the example He has set before us, encourages the members of the human family to be men, obeying the Word of God within the sphere of their humanity. He Himself became a man, not a bond slave to Satan to work out his attributes, but a man in moral power, obedient to the law of God which is a transcript of His character. Those who would rebel against subjection to a wise and good law emanating from God, are slaves to an apostate power. Jesus became a man that He might mediate between man and God. He clothed His divinity with humanity, He associated with the human race, that

with His long human arm, He might encircle humanity, and with His divine arm grasp the throne of Divinity. And this, that He might restore to man the original mind, which he lost in Eden through Satan's alluring temptation, that man might realize that it is for his present and eternal good to obey the requirements of God. Disobedience is not in accordance with the nature which God gave to man in Eden.

Through the moral power Christ has brought to man, we may give thanks unto God who hath made us meet for the inheritance with the saints in light. Through Jesus Christ every man may overcome in his own behalf and on his own account, standing in his own individuality of character. The Word comes to him, "Behold the Lamb of God, that taketh away the sin of the world." [John 1:29.] How important is the Christian faith! How our whole earthly solace hangs upon Him whose mission to earth was to give power unto men. Through His servant He declares, "For as many as received him, to them gave he power to become the sons of God, even to them that believe on his name." [Verse 12.]

Christ has declared that in His Father's house are many mansions. "And if I go and prepare a place for you," He says, "I will come again, and receive you unto myself: that where I am, there ye may be also." [John 14:3.] When Christ lay in the tomb, His disciples called to mind these words. They pondered over them, and wept because they could not fathom the meaning of them. No faith and hope relieved the broken-hearted disciples. They could only repeat the words, "I will come again, and receive you unto myself: that where I am, there ye may be also."

Mansions are prepared for all who have subjected themselves in obedience to the divine law. And in order that the human family might have no excuse because of Satan's temptations, Christ became one with them. The only Being who was one with God lived the law in humanity, descended to the lowly life of a common laborer, and toiled at the carpenter's bench with His earthly parent. He lived the life which He requires of all who claim to be His children. Thus was cut off the powerful argument of Satan that God required of humanity a self-denial and subjection that He would not Himself render. And thus was taken from Satan's hands the weapons he designed to use against God.

Jesus asks no more of men than that they shall follow in His footsteps. He was the Majesty of heaven, the King of glory; but for our sakes He became poor that we through His poverty might be made rich. Almost His last words to us are, "Let not your heart be troubled. Ye believe in God, believe also in me." [Verse 1.] In the place of being sorrowful, your hearts troubled, you should rejoice. I came into the world for your sakes. My time here is now accomplished. I shall henceforth be in heaven. For your sakes I have been an interested worker in the world. In the future I shall be engaged, just as devotedly, in a more important work in your behalf. I came into the world to redeem you; I go to prepare an abiding place for you in My Father's kingdom.

Lt 123, 1897

Wessels, Philip

"Sunnyside," Cooranbong, New South Wales, Australia

March 8, 1897

If we could only realize that Christ crucified is the great object of our faith. Had Christ lived, He could not have been our Redeemer. Our faith must lay hold of the sacrificial offering of His life as a ransom for the world. His holiness of life, the tender compassion, the sympathy He manifested for all human woe, would not have saved us had it stopped there. It was not until, when dying upon the cross, He cried in agony, "It is finished," that the work was accomplished. [John 19:30.] Not until He had descended to the lowest depths of humiliation, until He could go no further, was the tyranny of Satan broken. It was the death of Christ that satisfied divine justice. This was the price our ransom cost. Nothing is wanting now but for the will of man to bow, self to be crucified, and Christ to live in the heart. The soul temple must be dedicated to Him.

Every part of man is the Lord's property. Our time, our talents, our influence, must be devoted to Him. Our money is only lent us on trust, to be used in the service of God. It has not been given us in order that we might enhance our own honor, but as faithful stewards we must keep ever in view the honor and glory of God. The Lord requires the whole heart, the undivided affections. We are not to withhold anything from Him, for all are His purchased possession.

There can be no sinless swerving from the standard of God's Word. The first principles of holiness have yet to be learned by the one to whom God's will is not paramount. We are deeply sorry that you are in strange and forbidden paths. You know the truth, and yet you have turned from it, and when you should be rendering service to God, you are found denying your Saviour. O, Philip, how could you do this? How long will you venture in the course of transgression? You do not obey the first four commandments, nor the last six. What excuse will you give in the last day why you stepped from beneath the bloodstained banner of Jesus Christ, to stand under the black banner of the prince of darkness? Will you continue to remain in the ranks of the enemy? What will you say when you meet the Judge in that day when every man will meet the reward of his works?

I appeal to you to break the Sabbath no longer. You are called of God to be a part of His great firm, to be in co-partnership with Him, to trade with the Lord's entrusted goods, and to show yourself faithful in His service. Read the seventeenth chapter of John. Read and reread the prayer there offered by Christ for His disciples.

It is God's will that you shall be converted and co-operate with Him. Would that you could see and know as I do the value of your soul and of the work the compassionate Saviour has done for you. When you shall once comprehend this, you will not for one hour stand where you are today.

Your position has had an influence upon your brothers. Not having had the light and experience that you have had, they have placed confidence in you, and have looked much to your course of action. You will not lose your own soul alone. You carry many with you. If you would now repent and, in accordance with the light you have had, take up the weapons of warfare, and fight on the Lord's side, you would no longer risk your eternal destiny. You would place your affections on things above, and not on things on the earth. You would place a high estimate upon the eternal treasure and realize how meager is all earthly gain secured at the risk of losing your soul.

You need the changes which will mold the life after the divine Pattern. Christ has said of you, "Satan hath desired to have you, that he may sift you as wheat. But I have prayed for thee, that thy faith fail not." [Luke 22:31, 32.] Brother Philip Wessels, the Lord is inviting you to come unto Him. He says, "Return unto me, and I will return unto you." [Malachi 3:7.] He will heal all your backslidings; He will love you freely. [Hosea 14:4.] Now is our day of test and trial. The precious hours are passing away. There is no place of safety or repose or justification in the transgression of the law of God. He demands nothing short of absolute surrender to Him.

You must make no reserve. "He that hath my commandments, and keepeth them," He says, "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.] "If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in his love. These things have I spoken unto you, that my joy might remain in you, and that your joy might be full." [John 15:10, 11.] Obedience to God's commandments does not keep us in a sad, gloomy frame of mind; the contemplation of them is not a sorrow. Through them the cheerful beams of Christ's righteousness shine into our hearts.

This, Brother Philip, I am commissioned to tell you, may be yours. The Lord understands your every weakness, and He longs to be your sufficiency and your strength. Bear in mind that the reckoning time must come with us all, and you know not the day nor the hour when your probation may close. The Master, in bestowing His rewards, will scrutinize the return of every talent. The great Shepherd will call His sheep by name, and lead them out. Probationary time will then be ended, and the destiny of every soul decided for eternity.

In that day the faithful servants appropriate no merit to themselves. They feel that they have done only their duty, and that very deficiently. They could have acquired nothing without the capital advanced them. The faithful servant says, "I have gained beside them other talents." [Matthew 25:20, 22.] These talents embrace both money and influence. If it had not been for the capital advanced in money or in capabilities, they would have come out bankrupt for eternity.

When the Master takes account of His servants, He gives His approval to those who have done faithful work with His entrusted capital. He speaks to them words of commendation, and rewards them as if the merit were their own. "Well done, good and faithful servant," He says, "thou hast been faithful over few things, I will make thee ruler over many things: enter thou into the joy of thy Lord." [Verse 23.] The countenance of Christ is full of joy and satisfaction, He is filled with delight that He can bestow blessings upon them for their faithful service. "Henceforth I call you not servants, but friends." [John 15:15.]

The Lord would have every man faithful in His service, if only for his own present happiness and eternal good. And if they are not cheerful in His service, it is because they have not received their talents as God's gifts; they have not used them as His entrusted treasure.

A man's interest is proportionate with his faithfulness. The slothful servant, who bound up in a napkin and hid his Lord's goods, complained that the Lord was not a just Master. This selfish servant took his Lord's entrusted goods and used them to benefit himself, regardless of the many souls who were destitute of the knowledge of truth and salvation. He left them to perish in their sins, to receive their

just sentence. God bestows His rewards according to the faithful use we make in this world of our time, our influence, and the goods entrusted to us. He will reward according to our works. We are to bear in mind that it is not our property that we have in our keeping. It is the Lord's, to be invested in a way that will glorify Him.

The Lord has given to every man his work. He has never given you permission to use His talents by trading with or investing them regardless of His commandments. This is practicing double robbery toward God. Please consider this. God will require His own with usury. The transgressor of His holy law is robbing God in abusing His holy day, and placing it on a level with common working days.

I tremble for you, my brother. When I think of this unfaithfulness, it amazes me. I do not know how you dare go on as you are doing after you have had a knowledge of the truth, and know that you are trampling upon the Lord's Sabbath week after week. You must give account for this. O be warned! Be warned! Flee unto Jesus; He is calling for you. Do despite no longer to His Spirit of grace. What can you say for this breach of trust in the great day of reckoning? Will you now place yourself on the Lord's side, and be determined that you will obey His requirements under all circumstances? I ask you to make no delay lest you pass the boundary of the forbearance of God.

The world is mad. It is rushing on perversely, just as they did in the days of Noah, adding insult upon insult to Jehovah, and trying to put God out of their thoughts. The Lord Jehovah was long-suffering to the inhabitants of the Noachic world. He is "slow to anger," but He is also great in power, and will not acquit the wicked. "The Lord hath his way in the whirlwind and in the storm, and the clouds are the dust of his feet." [Nahum 1:3.] The long-suffering and forbearance of God is wonderful because it indicates that He puts constraint upon His own attributes. It is Omnipotence exercised over Omnipotence.

O, how my heart aches as the situation is presented before me. Those whom God is sparing are abusing His mercies, yet He does not cut them down as cumberers of the ground. Those who have a knowledge of His will have a great tendency to disregard His Word, to be disobedient, unthankful, unholy, abusing the Lord's mercy, long-suffering and forbearance.

March 9, 1897

I cannot sleep past one o'clock. My heart goes out in yearning of soul for those who are living in the very last scenes of this earth's history, and yet are insensible to what is just before them. A vast reformation would be wrought upon the world if the veil of the future could be lifted, and all could see and understand that very soon there is to be a change in the attitude of God in His dealings with the perversity of man.

If God had decided in His councils in heaven to visit the transgressor of His positive commands with instant death, there would have resulted a much greater carefulness and restriction of the inclination to do those things that are an offense to God. The very men who seem to be dead to entreaties and warnings sent in mercy by God, those who will not be deterred from their evil course of action, would be prudent to save their lives, even if they have no love for God.

But the Lord's arrangement, made in council with His only begotten Son, was to leave man a free moral agent to a certain length of probation. His eye would discern all their works, but He would compel no man's service. If the love displayed in his long-suffering and patience would not bring them to repentance and perfect surrender to the laws of His kingdom, then they must be left to choose whom they would serve. Their life must testify of their choice. If they love transgression and choose to disregard His laws after sufficient test and trial, their case is forever decided. God cannot have such as members of His family in heaven. Their punishment will come in accordance with the aggravating character of their defiance and rebellion against God. God's long-suffering will give every opportunity for man to repent and turn to Christ as his only hope.

Because of the goodness and long-suffering of God, many have been led to consider and appreciate the mercy and lovingkindness of God, and this has led them to repentance, while on the other hand, others have become more careless, and have abused His mercy. To their everlasting loss and shame they have followed the mind and will of Satan irrespective of the future retribution that will surely come upon them for their disobedience and transgression. They will yet learn that God is jealous of His honor and His glory. He will not have His laws trifled with; He will not allow men to treat them with indifference and defiance without punishing them accordingly.

"Because sentence against an evil work is not executed speedily, therefore the heart of the sons of men is fully set in them to do evil." [Ecclesiastes 8:11.] The means which the Lord has employed, in the gracious provision of His mercy, to soften and subdue the objects of His love, has, through the workings of Satan, encouraged the depraved and hardened hearts in perversity, resistance and transgression, that even as far back as the days of David led him to exclaim, "It is time for thee, Lord, to work; for they have made void thy law. Therefore I love thy commandments above gold; yea, above fine gold." [Psalm 119:126, 127.]

O that all might consider before it is everlastingly too late that there are limits to the mercy and forbearance of God! There are those, who by their impenitence under the beams of light that have shone upon them, are very near the line where the forbearance of God is exhausted. In mind and heart they are saying, "My Lord delayeth his coming," and they eat and drink with the drunken. [Matthew 24:48, 49.] But God declares of such that "sudden destruction cometh upon them," "and they shall not escape." [1 Thessalonians 5:3.]

At this time, when great light is shining forth from the Word of God, making dark mysteries plain as day, is the day of mercy, of hope, of joy and assurance to all who will be benefited thereby, to all who will open their minds and hearts to the bright beams of the Sun of Righteousness. But there is an opposite class to this: those who will not come to the Light, who despise the truth because it exposes error and transgression and sin, and as a result, depravity and boldness in transgression is becoming all-pervading.

There are diligent students of the Word of prophecy in all parts of the world, who are obtaining light and still greater light from searching the Scriptures. This is true of all nations, of all tribes, and all peoples. These will come from the grossest error, and will take the place of those who have had opportunities and privileges and have not prized them. These have worked out their own salvation with fear and

trembling lest they shall become deficient in doing the ways and will of God, while those who have had great light have, through the perversity of their own natural hearts, turned away from Christ because displeased with His requirements.

But God will not be left without witness. The one-hour laborers will be brought in at the eleventh hour, and will consecrate their ability and all their entrusted means to advance the work. These will receive the reward for their faithfulness, because they are true to principle and shun not their duty to declare the whole counsel of God. When those who have had abundance of light throw off the restraint which the Word of God imposes, and make void His law, others will come in to fill their place, and take their crown.

While many have reduced the Word, the Truth, the holy law of Jehovah, to a dead letter, and by their example testify that the law of Jehovah is a hard, rigorous burden, while they say, "We will lay off this yoke; we will be free; we will no longer remain in covenant relation with God; we will do as we please," there will be men who have had very meager opportunities, who have walked in ways of error because they knew not any other or better way, to whom beams of light will come. As the word from Christ came to Zacchaeus, "I must abide at thy house," so the word will come to them. [Luke 19:5.] And the one supposed to be a hardened sinner will be found to have a heart as tender as a child, because Christ has deigned to notice him.

Great is the work of the Lord. Men are choosing sides. Even those supposed to be heathen will choose the side of Christ, while those who become offended, as did the disciples, will go away and walk no more with Him. And others will come in and occupy the place they have left vacant. The time is very near when man shall have reached the prescribed limits. He has now almost exceeded the bounds of the long-suffering of God, the limits of His grace, the limits of His mercy. The record of their works in the books of heaven is, "Weighed in the balances, and found wanting." [Daniel 5:27.] The Lord will interfere to vindicate His own honor, to repress the swellings of unrighteousness and bold transgression.

What effect will the attempt of men to make void the law of God have upon the righteous? Will they be intimidated because of the universal scorn that is put upon the holy law of God? Will the true believers in the "Thus saith the Lord" become wavering and ashamed because the whole world seems to despise His righteous law? Will they be carried away by the prevalence of evil? No; to those who have consecrated themselves to God to serve Him, the law of God becomes more precious when the contrast is shown between the obedient and the transgressor. In proportion as the attributes of Satan are developed in the despisers and transgressors of the law of God, to the faithful adherent the holy precept will become more dear and valuable. He will declare, "They have made void thy law. Therefore I love thy commandments above gold; yea, above fine gold." [Psalm 119:126, 127.] It is the ones who have been faithful stewards of the grace of God whose love of God's commandments grows with the contempt which all around them would put upon them.

Wicked men and the church harmonize in this hatred of the law of God, and then the crisis comes. Then we see the class specified in (Malachi 3:13-15): "Your words have been stout against me, saith the Lord. Yet ye say, What have we spoken so much against thee? Ye have said, It is vain to serve God: and what

profit is it that we have kept his ordinance, and that we have walked mournfully before the Lord of hosts? And now we call the proud happy; yea, they that work wickedness are set up; yea, they that tempt God are even delivered." Here are a company of disaffected professed Christians, whose chief business is to murmur and complain and accuse God by accusing the children of God. They see nothing defective in themselves, but very much to displease in others.

But while they are murmuring and complaining and falsely accusing, and doing Satan's work most zealously, another class is brought to our notice: "Then they that feared the Lord spake often one to another; and the Lord hearkened, and heard it, and a book of remembrance was written before him for them that feared the Lord, and that thought upon his name. And they shall be mine, saith the Lord of hosts, in that day when I make up my jewels; and I will spare them, as a man spareth his own son that serveth him. Then shall ye return, and discern between the righteous and the wicked, between him that serveth God, and him that serveth him not." [Verses 16-18.]

This subject is urging itself upon my mind. I want you to consider it, for it is a matter of vast importance. With which of these two classes shall we identify our interest? We are now making our choice, and we shall soon discern between him that serveth God, and him that serveth Him not. Read the fourth chapter of Malachi, and think about it seriously. The day of God is right upon us. The world has converted the church. Both are in harmony, and are acting on a short-sighted policy. Protestants will work upon the rulers of the land to make laws to restore the lost ascendancy of the man of sin, who sits in the temple of God, showing himself that he is God.

The Roman Catholic principles will be taken under the care and protection of the state. This national apostasy will speedily be followed by national ruin. The protest of Bible truth will be no longer tolerated by those who have not made the law of God their rule of action. Then will the voice be heard from the graves of martyrs, represented by the souls which John saw slain for the Word of God and the testimony of Jesus Christ which they held; then the prayer will ascend from every true child of God, "It is time for thee, Lord, to work, for they have made void thy law." [Psalm 119:126.]

When our first parents fell from their high estate through transgression, God's law was made void. Then Christ entered upon His work as a Redeemer, and probation was granted to the inhabitants of the world. In Noah's day men disregarded the law of God until almost all remembrance of Him had passed away from the earth. Their wickedness reached so great a height, violence, crime, and every kind of sin became so intensely active, that the Lord brought a flood of water upon the world and swept away the wicked inhabitants thereof. But mercy was mingled with judgment. Noah and his family were saved. In the destruction of Sodom and Gomorrah, we see that the Lord will interfere; fire came down from heaven and destroyed these wicked cities.

From time to time the Lord has made known the manner of His working. He is mindful of what is passing upon the earth. And when a crisis has come, He has revealed Himself, and has interposed [to hinder] the working [out] of Satan's plans. He has often permitted matters with nations, with families, and with individuals to come to a crisis, that His interference might become marked. Then He has let the fact be known that there is a God in Israel who would sustain and vindicate His people.

When the defiance of the law of Jehovah shall be almost universal, when His people shall be pressed in affliction by their fellow men, God will interpose. The fervent prayers of His people will be answered, for He loves to have His people seek Him with all their heart, and depend upon Him as their Deliverer. He will be sought unto to do these things for His people, and He will arise as the protector and avenger of His people. The promise is, The Lord will avenge his own elect, which cry unto him day and night. [Luke 18:7.]

The Protestant government will reach a strange pass. They will be converted to the world. They will also, in their separation from God, work to make falsehood and apostasy from God the law. In the place of those who have the light of truth allowing jealousy and evil surmisings to come in and weaken their love and union one with another, their united prayers should ascend to heaven for the Lord to arise and put an end to the violence and abuse which are practiced in our world. More prayer and less talk is what God desires, and this would make His people a tower of strength.

I cannot pursue this matter further now.

In love.

Lt 124, 1897

Wessels, Sister [Philip]

“Sunnyside,” Cooranbong, New South Wales, Australia

March 7, 1897

Dear Sister Philip Wessels:

I will pen a few lines to you this morning. I hope and pray that you will not lose faith, or become discouraged. We all have our individuality; this cannot be submerged in another. You have a soul to save or to lose. The Lord will be to you a present help in every time of trouble. He would have you stand at your post of duty, relying wholly upon Him who has loved us and died for us.

You now have a double responsibility, because your husband has turned his face away from Jesus. As a mother, your work is to bring your children to the Master. When Christ was upon earth, and the mothers brought their children to Him, the disciples were about to send them away, but Jesus rebuked the disciples, saying, “Suffer the little children to come unto me, and forbid them not; for of such is the kingdom of heaven.” [Matthew 19:14.]

I know it must be a great grief for you to stand alone, as far as the doing of the Word is concerned. But how knowest thou, O wife, but that your consistent life of faith and obedience may win back your husband to the truth. Let the dear children be brought to Jesus. In simple language speak the words of truth to them. Sing to them pleasant, attractive songs, which reveal the love of Christ. Bring your children to Jesus, for He loves little children.

Keep cheerful. Do not forget that you have a Comforter, the Holy Spirit, which Christ has appointed. You are never alone. If you will listen to the voice that now speaks to you, if you will respond without delay to the knocking at the door of your heart, "Come in, Lord Jesus, that I may sup with thee and thee with me," the heavenly Guest will enter. [See Revelation 3:20.] When this element, which is all divine, abides with you, there is peace and rest. It is the kingdom of heaven come nigh unto you.

Let every hour be one of trust and prayer and faith. You may expect trials. We must all be purified from dross, and made white and tried. In the time of trial, seek to bring every thought into captivity to Jesus Christ. One foe after another may come in unexpected ways, but dismiss the temptations of the enemy. In this way, we go on from grace to grace, from strength to strength, obtaining one spiritual victory after another.

Hold fast to Christ, and He will give you His strong arm to lean upon. There is a crown of life for the overcomer.

Close union with Christ means to do the words of Christ. He calls this union a continuance of His love. Then the heart is in harmony with God. Treasure up the promises, doing every little duty faithfully, as unto God. "If ye keep my commandments, ye shall abide in my love." [John 15:10.] Here is compliance and dependence.

You have a strong Helper, and while you trust in your surety, you are safe. The sapless twig, grafted into the living vine, partakes of the same nourishment [as] the vine, and becomes a branch <which bears fragrant blossoms and fruit.> When is seen the closest possible relation between the sinner and the Saviour, is when the sinner is a doer of the Word of God. Then the heart, the will, the mind, is in close union with Christ. By faith, finite, feeble, helpless humanity joins its feebleness to His strength. Such a union, entire confidence, and love our helplessness and dependence demands.

Christ died a shameful death that He might bring us unto God. When the soul is persuaded that Christ is able to save to the uttermost all who come unto Him, when it resigns itself entirely to Him as an all-sufficient Saviour, when it clings to the promises made, and believes fully in Jesus, it is pronounced by God one with Christ. A soul that depends on Christ with the simplicity that your child depends upon its mother is justified, for it becomes one with the Substitute, who was justification and redemption. Herein is love, that the heart and will are knit together in Christ Jesus.

What saith our Saviour? "I will not leave thee comfortless; I will come unto 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." When trials overshadow the soul, remember the words of Christ, remember that He is an unseen presence in the person of the Holy Spirit, and He will be the peace and comfort given you, manifesting to you that He is with you, the Sun of Righteousness, chasing away your darkness. "If a man loves me," Christ said, "he will keep my words, and my Father will love him, and we will come unto him, and make our abode with him." [John 14:18, 21, 23.] Be of good cheer; light will come, and your soul will rejoice greatly in the Lord.

In much love.

Lt 126, 1897

Wessels, Brother and Sister [John]

“Sunnyside,” Cooranbong, New South Wales, Australia

May 18, 1897

Dear Brother and Sister John Wessels:

We received your letter on the last boat from Africa. About one week since, I had an ill turn through over work and inability to sleep. My heart is my weak organ, and it testified to me that I must be more careful and take on fewer burdens.

I am so glad that Brother Haskell and Sister Hurd Haskell are with us. They both have ideas that are in harmony with the principles which the Lord has been teaching me for the last fifty-two years. In the past I have stood almost alone as far as bearing responsibilities are concerned. Brother Metcalfe Hare has been one in mind with me; but the burden has been very heavy for me to carry. The Lord said that He had help for me, one who was to share our responsibilities, and He would move upon his heart to come and connect with me in the work. We were glad to meet Elder Haskell at Adelaide. His services were of much value to us at that camp-meeting. His experience and knowledge of the truth, commencing in so early a stage of our history as Seventh-day Adventists, was needed in this country. From his youth upward, he has been a self-denying, self-sacrificing man. And now his age and grey hairs give him the respect of all who know him.

We rejoice to tell you that we now have two buildings. The one first started is completed. The second is enclosed. This is as far as we can go at present, but we can use it all the same, for it is much better than anything we have had since coming to this region. We are more than pleased; we are deeply thankful <we have a better room for meetings.> Some feared that we could not commence the school at the time appointed. They looked at the still unfinished building, which was to be used for dining room, kitchen, boys' sleeping rooms, and meetinghouse. Only a few of the weatherboards were on this building, no floors were laid, and a cistern of large circumference was to be dug, to provide water for both buildings. And we had only about three weeks before the time for the school to open.

We appointed a meeting for Sunday morning, and called the church together. They are all poor. Several I have had to help from my own funds, by giving them food, clothing, and money. Brother Haskell had been sent for to visit Adelaide, when he was doing the best kind of work here, going out and digging in the earth, that we might be prepared when the rain came. Every bit of water has to come from a hole in the ground, and that has to be sunk deeper to bring water from beneath.

We missed Brother Haskell's counsel; but Sister Haskell, Brother Hare and myself counselled together, and in the meeting we laid the situation before the people, and presented the work that must be done. We then called for donation of money or labor; for the last of our funds has been expended. I told them I would give the time of all my workmen for two weeks. Two of these men volunteered to give one week's work. Both have large families to support. Another of my workmen said that he owed the school

a donation of two weeks' work. Others offered themselves, and at nine o'clock that day thirty men, women, and children were on the ground, ready to commence operations.

One brother, with a screw machine forced the floor boards into position, while the women, <Sara McEnterfer and Sister Haskell,> drove the nails. Thus the lower floor of the entire building was laid. Some thought it a strange thing that we had "lady carpenters," but the very fact of the emergency gave them a stimulus, and the ladies did not spend their time in gossiping. An aged brother, Brother Tucker, who, I think, your mother must have seen in Cooranbong, aged seventy-nine, was, in his working days, a carpenter and cabinet maker. He helped in various ways. He put the first coat of paint on the window casings and the doors. This was a great help. Two unbelievers from Sydney were laying in the brick in the cistern, and the women passed them the brick, sliding them down the boards from above. The cistern is twelve feet deep. Other women passed brick to a brother who was laying the floor of the cellar. Others were cleaning the floors and windows of the completed building.

For three weeks the work went forward with expedition and cheerfulness, and the school began the very day appointed. Brother Haskell had been telegraphed for—to return to Cooranbong—and we were glad to meet him. He had been called away because of the apostasy of two of the ministers, who had obtained the sympathies of the church. Brother Haskell's testimony and labors, connected with the labors of Elders Daniells and Colcord, were needed to undeceive the church. God blessed their efforts. Such subtle working, under the influence of Satan has seldom been seen, and <the same> will be seen in the future history of the cause, because Satan is working with intensity of earnestness and unwearied zeal to carry things his own way against God and the truth. The church at Adelaide has gained an experience that will be of value to it, and only a few were lost to the cause. Brother and Sister Starr are laboring there at present, and some souls have taken their stand for the truth.

Our school has been in progress since April 28. At first the attendance was rather small, but it is increasing. We have a primary department, in which the attendance numbers fifteen.

Each morning at six o'clock Brother Haskell speaks from the Scriptures, giving a Bible lesson. This is free to all, and there is a goodly company out each morning, for it is a blessing to all. This study lasts for one hour. These meetings are intensely interesting. The subject thus far has been the Sanctuary question, and we are highly gratified to see the interest manifested. All are much interested in the way he presents the subject. He speaks in a clear, simple style, and brings in much Scripture to sustain every point. He feels that altogether too little has been said upon this subject, for it is the central pillar that sustains the structure of our position at the present time.

I am so thankful to our heavenly Father that some of the old, experienced chosen ones of God who, like John, have grown grey in the work of advocating the truth, are here. In our experience we have seen some who although they apparently believed the truth, were not in the truth, and the truth was not in them. Some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils, and when once they open the heart to unbelief, Satan comes in to possess the soul. The rapid change that takes place in the character and in the countenance, shows whom they have chosen as leader.

The men who have lately apostatized say that the Sabbath does not amount to much. It makes no difference whether we keep it, or do not keep it. They say they are preaching sanctification, but where does their sanctification come in. They began the work of disaffection by their criticism. Here is where they fell, and here is where many will fall. To complain of our brethren in the ministry, to be suspicious of the gifts the Lord has set in the church, to always be finding spot and stain in something said or done is to follow the enemy. If one chooses to obtain this class of education, Satan will help him in a masterly manner. After the criticizers tell all that appears to them to be out of joint, they go into the manufacturing business, and commence to weave webs of falsehood. They abuse the confidence that has been reposed in them, and strive to destroy the reputation of the very ones that have ever been their truest friends.

This was the class of work done at Adelaide. All should work earnestly to close the door to that class who are serving under Satan's banner, and doing their best to counterwork the prayer Christ made to His Father just prior to His crucifixion: "Neither pray I for these alone, but for them also which shall believe on me through their word, that they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us; that the world may believe that thou hast sent me. And the glory which thou gavest me I have given them, that they may be one even as we are one; I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them as thou hast loved me." [John 17:20-23.] "A new commandment I give unto you, that ye love one another; as I have loved you, that ye also love one another. By this shall all men know that ye are my disciples, if ye have love one for another." [John 13:34, 35.]

Our work is to stop surmising evil of our brethren. We should seek ever to press together, and thus fulfill the longing of Christ to see His chosen people love one another as He loves them. "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 to his neighbor, nor taketh up a reproach against his neighbor. In whose eyes a vile person is condemned, but he honoreth 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 reward against the innocent. He that doeth these things shall never be moved." [Psalm 15:1-5.] Notice particularly the response to the question, and the answer given in verses two and three.

"These are the things that ye shall do: Speak ye every man the truth to his neighbor; execute the judgment of truth and peace in your gates, and let none of you imagine evil in your hearts against his neighbor, and love no false oath; for all these are things that I hate, saith the Lord." [Zechariah 8:16, 17.] This is the evil we are to guard against. We read of the working of Satan in bearing false witness against Christ, and we know that every child of rebellion will do this evil work. They spoke against Christ, who was without stain or spot, and they will speak against His followers. Why then are not the professed followers of Jesus Christ afraid to treat their brethren and sisters as the Jewish nation treated the world's Redeemer?

"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 sayings, they will keep yours also." [John 15:17-20.] What reproach they heaped upon Christ! Shall we complain when we are made partakers of His reproach? Those who have drawn away from us, who have not remained in the truth, will talk, they will fabricate reasons as to why they did not remain steadfast. They will do just as Satan did, cast reproach upon some one else. God will be accused of unfairness.

The Lord is leading out a people to stand in these last days, to keep by pen and voice their testimony before the world. They will present a far better report than faultfinding, lying presentations.

The truth may be overlaid with falsehood; it may be misrepresented, misapplied, reproached, and scandalized. But the truth never dies. For a time its luster may be dimmed, but it shines forth again, speaking with a force that is of no human power. Christ is the Way, the Truth, and the Life. But although He is all this, He was rejected. Why did the people not believe on Him? Why did they not acknowledge Him? That question can only be answered in the judgment.

The Word of God is our sure guide. We will follow the Word. It was given to us to eat and digest, and all who eat of this Word will find no pleasure in relating falsehoods. We have counsel in the Word. The Lord Jesus knew just what we needed. He knew that many would say, "Lo here is Christ," and "Lo there is Christ." But what said the one who knew all things? "Go ye not after them." [Matthew 24:23; Luke 21:8.] He knows what all my cares and what all my temptations will be, and He speaks to me from the treasure house of His Word. And I believe that which He saith.

There is not a smile on a poor man's face, there is not a tear in a poor man's eye, that is independent of the providence of God. We will not in any case be turned away from the truth, but we will continue to believe, until the truth shall triumph gloriously. Bear in mind, if any man shall say to you who have had light in regard to the truth, the Word God has given you—"Lo, here is Christ, or there, believe it not. For there shall arise false Christs and false prophets, and shall show great signs and wonders, insomuch that, if it were possible, they shall deceive the very elect. Behold, I have told you before. Therefore if they shall say unto you, Behold, he is in the desert, Go not forth; behold, he is in the secret chambers, Believe it not. For as the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of man be." [Matthew 24:23-27.]

We must be on guard. We must watch and pray. "Thou hast a few names even in Sardis, which have not defiled their garments, and they shall walk with me in white, for they are worthy. He that overcometh, the same shall be clothed in white raiment, and I will not blot out his name out of the book of life, but I will confess his name before my Father, and before his angels. ... Because thou hast kept the word of my patience, I will also keep thee from the hour of temptation, which shall come upon all the world, to try them that dwell upon the earth. Behold, I come quickly; hold that fast which thou hast, that no man take thy crown." [Revelation 3:4, 5, 10, 11.]

Wessels, John

"Sunnyside," Cooranbong, New South Wales, Australia

January 1, 1897

Mr. John Wessels

Claremont, Cape Town, South Africa

Dear Brother:

I received your letter today, and was somewhat disappointed to learn that you could not come at once. We had a difficult time securing a building for a sanitarium. Those who had the renting of the places we wished to secure were Wesleyans, and were much prejudiced against Seventh-day Adventists because of the Sabbath. They utterly refused to rent the house, saying that it would injure the future renting of it when it was known that it had been used for a hospital. Two large buildings were thus held from us. But for some reason, their feelings underwent a change, and they became desirous to rent the buildings.

The largest of these we dared not rent. The walls, we feared, had the house leprosy. It might be done up to make it look all right, but we dared not trust it. There were also many outside attachments that darkened the rooms of the house. The kitchen was small, and so enclosed as to make it disagreeable and dark. All who looked at it decided that it would not do.

The next large building that had been refused us was offered for one hundred and thirty pounds per year, and they came down £10. This seemed a large sum, but the location was good, and within about five minutes' walk of the railway station. Every room seemed sweet and wholesome. A large back yard runs through the whole block to the next street. Quite an amount of vegetables might be raised on this land. There are also a number of fruit trees on the place, full of fruit.

Brother Semmens and family moved in at once. Brother and Sister Baker engaged two rooms, for which they pay ten shillings per week. In order to help them, I hired one room, which I can occupy when I go into the city. I pay four shillings per week for this. I need not now, as I have in the past, be perplexed to know where I shall be accommodated. I shall fit up this room for myself, and any of our ministering brethren who may be passing through and have need of a place to lodge. They can board with Brother Semmens.

I have some thoughts of paying for still another room to accommodate any of our people who may be sick and in need of treatment, yet unable to pay the full price. Should I pay four shilling and furnish another room, that would help them. Brother Semmens himself will pay ten shillings for two rooms for his family. By thus sharing the expense all round, the rent will be considerably lessened. Yesterday I sent him a draft for £10 and £15 today to help him in this strait place. They have to furnish the house, and must have money on hand to watch for opportunities to buy when households are breaking up.

We are glad to report that the first school building is getting along finely. We shall build still another school building, the lower part to be used for a meetinghouse until we shall have more means.

Last night I met with the people to speak to them on some matters that were essential. I will send you copies of the matter I brought before them. It was so oppressive in the chamber above the mill that I dared not venture to meet there. We had seats brought and set outside the building. My phaeton was drawn up, the horse taken out, and I sat in my phaeton and read and spoke to the people. Sara McEnterfer held a lantern at my right hand, and Brother Herbert Lacey a lantern at my left.

I felt urged by the Spirit of the Lord to say those things that you will read. I have been very ill for three weeks. I am now recovering, but not so that I can stand upon my feet to speak. We had a large number out for so short a notice. Several families, humble, earnest people, have embraced the truth, and have the spirit of the message.

Our meeting was a very solemn one, for I felt the necessity of every soul dedicating themselves to God, and commencing the new year by making a covenant with God by sacrifice. If all would do to the very best of their ability, then we could trust to God to help us. But there must be no selfishness in the service of God. When engaged in His work, there must not be a stipulated period of eight hours. Jesus did not work in that way. When means are so limited, we should not measure off precisely our period for work by minutes and hours, but put in all the service possible. God will help the workers to put the work through with expedition if their whole heart is in the work.

But I have seen that selfishness is brought into the work of preparing buildings for His service. The workers must avoid weaving in one thread of their selfish spirit. They should strive to work as faithfully as it is possible for them to do. Heavenly intelligences will co-operate with those who have a real sense that they are doing service for God. The Lord wants men who will be liberal with their time. He wants upright men, men who practice truth and integrity, and who, in their service for God show that they respect and honor Him. Those who do the work of the Lord negligently, without sincerity and willingness, the Lord will repay in just the way in which they treat Him. "Those that honor me," He declares, "I will honor." [1 Samuel 2:30.] The Lord will be liberal to the soul that practices liberality in all his service for the Master; the liberal soul shall live by liberal things.

I see so much stingy practice with God, so much downright robbery of Him, I am amazed. I wonder what men and women are thinking of. They do not consider the words of Christ, "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.] When we are so dependent upon God for every temporal and spiritual blessing, how can any who profess to be His sons and daughters fail to realize their obligations and their accountability to Him to do their very best?

The Lord's work should be done with a nicety, bringing all the tact and firmness and capability possible into it. There should be a wide-awake interest on the part of all, as though they could see the whole universe of heaven watching how the work of God is being done, and what kind spirit is brought into it. One lesson we are to learn is the secret of how to use the mind to think strongly, to put life into the work.

The present moment is ours to employ to the very best advantage, or to misuse by doing the work in a rough, heartless, coarse manner. What use is made of the time after the eight hours system is accomplished? And how will it be used when there is constant reference to the will of God? Let those who can, donate an extra hour or two, or even three, to work. Thus they would please the Lord by presenting to Him a thank offering, something for which they do not receive pay.

Many suppose that they must have holidays and recreation; but if the time thus spent were devoted specially to doing good, making use of the faculties to advance the cause of God in the world, either in planting crops for Him, in building chapels of schoolhouses, or any institution that the Lord is in need of to carry on His work, these things would not cost so heavily. If there were a company formed, who were devoted to the service of God, who would donate extra time above the eight hours, and call it the recreation hour, I know that they would receive a blessing. Many do this conscientiously. They will not be restricted in their movements, or bound about by precise hours, when they are engaged in the King's business. The work which the Lord designs shall be done in preparing facilities calls for unselfish and cheerful labor.

I have heard men and women who have been engaged in the work in the publishing houses and sanitariums complain of having to work over hours. If they cannot stop work after eight hours labor, they become dissatisfied. But these very ones, when they enter business for their own private benefit, will work on fully ten hours as they do in America, and often extend their labor to twelve hours. They make no complaint because it is in their own personal interest. It makes every difference whether the time is to be employed to their own special advantage, or for the service of God or their neighbor. If the extra time could be called the recreation hours, working from a sense of duty to benefit the oppressed, poverty stricken cause of God, I believe those who are able would find more advantage from this than from the hard, trying, taxing labor they often engage in in order to amuse themselves.

Willing service in saving the means that is so limited is more satisfactory than hoarding means. With the right motive in view, such time would be reckoned as devoted to the service of God. This definite work for God in building, in planting, in reaping harvest, or any line of work, will cost considerable thought and labor. But it pays. God will multiply the resources; He will help in producing the means.

Many are already working in this line, and have always done so. The devotion of time to God in any line of work is a most important consideration. Some can use the pen to write a letter to some far off friend. By consecrated personal labor we may in many ways do personal service for God.

Some think that if they give a portion of their money to the cause of God, this is all they are required to do, and the precious time given them of God, in which they could do hours of personal service for Him, passes by unimproved. It is the privilege and duty of all who have health and strength to render to God active service. The giving of donations in money cannot take the place of this. Those who have no money can substitute personal labor, and even money can be made in various ways in this work.

Every one may be a laborer together with God. The hours which have usually been spent in recreation that has not rested or refreshed either body or soul, may be spent in seeking to help some poor soul who is in need of help, in visiting the poor, the sick, and the suffering. Your time is God's, and as

Christians, we must use it to the glory of God. God has graciously entrusted us with twenty four hours in each day and night. This is a precious treasure by which much good can be accomplished. How are we using God's golden opportunities? We must, as Christians, set the Lord always before us, if we would not lose precious hours in uselessness, and have nothing to show for our time.

Time is money. If a man refuses to work because he cannot obtain the highest wages, he is pronounced an idler. Far better would it be for him to work, even if he receives much less than he supposes his labors are worth.

Time is a talent committed to our trust that may be shamefully misused. Every child of God, man, woman, youth or child, should consider and appreciate the value of the moments of time. If they do this, they will keep themselves employed, even if they do not receive as high wages as they have been able to command. They should show their appreciation of diligence, and work, receiving what wages they can get. The idea of a poor man with a family refusing to work for moderate wages, because it is not showing, as he supposes, sufficient dignity for his trade, is folly that is not to be encouraged.

How little has been bestowed upon this subject. How much greater prosperity might have attended the missionary enterprises if this talent of time had been thoughtfully considered and faithfully used. We are each one answerable to God for the time that has been wantonly thrown away, and for the use of which we must give an account to God. This is a stewardship that has been but little appreciated; many think it not sin to waste hours and days in doing nothing to benefit themselves or to bless others.

Lt 128, 1897

Wessels, Brother and Sister [John]

"Sunnyside," Cooranbong, New South Wales, Australia

June 25, 1897

My dear Brother and Sister John Wessels:

I received your letter stating your connection with the sanitarium in South Africa. If you are a necessity where you are, then I would not in any way make duties for you. If the time has not yet arrived for you to leave your present situation, then continue where you are till you see your duty in this matter. The Lord has promised to give us wisdom on condition that we accept Him as our Guide and Counsellor, and ask of Him with unwavering faith.

If any man lack wisdom, let him ask—of his brethren, thousands of miles away, who have no more wisdom than he himself, who are finite, and who make mistakes and errors in judgment? Thank the Lord, He has not directed us to any source so uncertain for counsel and direction. "If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him." [James 1:5.] Will you not bring your plans to God, and lay them all before Him?

“But let him ask in faith, nothing wavering. For he that wavereth is like a wave of the sea, driven with the wind, and tossed. For let not that man think that he shall receive any thing of the Lord. A double minded man is unstable in all his ways.” [Verses 6-8.]

Here the inspired apostle has given us the only safe course to follow in our life experience if we would develop the attributes of a true Christian. There is to be no uncertainty in these matters. The Lord would have every one who receives Him by faith perfect a Christian character during probationary time. The work of the Spirit of God in a man is not a work that unfits him for the common duties of ordinary life. There is not to be one religion for business and another religion for the church. The work of the Spirit of God embraces the whole man, soul, body, and spirit.

If the Word of God is cherished as an abiding principle in the heart, and held fast under all and every circumstance, man is brought, with his entrusted capabilities, [into subjection] to the Lord Jesus Christ. His undivided powers, even his thoughts, are brought into captivity to Christ. This is true sanctification. All the parts of the experience blend in complete harmony. He is “wanting in nothing.” He does not keep part to himself, to do with just as he pleases. He is bought with a price, and he knows it, because the Word of God declares it; and therefore he glorifies God in his body and spirit, which are Christ’s. [1 Corinthians 6:20.]

It is important that all who are striving for perfection of character shall strive lawfully. “The light of the body is the eye. If therefore thine eye be single, the whole body shall be full of light.” [Matthew 6:22.] This says, “thine eye,” not some other person’s eye. The rich experience that it is our privilege to have, we lose when we expect some one else to do our seeing for us, and guide us in our spiritual experience as if we were blind. We must have a single eye to God’s glory, a single and persistent purpose to leave self and the preferences of others out of the question, not asking, “If I take this course, shall I increase my personal possessions, or shall I decrease them?”

Great simplicity must be cherished by him who seeks wisdom of God. Then his feet will not slide. “The path of the just is as the shining light, that shineth more and more unto the perfect day. The way of the wicked is as darkness; they know not at what they stumble. My son, attend to my words; incline thine ear unto my sayings. Let them not depart from thine eyes; keep them in the midst of thine heart. For they are life unto those that find them, and health to all their flesh. Keep thy heart with all diligence; for out of it are the issues of life. Put away from thee a froward mouth, and perverse lips put far from thee. Let thine eyes look straight on, and let thine eyelids look straight before thee. Ponder the path of thy feet, and let all thy ways be established.” [Proverbs 4:18-26.]

He who truly loves and fears God, striving with a singleness of purpose to do his will, will place his body, his mind, his heart, his soul, his strength, under service to God. Thus it was with Enoch. He walked with God. His mind was not defiled by an impure, defective eyesight. Those who are determined to make the will of God their own must serve and please God in everything. Then the character will be harmonious and well-balanced, consistent, cheerful, and true.

“But if thine eye be evil,” if you study selfish purposes, and work only to that end, the whole character is defective, the whole body is full of darkness. [Matthew 6:23.] Such do not look to Jesus. They do not

behold His character, and they are not changed into His image. The spiritual vision is defective, and the way from earth to heaven is darkened by the hellish shadow of Satan. So Satan is pleased to have it, for he can lead that person blindfolded to ruin.

“If therefore the light that is in thee be darkness, how great is that darkness.” [Verse 23.] The conscience is the regulative faculty, and if a man allows his conscience to become perverted, he cannot serve God aright. His object in life shows to the world whether he is a Christian or in rebellion against God. His whole life is a failure. It is distorted and double, and all the faculties are misdirected. The profession may be all right, but the faith is perverted, and this is revealed by the practice, which misleads others. “No man can serve two masters; for either he will hate the one and love the other, or else he will hold to the one, and despise the other. Ye cannot serve God and mammon.” [Verse 24.]

I have given you the definition of the Word of God as presented to me in James 1:2-8 and Matthew 6. Please read both these chapters; for we need to study carefully and prayerfully the special directions there given.

I am making this letter longer than I designed. I learn that it will be a day or two before the steamer leaves Sydney. I shall mail this matter today.

I have a deep interest in your spiritual welfare, and in that of your whole family. You are each living your probationary time day by day, obtaining your experience as the days pass; but you can go over the ground only once. Then let every precious moment be employed as you will wish it has been when the judgment shall sit, and the books shall be opened. Our Lord will judge us according to the opportunities and privileges that we have had.

Speaking of faithful men of the past, Paul says, “These all died in faith, not having received the promises, but having seen them afar off, and were persuaded of them, and embraced them, and confessed that they were strangers and pilgrims on the earth. For they that say such things declare plainly that they seek a country. And truly if they had been mindful of that country from whence they came out, they might have had opportunity to have returned. But now they desire a better country, that is, an heavenly; wherefore God is not ashamed to be called their God; for he hath prepared for them a city.” [Hebrews 11:13-16.] The great hope which the patriarchs and prophets had constantly in view—a city which hath foundations, whose maker and builder is God—came down to the disciples. They described and foretold in prophecy a better country, even a heavenly, in seeking which they were willing to be pilgrims and strangers upon this earth, with no desire to return to the associations they once had in the world.

Christ brought the same attraction to view, saying, “In my Father’s house are many mansions (permanent abiding places). I go to prepare a place for you.” [John 14:2.] Let us prepare to move to that better country, even the heavenly.

In much love.

Lt 129, 1897

Wessels, Brother and Sister [John]

“Sunnyside,” Cooranbong, New South Wales, Australia

May 18, 1897

Dear Brother and Sister John Wessels:

I have read your letter, and I think we understand one another. I have no favor to ask of any one in regard to money. I have been using all that has come into my hands in the work of God. The present of a silk dress, which your mother gave me, she made me promise not to dispose of. I have kept my word. I have made the dress up, but the value of it I have put into the cause, that your mother shall not lose her reward. For myself, I do not desire one farthing from any one. But when, some two years ago, my attention was directed to Africa, when the Lord said to me, “I have entrusted my stewards in Africa with means which they will bestow to advance my work in Australia,” I felt the more thankful to mention that a work was to be done here in this country, hoping that you would come and wisely look the field over yourself, and see if you could help in establishing a sanitarium here, to be your own investment, to be your own steward.

Now, if you have no light to do this, I shall not be tried by you or any one. I want you to move exactly as far as you can see the light. Both Brother Olsen and Dr. Kellogg asked me why I did not write to you and set the situation in Sydney and the surroundings before you. They stated that you were going to some place to build a sanitarium, and if I wrote, you might come here to Australia. Dr. Kellogg advised me to make no delay. I answered that I had written to Brother John Wessels one month before their letters came to me.

If I was not your companion in the work of God, doing my very utmost in every line possible, I might have felt a delicacy in writing to you as I did. I supposed that you knew that. There is nought I call my own. [With] every talent the Lord has given me, I inquire diligently, not, What have I of my Lord? but, What do I with what I have? For all is the Lord's. All is a loan from the Lord. He has paid the wages by His own self-denial, His humiliation, His self-sacrifice, His sufferings, and has given His life to save me, that I should not perish but should have eternal life. And shall He not have my willing service and obedience? Shall I not sense my responsibilities in regard to the committed trust, whatever that may be? I am a steward of His grace. I am trading on my Lord's goods.

The lowliest talent, the humblest service, may become a consecrated gift if exercised and employed with the high end in view of advancing God's interest in our world, and promoting His glory. I have not been given the message, Send for Brother John Wessels to come to Australia. No; therefore I do not say, I know that this is the place for you. But it is my privilege to express my wishes, even though I say, I speak not by commandment. But I do not want you to come because of any persuasion of mine. I want you to seek the Lord most earnestly, and then follow where He shall lead you. I want you to come when God says, Come, not one moment before. Nevertheless, it is my privilege to present the wants of the work of God in Australia. Australia is not my country, only as it is the Lord's province. The country is God's; the

people are His. A work is to be done here, and if you are not the one to do it, I shall feel perfectly resigned to hear that you have gone to some other locality.

I have been shown that it were better for you and the other members of your mother's family to be in some other locality, because where they are the companionship and associations are not the most favorable to their spiritual healthfulness. Of course you will individually carry yourselves wherever you may go, and if that self is near to God, your mother's family will have plenty to do for the Master. They can be co-workers with God. Merely having qualities of mind, a disposition to do right, is not all that God requires. He asks for all that there is of any one of us. The more He has entrusted to us, the greater are our obligations and responsibilities.

I know that if each member of your mother's family possessed moral courage to put forth persevering efforts in devoted service, they would be a power for good just where they are. But if they have not that sanctified determination to be doers of the Word, they will in any place be dead branches. Their life will not have a vital connection with Jesus Christ. If they could sense the value of the human soul, as I do who have had these matters kept before me for more than half a century, they would individually make haste to redeem the time, and would be very thankful that they were not left to repose in security when the time is so short. But there is such a thing as being in a place where a certain kind of temptation will be constantly at work to destroy virtue and steadfast principles. If, by removing to where difficulties would be less pressing, you would place yourselves in the channel where the light was shining in clearer and more distinct rays, go there, for your souls' sake, go there. But ask the Lord for wisdom.

And work. What little probationary time is left to prepare for the eternal life which Christ would have you all receive! If you were sound in the faith and healthy in your piety, you would have placed yourself in the closest relation to Jesus Christ, and a great gulf would lie between you and the Christless world, because Christ would dwell in each of you, and you would dwell in Christ. The indwelling of Christ and the Spirit is made efficient by constant communion, activity, and prayer.

The word of God came to Abraham, "Get thee out of thy country, and from thy kindred, and from thy father's house, into a land that I will show thee; and I will make of thee a great nation." "So Abraham departed as the Lord had spoken unto him." [Genesis 12:1, 2, 4.] He was seventy-five years old when the word came. I write you this because I feel it my duty to write. If any member of your family were worth their weight in gold, I would not for your favor abate one word that the Lord gives me for you. All the gold and silver is the Lord's. He has made some stewards of trust. But I can say of a truth, I covet no man's silver or gold or apparel. All these riches will be of no avail in the great judgment day. The largest property could not pay the ransom for one soul.

Behold in the cross of Christ the only sure guarantee for individual excellence and success. And the more the heart is wrapped up in Christ, the more secure is their treasure in the eternal world. As stewards you individually need an elevating, ennobling, inspiring motive to sustain you in the perilous conflict with foes within and foes without. Some have manifold infirmities, and they need Jesus as their Helper.

The tastes are to be elevated, the appetites subdued, by everyone who is playing the game of life for an eternal inheritance, a life that measures with the life of God. Let no one bring impediments upon

themselves that will hinder their growth in grace. The gospel demands of every member of the Lord's redeemed family an unreserved consecration of body and soul, with all their energies and all their entrusted capabilities, throughout the round of their probation. The Lord claims all the services which any mortal being, aided and enriched by divine grace, can render. This is the claim of God upon every endowment He has given, every faculty which He has provided for the human being. He has a rightful dominion over all His subjects. To withhold from Him is robbery. Every talent, small or great, is confided to the human agent, to be improved in accordance with the will and design of the great Giver.

I present these thoughts to you. May the Lord help you to see the necessity, wherever you go, instead of being influenced to pursue a wrong course, to be determined to influence every soul to obey God, with heart and soul, and with undivided affections.

Now, my brother, moving to any place will not place any of you beyond the temptations of Satan. But it may do for you as it did for Abraham, place you in different associations, that you may break some of the nets Satan has laid for your feet. But do not move hastily, or in a haphazard way. Move understandingly, from the force of conviction, if you move at all. Be determined that you will win heaven at any cost. Imitate no one's evil practices. The judgments of God are in the land in whirlwinds, in floods, in fires, in earthquakes, and in desolating pestilences. Man brings disease of every character upon himself because of his polluting, soul-destroying, corrupting habits. These wicked habits are doing more to destroy lives than all the calamities by land or sea.

Will we put on the armor of righteousness? Warnings are given in the Word of God of the deceptions that will come in these last days. Speaking of the men who were working to destroy his influence, the great apostle to the Gentiles says, "For I am jealous over you with godly jealousy; for I have espoused you to one husband, that I may present you as a chaste virgin to Christ. But I fear, lest by any means, as the serpent beguiled Eve through his subtlety, so your minds should be corrupted from the simplicity that is in Christ.

"For if he that cometh preacheth another Jesus, whom we have not preached, or if ye receive another spirit, which ye have not received, or another gospel, which ye have not accepted, yet ye might well bear with him. ... For such are false apostles, deceitful workers, transforming themselves into the apostles of Christ. And no marvel; for Satan himself is transformed into an angel of light. Therefore it is no light thing if his ministers also be transformed as the ministers of righteousness; whose end shall be according to their works." [2 Corinthians 11:2-4, 13-15.] Let us look steadfastly to Jesus Christ, and not be turned away from the gospel of Christ, but show before the heavenly universe that we have no divided life, but that we are wholly on the Lord's side.

I say again, my dear brother and sister, know your duty for yourselves, and then, if you have difficulties and trials, you will understand that it is not because you are out of the path of duty.

God bless your entire family. Give my best love to your dear mother.

Lt 130, 1897

Wessels, John

Summer Hill, Sydney, Australia

February 17, 1897

Dear Brother John Wessels:

I feel sad that you do not feel impressed by the Spirit of God to come to New South Wales. I do not desire you to come unless you yourself have some burden. I do not believe in men depending upon the judgment and wisdom of other men, to know their duty in regard to going to any field upon the face of the earth. Men may make propositions, they may lay out the field and its necessity; and then they must leave the matter for the one who is ready to do God's service unselfishly, to seek counsel of God, and obtain the counsel of heaven. Do we not read, "If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not. 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." [James 1:5, 6.] You cannot get this wisdom by looking to Battle Creek, or to any other place. Too much dependence has been placed upon the advice of men. Men have been so willing to be directed by human judgment that God has been dishonored.

"Come unto me," Christ says, "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.] All who depend upon the Lord Jesus Christ, who seek Him with their whole heart, will find in Him a very present help in time of trouble, and will be shown their duty. The Lord is much nearer to those who desire to know His will than are those in Battle Creek, or in the next neighborhood. He Himself declares, "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you." [Matthew 7:7.] "All things, whatsoever ye shall ask in prayer, believing, ye shall receive." [Matthew 21:22.]

If the Lord teaches you that He wants you in any place, to do His service, go to that place. We need some one here very much, some one who can devise and plan and execute, to forward the work of God. Dr. Kellogg writes that he thinks that you would come to Australia if you were requested to come. I have made the request, as it is my privilege to do, as one who co-operates with Christ in His work. But I would have you come only because you feel it to be your duty.

I shall encourage none of our people to go to India, unless they have clear light from the Lord that it is their duty to go. A duty made by man, and laid upon another man, is not reliable. Our Lord would have every one of His servants use their reason, and take measures to preserve their lives, that they may do the work He has for them to do. There is an abundance of places where the work to be accomplished is great, and where the plague is not raging. Let God's workers fill the need in these places. I have no light to bid any one now in India leave that field, but I have light to say that no one should move thoughtlessly, placing themselves in dangerous situations, unless they know they have the word of God to sustain them in so doing. We shall receive help from the Lord when doing His work; but if we go on a warfare at our own charges, the Lord does not sustain us.

I will not say anything to balance you to come to this place, but if you have decided that it is best to devote the remnant of your God-given time to doing God's will, we need you in this locality. If your desire to serve self is stronger than your desire to serve God, if you obey your own inclinations, and with the prospect of increasing your means bind it up in a napkin, and bury it in buildings, or in the earth, you will one day find that you have made a mistake. The end is near, and the work to be done is urgent. We are not now to do that which the Lord has told us we should not do. We should put all our talents in active exercise, that we may accumulate a heritage for God in the salvation of souls. Fishing for more money will not be one hundredth part as profitable as fishing for men.

I have been devoting all my talents of money and of time, golden, God-given time, to the service of the Lord Jesus. I am building for time and for eternity. I study every pound which I invest in buildings for myself, lest I shall in any way limit the resources which I can invest in the upbuilding of the cause of God. I do not regret that I have done this. We have seen some trying times, but amid all we say, It pays. "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.] Give me this as my reward, and I am satisfied. I hold myself, not as my own property. I am bought with a price, even the precious blood of the Son of God. I place myself under the molding of the Holy Spirit. And at sixty-nine years of age, I am still in the service of my Master.

When I called for the loan of money from your mother, it came, and we are grateful to the Lord for this. In a vision of the night, I was directed to send to South Africa for money. Said the messenger of the Lord, "They have my money, and it is endangering the souls of those to whom it has been entrusted. They do not all see that the means in their hands is entrusted to them, that they may develop characters fit for the heavenly courts. They are being tested, to see whether they will honor and glorify me by doing my work and advancing my interests, or whether they will serve self. If they keep my glory in view, if they listen to my voice, if they heed my instruction, and do my work, according to my word, I can trust them with the eternal riches. They are mine; all that they have is mine; it has been bought with a price. If they are loyal to me, if they honor me as they have opportunity, I will honor them. But if they do not walk with me, if they walk in the ways of the world, if they choose their own way and not my way, they can never see my face. Their money will either prove their eternal ruin or a blessing. Its only value is the good they can do with it to glorify me."

I write you this because I have an interest in your soul. I would feel very delicate were I asking you for money for my own use, or for the use of my family. I ask not one penny for this. I only plead the necessities of a people, necessities which should awaken the interest of those who claim to be children of God. I ask not one dollar of your money for my own individual self. I am using my entrusted capital to advance the cause of God, which is dearer to me than life.

We have asked you to come to Australia to help us. We are in great need of means. The Lord has assured me that He has means in the hands of His stewards for Australia; but Satan has hindered it from coming. We have nothing wherewith to work Sydney. A sanitarium is needed in that place, to give character to the work. We ask you whether you can help us by coming here yourself, and looking over the ground, and determining what you can do with your means, not as a gift, unless you desire it as

such, but as a loan. We could thus work for all classes. So far I have largely had to supply the means for this work. I cannot go any deeper; but if you could see your way clear to invest <a portion of> the means in your hands <at low interest,> and interest others to do the same, the work would go forward. The Lord's cause is suffering for want of the means that should be used in this destitute field. I plead for you to do something to interest others to appropriate the Lord's means for the advancement of the work here.

One school building is finished, and another is advancing. We thank the Lord for this. The means which your good mother loaned me I loaned to the builders, to advance the work. Souls are being added to our numbers in the suburbs of Sydney. I wish you would come to this place, and see for yourself. Then you could do as you pleased.

We are doing all we can. But not one pound will come to us from any source outside of those of our own faith; and those who believe are poor, with nothing to do with. Our motto has been, We will not fail nor be discouraged. But time is short; we have but little time in which to work. The cities must hear the proclamation of the truth. Melbourne has not been worked, neither has Sydney, nor have the cities of New Zealand. Can you co-operate with Jesus Christ by doing His work? The Lord is waiting for men who will be laborers together with Him, who will seek to save those that are in darkness and error.

Our special interest should be in God's work. Our whole soul should be full of zeal to work while the day lasts, for the night cometh in which no man can work. The message of warning must be given to the world. I dare not remain indifferent when there are souls to be saved for whom Christ has died. The leaven of truth must be introduced. We see that cities are becoming as they were in the days of Noah, and as were Sodom and Gomorrah. The inhabitants are planting and building. Their passions are stimulated to intense activity by games, horse racing, and intemperance of every description. The fever swells every vein, and the heart throbs with the restless tide of unhallowed emotion. Thousands upon thousands are sunk in a stupid lethargy. Their sleep is as deep as if they were under a powerful, poisonous drug. They are dead in trespasses and sins. And yet no work for God is being done in these cities. The entire tendency is toward corruption, and the end is a moral prostration which means death to the soul. Why should we not be alarmed?

Nothing but the leaven of truth can reach the people of these cities. The aid of the great I AM must be relied on. The healing fountain must be proclaimed. "If any man thirst, let him come unto me, and drink." [John 7:37.] The balm of a Saviour's love must be presented, to heal the sin-bruised souls. The mighty energies of the Holy Spirit, with all its quickening, recuperative, transforming power must be applied to the palsy-stricken souls. I see no way that we can do this work than to engage in medical missionary work. I have prayed, and I have written for help for this work, but none comes.

Last mail brought me £50 from Peter Wessels. I acknowledge it. It came exactly at the right time. We were at the Health Home, trying to get means to furnish some rooms in the humblest style. We had bought a few things, such as oil cloth for the floor, and a couple of bureaus, one of which, second hand, cost less than a pound. This was for the room I occupy in the Home, and for which I pay four shillings per week. When our means gave out, we had to wait; and when that money came, we rejoiced, and were

glad. Now we can finish furnishing the rooms. We would engage in more of such work if we had the means.

Full and free salvation must be presented to those who are perishing in their ignorance and sin, in order that a complete renovation may take place. A great work is to be done, and all heaven is waiting for human agencies through whom the divine instrumentalities can work. We hope that some one will feel a burden to step in and unite with the great firm as a partner, to carry forward the work.

Those who have felt the cleansing efficacy of the blood of Christ on their own souls will realize that Christ values the souls that He has purchased with His own blood more than gold or silver or precious stones. Growth in grace and spiritual soundness must be maintained and perfected by exercising every capability, every talent of money or influence in the service of God, to uplift, to point out the remedy for sin and all moral defilement. Upon those who engage in this work will the Sun of Righteousness arise, with healing in his wings. And all the heavenly intelligences, looking upon the fresh beauty and the vigor of the newly implanted life in the soul will rejoice over them with singing.

I must close this hastily written letter. My soul is wrestling in earnest prayer that a work may be done in our cities. I know that it should be done. I leave this matter, to me so full of eternal result, to your consideration. I could not forbear doing my duty, and now I leave the matter with you.

Lt 131, 1897

Wessels, Sister

“Sunnyside,” Cooranbong, New South Wales, Australia

June 24, 1897

Dear Sister Wessels:

I learn that you do not feel willing to have your son leave Africa. I heard that he was anxious to leave Africa, and establish himself elsewhere, engaging in some missionary work. I understood that he wanted to build a sanitarium in some country, where it was needed. We know that a sanitarium is much needed here in Sydney. We feel very sad to think that so much money has been piled up in buildings in Battle Creek. This outlay of means, unadvised by the Lord, has crippled every new missionary field, because the treasury in Battle Creek has been left destitute of means. They could not help us to start the work from the great center because the means was misappropriated. This warning has been given to them over and over again. We cannot obtain means from the center in Battle Creek to advance the work, because they have erected so many buildings that the means is not to be had.

If your son John is anxious to establish a sanitarium, he could try it here, where it is so much needed. A start has already been made, but we cannot obtain suitable buildings by hiring them. From the light the Lord has given me, it is better for your sons to be in some other place than Africa. There are temptations constantly around them that have a tendency to lead them away from Bible principles. The souls of your children are precious to you, and much more precious are they to God, who gave His only begotten Son

to redeem them to Himself, to bring them in connection with Himself, that they might obtain a sound, all-round experience, and as the Lord's purchased possession, call into exercise the qualifications and endowments God has given them to be used, not merely for selfish purposes, but for His own name's glory.

The material world is under God's control. The laws that govern all nature are obeyed by nature. Everything speaks and acts the will of the Creator. The clouds, the rain, the dew, the sunshine, the showers, the wind, the storm, all are under the supervision of God, and yield implicit obedience to Him who employs them. The tiny spear of grass bursts its way through the earth, first the blade, then the ear, and then the full corn in the ear. The Lord uses these, His obedient servants, to do His will. The fruit is first seen in the bud, enclosing the future pear, peach, or apple, and the Lord develops these in their proper season, because they do not resist His working. They do not oppose the order of His arrangements. His works, as seen in the natural world, are not one-half comprehended or appreciated. These silent preachers will teach human beings their lessons, if they will only be attentive hearers.

Can it be that man, made after the image of God, endowed with the faculties of reason and speech, shall alone be unappreciative of the gifts God has bestowed upon him, and which, if improved, can be enlarged? Shall those who might be elevated and ennobled, fitted to be co-laborers with the greatest Teacher the world ever knew, be content to remain imperfect and incomplete in character, producing disorder when they might become vessels unto honor? Shall the bodies and souls of God's purchased inheritance be so hampered with world-bound habits and unholy practices that they will never reflect the beauty of the character of Him who has done all things well, in order that imperfect man, through the grace of Christ, might do all things well, and hear at last Christ's benediction, "Well done, thou good and faithful servant, enter thou into the joy of thy Lord"? [Matthew 25:21.]

God spoke, and His words created His works in the natural world. God's creation is but a reservoir of means made ready for Him to employ instantly to do His pleasure. Nothing is useless, but the curse has caused tares to be sown by the enemy. Shall rational beings alone cause confusion in our world? Shall we not live to God? Shall we not honor Him? Our God and Saviour is all-wise, all-sufficient. He came to our world that His perfection might be revealed in us.

My dear sister, our faith must increase. We must be more like Jesus in conduct and disposition. The light that shines on our path, the truth that commands itself to our intelligence, if obeyed, will sanctify and transform the soul, but if disobeyed, it will consume us. I see that there is danger on every side. We now have altogether too little time left to use it unprofitably. The knowledge of truth, the heavenly wisdom, spiritual endowments, are heaven's goods, committed to us for wise improvement. We have no time or strength or goods to use for selfish purposes. By using God's gifts as sanctified and holy, to advance His cause in the world, we can lay up treasure in heaven.

I shall not urge your son to come to Sydney, but he can ask wisdom of God, who says He will give liberally <to all that ask Him> and upbraid not. "But let him ask in faith nothing doubting; for he that wavereth is like the waves of the sea, driven with the wind and tossed. For let not that man think he shall receive anything from the Lord. A double-minded man is unstable in all his ways." [James 1:5-8.] If

your son will hang his helpless soul on Jesus Christ, and believe in Christ as his personal Saviour, he will know the will of the Lord. Then let him do what the Lord says. If he feels inclined by the Spirit of the Lord to come to Australia, we will be glad and thankful. Not that we expect that he will invest all that he has here, to be any man's property but his own. It is not the large gifts we desire.

When the Lord gives your son light to go to any place, do not try to stay his steps. Let him hear the voice of the great Shepherd, and follow Him. I have not written to Peter, John, or Philip, to draw means from you, in all the letters you have received. But as Sister Harmon Lindsay, Brother Peter Wessels, and Mother Wessels have means invested here, some as donations, others as a loan, I have had a desire to keep you acquainted with our situation and advancement. If I supposed you thought my letters were written to draw means from you, I would stop my letter writing very decidedly. I do not write because I expect you to send us money, but because I wish to help you with the counsel and the light that God has given me. I do not want John to help us here in Australia if the Lord wants him in any other place. I want God's will and God's way to be my will and my way.

May the Lord be your strength, my dear sister. May He be very near to comfort and bless you and your children, and may you be greatly blessed in your children, and be bound up in complete harmony with Jesus Christ, is the prayer of your sister.

Lt 132, 1897

Wessels, Sister

"Sunnyside," Cooranbong, New South Wales

June 24, 1897

Dear Sister Wessels:

We are pleased to report a school in full running order, with an attendance far beyond our expectations. We have sixty students, besides the teachers.

There are many things of interest going on here. Willie now has a plain, simple cottage. We think this will be a great blessing to his family. For over a year they have occupied a house built for a washhouse. We hoped to get a building put up long before this, but all the means and power that could be commanded was put into the school buildings that the opening of the school should not be delayed one day beyond the stated time. When we said that school should open on the date advertised, some said, "It is impossible; it cannot be done." But we declared that it must be done. I told the men employed on Willie's house and in my orchard and vegetable garden to cease their work for me, and go on to the school buildings. A call was made for donations of labor. In this way the work was done as far as possible.

It wanted only a few weeks to the date fixed for the opening of school, and the finished building had to be cleaned, a large cistern, fifteen feet deep, to be dug and bricked up, and the second building, which

was to provide school rooms, to be built. But this work was accomplished; the school opened on time, and the students were all accommodated.

For some time the country had been suffering from a drouth, but our cistern was only finished a few days when we had blessed showers from heaven, which filled the tanks, and half filled the large cistern. We felt that we could indeed offer thanksgiving to God for His merciful provision to us in this dry time. After a few weeks another downpour of rain came, which filled the cistern to overflowing. If there is no more rain during this term, the school has enough for all its needs. Thus the Lord has favored us. We are glad, and we praise His holy name for His mercy and His love.

School opened April 28, and from then till now, students have been coming in till they number sixty. Others are preparing to come this term.

Last Sabbath, June 19, I spoke from the first chapter of Ephesians. The Lord gave me strength and blessed me with freedom. We knew that the heavenly Guest was in our midst. The singing, led by Brother Herbert Lacey, was excellent. The voices, raised in melody of praise to God, were uplifting and encouraging. The room in which we hold our services was quite full. We shall soon have to arise and build a meetinghouse, for the room we occupy must be given to the students, as they are greatly cramped. But I shall be glad if the students crowd us out; for we greatly desire this school to be a success. We can say that it is thus far. Praise the Lord! We are willing to be crowded out of our room because of the increasing number of students.

My sister, we thank you for the money you loaned us. It had done a good work here in erecting these buildings, which will serve us till the main buildings are put up. These will be built when means come in.

Brethren Daniells and Palmer from Melbourne and Brother Baker from Sydney came to visit this place a few weeks ago. In the past Elder Daniells has had little faith that a school would ever be in successful operation here, but he has been thoroughly converted on this subject. Had it not been for his unbelief and dissatisfaction in regard to the location of the school in Cooranbong, we would now be two years in advance of what we are. But in the strength of God we have moved forward under every phase of perplexity and hindrance, saying by faith, "We will not fail, nor be discouraged." [See Isaiah 42:4.]

These brethren were overwhelmed with surprise at the advancement made. Everything pleased them. They thought the addition of the second story just as it should be. Although I took that responsibility on myself, I never had the slightest question regarding the matter. It was a satisfaction that my proposition was fully encouraged and sustained by Brother Metcalfe Hare. This improvement was not in the plan, but it met the minds of our brethren, and they said, "What could you have done without that upper storey? There would have been no place in which the gentlemen students could be accommodated, and even now the accommodations are altogether too small."

Brother _____ made a most thorough acknowledgement to me. He confessed that he had not helped at all, either by his faith or his influence, but had permitted Willie and me to drag the load up hill. He said he saw that he had been wrong, and he now had to confess that the Lord had been leading step by step, but that he had had no part in it. "I am now thoroughly convinced," he said, "that this is the place for

our school, and I am going to work with all my heart and strength to advance and build up the school interest, and I may repair, as far as possible, that harm I have done." We thank the Lord for this acknowledgement.

Lt 133, 1897

Wessels, Sister

"Sunnyside," Cooranbong, New South Wales, Australia

March 7, 1897

Dear Sister Wessels:

We were very grateful this morning to our heavenly Father to hear the rain coming down gently but steadily. We have been praying for rain, for there was no rain for the sawmill, and the second building could not advance until lumber was sawed.

I arose at 11 p.m., for I could not sleep. I seemed to be in travail of soul for your family. I would say to you my sister, Have faith in God. Do not be disheartened. Watch and pray, and wait and trust. The Lord has thoughts of mercy upon them all if they will turn them unto the Lord, and hearken to His voice, and seek Him with the whole heart. Be of good courage. Things that you do not understand will come up, and the enemy will seek to perplex your mind and worry you; but bear in mind that the whole work of God is in the hands of One who is mighty to save, even to the uttermost all who come unto God by Him. The powers of evil will not have everything to themselves. They will be watched over by the angels of God.

The Lord provides for every trial that we are called to pass through. In your position of mother of a large family, you have great responsibilities. You serve in things temporal and spiritual. But you are to have help. The Lord will move upon the hearts and minds of your children. When chastisement shall have done its work, He will bring them to repentance. There will be influences to counterwork the work of evil, and divine interpositions. Sorrow, sickness, affliction, loss and disappointment are hard to bear.

Shame, temptation, and sin will bring their sure result. But God has provided agencies to meet these things. God can break the spell of evil and infatuation. He would have you trust and be patient. "For this purpose the Son of God was manifested, that he might destroy the works of the devil." [1 John 3:8.]

I speak to your children, who are dear to the heart of God. Will you not, Philip, Peter, and all the family, be molded by the Holy Spirit of God? Do not, I entreat of you, hurt and bruise the soul of your God-fearing mother. Do not diverge from the right track, and follow another leader than Jesus Christ. That which you sow, you will also reap. You may not realize at the time that you yield to temptation the pain that your wrong act has caused. Steps are taken under temptation which, when Satan's spell is broken, you will give anything to have the power to recall. But you cannot do this, there is only One who can accomplish this work, even Jesus Christ, whose blood cleanseth from all sin.

There is need of strict watchfulness and sobriety. It will not pay for one of you to live your life on the wrong side, for it only brings remorse and bitterness of soul. You are loved by your children, but you are so diverse in character, that there is little of that sweet harmony of spirit that the Lord would have cherished and cultivated.

Jesus, whose purchased possession you are, is crucified afresh and put to open shame, because you do not represent Him in character, but follow your own will. Go to the great Physician. He knows exactly what is wrong with each one. He knows how to deal sympathizingly and pityingly with each soul. He has a balm for every wound that sin has made. He declares, "I came not to call the righteous, but sinners to repentance." [Mark 2:17.] Then come just as you are. You will never have reason to turn away saying, "He does not understand my case." Christ looks into our inmost soul; He knows everything about us. There are no secret chambers to which He has not free access. Every thought, every feeling is seen and read by Him. We need not wish to hide away from the only One who is able to deliver us.

Probationary time still lingers for every member of your family. They still have opportunity to be reconciled to God. They are His purchased possession, bought with a price, even the precious blood of the Son of God. But what preparation, from the eldest to the youngest, have they made for eternity? Should the folding doors of eternity open before you, should you meet your judge who gave His life for you, what excuse could one member of your family offer why they have refused the heavenly Gift, and neglected the great salvation offered?

I ask you as a family to let the life of folly and foolishness pass away. Awaken to a sense of your individual responsibility and accountability to God for your time, your privileges, your opportunities for doing God service, for being laborers together with Him. Let every thread of your influence be placed wholly and devotedly upon the Lord's side. You have no moments to waste in self-serving. Souls are perishing in ignorance and sin. They know not God, nor Jesus Christ whom He has sent, whom He gave to die a cruel death for the life of the world.

I make this appeal to you, for your peril as a family has been presented before me. Christ, the Majesty of heaven, came not to be ministered unto, but to minister. He is your example. Then live to work diligently and usefully, and be a blessing to the world. Christ came to take the sins of man, to bear his guilt, that man by faith might receive His righteousness, and stand innocent before God. O, how pleased Satan is to see men, not growing up into the full stature of men in Christ Jesus, but with all their powers devoted to self-pleasing and neglectful of the great salvation. Satan is playing a game of life for their souls, and winning away from them grace after grace. He is supplying the place with his own attributes. The fathers that are not patterns of piety are not teaching to their children what they know to be truth. So the evil of a divided and unconsecrated life is transmitted to the children.

O, come to Jesus. Lay down the weapons of your rebellion against God, and put on Christ. Have courage to be just what you should be. The Lord reproved Israel because they did not keep the law which He had commanded them. Their present and eternal good was promised on condition of obedience. But the Lord was displeased because they "served not the Lord their God with joyfulness and gladness of heart." [Deuteronomy 28:47.] This is a neglect that God will not permit to go unproved or unpunished. He will

not allow His name to be dishonored by the people He has separated from the world to serve Him. His own glory will He not give to another.

The people who claim to know God are very much inclined to take glory to their individual selves. It is natural for us to be contented with the rich provision made for us in both temporal and spiritual things; but how many return their thank offering to God? How many inquire into the source of these favors enjoyed? So long as we have the good things of God so abundantly provided for us, we rest satisfied, unthankful, unholy.

But one thing we must learn. God has declared, "Thou shalt have no other gods before me." [Exodus 20:3.] He will never allow any people called by His name to bring reproach upon Him without punishing them. He is dishonored when they look to human agencies, and trust in and depend for counsel upon finite men. The Lord desires to be sought in council for the very things we need. He bears long with His purchased possession. He gives the ministration of angels to be their efficiency; but when men disregard His mercy and His love, and carry themselves proudly as if all things were their own, to do with as they will, He will remove the blessings and send adversity. He looks with abhorrence upon human pride.

O how much misused material there is in our world. How few of the precious capabilities given us are used for our eternal welfare and for doing God service. It is not so much the great increase of capabilities that will qualify us for service for God as the consecration of the powers which we have, and the diligent application of our God-given talents. These with the use will increase the amount to use. If you had individually ten times the talent you now possess, it would not better you in the sight of God unless it is combined with a vital connection with God, who is Spirit and Life. Your souls need to be touched with the living principles of the being of Christ; your lips touched with the live coal from off His altar. You are wasting time and opportunities; you are neglecting your privileges. God must breathe into your heart and spirit His breath of life. He is ready to do it. He is ready to take you into partnership with Himself.

The great transforming power of God is essential. Seek for it. Christ is standing at the door of your hearts, and knocking for admission. Will you let the heavenly Guest knock in vain? You need to take hold of the work in earnest. Do something, every soul of you, do it now. "While it is called today, if ye will hear his voice, harden not your hearts." [Hebrews 3:13, 15.] Cry unto God with heart and soul and voice that you may have courage to receive Jesus. "For 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." [John 1:12-14.]

There are useless people in our world today because they have not employed the powers they already have. These, if they would, might, through Jesus Christ, have become an efficiency and power. The Lord is speaking to you through His servants. He is calling for volunteers. He wants you to become efficient workers for Him. The Lord has given to every man his work. Your head, your hands, your feet, are His

workmanship; but it is at the heart, the center of the being, where the work must begin. Then, and then only, will it work outward.

I ask every member of Sister Wessels' family to be all that God designs they shall be. Do you cultivate the thought that all you have is a loan from God? Do you make an effort to comprehend your God-given responsibilities? Do you realize that you are stewards of His grace? Your temporal advantages comprise but a small portion of His gifts. And these temporal things you may allow to become a snare to your souls. Do you take in what is comprehended in your stewardship? Do you realize that the Lord has entrusted you with His goods?

God would have His precious treasure of truth accepted and appreciated. It is to be prized above silver and gold, above diamonds and earthly gain. "The Word was made flesh, and dwelt among us." "In the beginning was the Word, and the Word was with God, and the Word was God." "In him was life, and the life was the light of men. And the light shineth in darkness, and the darkness comprehendeth it not." [Verses 14, 1, 4, 5.] Shall the people who call themselves God's people be among those who do not comprehend the light?

There is much you can all engage in doing. Gather up the divine rays of light in pamphlets and tracts, and put the Word of truth before thousands in their own language. Philip, in the place of feeling that he can only understand his duty by going round by Battle Creek, should have acted on the light given him by God—not in trying to run things after his order, but by taking up the work and consecrating himself to God; in using his energies in disseminating the precious saving truth to others.

If men would not try to work the Holy Spirit, but let the Holy Spirit work them, the Lord would prepare them for the grand and solemn work of disseminating light to the world. The Lord had important work for Philip to do, and if he had in humility of mind trusted in God, if he had obtained his experience direct from God, if he had sought the Lord for the wisdom so essential for him and for every one of us, he would have had an experience that would have made him a steward of the manifold grace of God.

But Philip was trying to fashion things altogether too much after the pattern of Battle Creek, and he has made a grievous mistake. The leaven that has been at work there for years is not good, and it has worked upon him as it has upon many others, until men have been placed where God should be. The idea prevails that Battle Creek should endorse every movement made in foreign fields. This is a mistake. It is not essential, and there must be an overturning of the plans and methods that are absorbing the minds of all who look to Battle Creek for an example.

The Lord is just as accessible in South Africa as He is in Battle Creek. He has never told Philip, Peter, John Wessels, or any of His people to make Battle Creek their God. He would have His people in South Africa take hold of His efficiency. His word is, "Let him take hold of my strength, that he may make peace with me; and he shall make peace with me." [Isaiah 27:5.] The vein of silver must be worked; the shaft sunk deeper and deeper into the mine of truth.

We must bear in mind that there is an aggressive warfare to be waged. We shall be compelled to do work amid hindrances and contention. We shall have to battle against ignorance and cheap earthly

conceptions. The common, earthly fire, that has no connection with the sacred fire of God's own kindling, duplicity and pride of opinion, will stand to bar the way of advance in the divine warfare. There will be perils by land and by sea; but the greatest of all perils will be brought in by false brethren. Privations, trials, discord, and strife will meet us to confuse and discourage.

But the Lord has an experience for us to obtain as He had for Moses. Moses had all his work planned out for him at forty years of age, and he commenced it after his own devising. But the Lord had other plans for him. The responsibility was to be placed upon him of leading God's people in their journey in the wilderness. But before the experience was gained, fitting him for the work that was waiting for him, he had, for forty years, to do the work of a shepherd. Moses had deep and severe lessons to learn, but he was not left alone. The divine Teacher was with him, to help and instruct. It was not until Moses had learned the lessons God had for him that He could place him where he should be the emancipator of his people.

And God has lessons for His people to learn today. He invites each of 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.]

Lt 134, 1897

Wessels, Sister

"Sunnyside," Cooranbong, New South Wales, Australia

February 8, 1897

Dear Sister Wessels:

I feel a deep interest for you and for your children. Your heart is sad and very sore. I feel deeply over the case of your son Peter. He needs to draw nigh unto God. He needs His converting power upon the soul. There are circumstances that make it impossible at present to give him credentials. He knows why, and if he acts discreetly, it will be for his present and eternal good. But dear sister, do not separate your interest from the church of God. Walk carefully. It may be essential for you to know that your son Peter is not at present a safe man to be entrusted with the flock of God. He has a good wife and precious children; everything possible must be done to save them and him.

If you will cling to your Saviour, and know that your brethren will not take any measures which are unkind and heartless, the Lord will enable you to stand correctly for the truth and for righteousness. It is a serious, solemn matter to bear the responsibility of preaching the Word, and Brother Wessels should feel that at present it is best for him to do all the good he can without credentials. The Lord is very merciful, of tender pity and loving kindness. Come now close to Peter Wessels. Do not stand afar off. Do not speak any condemnatory words. The Lord has reproved him. Now seek to help him. Instruct your brethren that now in this case is presented to them an opportunity to save a soul from death, hide a multitude of sins. Much wisdom is needed.

If it is necessary to open this matter to Mother Wessels, let one of the sisters whom she has confidence in, one who has the true sympathy of Christ, talk with her, and let her understand the matter. First talk, my brother, with him, and come [as] close as possible with him. In one of his impassioned fits, he may end his own life. For Christ's sake do your best, with prayer and tenderest love, to save the man for whom Christ has died. Do not be harsh, do not be imprudent. Be careful, work for the soul. Let him who is spiritual be a true physician to restore such an one in the spirit of meekness. It is not too late for wrongs to be righted. But this brother may end his own life, for this is not thought to be an enormity.

I present this to you to present to all who understand this matter. Satan has laid his snares to separate the Family Wessels from the cause entirely. If all will move wisely, this need not be done. The Lord can make Peter Wessels a man of honor and truthful integrity. Let not one unwise movement be made. Trust in God, go forward in humility, and pray and work for every member of the Wessels family as you have not hitherto done. Melt your way into their hearts. Will you do your part? Will you, for me, urge your brethren to do their part, and act as Jesus would act, were He upon the earth? Souls are at stake, souls that have not been looked after and properly labored for. Work for them. Work for Christ's sake, with the tenderness of a parent for a child.

God help you is my prayer.

Lt 135, 1897

Wessels, Sister

"Sunnyside," Cooranbong, New South Wales, Australia

February 8, 1897

Dear Sister Wessels:

I wish to tell you that one school building is finished. The work has been done well, but plainly. We cannot afford to enter into any extras. Money is needed for so many things. We shall bind about the edges, and make the loan of £1,000 extend as far as possible.

When we can get the means, we mean to build a meetinghouse. This will not be extravagant, but plain, neat, and commodious. We greatly desire to meet for the worship of God in some other place than the loft of a sawmill, which is barricaded with school furniture. A room such as this does not suggest any sacred ideas. The heat of the sun, beating down on the tin roof, is very oppressive.

The school building which is now going up will only be enclosed. It will not be sealed or plastered. This will serve for dining room and kitchen, and, according to the new plan, part of the upper story will be used as sleeping rooms for the students, and part for a meetinghouse, until we can raise funds to build a humble chapel.

I hope that you, or I, or any who is co-operating in this, will not tie up our money, or use it only where it will make a show. The greatest show we can make with the means of which we are stewards is to place

them where they will be in active circulation in God's service, trading upon the talents entrusted to us, that they may be so invested and increased that they will bring the truth to many souls in the darkness of error, <and they in their turn work for God.>

If we place our means where they will be wasted, even on our children, if we permit our children to use money without a thought of glorifying God, we are not clear in His sight. God has a work for our money to do, and He will call upon us to give an account of it.

It seems exceedingly strange that more is not written on this subject, and that warnings, presenting "It is written," are not going to all parts of the world. In Malachi, the serious consequences of robbing God are presented in plain language, and I wonder why this matter is not brought more distinctly before God's people, that they may be kept from the presumptuous sin of robbery. This matter has not had sufficient weight with the professed people of God.

This is no speculative theory, but a truth of the deepest interest, and of the most weighty importance. May the Lord so work upon the hearts and the understanding of men that they may clearly perceive their duty as it is written in the Word, so that none will have an excuse in the day of judgment for wasting the Lord's goods upon themselves, or upon others.

The means invested in the cause of God continually increase, because they are instrumental in bringing souls into the truth who do service for God, and in their turn lead others to God's side. These become a part of the great firm, and invest their time and talents in it. As the matter is kept before them, the eyes of their understanding are enlightened, and they become more and more consecrated to God's service. An increased capacity to press the triumphs of the gospel of Christ is gained.

Facilities are greatly needed for the work of God. Those who name the name of Christ should enter unto no ambitious projects, binding up the Lord's work by misappropriating His means. We are to behold Christ, that we may have a knowledge of His self-sacrificing life and character. By His life of self-denial, Christ has made a plain path for His followers. He lived not to please Himself: but He bore the guilt of the world. When the eyes of our understanding are anointed with the heavenly eyesalve, we shall not view things in the light that the world views them.

If Brother Philip Wessels had taken up the work appointed him by God, he would now have been engaged in seeking to bring light and truth to thousands that are in darkness. A great work might have been done in South Africa, by all that have received the truth there, if they had divested themselves of their accusing spirit. If they had believed the words, "All ye are brethren" [Matthew 23:8], if they had realized that with God there is no caste, but that in His sight every soul is precious, God would have worked through them. But there is constant danger of losing the simplicity of the work, and of trying to forward it on lines which the Lord cannot approve. If those whom the Lord has appointed to do His work do not feel the necessity of manifesting Christlike humility at every step, God will entrust His work to other agencies. If these respond to the light, they will take the place of those who refused to go out into the highways and the hedges with the invitation, "Come for all things are now ready. The gospel feast is prepared; come to the royal feast." [See Luke 14:17.]

We are brought out of the darkness of the world into God's marvelous light. If we receive the image of God, if our souls are cleansed from every moral defilement, the seal of God will be placed upon our foreheads, and we shall be prepared for the closing scenes of this earth's history. But we have no time to lose. The more we study the life of Christ, with a heart to learn, the more Christlike we become. Into the heart of every true doer of the Word the Holy Spirit infuses clear understanding. The more we crucify selfish practices by imparting our blessings to others, and by exercising our God-given ability, the more the heavenly graces will be strengthened and increased in us. We will grow in spirituality, in patience, in fortitude, in meekness, in gentleness. Imbued with love to God and to our fellow men, we shall be "laborers together with God," in seeking to save the lost. [1 Corinthians 3:9.] We are to work the works of God.

The Lord permits circumstances to come that call for the exercise of the passive graces, which increase in purity and efficiency as we endeavor to give back to the Lord His own in tithe and offerings. You know something of what it means to pass through trials. These have given you the opportunity of trusting in God, of seeking Him in earnest prayer, that you may believe in Him, and reply upon Him with simple faith. It is by suffering that our virtues are tested, and our faith tried. It is in the day of trouble that we feel the preciousness of Jesus. You will be given opportunity to say, "Though he slay me, yet will I trust in him." [Job 13:15.] O, it is so precious to think that opportunities are afforded us to confess our faith in the face of danger, and amid sorrow, sickness, pain, and death.

For Christ's sake, and for your souls' sake, take heed, and let not your light grow dim. Mistrust your own wisdom; for it is nothing. <But have faith in God.> "Without me," said Christ, "ye can do nothing." [John 15:5.] I wish I could make my voice heard across the broad waters, saying to you as dear children, and to every human being, "Walk carefully and humbly before God. Pray without ceasing. Though you cannot always be on your knees, your thoughts can continually ascend to God in silent, earnest supplication that His Spirit may attend you as you search His Word for directions. Flee from those who would fill your mind with the poisonous malaria of distrust and unbelief. Keep in the channel of light. Associate with those sound in the faith, those that have a deep experience in the things of God."

Outward obedience to the Word of God is thought by many to constitute them Christians; but it can never do this. The heart must be touched by the Spirit of God. No one should rest content unless he has the mind of Christ. He says, "I am the way, the truth, and the life." [John 14:6.] Those who truly accept Him are covered with the robe of His righteousness. By eating His flesh, and drinking His blood, they become partakers of His divine nature. The blood of Christ washes away their sins, and they become true branches of the living vine.

By her act of anointing Christ, according to His words, Mary will be associated with Him and with the gospel throughout all time, because her act was a demonstration of love for Christ. Religion itself, free and undefiled, is to know God, and Jesus Christ, whom He hath sent. "Yea, doubtless, and I count all things but loss," writes Paul, "for the excellency of the knowledge of Christ Jesus my Lord; for whom I have suffered the loss of all things, and do count them but dung that I may win Christ, and be found in him, not having mine own righteousness but that which is through the faith of Christ, the righteousness which is of God by faith: that I may know him, and the power of his resurrection, and the fellowship of

his sufferings, being made comformable unto his death." "I count not myself to have apprehended: but this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark of the prize of the high calling of God in Christ Jesus." [Philippians 3:8-10, 13, 14.]

"This one thing I do." [Verse 13.] Here is a decided statement of Paul's unchangeable resolution. He could not be diverted from the steady purpose of his life. "This one thing I do." Paul did many things. He was a wise teacher. His many letters are full of instructive lessons setting forth correct principles. He worked with his hands, for he was a tent maker, and in this way earned his daily bread. "These hands," he said, "have ministered unto my necessity." [Acts 20:34.] He carried a heavy burden for the churches. He strove most earnestly to present their errors before them, that they might correct them, and not be deceived and led away from God. He was always seeking to help them in their difficulties; and yet he declares, "One thing I do." In the busy activity of his life he had one great purpose. The responsibilities of his life were many, yet he kept always before him this "one thing." The constant sense of the presence of God constrained him to keep his eye ever looking unto Jesus, the Author and Finisher of his faith.

There are obligations resting upon every soul, and there are conditions to be met in regard to the salvation of the soul. With us, everything depends on how we accept the Lord's terms. As is our spirit, so will be the moral result upon our future life and character. Each individual soul has victories to gain, but he must realize that he cannot have things just as he wants them. We are to observe carefully every lesson Christ has given throughout His life and teaching. He does not destroy; He improves whatever He touches.

The truth of God is not guesswork, but an experience [by which] divine influences co-operate with human agents. It is to be tested by practical results. There is an actual, vital relation between fallen man and the divine intelligences, between the sinner and his divine Saviour. The Lord Jesus, the great Center, takes men into partnership with Himself. Then, I inquire, why are there so many strings of leadership from man and his fellow man? Why does man look to his fellow man for help and knowledge and understanding as to what [he] must be and what [he] must do? His Word has given special directions that men are to look to Jesus, to work as laborers together with God. "Come unto me, all ye that labor, and are heavy laden," Christ says, "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.]

The one great evidence of spiritual growth is that we love to obey Christ, and come into sweet union with Him who makes us sit together in heavenly places with Christ. God requires us to be doers of His Word, and not hearers only. In order to attain a high standard in religious experience, we must cultivate the meekness and lowliness of Christ. We must love obedience; we must love righteousness because it is of heavenly extraction.

Christ never flattered any one. He has never promised us smooth water; but he has said, "In the world ye shall have tribulation, but in me ye shall have peace." [John 16:33.] He made an infinite sacrifice that

we might become one with Him and one with each other. Every son and daughter of God must work out their own salvation. We have a personal religious experience to gain; they have an individual responsibility resting upon us. If we will avail ourselves of the grace provided for us, God will co-operate with us, and will work in and through us to will and to do of His good pleasure.

Man cannot be towed to heaven; he cannot go as a passive passenger. He must himself use the oars, and work as a laborer together with God. There are many who profess to be Christ's followers, and yet are not doers of His Word. They do not relish this Word, because it presents service which is not agreeable to them. They do not relish the wholesome reproofs and close, earnest appeals. They do not love righteousness, but are mastered and tyrannized over by their own erratic, human impulses.

It makes every difference how we do service for God. The boy who drudges through his lessons, because he must learn, will never become a real student. The man who claims to keep the commandments of God, because he thinks he must do it, will never enter into the enjoyment of obedience. The essence and flavor of all obedience is the outworking of a principle within—the love of righteousness, the love of the law of God. The essence of all righteousness is loyalty to our Redeemer, doing right because it is right. When the Word of God is a burden because it cuts directly across human inclinations, then the religious life is not a Christian life, but a tug and a strain, an enforced obedience. All the purity and godliness of religion is set aside. But adoption into the family of God makes us children, not slaves.

When the love of Christ enters the heart, we strive to imitate the character of Christ. A Christian is a follower of Christ when he acts the mind and will of Christ. A train of cars is not merely attached to the engine; they follow on the same track as the engine. Who are we following? "The Lord looketh from the heaven; he beholdeth all the sons of men. From the place of his habitation, he looketh upon all the inhabitants of the earth. He fashioneth all their hearts alike; he considereth all their works." [Psalm 33:13-15.] He is our Father; we are His children. As Governor of the universe, He is not far from any one of us; "for in him we live, and move, and have our being." [Acts 17:28.] "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 4:13.]

Lt 136, 1897

Winslow, Brother and Sister

"Sunnyside," Cooranbong, New South Wales, Australia

November 7, 1897

Dear Brother and Sister Winslow:

We were much pleased to see W. C. White again. He is looking better healthwise than when he left us, ten months since. He did not come to his home in Cooranbong until after the Sydney camp meeting closed. Mrs. May White, Ella and Mabel, James Henry and Herbert, all went to Sydney to meet W. C. White. I remained in Cooranbong until a place could be made ready for me. For the accommodation of our two families on the campground, we had a large square tent, floored, which was partitioned off as

parlor and sleeping room for our family. We had a dining tent, W. C. White had a dining tent, and both families used the cooking tent. Ella and Mabel White slept in W. C. White's dining tent. They had a bedroom partitioned off with curtains. We also hired three rooms in a house near the ground. W. C. White, May, and the two boys occupied one room. I slept in a good room upstairs, opening on to a piazza, and a member of my family, an old gentleman seventy-seven years old, who boards with us, and is a devoted servant of God, slept in the room below.

Stanmore is only a few stations from Sydney. It is a thickly settled suburb, and is a very popular place. Here we found a most beautiful, grassy plot of ground, so thickly carpeted with grass that we needed no board floors.

The camp meeting just held in this place is the best camp meeting we have held in this country in this respect. So thick was the grass that the dust troubled us very little. Only two camp meetings have been held in New South Wales. Of this one, no notice was given in the papers. The village of tents was speedily erected, and seemed to be a surprise to the inhabitants of Stanmore.

Thursday evening was appointed for the first meeting. Small paper notices had been distributed by diligent workers, and we were pleased to see the people flocking to the ground, and quietly taking their seats in the large tent, until it could hold no more. A crowded wall of people stood outside the tent. All listened with interest to Elder Daniells, who spoke with clearness and power.

Friday morning at 6 a.m. a meeting was held in the tent, and the largest number assembled that we have yet seen at our early morning meetings in Australia. A season of prayer was held, and testimony meeting followed. There was no dragging. All seemed to have come prepared to witness for God. Short, spirited testimonies of praise and thanksgiving was the order of the meeting. I had something to say, and had freedom in speaking words of encouragement, hope, and thanksgiving to God.

Thus our meeting opened well. Most of the students were present. Before the school closed twenty of them had been baptized.

But I have not strength to tell you of all the good things that I might in the history of this meeting. The meetings continued over two Sabbaths. I spoke Sabbath, Sunday, and Wednesday afternoons. At each meeting the large tent was crowded. To the very last of the meeting there was no falling off in numbers. On Sunday, in order that the crowd might be seated, the children were called into a forty foot tent to a meeting of their own under the charge of good workers. Then our own people were invited to give the outside people room. I believe the angels of God were upon the ground. There was complete order, with the exception of one or two who asked questions.

On the last Sunday afternoon and evening the largest crowd was out. Everything was as quiet as in a meetinghouse. You may depend that there had been much praying in regard to this meeting. I do not see how it could have been improved. We had most excellent ministerial help in Elders Farnsworth, Robinson, Daniells, Hare, Starr, W. C. White, and your humble servant E. G. White. But I almost forgot to mention Brethren Hughes, Wilson, Colcord, and Crothers. The people had an opportunity to hear for

themselves before the ministers could get their congregations together and warn them not to come and hear.

As the time appointed for the close of the meetings came, the interest seemed to be at the very highest, and the question was asked, Shall the meetings be continued one week longer? The outsiders voted decidedly for it, with upraised hands. Although it was decided not to prolong the camp meeting, as some had to go to Melbourne to prepare for the meeting to be held there in two weeks, Elders Haskell, Starr, Baker, Farnsworth, and Robinson remained over Sabbath and Sunday, and will remain until the following Thursday to follow up the interest.

I spoke six times to large crowds, besides five times at the early morning meetings. I left the camp last Monday, to return home for rest, preparatory to uniting with our people who remain in Sydney to carry on the interest there, or to go to Melbourne if not too much exhausted.

The interest has extended to the suburbs all round Sydney. Several kept the Sabbath for the first time last Sabbath. Several have been baptized, and many are deeply convicted.

A house has been hired as a home for the workers, and in which to hold a Bible school to teach them how to work. They will sell Echoes and get into the homes to give Bible readings. We are seeking the Lord most earnestly for wisdom to manage this interest wisely. We need the angels of God in the home and in the tent and with every worker. We have not seen an interest that has been so great as this since coming to this country. This work will require means to carry it forward. We need the Holy Spirit every day to work with human agents.

If the Lord strengthens me, I expect to leave Cooranbong for Sydney next Thursday, and wait there for light as to where I am most needed, in Stanmore where there is a most important work to be carried forward, or in Melbourne. May the Lord direct me. For one week I have been in a suffering, exhausted condition. I have been home one week tomorrow, but have not yet been able to sit at table with the family.

The goods came today, and I was much pleased to receive the token you sent me. Thank you, my sisters. There were several tokens of regard from my friends in Battle Creek. I fear I shall not be able to write to them all personally this time, for I was not able to write during the camp meeting, and have been very ill for most of the time since I returned home. But I have felt that I must write to you, for we were once so closely bound together, your father and mother, Fannie and yourself, James White, Henry White, and Ellen G. White.

Time has wrought great changes. In a few weeks I shall be seventy years old. Only think of it. Yet we are still here to work for the dear Lord, whose service is dearer to me than my life. I love the Lord Jesus. I love the souls for whom He has died, that they might not perish but believe in Him and have eternal life. Thank the Lord that His power can save to the uttermost all who believe in Him.

Willie lives on the other side of the road, in a comfortable cottage. He is much pleased with the house I have built for him. It has two broad piazzas, where the boys can run and play. They are fine healthy, sturdy boys. The father and mother think much of them, and we are all in no way behind in this.

I would be so pleased to see you, and have a long talk with you. In much love to yourselves and family.

Lt 137, 1897

White, W. C.

“Sunnyside,” Cooranbong, New South Wales, Australia

December 14, 1897

Dear Son Willie:

Brother Haskell has kindly sent me your letter to him, and his letter to you. You know I did not plaster my kitchen, and the result was that we were infested with armies of cockroaches. We could not possibly get rid of them. We had to tear out all the ceiling in the pantry and bath room, for every crevice and seam was full of these creatures. Hundreds upon thousands were swarming us. We dreaded the expense, and plastered as our only remedy. We are making riddance of them in this way.

Our chambers over the storeroom have been a terrible annoyance. The rats and mice have come in armies, and have done a great deal of damage to books, boots, and clothing of every description. Nothing was safe. At last we have decided to plaster, and already have one coat on.

I could not advise you to try any experiments, lest they should prove a penny wise and pound foolish. Let the buildings be plastered. I believe it would cost less in the end, and will be more satisfactory, and other plans might retard and delay the work.

I send you this because we have had a very disagreeable experience ourselves, and do not wish you to experiment, but do the very best thing at the first trial. We investigated the matter when building your house, and we found that it would cost more to ceil than to plaster. We (Brother Haskell, the carpenter, May, Sara and myself) puzzled over the matter until we made our decision.

I sent you letters this morning. May is well; the boys also are in good health. I have carried them each a peach at their meals for the last three days. They enjoy them very much, and smack their lips as if they took great satisfaction in eating them.

I am going to send a letter to Sister James in the morning. If nothing prevents, we will go to Sydney on Thursday. Elder Haskell wants me to come down as soon as I can conveniently do so. He wants me to see the lots under consideration. I think it may be in the providence of God that we get a little nearer Sydney, but the God of Israel will direct us. I hope they will pitch their tabernacle where we shall not be troubled with the almost constant passing of trains. This detracts somewhat from the usefulness of our meetings on the Sabbath. We must have a retired place, where we shall not hear the passing of carts,

carriages and trains. The Lord, I believe, will give us a quiet, restful place where we will have no hubbub and confusion.

I will send a copy of this to Brother Haskell.

Lt 138, 1897

White, W. C.

“Sunnyside,” Cooranbong, New South Wales, Australia

June 10, 1897

Dear Son Willie:

I am able to report sixty students in the school, besides the six teachers. We shall have to have more room. The school needs all the rooms. If we could now build a chapel, then the students could get along for the present with the room that is now used for Sabbath meetings. As it is, they have to be crowded. We have no funds with which to erect a second building, or to build a chapel, but we do not feel discouraged. We are determined to work in faith. The Lord will help His people if they put their trust in Him. I send you copies of the letters which I am sending by the Vancouver boat. I do not know what you will think of them. I am certain that God has funds for us somewhere, and they must come to us here. I am trusting and praying for help and guidance.

I am gaining some strength, and I am thankful to our heavenly Father. I have still some weakness in my head, but I hope it will pass away, and strength take the place of weakness.

Your family are all well as usual. The boys are trotting <around> now. Herbert is not as strong and firm on his feet as Henry, but they have high times. They scramble up the chamber stairs exultingly and in a big hurry, fearing some one will take them down. But be assured that some one is behind them all the time.

Today the plasterers are here, and they are to begin work tomorrow. Sand, water, and everything is on hand now. We have plenty of water. We will think things quite advanced when the plastering is done. Brother Hare’s building is advancing slowly.

There are little things that will come up in school matters that are not of just the right order. Fun and frolic, <natural to children and youth,> will be entered into that <will need> to be checked. Brother Hughes is the man for the place. We need so much the presence of God to guide us in all wisdom. I know that the Lord is a present help in every time of trouble.

The work must be entered upon in Newcastle and Maitland. I have just been reading the words of the great apostle to the Gentiles: “For we dare not make ourselves of the number, or compare ourselves with some that commend themselves: but they measuring themselves by themselves, and comparing themselves among themselves, are not wise. But we will not boast of things without our measure, but

according to the measure of the rule which God hath distributed to us, a measure to reach even unto you.

“For we stretch not ourselves beyond our measure, as though we reached not unto you: for we are come as far to you also in preaching the gospel of Christ: not boasting of things without our measure, that is, of other man’s labors, but having hope, when your faith is increased, that we shall be enlarged by you according to our rule abundantly, to speak the gospel in the regions beyond you, and not to boast in another man’s line of things made ready to our hand. But he that glorieth, let him glory in the Lord. For not he that commendeth himself is approved, but whom the Lord commendeth.” [2 Corinthians 10:12-18.]

We need to walk more humbly with God. Time is short, and we need to labor most earnestly to extend the truth to regions beyond us, right in the shadow of where our school is located.

We shall have to draw from the Pacific Press all the means that is coming to me. Let there be no delay in this matter. I understand that I have five hundred dollars which the conference in New South Wales is using, besides the thirty-eight pounds loaned to Brother Semmens. There is not a very flattering prospect in that direction of me getting my money back in a hurry. Brother Semmens wanted additional money, but I told him that I could go no farther in that line, for I am as stretching myself beyond my measure. My workers must be paid. But everything in this line is waiting to ascertain how we are coming out.

I have been so utterly exhausted that I have not had matters brought to me. Sara has had to carry my burdens as far as outside thing go, and the work inside also. But I am now able to have matters again brought before me, and can give directions. We have gone ahead to build your house, and if any one wants to grumble, you will be out of it altogether. Those who are now on the ground will take the blame. But I meant that everything should be done that could be done, in a plain, wholesome way, for your family. The house may look unnecessarily large, but I have looked it over and over and could not bring my mind to diminish one foot in any direction. I have never been required before to do so much thinking and planning in so many lines, especially in reference to this house.

I want your house to be a comfortable home, and there is not a thing I would detach from the building. We invest means here, but we must bear in mind that we would have to invest means to hire a house that would not be in all respects comfortable. And the money paid for rent might just as well be paid out for interest to obtain money to get the very things we need to have in the building to make it as we desire for comfort and convenience.

As soon as the plastering is dry, we shall move your family into the now-almost-finished house.

The means from Battle Creek and Pacific Press are needed here. I have not been able to learn how I stand. I have drawn all but thirty pounds from the Echo Office. [First] get your family settled, and then, if you desire, and it seems to be duty, you can visit the churches. There is need of your being here soon. The Lord will guide you. We want all the means that we can obtain now, to help in putting up the buildings that are essential for the school and chapel. I shall do all that I can in this enterprise. Unless we

begin, we will never finish. We will do what we can. The Lord is here. He knows what we need. He can do everything.

I have no conscience-stricken feelings in regard to the money invested in your house. It is not any too large, and it is, I think, plenty good enough. I shall now feel that my duty in this respect is done. I can present this to the Lord, and give it over to Him in perfect faith, for I have done my best. It may be that you would have made some changes, but as you were not here, we have done the best we could.

I want you to collect all the means that you can to help just now on these grounds, that this may be a rallying point for our little flock, God's own heritage. The poor struggling souls will have trials in abundance wherever they may be, and as numbers increase in the faith, and students come in, we must be in a position to assist them.

I believe that in Brother Hughes the Lord has sent the right man. We must all work earnestly and intelligently to do the utmost to make this school as God would have it. No man's notions are to be brought in here. No breezes from Battle Creek are to be wafted in. I see I must watch before and behind and on every side to permit nothing to find entrance that has been presented before me as injuring our schools in America. Believe, hope, pray; watch with all diligence, and be afraid of men. I am in more fear of professed believers who are not consecrated to God than of outside influence. We must hold this important position by prayer and watching and working. We must wrestle with God, and pray and work, and work and pray.

As the Lord presents before me the selfish indulgence, the spirit of worldliness, that seem to be introduced into families and is pervading the church, I am in an agony of fear. The departure from Christlike simplicity makes me afraid. There is little appreciation of that which the Lord has done. When the Holy Spirit moves the hearts of believers, when the truth is appreciated, the servants of God will not labor in vain. Christ is an abiding presence in the heart, and we have sense of the great mercy and loving kindness of God.

While we review, not the dark chapters in our experience, to complain, but the manifestations of His great mercy and unfailing mercy and love and power revealed in our deliverance, we will praise far more than complain. We will talk of the loving faithfulness of God, as the true, tender, compassionate Shepherd of His flock, which He has declared none shall pluck out of His hand. The language of the heart will not be selfish murmuring and repining, but praise, like clear flowing streams, will come from God's truly believing ones. "Goodness and mercy have followed me all the days of my life, and I will dwell in the house of the Lord forever." [Psalm 23:6.] "Thou shall guide me with thy counsel, and afterward receive me to glory." "Whom have I in heaven but thee, and there is none upon earth that I desire beside thee." [Psalm 73:24, 25.]

Why not awaken the voice of our spiritual songs in the travels of our pilgrimage? Why not come back to our simplicity and life of fervor? The reason <we do not do this> is that we have lost our first love. Let us then be zealous and repent, lest the candlestick will be moved out of its place. The thoughts of meditation are cheap thoughts, the visions are confused and earthly.

The temple of God is opened in heaven, and the threshold is flushed with the glory that is for every church that will love God and keep His commandments. We need to study, to meditate, and to pray. Then we shall have spiritual eyesight to discern the inner courts of the celestial temple. We shall catch the themes of song and thanksgiving of the heavenly choir round about the throne. When Zion shall arise and shine, her light will be most penetrating, and precious songs of praise and thanksgiving will be heard in the assembly of the saints. Murmurings, complainings, and lamentations over little disappointments and difficulties will be lost sight of. As we apply the golden eyesalve, we shall see the glories beyond. Faith will cut through the hellish shadow of Satan, and we shall see our Advocate offering up the incense of His own merits in our behalf. When we see this as it is, and as the Lord would have us, we will be filled with a sense of the immensity and diversity of the love of God.

The appreciation of God's love and character will quicken insensible hearts, and light will shine into the soul. Our short vision will pass away, and we shall discern wonderful things out of the Word.

Just as long as those who profess the truth are serving Satan, his hellish shadow will cut off their views of God and heaven. They will be as those who have lost their first love. They cannot view eternal realities. That which God has prepared for us is represented in Zechariah, chapters three and four, and 4:12-14: "Then answered I, 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, that stand by the Lord of the whole earth."

The Lord is full of resources. He has no lack of facilities. It is because of our lack of faith, our earthliness, our cheap talk, our unbelief, manifested in our conversation, that dark shadows gather about us. Christ is not revealed in word or character as the One altogether lovely, and the chiefest among ten thousand. When the soul is content to lift itself up unto vanity, the Spirit of the Lord can do little for it. Our shortsighted vision beholds the shadow, but cannot see the glory beyond. Angels are holding the four winds, <which are> represented as an angry horse seeking to break loose and rush over the face of the whole earth, bearing destruction and death in its path.

Shall we sleep on the very verge of the eternal world? Shall we be dull and cold and dead? O that we might have in our churches the Spirit and breath of God breathed into His people, that they might stand upon their feet and live. We need to see that the way is narrow, and the gate strait. But as we pass through the strait gate, its wideness is without limit.

We need now to arise and shine, for our light has come, and the glory of the Lord has risen upon us. We have no time to talk of self, no time to become like the sensitive plant, that cannot be touched without shrinking. In Jesus Christ is our sufficiency. Will we talk faith? Will we talk of the glorious hope, of the full and abundant righteousness of Jesus Christ, provided for every soul? I tell you in the name of the Lord God of Israel that all injurious, discouraging influences are held in control by unseen angel hands, until every one that works in the fear and love of God is sealed in his forehead.

The whole heavenly universe is interested, and the law of God is exercised in behalf of His faithful, commandment-keeping people. It is God in whom we must trust. It is only a narrow-minded

government that legislates for the suppression of God's law. God has the world in His hand. We have God on our side. All heaven is waiting and longing for our co-operation. The Lord is supreme. Why should we fear? The Lord is almighty; why should we tremble? In the past God has delivered His people, and He will be our Helper if we will arise in His strength and go forward.

The Bible, and the Bible only, is to be our refuge. God is in His Word. "He shall see of the travail of his soul, and shall be satisfied." That is enough for us. "By the knowledge of him shall my righteous servant justify many; for he shall bear their iniquities." [Isaiah 53:11.] If the great and loving heart of God is satisfied with the result of His mission in the souls saved, let us rejoice. Let us work as we have never done before. Let us put self aside, and lay hold of Jesus Christ by faith. Let us reveal Him to the world as the One altogether lovely, and the chiefest among ten thousand. "And after this, I beheld, and lo, a great multitude which no man could number, of all nations, and kindreds and peoples and tongues, clothed with white robes, and palms in their hands. And they cried with a loud voice, saying, Salvation to our God which sitteth upon the throne, and to the Lamb." [Revelation 7:9, 10.] Let us take up the praise of God here below. Let us unite with the heavenly company above. Then we shall represent the truth as it is, a power to all who believe.

Mother.

Lt 139, 1897

White, W. C.

"Sunnyside," Cooranbong, New South Wales

April 11, 1897

Dear Willie:

I hope you will have time to attend to my business personally. I do not think that my business matters should be neglected. I have lost from Sister Scott, and I do not think that the Pacific Press should allow me to stand that loss all myself. Why should I? Then again, why should I stand the loss in consequence of Brother _____ of Healdsburg? Where did he help with his money? If it is in the Pacific Press, let them, in his time of necessity, relieve him. This has always been presented to me as the right thing to do. When men have helped liberally, help should come from the source that has been helped by their means, when adverse circumstances come upon them, and they are brought to want. I cannot see why I should stand under all these losses.

I have not received anything at all of Sister Scott's money. The gifts were made to the college. I want our brethren in California to look at this matter as it is, and consider what they will do in sharing this burden with me. Those who have had the use of Brother L_____ 's money should be the ones to show themselves compassionate and help him, and not allow me to stand under this whole load.

I call upon C. H. Jones and Willie White to consider this matter as I have set it before you. I want the brethren in California to arouse to a sense of their responsibility and to their duty, and to relieve me of

the large draughts made upon me. The money in my Healdsburg place belongs to Brother Lockwood. He needs the interest on the money loaned me, and he shall have it. But I ask that this matter shall not come upon me, and I be deprived of means to advance the work in this field that is so destitute of facilities.

I shall send this to several, and I want them to make a copy of it and send it to those who ought not allow me to carry this burden.

Lt 140, 1897

White, W. C.

Sunnyside, Cooranbong, New South Wales, Australia

June 6, 1897

Dear Son Willie:

Today the Vancouver mail brought me several letters. I was glad to hear from you; but I cannot write many letters for the mail, for my head has become too weary to do much. At first it was my heart that I suffered from; now it is my head. I am improving; in some respects I am much better. My heart is suffering less; but my head—I cannot think; I cannot tax my brain at all without much perplexity and bewilderment. I have to give up. I have written quite a letter to Edson, and will send you a copy. Your house is going forward as fast as we can have it move. Brother Hare's house is likewise going forward. Your house has been hindered because of the rain. The first boat was delayed, and now the second boat is behind time. This is bringing the lathe and other fixings. Today, Sunday, they are driving matters. The chimneys will be finished today.

We have only one man, a steady hard worker, who is paid by the hour for his work. We board him, for there is no other place where he can board. He is to build an oven for the school building, and I shall also have an oven built for my house; then May can use it whenever we are not baking in it. The floors of your piazza are laid and painted their first coat. The kitchen floor is laid down; the house is enclosed and roofed. We had feared rain today. We will let you build the cistern for your place just as you want it. I expect the floors will be laid today; but they cannot lathe the house ready for plastering until the boat comes in.

On Thursday Sara and I went down to the post office, and we took the children seated before us in the bottom of the Israel carriage. They slept all the time. We first went to the school, then the post office, then to the school again, and home. They are stirring little fellows. They have occupied our parlor now for some time; but we are anxious to have the house completed, and May and the children well settled in it before you come back.

We have just experienced the heaviest rain we have had in this country. All our garden was a lake. The high ridge where corn was planted last year, we had planted with potatoes; and everything—beans, peas, potatoes, etc., were all covered. The water has now gone down, and we can look across and see

the red potatoes out of the high ground. We shall have to replant. Otherwise the rain has done no damage.

The people in this country, as they have read of the terrible cyclones and tornadoes, such as had been represented as taking place in St. Louis, have said that they could not credit the representation of the power of these storms; but now they have no question on this point. (See paper.) We have had some strong winds which take branches as tall as a man and long as my arm, and break them off as you would break a pipe stem, hurling them to a distance.

Brethren Martin and James said that our orchard would be greatly injured by those trees whose tops were cut off, that the roots would absorb the moisture and richness of the soil. They advised us to take them down, and we followed their advice. Not one is now standing in the flower garden. I wish you could see their massive roots. Many of them are as large as the tree itself, and running along underground as long as the tree before the tops were cut off. We have them now cut out by the roots as deep as the plough will ever go. I am pleased to see them uprooted. Brother Martin says he will put in their place some evergreens that will not be such hungry, thirsty trees. He will come the last of the week and make my garden. We have courage now to have this done.

The school is moving along excellently. There are now about sixty students attending. They are intelligent, I think, and far superior to those in George's Terrace. We are pleased, and everybody is pleased, with the location and buildings. Elder Daniells says he is going to work for the school with all his power. The Melbourne church have sent several students, and are paying their way. I have been too sick to go over at all for three weeks.

Brother Haskell is the Lord's servant, a man of opportunity. We appreciate his experience, his judgment, his thoughtful care and caution. He is indeed a mighty man in the Scriptures. He opens the Word of God in such a simple manner, making every subject reveal its true importance. He urges home practical godliness.

Yesterday I ventured to attend meeting, and the room, which is between fifty and sixty feet long, was full. We were thankful for a decent place in which to assemble to worship God. One young man has taken his position. His name is Piper. He is from Petone, and brother to the girl who was working for Sister Tuxford.

I spoke from (John 6) upon the words of Christ: "Except ye eat the flesh of the Son of man and drink his blood, ye have no life in you. Whoso eateth my flesh and drinketh my blood hath eternal life; and I will raise him up at the last day; for my flesh is meat and my blood is drink indeed. He that eateth my flesh and drinketh my blood, dwelleth in me and I in him." [Verses 53-56.]

I have not seen much of Brother and Sister Haskell. They have all the work they can well carry, and there is no show about them. I understand that the children in the primary division are highly pleased with their teacher, Lillian. Herbert and Brother Hughes get along nicely together. The board, a very incapable and ignorant one, elected Brother Herbert Lacey as principal without counselling with me. This brought me to the front to speak. Brother Hughes is principal, and he will, I think, do well in this position. He has

had experience in managing. I think there will be no trouble. But I have had to speak plainly, and keep out the breezes coming from Battle Creek.

Lt 141, 1897

White, W. C.

“Sunnyside,” Cooranbong, New South Wales, Australia

May 5, 1897

Dear Son Willie:

April 28 our school opened. At the opening exercises, the upper room of the second building above the dining room, was quite full. Brother Haskell opened the meeting by reading a portion of Scripture. He then prayed, and made a few remarks. I then followed. My subject principally was that the smaller children should not be neglected. This work is fully as essential as the work for the older pupils. For many years my attention has been called to this phase of the work. Schools should be established where children can receive the proper education. From the teachers in the public schools they receive ideas that are opposed to truth. But farther than this, they receive a wrong education by associating with children that have no training, that are left to obtain a street education. Satan uses these children to educate children that are more carefully brought up. Before Sabbath-keeping parents know what evil is being done, the lessons of depravity are learned. The souls of their children are corrupted.

This subject has long been neglected. The first seven or ten years of a child's life is the time when lasting impressions for good or for evil are made. What is education? The fear of the Lord is the beginning of wisdom. The child should be educated to receive the truth in the heart. It should be given instruction which will lead it to see what constitutes sin. It should be taught to see that all sin is an offense toward God. The heart should be carefully guarded, for by giving the life of His dear Son, God has purchased the soul of every child. He would have the precious life that has been redeemed by Jesus Christ molded and fashioned after the similitude of a palace, that Christ may be enshrined as the King of the soul.

Is obedience to all the commandments of God taught the children in their very first lessons? Is sin presented as an offense toward God? I would rather children grew up in a degree of ignorance of school education as it is today, and employ some other means to teach them. But in this country parents are compelled to send their children to school. Therefore, in localities where there is a church, schools should be established if there are no more than six children to attend. A teacher should be employed who will educate the children in the truths of the Word of God, which are so essential to these last days, and which it is so important for them to understand. A great test is coming; it will be upon obedience or disobedience to the commandments of God. Intemperance is seen everywhere; disregard for the law of God, rioting, and drunkenness prevail.

“The word of the Lord was unto them precept upon precept, precept upon precept; line upon line, line upon line; here a little, and there a little; that they might go, and fall backward, and be broken, and snared, and taken.” [Isaiah 28:13.] When should education commence? “Whom shall he teach

knowledge, and whom shall he make to understand doctrine? Them that are weaned from the milk, and drawn from the breasts." [Verse 9.] It is then that the education of children in Bible principles should commence. There is a work to be done for the children. "Precept must be upon precept, precept upon precept; line upon line, line upon line; here a little, and there a little." [Verse 10.]

"Now these are the commandments, the statutes, and the judgments, which the Lord your God commanded to teach you, that ye might do them in the land whither ye go to possess it: that thou mightest fear the Lord thy God, to keep all His statutes and His commandments, which I command thee, thou, and thy son, and thy son's son, all the days of thy life; and that thy days may be prolonged. Hear, therefore, O Israel, and observe to do it; that it may be well with thee, and that ye may increase mightily, as the Lord God of thy fathers hath promised thee, in the land which floweth with milk and honey.

"Hear, O Israel: The Lord our God is one God: and thou shalt love the Lord thy God with all thine heart, and with all thy soul, and with all thy might. And these words, which I command thee this day, shall be in thine heart; and thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up. And thou shalt bind them for a sign upon thine hand, and they shall be as frontlets between thine eyes. And thou shalt write them upon the posts of thine house, and on thy gates." [Deuteronomy 6:1-9.]

But I will not attempt to complete my writing on this matter. We now have a primary school, and there are ten in attendance. I understand that Brother Parcells will send his children. When it is known that the primary department is established, we will see parents moving into Cooranbong, that their children may be educated.

Before school opened, Sara went to each family round about here, and raised a collection for a bell. This bell is now set up. It is an excellent sounding bell, and cost about six pounds. The organ is here, and is in position in our meeting room.

Brother James is doing excellently well. He is a faithful worker, and we are pleased with his qualities.

Yesterday a telegram came to us from Elder Daniells, saying that he would send Sister Anna Somerville over to school if we could give her employment after that time. I wrote for her to come, for I am confident that she will find work. They did not want to spare her from the office, but those whom they do not want to spare are the ones who will serve us. We wrote for Sister Graham to give Sister Somerville more lessons in bookkeeping than she had had. They have now decided to send her here. I would not say "No" to their proposition, but told them to send her. She has better health than she had, and will improve in this climate.

All our family think this an excellent climate. For two mornings we had a slight fog, but we can see that we have a choice location. We see some fog in Cooranbong when we have none here.

May 3 we had to go down to Morisset. We took the two White boys with us. They had been rather worrisome that day. Mabel took one, and I the other. We drove over to the school ground, and took in Elder Haskell and his wife. We had a pleasant drive. The weather has been fine ever since the heavy showers. But the two boys did not view the scenery much; for they went fast asleep and did not wake till the carriage stopped at Morisset. Then Henry awoke. I set him between Elder Haskell and me. He looked up at Elder Haskell, and his under lip was thrown out until it was quite prominent. Then he looked at his grandmother, cuddled himself down, and went to sleep again, and slept until we arrived at home. Their mother was waiting at my door for them.

I have given up my parlor to May and the babies. In the cool forenoons it is safer for them. She occupies this room as her own. We have good fires in the broad fireplace. Ella has this room in which to study in the evening. She is not disturbed with any noise here, and can do better than at home. Mabel attends the primary school, and is delighted with it. It is going to make every difference with her to have other children in the class with her. I am sure she will come on. When Brother Lacey made the statement that there would be no primary school this term, Brother Hare felt much disappointed; for he wanted both of his children in school. The officers are on his track, telling him that his children must attend the public school. Mabel also felt sick over it. But in the first Sabbath meeting we held in the upper room, I presented this matter and called for a response; and you should have heard Brother Gambriel's remarks. He came forward to the front seat, so that I could hear him. He spoke of the influence of the public schools on his children, of the education they were receiving. He lives so far away that he does not know how to get his children to our school. He is troubled over it, and is trying to devise some plan to send them. I am sure we have done right in starting a primary school.

We sent Brother Connell to inquire what the convent could be rented for, and we find that it is offered for five shillings per week. I think we will take it. Brother Colcord is going to send his wife and children over here. Her health is not good. Where they will stay is the question. I think the convent should be secured. I know it will be needed. I will see Brother James in regard to this matter this morning.

Yesterday your house was taken hold of in earnest. Lamplough has the job. Brother Hare's house is going up. He secured Matthews and a man from Sydney, an unbeliever, I think, but a good workman. For some reason he delays his building, so for a few weeks we will have both these men on your house. We are not going to put up two rooms. Every stroke made is to tell. If you come home before it is done, you may make all the alterations you choose, but we shall put up the building now. All say that this should be done.

Brother James proposes to build himself a humble house of four rooms. Or I will build it for him, and give him the privilege of buying it if he chooses. This is to cost £40, and is to be put up near the barn, on the land at which you and I looked, on the road leading to the school.

Sister Carswell has come home, and occupies the lean-to of her cottage. She is about to set up a drapery shop near Hansen's store. She will buy land from the school. She is not able to canvass. Her husband will not return for about three months.

Brother Hare is my adviser. He thinks your house well situated, that you have the best location you could have. He felt a little hurt to think you supposed he would not work for my interest. Willie, Brother Hare is the only one located on the school ground that I can rely upon. I do not exclude Brother James, for he is sound, firm, and true everywhere. There was no water to run the mill. Brother Hare had no funds with which to run it, for it costs £10 a week to do this. So he closed the mill. He supposed that he had sufficient lumber for my house. He is now obliged to buy logs in order to get straight timber. I told him to use all the timber he could from the place, and then if he needed logs to buy them. Today, Wednesday, May 5, the mill starts again, to get out the remaining timber for my house, and also some for Brother Hare's house. Brother Hare is as staunch and true a friend as I could have. We talk everything over together, and harmonize in all our plans.

The last rains nearly half-filled the large school cistern, and also the tanks, I think. Our cistern was running over, and the tanks, which had previously been thoroughly cleaned, were all filled.

Our white cow is now fresh. We are raising her calf. For three weeks she gave twelve quarts in the morning, and about one quart less at night. We have had no rain for some weeks, and the feed is not the best. The school cows are now under the school care. A young man from New Zealand has willingly taken the care of them as his part of the work. He understands the dairying business. This is a great relief to Brother Hare. We are milking only two cows, the red one from Healy's and the white one. The red cow gives only four quarts a day. Before long she will be dry. The white cow now gives twenty-two quarts a day. She gives more milk than all the school cows, for several of them are nearly dry. We shall buy no more cows at present, but will feed the two we have, and keep them in good condition. We get about twenty-six quarts a day. I am astonished at the yield of milk from the white cow. You know that when we first got her, she gave only about ten quarts a day. It is now more than doubled. I thank the Lord for this.

May has all the milk she wants. The boys are hearty fellows. I think it will cost you something to feed them. They are full of life. They can take a few steps now, and are in good health. Today Herbert put his finger in Henry's mouth, and Henry bit it. And how Herbert did cry. For some time he would not look at Henry without crying. But they seldom cry when they hurt themselves. Now that the cold weather has come, we have given up the parlor to May and the children. They go and come as it pleases them. I do not like to have the children crawling on the cold oilcloth in the house where they live.

The mail brought me the enclosed letter. Decided efforts are being made in different localities to send students to school. We feel much encouraged. Before the school opened, every one was in doubt. You cannot open the school, they said. But we determined to do our best some time before I was requested to visit the school, which I did. I passed through the building which was then nearly completed. We were much pleased with this building, but could see where the aftersight was in some respects better than the foresight. The rooms planned for a couple of beds are not as large as they ought to be. But we will not make one word of complaint. We are glad to have the rooms, if they are not as perfect as we might make them on second trial.

Then we went to see the foundation of a large building laid, in which there is to be a brick cistern, I began to feel wonderfully stirred up in my mind. "What place have you prepared for the boys to room in?" I asked. "The chamber above the sawmill," they answered, "Many students can sleep there, and we will also secure tents." "Is that the best plan you have?" "It is the best we can do. When this building is enclosed, our money will be expended." "Have you thought of how much money it would take to run this building up another story?" Several were present. "We can not do that," Brother Hare said, "But I wish we could." "You must do it, Brother Hare," I said. "What would the cost be?" "Not less than one hundred pounds," he answered. "Then I advise you to put up the second story, and so provide sleeping rooms for the boys, and a meeting room for the church." This idea became fastened in their minds.

"What shall we do?" they asked. "Why," I said, "am I too late with my suggestion? Have the preparations gone so far that it would be a sacrifice to change now?" "As to the matter of that," was the answer, "had your suggestions been a day later, we would have been at some loss, but now we will require only taller timber. The shorter cuts can be used on the building you wish to put up." I said, "I will be responsible for the change made. If any censure comes, let it fall on me. You will be to the expense of getting tents, and to the labor of pitching them. The students should not be put in the room over the mill. The influence would be demoralizing."

Now we have this two-story building nicely enclosed. The room designed for a dining room has been temporarily partitioned off into three rooms, which serve as primary class room, boys' study, and dining room. By removing a few studs, we turned the portion designed as a storeroom into a bedroom for Brother Skinner and his wife, Maud Camp Skinner.

Mary has just come in with the boys, and we have had to give these little gentlemen some attention. They put down their playthings, and then scramble to catch them.

But I must resume my narrative. Everything at the school is fixed up satisfactorily, conveniently, pleasantly, and healthfully. We shall more thoroughly finish the meeting room. After the frame of this building was up, the work moved slowly; but this was cured. We had a meeting in which we called for free work, and we had all the help we could use.

It seems pleasant to meet for worship in a place where everything is respectable. When this room is finished, it will be a splendid room for students' chapel, study room, and recitation room, until larger buildings go up. It will provide ample room for all. We will not incur one unnecessary expense.

The students that have come are a good class of young people. As yet they are all pleased and delighted with the buildings and the surroundings. Everything pleases them. Brother Hare could not see that it was possible for the school to commence on time, but now it is fully in operation, primary school and higher grades. All who come are glad to make themselves useful. Brother Blunden's son is here. Six students came from Melbourne by way of Sunday evening after the Sabbath. Five of these were from different parts of Australia. Tuesday night one came from New Zealand. One had come before, and others are expected. All are of good courage, and are doing all they can to help, out of school hours.

A letter just received from Brother Daniells states that Sister Colcord and her two children, Miss Somerville, and some others, will leave Melbourne Wednesday, May 5, for the school. After they arrive, I will write you full particulars.

If the Lord blesses us, we shall be encouraged at every step. School has been delayed so long that we knew that no matter what our condition was in the way of preparation, we should start on time. But no one believed that we would. Now, when they see that we are in earnest, they will have some confidence and interest in the school. Now that there is a school in Cooranbong in genuine earnest, many students will come. Many want to come, but they have no means. They are begging for help, and we know not what to do. I cannot ever do again as I have done in the past—let those have means to attend school who will never return one penny. Martha Brown has returned the money invested in her schooling. This will come in to help others. But we must be more careful in choosing, that those whom we send may answer our expectations.

All who see the upper story of the second building say, What ever could you do without it? Brother Hare says he would not have taken the responsibility of changing anything, if Sister White had not been right on the ground, to say what was most needed. But that added story does Brother Hare a lot of good. Then the women, with the nails in their aprons, put down the first floor of this building; they inspired the men with zeal. Everything moved with dispatch. We are all pleased and thankful to God, for His prospering hand has been with us.

Be sure that Brother Hare is consulted in everything. And he will not move out in anything without consulting me. We move harmoniously in all our plans. Brother Haskell says it will not do for any one to speak questioningly of anything I propose, for Brother Hare raises his right arm and says, "What Sister White advises to be done shall be done, without any ifs or ands about it." The Board met, and Brother Herbert Lacey and some others decided that for this term there would be no primary school. On the next Sabbath morning, I told them that the primary school would commence when the other school did, and no one dared to say, Nay, for Brother Hare would not allow it.

May 9

Last Friday six students came to the school. Sister Somerville and Brother Goodheart, the son of Sister Goodheart, were among them. Both Sister Goodheart and her son are united in the faith. These are the ones to whom I sent my books, Patriarchs and Prophets and Great Controversy. This Brother and his mother are the fruits of the camp meeting at Adelaide. Both were deceived by the false statements of McCullagh and his wife, but since they have understood the true version of the matter, they with most of the church, have been reclaimed.

I do not know the names of all who came on Friday. Brother John Bell has been sent by the Tract Society. Some time this week Sister Colcord and her children will be here. Next week Brother Daniells will come. I understand that more students are coming this week or next. We are very glad to see them coming in. We have now, I think, about forty students. Brother Gambriel's three children and two of Sister Hutchins' children are coming this week. Brother Gambriel's daughter, who is about fifteen years

old, brings the others up in a boat. She will be in the higher grades, the others in the primary department.

Yesterday, Sabbath, I could not attend meeting. I have been troubled with heart difficulty, and sat up but little yesterday. Report states that the meeting was excellent. Brother Haskell spoke, taking for his subject the Sanctuary question, which is present truth. McCullagh makes derision of this subject, thus showing that the counsel given him to seek to know more of present truth, and stating that he had only a superficial knowledge of it, was correct. He knows very little of the precious truth for this time, because he has not sunk the shaft deep into the mine of truth, to discover the precious ore.

God's Spirit has illuminated every page of Holy Writ, but there are those upon whom it makes little impression, because it is imperfectly understood. When the shaking comes, by the introduction of false theories, these surface readers, anchored no where, are like shifting sand. They slide into any position to suit the tenor of their feelings of bitterness. This is the way McCullagh has done. He has indulged his feelings against me without intimating to me one word in regard to his difficulty.

I am so grateful that the Word of God is plain and clear when our hearts are in harmony with it. Without the Word, what a starving people we would be in this world, which is as desolate as a wilderness to the soul. But now springs of water break out in the desert. We may drink of the living streams which proceed from the throne of God.

Daniel and Revelation must be studied, as well as the other prophecies of the Old and New Testament. Let there be light, yes, light in your dwellings. For this we need to pray. The Holy Spirit, shining upon the sacred page, will open our understanding, that we may know what is truth. We can appropriately say, as said the disciples, when Jesus walked with them on their way to Emmaus after He had risen from the dead. Then opened He their understanding, that they might understand the Scriptures. And "they said one to another, Did not our hearts burn within us while he talked with us by the way, and while he opened to us the Scriptures?" [Luke 24:32.]

Less talk about things of no profit, and much more talk of Jesus, and of the Word of life, would give spiritual enlightenment and great joy in the soul. Then we would be steadfast, unmovable, always abounding in the word of the Lord.

Lt 142, 1897

White, W. C.

"Sunnyside," Cooranbong, New South Wales, Australia

December 9, 1897

Dear Son Willie:

I received your letter, and thank you for it. May and Ella came in with the two boys to hear the letter read. We all feel a little surprised that you do not say when you are coming home.

We are glad the tracts have come just now. One brother who is convinced of the Sabbath in Stanmore is a printer. He thought he could use the type to work out of his pay hours, but he was not permitted, so we are glad for these just now. I will send you another to put in tract form for New Year. We ought to have a printing press, where we can get our own printing done. I have any amount of choice matter, which I would like to get printed. I will send to the Echo office to get some of this matter printed. I would like to understand the cost of this work. I hope the type will not be distributed until more copies are struck off. Shall we distribute these tracts free, and not sell them? I think that would be the best thing to do.

I have to leave here tomorrow for Stanmore, unless Elder Haskell thinks we had best not come down. It has been very rainy. The rain commenced Monday in Sydney, on Friday in Cooranbong. We came home Monday night, and it rained all the way. It rained all day Tuesday, and has rained in showers today. The ground is well refreshed now.

After reading your letter, May said, I do not want to disappoint Sister Walker. If she really wants to come, let her come. Brother Starr said he wished to have her stay with the mission in Stanmore, and not do anything to tire her. She could be a little help in instructing others by relating her own experience. He told me this before he knew that you had asked her to come here. I withdraw my objection, but the facts remain the same. We will do our best.

Lt 143, 1897

White, W. C.

“Sunnyside,” Cooranbong, New South Wales, Australia

May 6, 1897

Dear Son Willie:

We do not feel discouraged. Many unpleasant things have occurred, but we would have this anywhere. We have concluded that McCullagh and Hawkins are thorough apostates. McCullagh says that he will never give up the Sabbath, but it will soon go. The most false statements are being made of me and my work. The most senseless lies that can be manufactured are being circulated. Some of these have been written out, with the names of those to whom they were told attached.

Brother and Sister Starr are now in Adelaide. Brother Wilson was sent for, but was not able to go on account of his health. He has been spitting blood. He was down three weeks, got better, attempted to do some work, and has been down again. I think the climate of Tasmania is too severe for him. I hope he will soon go to the mild, warm atmosphere of Adelaide. All wish him to go. In connection with Brother Starr he could do good work in holding our people together. Even if he did not preach one discourse, he could establish, strengthen, and settle them. But we have no recent news from Adelaide or Tasmania.

We may expect trials and disappointments. The apostle Paul warned his disciples, “Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed

the flock of God, which he hath purchased with his own blood. For I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock. Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them." [Acts 20:28-30.] This experience, so disagreeable, we have gone over again and again. This recent apostasy has been a great trial to us, and has largely increased my burdens and writing. It has hurt my soul. But having done all, we must stand.

Paul wrote to Timothy, "As I besought thee to abide still at Ephesus, when I went into Macedonia, that thou mightest charge some that they teach no other doctrine, neither give heed to fables and endless genealogies, which minister questions, rather than godly edifying which is in faith; so do. Now the end of the commandment is charity out of a pure heart, and of a good conscience, and of faith unfeigned; from which some have swerved, have turned aside unto vain jangling; desiring to be teachers of the law; understanding neither what they say, nor whereof they affirm. ... Now unto the king eternal, immortal, invisible, the only wise God, be honor and glory for ever and ever. This charge I commit unto thee, son Timothy, 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." [1 Timothy 1:3-7, 17-19.]

If these men who have gone out from us, had, as faithful stewards, searched deep into the Word of God, and heeded Paul's words in the sixth chapter of Ephesians, they would now have been standing more and still more firmly in the faith. Paul says, "Stand therefore, having your loins girt about with truth, and having on the breastplate of righteousness." [Verse 14.] But these men have yielded up the Bible truth which has made us what we are, Seventh-day Adventists. They have thought to wrap themselves up in a spurious sanctification, which will accord with any false theories that men may choose to accept. They have not added to their faith, but have detracted from it.

"And beside this," writes Peter, "giving all diligence, add to your faith virtue." [2 Peter 1:5.] That which Christ means by virtue is purity of character, purity of words, purity of perception, purity of doctrine. "By thy words thou shalt be justified," said Christ, "and by thy words thou shalt be condemned." [Matthew 12:37.] By their words men show what is the treasure of their soul. "A good man out of the good treasure of his heart bringeth forth good things, an evil man out of the evil treasure of his heart bringeth forth evil things." [Verse 35.] There is no middle ground. The heart is either given to God, to be purified, refined, and sanctified, or it is the sport of Satan's temptations.

The words of Christ are, "That servant which knew his lord's will, and prepared not himself, neither did according to his will, shall be beaten with many stripes, But he that knew not, and did commit things worthy of stripes, shall be beaten with few stripes. For unto whomsoever much is given, of him shall much be required; and to whom men have committed much, of him will they ask the more." [Luke 12:47, 48.] The number of talents which each has received will determine the returns which the Lord requires. He will ask for principal and interest. This matter will be closely investigated.

Those who have known the truth, who have been blessed by the influence of the Holy Spirit, who have appreciated the truth, but have turned from it, will not be treated merely as impenitent sinners. Their guilt is aggravated, because they have had a knowledge of the truth. They have a knowledge of the

defections of church members, and of the difficulty which those in the faith have experienced because of the weak, sinful characters of those in the church militant. They can misrepresent the words and actions of the faithful servants of God, who strive to place the straying feet of the erring in the path of holiness. They can put the worst construction on the words and actions of those who labor for the erring. If they are not converted, if they do not choose to put away their evil speaking, if they corrupt their ways before the Lord, they will misinterpret the words of God's servants, and the whole world will rise up in the day of judgment against them. These accusers say, "I tell you, I know. I have been with them. I know the ins and outs of the matter," and many will think that they speak the truth.

It is not merely the apostasy of these men that we regret; it is their power to hurt, and to make a lie appear as truth. This will be the aggravation of Brother McCullagh's impenitence. He will find himself confronted with Sodom and Gomorrah, because he has had the example of these cities, and the Lord's visitation of wrath upon them, to warn him not to do as they did.

Brother McCullagh and Brother Hawkins have had before them the case of Korah, Dathan, and Abiram. These things are written for our admonition, upon whom the ends of the world are come. But how hopeless is genuine rebellion. We see this in the case of Korah, Dathan, and Abiram. These men worked upon the minds of certain of the children of Israel, and through their deceptive reasoning, two hundred and fifty princes of the assembly, men of renown, gathered themselves together against Moses and Aaron, and said to them, "Ye take too much upon you, seeing all the congregation are holy, every one of them, and the Lord is among them: wherefore then lift ye up yourselves above the congregation of the Lord?" [Numbers 16:3.] The very same one who led them, Satan clothed with angel robes, stands ready today to take any number of disaffected ones, and start a rebellion. He is watching his chance, and he will work with minds with all deceivableness of unrighteousness in them that perish.

The circumstances that have occurred in Adelaide so nearly resemble the outbreak in the camp of Israel that we can see that it is of the same piece. The men who have worked in the same lines, and the evil leaven has drawn to itself many who were displeased with something that had occurred in their experience with us as a people. They were prepared to be influenced by the leaven of sinful murmuring, as were the children of Israel. I do not think McCullagh or Hawkins will ever again come into harmony with the people of God who will pass through trials, and be partakers with Christ of His sufferings.

This rebellion has hurt my soul terribly. It has made me feel that the teachers of the truth must be guarded, even against their brethren in the ministry. It will not do for them to be too communicative. God's servants had disagreeable elements of character to deal with, and in their great anxiety to help every one they can, they take them into close companionship; but that which should be a blessing proves to be a curse if those whom they try to help fall under the temptations of Satan.

Nothing is sacred with apostates. They add so much to that they think they know, that there is scarcely a semblance of truth in their reports. These false witnesses would just as readily swear to their fabricated lies as to the truth itself. Satan is the father of lies, and the accuser of the brethren. God's people must, if faithful, be on their guard. None of us can occupy middle ground. We are either decided believers in

the truth, the subjects of faith, and holding the truth in righteousness, or we are the guiltiest and the most inexcusable of those who profess godliness. We are deserving of the wrath of the Lamb.

O, that those who can so readily enter into by and forbidden paths, who can contradict and cast away their former experience, could see what awaits those who deny the Holy Spirit's leading, but are willing to be led by some unseen agency of evil. To what pass will they come? They made light of the Holy Spirit; they blasphemed God, and called the working of His Spirit a delusion. Transfer them with all their boasted freedom from reproof and correction, to the judgment. Such a scene the universe has never before beheld. Sentence of death is passed on all who have had light, and evidence, but have refused the light, as did the Jews, who would not come to the light, lest their deeds should be reproved.

"While ye have light, believe in the light, that ye may be the children of light. These things spake Jesus, and departed, and did hide himself from them." [John 12:36.] Again we read, "Then took they up stones to cast at him, but Jesus hid himself, and went out of the temple, going through the midst of them, and so passed by." [John 8:59.] "Though he had done so many miracles before them, yet believed they not on him: that the saying of Esaias the prophet might be fulfilled, which he spake, Lord, who hath believed our report, and to whom is the arm of the Lord revealed? Therefore they could not believe, because that Esaias saith again, He hath blinded their eyes, and hardened their heart; that they should not see with their eyes, nor understand with their heart, and be converted, and I should heal them." [John 12:37-40.]

How had he blinded their eyes by the light given them? If they had received and cherished the light, would their hearts have been hardened? No; their hearts were hardened because of light refused. They would not be convinced, but chose darkness rather than light. They chose to stand under satanic influences, rather than see and be convinced.

Lt 144, 1897

White, W. C.

"Sunnyside," Cooranbong, New South Wales, Australia

December 1, 1897

Dear Willie:

Your one-page letter is received and its contents read. We are rejoiced that the interest is so great in Melbourne. May the Lord educate those who are proclaiming the truth to give personal labor and, if possible, urge the necessity of decision. Personal labor, given under the deep moving of the Spirit of God, will lead to decisions. I hope there will be workers who are able to discern who are interested, and [who will] make personal efforts on their behalf, conversing with them, praying with them, finding out their personal difficulties, and removing them. The Holy Spirit will work all who will be worked. Gather in the sheaves, gather in the sheaves. Everyone who will make a decision will work for some other soul and bring him to Christ. Please consider this matter again. It is better to begin to draw strongly from the very commencement of the meeting.

God is working now in two places, in two large, important cities. It is not wise to begin now to scatter the workers to Queensland. From the light given me by God before these meetings commenced, I know that there should be abundance of strength, of ministerial labor, in every camp meeting held in or near the large cities. The interest of the minister should not be divided to go into the suburbs or to speak to the small churches. Every jot of influence should be used where the effort is being made.

The workers should keep in the very atmosphere of the meetings, watching the people as they go out and come in, showing the utmost courtesy and kindness and tender regard for their souls, speaking words to them in season and out of season, watching to catch souls if possible. Show one half the vigilance of Satan, who is on the track, wide awake, ready to lay some gin or net to catch souls.

Make every day the most important day of labor. That day or evening may be the only opportunity that some souls may have to hear the truth. Keep this in view. Give opportunity for any who may be concerned or convicted to come away from the crowd to the tent. Have someone appointed who can give the very best and wisest instruction to those whom the Holy Spirit convinces.

If the ministers are required to be absent to visit little churches, they exhaust their strength and have no time themselves for careful study, for silence before God in self-examination, and they do not accomplish the work where and when it is needed to be done. There is need of proving the practical importance of Christians communing with God. They need to prove by their daily lives that they have peace and rest in God. This inward adorning will shine forth in the countenance. There will be that in the voice that will have a telling influence of persuasion. This has as great an influence upon the people as has the ministry of the Word. The expression that reveals that Christ is formed within the hope of glory tells wonderfully, even with worldly people. Let them see that those who believe unpopular truth have an abiding sense of what they possess in God. This communion with God imparts a moral elevation to the entire course of action and character.

This burden that is now upon the working forces is not to be divided or scattered, to give labor where there is no special indication that the Lord is dealing with sinners who need to be enlightened and converted. Queensland will have its time to be worked. But it is evident that there are two very important centers just now; and the conviction of the Spirit of God is doing its work. I know this, for the matter was presented to me before the meetings were entered upon. Work should be done in getting the truth before the people. No expense in the payment of the laborers in the Master's vineyard is to be spared. The force of workers should not be lessened because more places are calling for laborers to visit the people and explain the Scriptures than the present number of workers can handle.

These ministers must have some periods of rest. They have not had it yet in Sydney. Elder Haskell works unceasingly, also Elder Starr; and Sister Haskell and Sister Starr have their work to do. Opportunities for visiting families are constantly increasing. It would be a very poor policy for the ministers to use up the strength they need by going out to hold meetings in the little churches. The little churches, if they desire, can come where the interest is. Or let some come on one Sunday and Sabbath, and others the next.

"I came not to call the righteous," said Christ, "but sinners to repentance." [Mark 2:17.] All are carrying a heavy burden, which must wear upon them. It cannot be avoided. From the light given me by the Lord, the interest is too largely centered where the Spirit of God is evidently working, to be neglected. No time is to be lost; no labor or money spared in making this effort a success, both in Melbourne and in Sydney. Pray; watch for souls as they that must give an account.

We can help the churches best by bringing souls to the knowledge of the truth. In nearly every effort, the influence of the workers has been scattered, when it should have been centered where the Lord is at work. The workers should co-operate with God in well-directed labor, praying much and working diligently, but not without periods of rest. Work in faith, believing that the Lord will water the seed sown.

In regard to Brother Wilson, from the light I have had I can only say, Give the man time to recover. I thought it a venture to have him leave here at all. But I thought that in Sydney there were those that would carry the responsibilities, while he could engage in some kind of work, giving Bible readings, and in giving instruction in the truth. Thus he would not feel compelled to preach to the people. He can do every bit as valuable labor right where he is now as in Tasmania or Queensland, where there would be hard and trying experiences in creating an outside interest. In doing this, we would place Elder Wilson where his life would be endangered. Let him work with the brethren with whom he can consult. He can co-operate with God in this work, if he will strictly guard his habits in speaking and voice exposure. Now no one is to be drawn from their field of labor.

God has been ready to work when He could find proper channels through whom He could work. Our camp meeting is closed. The light given me was that all the money and labor expended in educating and training canvassers to work in Sydney before the camp meeting would be wanted at its close; for God was about to work in and through those who were vessels fitted for the work. Not one should be drawn from the field in order to create a new interest, until they feel that the work is completed in this field. Everything has been done to prepare the way for the work of God in Sydney, and that work should not be left to languish until it is apparent that by remaining we can bring no more souls to the truth. Before the work closes, there should be most earnest efforts made in other localities, but that time has not yet come.

Now, I have told you this in short order. Perhaps it is not presented in the very best manner. I would say, Just as long as there are people coming out to hear in Melbourne, do not cut off their opportunities. Watch for souls as they that must give account. There is labor to be done in these two large cities, and now is God's time, now is the people's opportunity. We intend to build a house of worship before we give up the effort here. I send you the letter written by Elder Haskell. Sister Lucas goes to join the workers. If May White were not filling her place as a mother, I should put her in the field.

Good bye,

Mother.

Lt 145, 1897

White, W. C.

"Sunnyside," Cooranbong, New South Wales, Australia

August 15, 1897

Dear Son Willie:

I do not know how or where to write to you. I hoped that the steamer would reach Sydney in time for us to get the mail evening after the Sabbath, but no letters came. I will now try to write a little, but my head is not really fit to write at all. It needs perfect quietude and rest. I am up this morning at half past two o'clock, and I will write you as best I can.

Last week Sara and I went to Sydney. We had some things to buy, and I thought it time for me to speak to our people. We took care of ourselves in my hired room at the Health Home. I had not been able to write for something more than a week, and I could not write while in Sydney. Sabbath I spoke to the church at Ashfield. It was a rainy day, but Brother Jannett took me to the church in his conveyance. The congregation was not as large as it would have been had the weather been fair; but the Spirit of the Lord was in our midst, and good testimonies were borne. I am sure the church is doing much better since McCullagh and his wife are not there to visit from family to family, reporting, and encouraging reports of doubt, unbelief, and false witness. They have manufactured falsehoods, and the people's eyes have been opened to see how the conference has been taxed by those who have drained the treasury.

Sister Jannett was not at the meeting. She was sick in bed. Brother Jannett and his daughter were present, and I believe that they are improving. They have no sympathy with McCullagh. He wrote to them, offering to come to Sydney if the church would pay his expenses, and sustain him. Brother Jannett answered his letter, and he says that he will let me have a copy of the letter. He has not heard from McCullagh since. McCullagh has accepted a position in a Baptist church at a little distance from Adelaide.

All our people in Ashfield seemed glad to see me again. Our brethren were very anxious that I should attend the service in Newtown in the afternoon. It had been raining all day, and I thought there would not be many out. But Brother Baker told me that he had written to the people, telling them that I would speak to them in the afternoon, and he was very anxious that I should go. The rain was pouring down, and Sara said, "They will not expect you." But I did not feel free to remain in my room. We walked to the station, and when we got to Newtown, Brother Jannett's son was there with the carriage to take us to the hall. We were favored, for the rain ceased until we were safely indoors, so we did not get wet. I was surprised to see the hall full of people. I had great freedom in speaking to them. The Lord gave us His Holy Spirit, and we had an excellent meeting. The social meeting was very good. I was so glad that I did not allow the rain to stop me from going. I returned to Summer Hill refreshed in spirit and strengthened in body.

That night I had a long talk with Brother Baker after he had read me a letter that he had received from Brother Daniells in reference to camp meetings for this season. The plans laid down in this letter did not in some respects suit us. We thought that it had been decided to hold a camp meeting in Sydney at the

close of the school term, thus binding off the school work by giving the students an opportunity to attend the meeting. We have worked with might and main to have the school what it ought to be, but if Brother Daniells' plan were followed, the school would have to be cut short four weeks sooner than was calculated, to enable the students to enter the canvassing field before the holidays. I cannot at present coincide with this, although the object is a very good one. They desire the students to earn enough means by canvassing to partly pay for their next term of school, but I cannot yet take in the plan as right.

We have labored hard to keep in check everything in the school like favoritism, attachments, and courting. We have told the students that we would not allow the first thread of this to be interwoven with their school work. On this point we were as firm as a rock. I told them that they must dismiss all idea of forming attachments while at school. The young ladies must keep themselves to themselves, and the young gentlemen must do the same. The school was established at a great expense, both of time and labor, to enable students to obtain an all-round education, that they might gain a knowledge of agriculture, a knowledge of the common branches of education, and above all, a knowledge of the Word of God.

Previous to the opening of the school, the burden laid upon me in regard to the school, was so heavy that I could not sleep. I knew that Brother Herbert Lacey was not in any way prepared, even as a teacher, much less as a principal. The committee, deficient in knowledge, and without saying a word to me in regard to the matter, voted that he should be principal. We let this matter stand till Brother Hughes arrived. But the Lord showed me that in Elder Haskell and Hetty Hurd, now the wife of Elder Haskell, he had help prepared for us. I then felt relieved.

Brother Haskell was very loath to take the responsibility of teaching Bible in the school, but said that in this emergency he would take the place, and as soon as persons were educated to do the work, they would step out. I did not mean to tell Brother Haskell what the Lord had revealed to me, but circumstances occurring as they did, I was obliged to make known to him the way of the Lord in the matter. I told him that the Lord had said that He would provide help in Brother Haskell, and that he would be mouthpiece for Him, and give him His Spirit.

When Brother Hughes came, he was made principal. Knowing the Word of God, Elder Haskell has taken hold of the work with courage, zeal, and energy. There seems to be plenty for him to do. He brings treasures from the Word in new and fresh lines, and all pronounce his lessons to be intensely interesting.

Sister Haskell is matron, and she is the best in that line that I have ever seen. She is as firm as a rock to principle, and yet is wise and tender. She links love and Christlike sympathy with discipline.

I am so glad that we have not had the experience we had in Melbourne in young people forming attachments, girls with young men, and young men with girls. We have told the students that this cannot be. Some of the leading ones in disorder thought the restraint in this line too hard, but we have called all these things by their right name. We have told them plainly what we would have, and what we would not have. Again and again I stood before the school with messages from the Lord in regard to the deleterious influence of free and easy association between young men and young women.

I told the students that if they did not keep themselves to themselves and make the most of their time, serving the Lord with mind, heart, soul, and strength, the school would not benefit them, and those who had paid their expenses would be disappointed. I told them that no frivolity would be tolerated, and that if they were determined to have their own will and their own way, it would be better for them to return to their homes, that they might be under the guardianship of their parents. They could return to their homes at any time, if they decided not to stand under the yoke of obedience, for we did not design to have a few leading spirits demoralizing the other students.

I told them that I would not call them by name, but that I knew the unruly ones, for this has been revealed to me. When they found the yoke of perfect obedience too much of a restraint, they were at liberty to leave; but while in the school, they must conform to the discipline of the school. We would have no larriking connected with the school. Those who would not be Christian gentlemen, could not be benefited by the instruction, and were at liberty to leave.

I turned to the principal and teachers, and addressed them. I told them that God had laid upon them the responsibility of watching for souls as they that must give account. The wrong course pursued by some of the students would mislead other students if it were continued, and God would hold the teachers responsible. I told them that some will attend the school who have not been disciplined at home. Their ideas of proper education and its value are perverted. If these were allowed to carry things their own way, the object of establishing a school in Cooranbong would be defeated, and the sin would be charged against the guardians of the school, as though they had committed it themselves.

Those whom the Lord has presented to me as not being properly trained in the home life, who have not thought it necessary to use the powers of their mind and their physical strength and ingenuity as members of the home firm, will always look upon order and discipline as needless restraint and severity. Again and again the Lord has presented this matter before me in clear lines. The teachers must be carefully picked. No haphazard work must be done in the appointment of teachers. Those who have devoted years to study, and yet have not gained the education essential to fit them to teach others in the lines the Lord has marked out, should not be connected with our schools as educators. They need to be taught the first principles of true, all-round education.

We are living in solemn times, and the reason why there are so many failures in our schools is because teachers neglect to keep the way of the Lord. Some teachers feel the burden and carry the load of responsibility. Others do surface work. They fail to see that the woeful influence of this deficiency is seen in the words and deportment of their students. This influence counterworks the influence that God-fearing teachers, who aim to meet the high standard of Christian education, seek to exert.

I would that the teachers in our schools could be of God's selection and appointment. Souls will be lost because of the careless work of professedly Christian teachers, who need to be taught of God day by day, else they are unfit for the position of trust.

Teachers are needed who will strive to weed out their inherited and cultivated tendencies to wrong, who will come into line, wearing themselves the yoke of obedience, and thus giving an example to the students. The sense of duty to their God, and to their fellow beings, with whom they associate, will lead

such teachers to become doers of the Word, and to heed counsel as to how they should conduct themselves.

God holds every one responsible for the influence that surrounds his soul, on his own account, and on the account of others. He calls upon young men and young women to be strictly temperate and conscientious in the use of their faculties of mind and body. Their capabilities can be developed only by the diligent use and wise appropriation of their powers to the glory of God and the benefit of their fellow men.

To know what constitutes purity of mind, soul, and body is the highest class of education. Paul the apostle sums up in his letter to Timothy the attainments possible for him, by saying, "Keep thyself pure." [1 Timothy 5:22.] Impurity of thought or action will never be seen in the child of God. The body is represented as the temple of the Holy Spirit. Every encouragement and the richest blessings are held up before the overcomers of evil practices, but the most fearful penalties are laid upon those who profane the body and defile the soul.

Students and teachers, blessed are the pure in heart—now; not, Blessed will be the pure in heart. "Blessed are the pure in heart; for they shall see God." [Matthew 5:8.] Yes; as did Moses, they shall endure the seeing of Him who is invisible. They have the assurance of the richest blessings, both in this life and in the life that is to come.

Avoid exciting the brain. Too much study stimulates the brain and increases the flow of blood to it. The sure result of this is depravity. The brain cannot be unduly excited without producing impure thoughts and actions. The whole nervous system is affected, and this leads to impurity. The physical and mental powers are depraved, and the temple of the Holy Spirit is defiled. The evil practices are communicated, and the consequences cannot be estimated. I am compelled to speak plainly on this subject.

The proportionate taxation of the powers of mind and body will prevent the tendency to impure thoughts and actions. Teachers should understand this. They should teach students that pure thoughts and actions are dependent on the way in which they conduct their studies. Conscientious actions are dependent on conscientious thinking. Exercise in agricultural pursuits, and in the various branches of labor is a wonderful safeguard against undue brain taxation. No man, woman, or child who fails to use all the powers God has given him can retain his health. He cannot conscientiously keep the commandments of God. He cannot love God supremely and his neighbor as himself.

Many whom God has qualified to do excellent work by giving them powers to use to His glory, accomplish little because they attempt little. Thousands who come into the world pass through life as though they had no definite object for which to live, no standard to reach. Such will obtain a reward proportionate to their works. Health and a clear conscience will attend those who work faithfully, keeping the glory of God in view.

There are many who are mere fragments of men. In Christ is seen the perfection of Christian character. He is our Pattern. His life was not a life of indolence or ease. He lived not to please Himself. He was the

Son of the infinite God, yet He worked at the carpenter's trade with His father. As a member of the home firm, He faithfully acted His part in helping to support the family.

All are capable of using their talents in God's service. God asks them only to do their best. Those who study the life of Christ and yoke up with Him, will not use the brain only, but will reason from cause to effect, and will use every part of the human machinery. The Lord designs that useful labor shall be part of every man's life.

The flood of corruption that is sweeping over our world is the result of the misuse and abuse of the human machinery. Men, women, and children should be educated to labor with their hands. Then the brain will not be overtaxed, to the detriment of the whole organism. Time is a talent, to be wisely employed. The voice is a talent, to be used in communicating knowledge that will make men pure, holy, and refined. The tongue should be educated to speak in such a manner that God will be magnified. "Lord, increase my faith," will be the prayer of the true child of God. [Luke 17:5.] "Deliver me from evil thoughts and perverse actions." Thus he is enabled to say with boldness, "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.] Completeness of Christian character is possible. How? "Ye are complete in him." [Colossians 2:10.]

Well, it is now half past twelve p.m. I commenced writing this early this morning, and before breakfast I had written over eleven pages. While writing the twelfth and so much of the thirteenth, word was sent from the school for me to go over and meet with them in consultation. Brethren Daniells and Baker have been in Cooranbong since Wednesday. I have been in counsel with the board since early morning. The rest of the time they will spend in considering matters that need attention. I have talked much in regard to the importance of agricultural work. I did not intend to write you more than a few lines, but the Lord gave me something to write on this subject, and I have written it.

Brother Daniells came up here with a proposition that the camp meeting be held in Melbourne as soon as the school closed, and that to this end, the school would better close one month sooner than appointed, and that after the Melbourne meeting, the Sydney meeting be held. Our brethren in New South Wales could not see matters in this light. Brother Daniells talked it over, and was at first quite decided that his plan was right, but he saw that the minds of the brethren were not inclined to accept his proposition.

Our plan was to have the school continue till the time appointed for it to close, that the delegates to the camp meeting might come up and visit it, and see what has been done, so that they might use their influence in behalf of the school. From here, they could go right to the camp meeting. The students could attend this meeting; and then the camp meeting in Melbourne could follow. Brother Daniells felt much disappointed that the Melbourne camp meeting would have to be held in December, for then, as we experienced at Brighton, the pest of flies is so severe. Those in Victoria could not bear to think of having their camp meeting in December.

I suggested the advisability of cutting the school short two weeks, and commencing the Sydney camp meeting two weeks earlier than the time proposed. Brother Daniells thought a few moments, and

heartily accepted the plan. This will bring the Melbourne camp meeting in November. Instead of continuing the school until October 27, it will close on the 13th. This plan will improve the situation. The students will fill up their time on the camp meeting, and will be under the control of their teachers. They will be provided for by the school.

This camp meeting will close in time for the delegates to go to Melbourne by the Cook's excursion, which will save a large amount in fares. Brother Hughes suggested that the teachers hold school six days in the week in the place of having Sunday as a holiday. The time they spend at the camp meeting will fully complete their term, and will give them every advantage, so there will be no complaints. All are in harmony with this plan, so that matter is decided. Elder Daniells and Elder Baker will do their best to work to the point. They must, they say, commence at once to make preparation for the camp-meeting in Sydney.

We hope you will reach home before the school closes, October 13. The camp meeting will commence Thursday, October 16. The delegates should be here as early as possible before school closes, that they may have time to get a view of the situation, and know what has been done on the school land, that they may report the result. We do so much want you to come home.

We decided in our council meeting to commence the third building, making it two stories, instead of three. As long as we have room enough, we will make the building larger on the ground. We will not have a third story, but will let the roof of the building extend higher, and make it strong enough, so that rooms can be made if desired. We will let this remain without putting in rooms until there is necessity for more room. There will be a laundry, and such conveniences as are essential, connected with the second building. We will be pleased to lay our plans before you, if you reach here in season.

We shall begin at once to plan for the meetinghouse. We must have a house that will be an honor to the cause we profess to love. We want no extras, but we want a house that will bear the divine signature. We cannot plan for a house as small as the Ashfield church; for we have the students to accommodate, and we want the auditorium to be of good size. We should have help from all our churches in this.

This is all the business I shall send you now. We are all well. May is anxiously expecting a letter from you, that will tell her when you will arrive at home. Will you please let us know something definite. If you have not yet started homeward, let us know when we may look for you. I shall speak to Brother Connell, telling him that I have no need of him longer. Your house is built now. I have held him to use the horses in drawing brick and sand and various things. Brother James is now able to do all we have to do. Therefore I shall tell Brother Connell that we have no need of another hired man.

Lt 146, 1897

White, J. E.

"Sunnyside," Cooranbong, New South Wales, Australia

June 21, 1897

Dear Son Edson:

The American mail arrived yesterday, July 20. We were much pleased to receive a letter from you. Some of the letters I receive in the mail, I read at the table, while the others are eating a simple supper. I do not eat the third meal. I find that it is much better for me to live on two meals, and I feel no necessity for the third.

I am pleased with the plan upon which you are working. It is the correct plan. You will observe in the teaching of Christ that this was His method. Clear, plain, and simple were His parables, conveying truth to the hearers.

If, under the guidance of the Spirit of God, you can work up books and pamphlets, it is well. I have thought, that as soon as *The Life of Christ* is off my hands, I shall undertake the same kind of work that you are doing—get out small books one after another, and then, if it is thought best, bind them together in small volumes. And the more simple the books are, the better will be their effect on the people. It is getting above the simplicity of the work that has been our weakness. Our strength is in God.

Let me tell you, Edson, I am glad to hear you say that you will keep out of temporal business matters. You know that from time to time flattering prospects have been placed before you, making it appear that by investing a small amount, you would reap a harvest. But when have your expectations been realized? Or your harvest garnered? Too often it has seemed like sowing to the wind, and reaping the whirlwind. As a people, we are being severely tried with empty treasures.

Economy can now be made as interesting as a mathematical problem. But I cannot but see that in our institutions, the cause has been followed by the effect. The temptation to invest means in building in Battle Creek has been readily entered into. Of these buildings, the Lord says, "I take no pleasure in them, because the money invested in every additional improvement robs destitute fields, where the standard of truth has been raised, of the buildings so much needed to advance the work of God."

More means should not be invested in Battle Creek. Let those who believe that we are living in the very last days of this earth's history learn that a man's life consisteth not in the abundance of the things he possesseth. "Thus saith the Lord, Let not the wise man glory in his wisdom, neither let the mighty man glory in his might, let not the rich man glory in his riches. But let him glory in this, that he understandeth and knoweth me, that I am the Lord which exercise lovingkindness, judgment, and righteousness in the earth; for in these things I delight, saith the Lord." [Jeremiah 9:23, 24.] There is a great treasure in these words. Beams of light from the Sun of Righteousness are shining forth. Let us grasp them, my son; let us appreciate them, let us live them and practice them.

I was much pleased with the copies of your letters to Lane and others. Your reasoning is correct. The past neglect of the Southern field is not corrected by the course of action being followed. I felt sorry that means were laid out on the boat, for all such things furnish men excuses for not following the light that God has given in clear, plain lines. Walk in the light, and you will not walk alone. The heavenly Watcher observes all things, and when His people walk in accordance with the light given, God will turn His face toward them in love, and bless them.

Be sure to give your brethren no occasion to cherish feelings of distrust and suspicion, and justify the course taken toward you and others in methods of dealing. Walk with your eye fixed on Jesus. I would be glad to have you connect with the work in Australia if it is God's will; but if not, I will say, "Thy will, O Lord, not mine, be done." [See Luke 22:42.] Let your soul be stayed upon God, and whenever the light shines directing you here, come, and we will welcome you. But, my children, keep fast hold of Christ's hand, and walk in the light as He is in the light. He has a work for you to do, and He has told you what it is—"preach the Word; be instant in season, and out of season." [2 Timothy 4:2.]

Remember that your failures in the past have given to those who have wished to justify their own course of action a plaster to cover the work that God has condemned in them. This will just as surely be repeated if you give them reason. Question your own judgment in taking hold of any line of temporal business. Keep to your appointed work, searching the Scriptures and teaching the Word of God, and doing the very work that you say you are doing—simplifying everything you write to use in your teaching. We must not give our mind up to model and re-model when means are so much needed to advance the work of God. This work must be first and last to us. It must be our center. We must bind about all our necessary desires.

But it will be a very poor policy to endanger and sacrifice life and health, even supposing that by so doing you could prevent evil speech or evil supposition. Keep your own council. Be swift to hear, slow to speak, slow to wrath.

There is need of perfect unity in the church of God. All kinds of calamity are trying the nations that have so long trampled the law of God; and this is only the beginning of the end. Those who claim to be Seventh-day Adventists will be tried as by fire. There are tares among the wheat, and the untrue will be separated from the true. They will go out from us because they are not of us.

"To try" often means to weary, to perplex, to harass, to provoke; but it is the inspiration of Satan that leads those who claim to know and believe the truth to do this work.

To "try" also means to test. All things are to be shaken that can be shaken, that those who cannot be shaken may remain. But the test and trial brought upon us must not lead to much talk. "Be still, and know that I am God." [Psalm 46:10.] The Lord is seeking to draw men to Himself by the cords of love. Ever be kind, patient, and self-respectful, whatever may be the opinions of others. Draw nigh to God, and He will draw nigh to you. Your trials will then become blessings.

We are now living in perilous times. There is suffering in our world that is not dreamed of, bloodshed and revolt and crimes. We are living in times that try men's souls. We are in the crucible, and the dross will either be separated from us, or we will be consumed with the dross. The way in which we bear ourselves when the pruning of God is upon us will show what manner of people we are of. Bear your test and trial my children, that you may come forth as gold seven times purified.

Satan's eye is upon us as intensely as is the eye of the Heavenly Watcher. He watches to see if he cannot stir up the passions of the soul and make him who is striving for the crown of life, run uncertainly, and become weak, impatient, complaining, now exalting, then desponding, lamenting and regretful. We can

be hopeful, trustful, patient, knowing how to wait as well as labor, drawing consolation, even from apparent defeat, having caution in judgment, and industry in a large way.

Edson and Emma, your souls must be riveted to the eternal Rock. You will see men who have advocated the truth, and who ran well for a season, making not straight but crooked paths for their feet; and by these crooked paths, the weak are led out of the way. Men who have thought to attain to the fullness of Christian perfection have fallen over some stumbling block. They are weighed in the balance and found wanting. Their aspiring hopes have sunk into the shadow of darkness.

The church has been, and will be, tried by the incapacities of men who have been entrusted with responsibility they know not how to carry. Failing to seek wisdom of God, they lead others into false ways. They present to the flock of God food that tastes strongly of self. Your part of the work you know. Let not Satan blind your spiritual perceptions. Cling to the source of your strength. God alone, through His grace, can make you complete in Him. Fear not. God will decide the issue. Work faithfully and prayerfully in Bible lines. Keep the standard uplifted to the height that God requires.

We are not to wait for great men to do the work. Do what you have been told to do by the Lord, and He will take care of the results. With earnest prayer and watching, you must work with such material as you have. Show your faith in God as the great Master worker. Christ prayed with strong crying and tears. He was a man of sorrows and acquainted with grief. Beseech the Lord to take the leadership of your every enterprise. He will hear every heartfelt petition that the work you undertake may be His work, the cause you undertake His cause.

Let your feet be shod with the preparation of the gospel of peace. There are those who will not engage in self-sacrificing missionary work, who occupy their minds in imparting low, cheap, insinuations. They have no practical experience in any line of earnest work. They are under Satan's training, and they only understand the art he teaches them. Walk humbly with God, remembering that you are only the feeble instrument by which He does the work. Marshal every physical, mental and moral power to the Lord's side, walking in Christ's footsteps, and saying, "In God we trust."

I believe I have answered your question in reference to getting out books, pamphlets, and tracts. Just as long as God gives you mental capability to search the Scriptures for yourself, do not cease your study. Sink the shafts deep into the mine of truth for precious ore, and present to others every jot and tittle of the heavenly treasure. Make it shine in its native simplicity.

I here close for the present. The mail goes again one week from next Monday. You will then have a few lines from me.

Lt 147, 1897

White, J. E.

"Sunnyside," Cooranbong, New South Wales, Australia

September 12, 1897

Dear Son Edson:

I learn that the Vancouver mail leaves Sydney next Monday, and I have no letter written specially for you.

Yesterday I spoke to the people assembled in the upper room of the school building. There are now quite a number of students—seventy-five enrolled, and no less than eight more have just moved into Cooranbong. The school has done excellent spiritual work. The Bible lessons have been fresh and interesting. We have all felt that we have been highly favored in having the help of Brother and Sister Haskell. The Lord sent them to us in our time of great necessity, and all appreciate their help. They have been, under the guidance of our heavenly Father, a strength and great blessing to our school. We will consider it a great blessing if we can possibly keep them through our next term of school. The conviction of the Spirit of God is upon every one who came here unconverted and undisciplined.

The son of a prince from Tahiti is here. He knew nothing about religion, but now seems under conviction. He knew nothing in regard to the Sabbath. He has been here about six weeks, and his heart is touched. He hears the Bible lessons given in the school, and is learning the English language. He cannot speak this very well yet. Sister Haskell and Sister Wilson take turns in educating him, giving him private lessons.

He comes to them as a child to his mother, and they answer his questions. He shows that he has discernment and perception. He catches ideas quickly, and then repeats the lesson given him, that they may correct him if he misconstrues, for he says he must have everything correctly, and must understand our reasons from the Scriptures, for this alone will convince his people.

He is a strong, well-proportioned man. In feeding a machine, he got too near the sharp machinery, and lost his right arm above the elbow. Therefore he feels that he must obtain all the knowledge possible, that he can be an instructor. His ways are pleasant. He has come under the discipline of all the rules. He has used the pipe, but not since he came to the school, and he is perfectly respectful and kind.

We expect this young man will be converted, and baptized at our camp meeting, to be held in Sydney commencing the 13th of October. This young prince, as we call him, is now seeking the Lord. He is often found in prayer in some out-of-the-way place, and a great change has taken place in him.

Sister Nicholas is a half-caste and a Christian. She has been a missionary in Tahiti, and has received the Sabbath, but no farther light. She is now studying the sleep of the dead, baptism, and all the points of doctrine we hold.

We have three other young men who came here with a knowledge of the principles of our faith, but were unconverted. We have carried through a straight line of discipline, and these three young men threatened to leave if they could not have more liberty to mix with the girls and have all kinds of fun and frolic and pranks. But I would go into the school, and read the articles I have written on education. Then the Bible lessons were presented in a simple, humble style so that all could understand them.

We told these youth plainly that if they decided that they could not behave like Christian gentlemen, they could go; and more than that, we would not keep them in the school. We would give their friends and parents the reasons for our doing this, for we would not have two or three students demoralizing the school. We would have perfect submission from men and women, and youth and children. We told them that they were not here to educate others in their frivolity, and cheap, low, common nonsense. They had had enough of this all their life time to spoil their characters for usefulness, and we would not have them educating the students. They could make their decision whether they would be on the right side or the wrong side. If they expected that fun and frolic and cheapness of character was to be developed here, they made a great mistake, and had better take themselves to some school that would tolerate their misbehavior.

This is the line we have drawn. There are fifty students in the home, and at the table there is no cheap talk or laughter allowed. We determined, we told them, to keep ever before them that there was a Witness to all their transactions. Their words, their thoughts, their actions, were all open before that all-seeing eye. And the teachers were made accountable for the misdeeds of the students. This was their work. The students if they chose, could make the work much lighter, by seeking individually to be Christian ladies and gentlemen. But as soon as they decided that it was not agreeable to them to exercise Christian deference and respect and politeness to the teachers and their fellow students, they were at liberty to leave the school and return from whence they came. If they had never felt and respected the principles of control and submission, it was high time, for their individual interests, to learn these essential lessons. We determined that we would not, while at the expense of putting up buildings, and opening a school at low prices for room, board, and tuition, while having the students highly favored with the most precious instruction, have a few tolerated, who would counteract the work which we were exercising every power to accomplish, and make the school such as God should approve.

We must have the Holy Spirit; we must co-operate with the Holy Spirit's teaching. Then the students will be educated to turn from the cheap, foolish talking, from fun and pranks. They will learn to resist the suggestions of Satan which keeps them on a low level. When they have a hunger for Bible studies, and a love and fear for God; when they shall bring themselves into subjection to the requirements of God, bringing even their thoughts into captivity to the will of Jesus Christ, they will advance to a higher education which is highly essential for them if they would have a knowledge of God, and of Jesus Christ whom He has sent. And they will find themselves in a pure and fragrant atmosphere, ready to hear the voice of God, and to say, "Here am I, Lord; send me." [Isaiah 6:8.] They will have something more worthy to communicate than the interchange of cheap, common nonsensical things, such as unbelievers entertain and dwell upon.

We want to impress upon the students that there is a most earnest work to be done in the schools. We are living at a time when we should realize that a moment lost is lost for all eternity. And we want every word and action to tell to our personal acquiring of knowledge and sound principles, that we may not have to leave them behind when we are promoted to the higher grade. We are to make all the use possible of our talents and capabilities in this life of probation, for this will decide our future eternal destiny in the higher grade. If we misuse our time and are reckless of these our present opportunities, if we will not appreciate the present blessings granted us, to learn the will and mind and ways of God in

regard to us in this life, we will not have a desire and will to know His will concerning us in the future immortal life. This present life, day by day, hour by hour, is granted us to try, to prove, to test us whether we will be true and obedient to all God's requirements in the future life.

When so much is at stake, should we not tread carefully? Should we not, young and old, be sober and watch unto prayer? There are obscurities that we do not understand in regard to the common things of life. Grave blunders are made. Even minds that are supposed to be capable of judging carefully and prudently make strange movements because the attributes of self which are not precious and agreeable to the will of our heavenly Father, have been carried along with us. There are special communications which the Lord makes through His word and His Spirit which always agree; but some peculiar bias of mind, some cultivated traits of character, make it impossible for the Lord to work us by His Holy Spirit because we think we know how to work ourselves.

We have had, at this term of school, precious opportunities and privileges that are of great value to every soul who has been willing to learn and apply his perceptive powers to understand. But all who have misconceived opinions and principles because they have entertained them, hold them fast as too precious to yield in order to obtain the most precious knowledge of the true bearing of the Word of God upon all the movements of their daily life. These will lose much which they might have obtained, and that loss will prevent them from advancing in the light which God has given them opportunities to obtain. They have not mental or spiritual appetite to eat and digest; therefore the second advance steps could not be made in following the Lamb whithersoever He goeth.

The more closely and studiously we search for the truth as for hidden treasure—for there are bright and important truths of which we now only discern the shadows—the more surely shall we advance in the light as He is in the light. We shall discern the brightness and value of truth to be as precious jewels. The voice of God is heard, but we may be so far away from Him that we can only hear the echo. There are words of instruction coming from God day by day, and in an hour that we know not He may give words to His chosen messengers for us which we lose for want of discernment and appreciation. Then we go stumbling along in the uncertainty of night, and know not at what we stumble. There is a brightening glory for us as we advance, but which we shall never see unless we do advance. We may catch a few sparks, but that is all. The brightness of the heavenly glory we do not see. Therefore we cannot talk of it, or pray about it.

But our school has been blessed of the Lord. We are very thankful to our heavenly Father that it has advanced, and we see the students working with a determination to success. The unruly elements have come into submission to rules and order, and we now have the satisfaction of knowing that the ones most ignorant of practical religion are now under the conviction of the Spirit of God. Their testimony yesterday was, "The last week has been the happiest week of my life." I hope this week of prayer will close with their decisions fully made to be on the right side, and no longer on the wrong.

Lt 147a, 1897

White, J. E.; White, Emma

“Sunnyside,” Cooranbong

September 26, 1897

Dear Edson and Emma:

I wish to speak of the book Christian Temperance. Dr. Kellogg writes me that some chapters were placed in Emily Campbell's hands to copy, and that when these come in, they can go right ahead with the book. Willie sent me several chapters, saying that if they were not correct, to telegraph. In the place of telegraphing, I wrote to him. He said they would not wait for a letter, but I sent a letter correcting one point, a half-justification of drug medication, which I could not conscientiously put in the book now. Matters have been laid open before me in reference to the use of drugs. Many have been treated with drugs, and the result has been death. Experimenting in drugs is a very expensive business. Paralysis of the brain and the tongue is often the result, and the victims die an unnatural death, when, if they had been treated perseveringly, with unwearied, unrelaxed diligence, with cold and hot water, hot compresses, packs, dripping sheet, they would be alive today.

I want to say that with the exception of a few sentences in the manuscript favoring drug medication, the articles were accepted. I wrote this long ago, and now the doctor writes of chapters given to Emily Campbell to copy. This is hindering the book. Why should this be so? Please find out what it all means. Willie did not tell me to send back the chapters he sent me, for he said that before a letter could reach him, the book would be completed. Will you find out why the book hangs? Why does it not appear? We need this book here very much, and I am disappointed. Willie has not mentioned the matter since he wrote. I cannot account for these mysteries, which mean delay.

I do not desire this book, Christian Education, to come out in little driblets; this does not answer my purpose. I want to handle the book myself, and I want every jot and tittle of means that I can obtain to invest in this field. I am handicapped in every way, but will try not to worry if means are taken from me, as in the case of Healdsburg. Fifteen hundred dollars was used to settle a mortgage on my home and in Brother Leininger's home, or else he would have been left homeless. Fifteen hundred dollars was used in the Walling case, and one thousand dollars was owed me by Mrs. Scott. It was thought that she might make trouble in regard to the gift she made the school, and that if I settled the debt by taking shares in the Healdsburg school, it might keep her quiet. This I agreed to do, and the matter is now settled. But will my friends in California allow me to bear this loss without any return?

My donations must be given to this country. We are on missionary soil, and the want of means to carry the work into new territories is a grief to my soul. I want to advance the work, and I must do this. I cannot possibly feel at rest. The end of all things is at hand, and we have no time to delay. Light must go forth as a lamp that burneth. A great work is to be done, and the King's business requireth haste. Night after night in my dreams I am making efforts to arouse the people by saying, "Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee." [Isaiah 60:1.] A great work is to be done. We have no time to lose. I have carried great burdens since Willie left us, and I suppose he is now upon the broad waters. Our prayer is that our God, who never slumbers or sleeps, will preserve him and those that accompany him.

May Lacey White and all the family are well. The twin boys, James Henry and Herbert have clear white skins, and their cheeks are as red as a rose. They have high times together amusing one another. Where one is, the other is sure to be. When we ride out to get oranges and lemons, six miles, we take the boys with us. They enjoy riding, and frequently sleep most of the way. When we go to Morisset Station, four miles, making eight miles there and back, we take them with us. They are sturdy, healthy boys, full of fun and frolic. I am pleased that Willie will have a home when he returns. The house is furnished with a large cistern and two water tanks, which supply the house with water through pipes.

We have had no rain this month, and we were glad because of the church building, which was ceiled within before the weather boarding was put on. A driving rain on the weather side would have wet the ceiling, and damaged it. The rain came. For three days we had showers. But there was no wind. The rain came straight from the heavens, and as the building was roofed, it received no harm. I was thankful to the Lord for the rain. Our trees and garden and orchard needed it. The Lord gave us the rain in gentle showers and heavy downpours, but straight. We no longer felt a burden of prayer for God to withhold the storm until the church was sided up.

The siding on the church goes in tomorrow, and in two weeks the building will be completed. It would have been done in two weeks from the time the first work was done on the building if our brethren had moved by faith. The hand of the Lord was with the builders, and calculation was made for the lumber to come by boat, leaving a week between the loads. They did not think it possible to advance so well with the work in one week's time as the fourteen carpenters did. The workers were all filled with enthusiasm, and the Lord's angels were present. We have the very best carpenters we could obtain.

O, how glad I am that we shall now have a meetinghouse. I felt condemned when we met in the large open room above the sawmill. The room was filled with the school furniture and a mass of rubbish, but the worst was, we were filling our new house with bedbugs. We could see them crawling on the outside garments of the people. I felt that I could scarcely ask the blessing of the Lord in such a place. Since the opening of the school, we have occupied a neat room above the dining room. Oh, how pleased we were with this improvement, although it was only enclosed, unceiled and unplastered. But in one or two weeks, we shall have a good meetinghouse. Everything has moved like a charm. The people have done nobly. They have shown what can be done if workmen will do their best. Those who are fully acquainted with the slow, monotonous movements of the manner of work in this country declared that the work could not be done.

For ten days the lumber was delayed, and we had to dismiss the workmen. But the boat came at last. I wished to understand this matter, and I do; for light was given. When the contract was made, two boats should have been employed instead of one. The unbelief continually reiterated, "It cannot be done, it cannot be done," made its impression on minds. There was a sprinkling of unbelief in the minds of those who should have had faith. Therefore the human agencies did not do everything that it was possible for them to do, leaving the Lord to do that which they could not accomplish.

Our ears must always be open to hear the voice of God. Our hearts must be ready to obey His Word without stopping to reason how it can be. The Lord knows how it can be. This will teach us a lesson.

When the Lord said, "Arise and build a house for the Lord," and that without delay, we must obey, and when in His providence workmen were ready in this very place to take up the work and go on with it, every soul should have been prepared to do his part. Then the house would have been done, and would have stood as an object lesson.

The boat should have been secured and the lumber brought on to the ground. Every stick of timber should have been brought, before it was supposed to be needed. In waiting, a mistake was made. In obeying the word given, "Let there be no delay," they would have been following the directions of the Lord. There was delay on the part of the human agencies, not divine power. The Lord inspired the workmen, and everything went forward like clock work, until they came to the deficiency caused by our lack of faith at the idea of finishing the building in so short a time. This has prevented the work from being done.

When men work interestedly and with fidelity, there will be expedition. The Lord would have all in His service educate themselves to do this. Whether it is to till the soil, to fell trees, to clear the land, plant trees, sow the seed, or garner the harvest, the command is given, "Whatsoever thy hand findeth to do, do it with thy might." [Ecclesiastes 9:10.] Time is golden, and the Lord is not pleased with indolence and negligence in any one. "Ye are bought with a price," He said, "therefore glorify God in your body, and in your spirit, which are God's." [1 Corinthians 6:20.] All who will seek to be faithful in that which is least will be faithful in that which is much.

We need to learn our duty, which is clearly defined in the Word of God. The Lord is not pleased to have His work poorly and cheaply done, or to have it dragged along as though it were a wearisome task. We have no time to squander in dilatory, unwilling movements. The interest we should take in everything that we do will make our work interesting and educating. We are to constantly improve in the thought and word and action. O, if we would only individually be determined that the Lord shall not say of us, "Thou wicked and slothful servant;" "take the talent from him, and give it to him that hath ten talents." [Matthew 25:26, 28.]

Why are we not more faithful in our service in every line? Why do we not make everything of our present opportunities and privileges? We must heed the words, "Improve until I come." [Luke 19:13.] In view of this coming there must be vigilant working combined with prayerful waiting and watching, lest the day of the Lord come upon us as a thief in the night.

I would not urge you to come to Australia, yet if the Lord says "Come," we shall be most pleased to receive you. I want you, my son, to look to your Captain for your orders. He will never mislead you. Trust Him. Your faith will increase by exercise. Take every matter, small or great, to the Lord in prayer. What riches of grace He has for all who will appreciate their value. Blessed are the pure in heart, for they shall see God.

It is considered a great favor and honor to stand in the presence of an earthly king, and to see his face, which means to be in favor with him. But all who love and serve God will be favored by Him. The king of righteousness admits the contrite and humble soul into His audience chamber, where they can converse with Him. The throne of His grace is laid open, and may be approached by all who are meek and lowly in

heart. The Prince of light and righteousness says of all such, "Son, thou art ever with me, and all that I have is thine." [Luke 15:31.] To be blessed, to see God, means that we shall always abide in His love.

Lt 148, 1897

White, J. E.; White, Emma

Campground, Stanmore, Sydney, Australia

October 23, 1897

Dear Children Edson and Emma:

We are now in Sydney, a suburb of Sydney. We published no notice of the meeting. We did not think it best to create any special excitement aside from distributing notices. I was cautioned not to create any special excitement by notifying everybody of the meeting, thus giving the ministers an opportunity to spread their false reports, and hinder the people from coming out to hear.

The light given me has been followed to the letter. The first meeting was held Thursday night, and the big tent was crowded. A wall of people several feet deep stood around the tent. Elder Daniells spoke with excellent freedom. Friday morning there was an early meeting at six o'clock, and a good representation of our people was present. After a season of prayer, many good testimonies were borne.

The meetings have opened well. Friday evening several of our ministers spoke for a short time each. The tent was again full, and some were standing on the outside. Good order was observed. Sabbath morning the congregation of believers was large. The tent was nearly filled and everything went off nicely. The Spirit of the Lord was in the meeting. Three and four were often on their feet at once. The Lord's name was glorified in the testimonies borne.

The first part of Sabbath forenoon was occupied by Sabbath School, and at eleven o'clock the bell rang for service. Elder Haskell spoke with freedom to a tent well filled. In the afternoon I spoke to a crowded tent. Many were standing on the outside like a wall. There is to be meeting in the evening. Dr. Caro speaks on the health question, I hear.

Well, Edson and Emma, we can send but little mail this week. I have been having an ill turn, and could not write much. Many things of interest are being pressed upon us. Last Wednesday morning the steamer from America arrived with its passengers, and your brother, W. C. White, was a passenger. I met Willie Thursday on the campground. I was very glad to meet him after a ten months' absence. He is looking well. He says that he was not at all sick during the passage, but was able to take care of his companions that were sick. The twins soon became acquainted with their father. May feels very well indeed over the arrival of her husband. She has behaved excellently well. We have taken her under our family wing, and built her a house almost opposite our home, within calling distance. I shall now give up the family to the one who owns them under the Lord. The babies are two sturdy boys, full of health and activity. They look so nearly alike that we can hardly tell them apart. James Henry is stronger than Herbert, and more full of sport. Herbert carries a more sober-looking face, pensive I might call it.

We have a nice encampment. Sara, Maggie Hare, and Minnie Hawkins accompanied May down on Tuesday. They prepared the tents, as I was not able to go with them. I came down on Thursday with Sister Haskell, and Sister Robinson and daughter. Several others came with us. Sister Haskell, Sister Robinson and daughter, and I were allowed to occupy one compartment alone, so I rested all the way, and was refreshed.

Sara had engaged three rooms, one for me with two doors opening on to a porch. This makes the room always well aired, and I can walk on the piazza. Willie and May have a room below the same size. Brother Tucker, an aged servant of God, who gave all his property to the cause with the provision that he was to be cared for while he lived, also has a room below. He is seventy nine years old. He is neat and exact in caring for his room, and never has any troubles to express. He is the excellent of the earth.

I have just come from the six o'clock morning meeting. We have had breakfast. The tent was well filled with believers. Some of the neighbors also were present. One lady brought me a large bouquet of flowers from her garden. The meeting at first seemed to be rather depressed, but the Lord gave me the spirit of prayer, and the Holy Spirit did come into our midst. Or rather I should say that the Lord Jesus quickened our senses to recognize His presence in the blessings of heaven. The Lord is very nigh us, but we do not always recognize His presence, His comfort, and His grace. But we were blessed this very morning. Praise ye the Lord.

After the praying season, the testimonies began. At times six were on their feet at once. I felt it my duty to bear my testimony in urging my brethren to have faith. The glory of God is in the praise and thanksgiving of His people. The glory of the gospel does not consist in our making void the law of God, and entering upon a new and easier way to be saved, but in having the way and the truth more firmly revealed in the unalterable law of Jehovah, established forever, in all its spirituality and completeness, to all them that believe.

I told the people that the Lord was not glorified in their deficiency and dwarfed spirituality. The Lord would have every soul complete—in himself?—no: complete in Jesus Christ. "Ye are complete in him." [Colossians 2:10.] It was the whole sacrifice that our Redeemer made for us, and it is an entire, whole offering that is made in our behalf. As it was a whole spotless offering that was given to save the fallen race, it was a whole and full salvation procured for my soul. This was done that every human being might render soul, spirit, heart, and affections to God. God will not accept a divided heart. Ye cannot serve God and mammon.

The Lord made a full and complete sacrifice upon the cross, the shameful cross, that men might be complete in the great and precious gift of His righteousness. We have God's pledge that He will bind men closely to His great heart of infinite love in the bonds of the new covenant of grace. All who will give up their hope of paying for their salvation, or earning it, and will come to Jesus just as they are, unworthy, sinful, and fall upon His merits, holding in their plea the pledged Word of God to pardon the transgressor of His law, confessing their sins and seeking pardon, will find full and free salvation. His promise is not yea and nay, but yea and Amen in Christ. We must look away from ourselves.

I entreated my brethren to ever keep gratitude to God cherished in the heart. Then His praise will come forth from sanctified lips of perfect obedience. The Holy Spirit by the mouth of Zechariah describes the gospel as salvation by pardon through the tender mercies of our God. [Luke 1:77, 78.]

Lt 148a, 1897

White, J. E.; White, Emma

Stanmore, Sydney, New South Wales, Australia

October 25, 1897

Dear Children:

Yesterday was an important day for us. The morning six o'clock meeting was excellent. Six were upon their feet at once waiting for their opportunity. I tried to present the necessity of hopefulness and courage in times of difficulty, and what a willing, gracious heavenly Father we have to respond to all who call upon Him. The meeting was obliged to close with Elder Daniells upon his feet waiting. Finally he requested that no more should arise, for the time had already been prolonged beyond its closing period.

Then Brother Haskell spoke excellently well. He was interrupted by questions being asked. He showed courtesy and tact in his answers. The tent was well filled. Those who were present called it an excellent meeting. The old servant of Christ was full of the matter, presenting clear and forcible truth to the people, and all listened with intense interest. Our brother seems to have a deep insight into the Scriptures, and he is happy in communicating the truth to others.

In the afternoon at three I stood before a tent crowded to its uttermost capacity and then there were more than one hundred on the outside. I spoke slowly and distinctly and know not whether all heard or not. All under the tent say they heard.

I took up the subject of temperance, just leading out on the first portion of the subject—Christ in the wilderness of temptation and His victory, passing over the ground where Adam fell and redeeming Adam's disgraceful failure and fall, and placing the human family on vantage ground with God, making it possible for them to overcome in their own behalf through the merits of the crucified and risen Saviour. That large audience gave excellent attention. I shall continue the subject in another discourse.

In the evening Elder Farnsworth spoke to a still larger audience and there was no confusion, no interruption by the rabble; all passed off in order and peace. This was indeed an excellent meeting. The Lord is at work on the hearts of the people.

This morning at six o'clock a large audience assembled for prayer and conference meeting. Brother Starr led the meeting and then after a season of prayer Brother Robert Hare, who has been at work in Western Australia, spoke about one half hour, and he made some confession, after his remarks in regard to "Take heed how ye hear." [Luke 8:18.] He was deeply affected. The quivering lip and the tearful utterance gave impression to his words. He spoke of his labors in Sydney and suburbs about five years

ago. Impressions were received by him and Brother Steed that where one or two ministers obtained an interest they were the only ones who should be enlisted in this meeting. Elders Daniells and White came into the meeting, but were not invited to act a part. He wished to say that it was not the right course for them to pursue. They should have invited these brethren to act a part with them, and the work would have had a very different showing had they done this. There was much tenderness in the meeting. I had a few words to say, and the meeting closed.

I am now in my room tracing these lines. Time for morning meeting of the union conference session has come and I am requested to be present, so this must close my epistle for this time. I have never seen a better influence in the suburbs of Sydney than we are now having. Brother Haskell said there were two men [here to make trouble] Sabbath afternoon. One said to the other while I was speaking, "Now is our time to commence." The other, who had been listening, said, "I cannot make a disturbance. They are a respectable people and I will not do as we calculated."

The Lord has certainly wrought in this meeting thus far. There seems to be an inspiring influence vivifying the whole encampment. The meeting has been carried out in a different way than any of our camp meetings. I was warned and directed to take the people by surprise. There were no notices given weeks ahead, giving Satan every opportunity to stir up and rally his forces. The people came out to hear from the first appointed meeting. The Lord has taught us that not one, monotonous routine is to be preserved. We must follow the Lord's direction, and this will be in ways and customs being broken up.

Sara has come. Says the meeting has opened. I must go. God bless you. This letter must go now.

Mother.

Lt 149, 1897

White, J. E.; White, Emma

Sunnyside, Cooranbong, New South Wales, Australia

May 30, 1897

Dear Children Edson and Emma:

Next Monday the American mail leaves here, to be taken to Sydney on the morning mail train. It is taken from the Sydney Post Office to the boat, and thence across the broad waters of the Pacific to San Francisco.

I have little mail to send on this boat. I have been suffering from great exhaustion. My heart is the seat of the principal difficulty. I have studied seriously where I could find a place to which I could retire from the work and rest a while, but I fail to imagine such a place. For three weeks I have taken no part in active labor. During this time I have not been present at family prayers or at the table.

I am very grateful to my heavenly Father for keeping me by His power, when I have stood so long carrying the heavy load. Brother Metcalfe Hare has united with me in all the interests connected with

our school. Two school buildings are now erected. They are wholesome, convenient, neat, and well-proportioned buildings. There is nothing ornamental about them, for we have not one penny to spend in needless extras. One building is only enclosed. We had no money to pay for plastering. But we are full of gratitude to God. All here who are of the faith worked with a will in helping to finish the buildings. They are poor, but they did what they could, and went beyond our expectations; and we know that they realized the blessing of the Lord.

We decided that it was not safe to depend for water upon iron tanks, but that we must have an underground cistern. We made provision to have this decision carried out at once. A cistern twelve feet deep was dug between the two buildings. We sent for bricklayers from Sydney, and these two men worked with dispatch. We were passing through a drought which has lasted for weeks, yes, months; but the work was carried forward. The cistern was bricked up with two tiers of brick, and built above the ground in a dome shape, that no water should enter from the top. The brick sides were plastered, the cistern was connected with the buildings, and everything was done that human agents could do.

We had only to wait a few days before our heavenly Father sent us rain from the heavens. The tanks, which had been empty for weeks, were filled, and the immense cistern was about one-third filled. I feel to praise the Lord every time I think of His great goodness in thus helping us in our necessity. Surely we have had a remarkable blessing, for in regions not far from here, the cattle and sheep are dying from hunger and thirst.

We are now having a quiet rain. All Sabbath and Sunday it rained in showers, and has been raining all through today. I understand that the school tanks and cistern are full. I pray that as our cisterns and tanks are full to overflowing, so our hearts may be filled with the fullness of God.

The provision made for us by the Lord is too wonderful for us to comprehend. But it is not too rich for us to enjoy. It was the enjoyment of this great love that the apostle Paul attempted to describe. He speaks of the height, the depth, and the breadth of the love of God, which is beyond the power of human expression, but which it is our privilege to enjoy.

“Filled with all the fulness of God.” [Ephesians 3:19.] I wish that now every empty human vessel might be receiving the showers of Christ’s grace. The love of God is an inexhaustible fountain. This great love is for us. We may enjoy it. You have had the privilege, dear children, of tasting that love, and knowing that the Lord is good. His is a reservoir that is continually supplied with abundant grace and goodness and love. Our hearts may be filled and expand and overflow with the love of God.

Children, have faith in God. If you make mistakes, turn your defeats into victories. Test and trial comes to every child of God. The intensity of your love and fidelity will be tested by difficulties, disappointments, and trials. These your faith must overcome. The burden you bear for Christ’s sake, the service you render to Him in the complete surrender of your will to God’s will, is the measure of your love for Him.

“Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again to a lively hope by the resurrection of Jesus Christ from the dead, to an inheritance

incorruptible and undefiled, and that fadeth not away, reserved in heaven for you, who are kept by the power of God through faith unto salvation, ready to be revealed in the last time, wherein ye greatly rejoice, though now, for a season, if need be, ye are in heaviness, through manifold temptations; that the trial of your faith, being much more precious than gold that perisheth, though it be tried with fire, might be found unto praise and glory and honor at the appearing of Jesus Christ; whom having not seen, ye love; in whom, though now ye see him not, yet believing, ye rejoice with joy unspeakable and full of glory." [1 Peter 1:3-8.]

Encourage faith, talk faith. Do not look on the dark side. I am pleased that you do not talk of that which is objectionable in the course others take. Talk of Jesus. The transformation of heart and character concerns us more than anything else.

In the night season I was conversing with you, as I stated to you in my letter of two or three months since. Before that letter could have reached you, I received one from you, stating in substance the things I was talking over with you. You said that you had decided to heed the instruction given you by the Lord not to mingle temporal, financial enterprises with your work. This, I know, has ever been your danger. Press close to the side of Jesus. Put your trust in Him, and never doubt that wisdom will be given you to pursue a plain, straightforward path. God is waiting to speak to you from His Word, that you may voice His words in messages of warning and encouragement to others.

Lay aside every weight, and run the race with patience; for there is a crown of life for each of you to win. Those who are almost wholly engrossed in the things of time and sense lose the sense of the importance of the work they should do for the Master.

You may have inducements of a temporal nature placed before you. You have had this experience before, and you know what the outcome has been. I fully believe that the Lord will teach you; and if you have any light that your duty is elsewhere, it may be that the Lord will turn your face this way. Do not hesitate to consult us in regard to any plans you may have. Serious times, I know, are before us, and my work must ere long be closed. While mind and strength are yet granted me, I desire to do all that the Lord has given me to do. You say there are things you do not understand. There are things I do not understand. I do not understand why I have had so little suitable help in getting out my books. It is a problem hard for me to comprehend. You could help me in this work. I have tugged and wrestled under great difficulties; now I am exhausted. It is a mystery to me why we cannot connect in our labors.

Last Monday Elder Daniells, Brother Palmer, and Brother Baker, with two students from Victoria, came to Cooranbong. We were pleased to have them with us over the Sabbath. On that day the meetinghouse was full. Brother Hughes and his wife, from America, came also. We were very glad to meet them. I was not able to attend any of the meetings, but the brethren came to me to consult over school matters. I was so feeble that I could scarcely talk with them, but my interest in the school led me to brace up as much as possible.

I am very glad that these brethren came up. All who had not before seen the grounds were delighted with the situation. Elder Daniells was surprised at the improvement that had been made in the buildings

and on the land. All were free to acknowledge that this was the place where the school should be located.

When the buildings were in progress, there were some who thought that the second building could not be completed in time to commence school April 28. But we said, There must not be one day's postponement. The students may come in. And if there is but one student present, we will begin the school at the appointed time, even though the second building may not be completed.

We held our opening exercises in the new building. The Spirit of the Lord was present. We felt pleased and grateful to God that Brother Herbert Lacey had been raised up from his sickness, and was able to be with us and take a part in the opening of the school. Brother and Sister Haskell, as experienced laborers, were a great help to us in the work of preparation, in devising and planning to get things in order, that there should be no delay.

All the students that have come have expressed themselves as being happily disappointed in the location and the buildings. Not a murmur, not a word of dissatisfaction, has been heard. The students are a good class of intelligent youth.

Elder Haskell conducts the Bible study, and he makes everything so plain and simple that every mind can take it in. How many times I have wished that you were here to listen to the precious words from the lips of the servants of God. All who listen to his presentation of the Word, as he places before their minds the truth in its simplicity, are conscious that they are favored. They are learning the "It is written," and how to use the Word of God. "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.]

How important then that we appreciate the study of the Scriptures as calculated to make the student wise unto salvation. Precious Word! We are safe only as we eat and digest it. The charge of the apostle Paul to Timothy is appropriate for all who claim to know the truth. "I charge thee therefore," he writes, "before God and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing in his kingdom; preach the word, be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine. For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables. But watch thou in all things, endure afflictions, do the work of an evangelist, make full proof of thy ministry." [2 Timothy 4:1-5.]

I am so thankful to God for the prosperity that has marked the work done on the school ground. We are surprised at the number of students already here, and others are coming.

If we can preserve the peace and grace of Jesus Christ, we shall go through trial and difficulty without discord, distraction, or division. We should continually cultivate love, love for God, giving Him our supreme devotion, and love for one another, which will bring sunshine into the heart. We will have trials, for we cannot control circumstances, but we have One in whom our hopes of eternal life are centered. We are undeserving of God's great goodness and compassion and love, but notwithstanding

our failures and mistakes, we must not mar our experience by unbelief. Make it a point in your life never to forget God's love.

Throughout His entire earthly life the Lord Jesus Christ was seeking to impress His divine image upon man. He is our sin-bearer. He desires to help you carry His cross in service. In trial He is close beside you, trying to lead you to realize how sorry He is when you make mistakes. He is always ready to reach out for the hand that is stretched out for help. Remember always that it is not a human heart, a human sympathy, that draws us to Christ; it is a love that is divine, that blends with the love of the human agents. "Surely he hath borne our griefs and carried our sorrows." [Isaiah 53:4.] How? By making them His own. Set Christ ever before you as your Saviour and Friend. By beholding Him you catch His divine likeness, imbibe His attributes, and are imbued with His love.

Be of good cheer, my son and my daughter. I said I would not seek to influence you in any way to come to this country to help us. I would be very much pleased to see you both. If the Lord saw fit to direct your course this way, I would welcome you gladly. But I do not want my desire and affection for my children to draw them away from the work that the Lord has appointed them to do. If you felt that the Lord would be pleased to have you in this country, I would rejoice. I have had a very heavy burden to carry, and you could have been a great help to me. I have needed just the help that you could give. But if the Lord sees that it is not for your good and His name's glory, I would not have you leave the work you have been engaged in.

I have been so very much alone in my experience, alone, with many around me but still alone. I sometimes have a chance to realize the truth of the words, "Be still, and know that I am God." [Psalm 46:10.] But I will not dwell upon myself. The Lord is my Helper. He is your Helper. Upon Christian principles, upon a Christian basis, we have pledged ourselves to the service of the Master. It is an honor for us to have any connection with God. Then consider, too, that to us are addressed the words, "We are laborers together with God; ye are God's husbandry, ye are God's building." [1 Corinthians 3:9.] By the mighty cleaver of truth we have been quarried out of the world.

We are now in the workshop of God to be fitted, hewed, and squared. Axe, hammer, and chisel will act their part upon the rough material, and then comes the polishing process. All this hurts the natural temperament, but no other process will give the model the impression of the likeness of Christ. If we have His meekness and lowliness, we will not become rebellious under the process of being fitted for His temple. We want no weak links in the chain of character that binds us to Christ. A whole Saviour was offered for us on Calvary's cross, that we might have a complete salvation, perfecting a character after the divine similitude. We are to labor earnestly to strengthen every principle of right in the character, that we may be hid with Christ in God.

My son, you will never be placed where you will have no provocation from the strife of tongues. I am suffering this continually, and, more recently, especially, from one, McCullagh by name, whom I have treated as tenderly as though it has been you, my son, in his place. In all our relations with each other in the past, no word or action has been unpleasant. He has been treated as a son, in regard to careful

tenderness. He and his wife have been made as welcome to my table as yourself and Emma. He claimed to have perfect faith in the work the Lord has given me to do.

He was ever seeking my counsel, for often all the churches in New South Wales were left to our care. In three newly erected meetinghouses he insisted that I should give the dedicatory discourse. And on those occasions the Lord manifested His special presence and power among us.

In tent meetings Brother McCullagh has been urgent for my labor. Knowing his physical weakness I went at every call. Again and again I have ridden in my phaeton from Granville nine, ten, and twelve miles, to speak in the evening, and there being no place where I could be accommodated, I have ridden back, getting to bed about midnight. Brother McCullagh's plea was, "Come; I know what your speaking does for the people. I am speaking understandingly; come." I went, and the Lord helped me and gave me perfect victory.

When we first came to Cooranbong to see this ground, that we might know whether it was best to purchase, Brother McCullagh came. He was sick with inflammation of throat and lungs. He could do no speaking, and he brought with him his spring cot and blankets, intending to spend two or three weeks in Cooranbong and enjoy the nice atmosphere, hoping that it would be a blessing to him. We went up Dora Creek in a boat to Avondale, our tract of land. From the light given me in the night season before I came, I was sure that here the school should be located. When we returned to the humble cottage Brother and Sister Lawrence were occupying, the brethren, about eight in number, had a meeting by themselves and decided to purchase the land.

The next morning at family worship the Spirit of the Lord indited prayer for Brother McCullagh. I felt a deep burden of prayer. It seemed that the room was full of unseen heavenly beings. Brother McCullagh was healed there and then. He said that every particle of inflammation left him. He was very happy, declaring that the Lord had wrought a miracle in his behalf. The next morning he returned to his labor, saying that he was never more free from any difficulty.

He came to us one morning and told us that his harness had been stolen from the stable. I felt sorry for him, and gave him three pounds fifteen shillings to purchase a harness. I had purchased boxes of peaches and other fruit and sent [them to] him without charge. These cost me four and five shillings a box. Thus I felt toward him.

He had a severe sickness last summer, and his life was supposed to be in a very precarious condition. He was advised to go to Adelaide, for the weather there was mild. After the camp meeting Elder Hawkins and Elder McCullagh, who seemed to be earnest in the work, were left to bind off the camp meeting effort. For a time, Wilson and his wife were with them. But they returned to Tasmania, and unfortunately these two men were left with the work.

The first news that came to Melbourne was that both of these ministers sent in their resignation, professedly saying that they could no longer be conscientiously connected with Seventh-day Adventists. Brethren Colcord and Daniells immediately went to Adelaide and found that these men, while under the pay of the conference, had been working in a most subtle, deceiving manner until the whole church was

being carried away with them. Their entrancing hobby was, “the Holy Spirit,” “sanctification,” “nothing but Christ.” All doctrines, they said, were of no value. They presented these deceptive theories, working as the great apostate worked in heaven in that first rebellion. Their work seemed a repetition on a small scale of the working of the first great rebel.

These men would have no intercourse with our brethren who worked to help them. They had each received £3:5 (\$16.25) per week. While receiving this sum from the conference they were acting out Satan’s deception. They visited from house to house, and the most wicked falsehoods came from the lips of Mr. and Mrs. McCullagh. They had not intimated to me one word of any difficulty. They had not laid their complaints before me, or given me an opportunity to speak for myself; but they went from family to family, telling the most tremendous falsehoods concerning me. And yet they claimed to be inspired by the Holy Spirit. We do not for a moment doubt that they were inspired exactly as was Lucifer in the heavenly courts in his rebellion. The Holy Spirit never leads men to act entirely contrary to the Word. The directions here given are plain. We are bound by all the holy motives which the Word of God recognizes to be true, and steadfast to principle.

In all our experience we have never met with such deep-laid plottings. They gave no intimation of their purposes until they had everything prepared to make a break and carry the whole church. And then what? These two men expected to be supported and establish a school in Adelaide and preach against Adventists, opposing the third angel’s message, and carrying out their rebellion to perfection.

The sin in this raid against me is mostly of McCullagh’s devising. For two years he has been finding fault with every minister in the work here, and he has been serving the enemy of God by uniting with him in his work of accusing the brethren. The first step in this direction is dangerous ground for any human being to enter upon.

I am sorry, so sorry for McCullagh. I was distressed at the thought that the man was doing despite to the Spirit of God, and placing himself beyond recovery, and I did all I could to save him. I wrote to both men. But nothing we could say had the least influence to change their purpose. Nearly all the church members saw their error in listening to the words of these men, and they are now standing in a good position. But the lies which were told from house to house and from place to place, deceived and came near ruining the church. Why did not these men come to me, who had been their friend, and tell me? But no; they did not do this. Instead they reported things that they knew were entirely false.

The eternal Word is reliable, but the word of man is not reliable. I have felt very deeply over this treacherous work. It has been as a sword in my heart. Now where are these men? McCullagh is still in Adelaide. He reported that he was going to Sydney, but he has not yet come. He wrote a letter to Mrs. Hextall in Sydney, who was his special admirer, saying that he wished her to get up a subscription paper and raise money to get his family back to Sydney. This one woman and her son put their names to the paper, and that was all. We feared that the churches in New South Wales would be tried and shaken, because they are new in the faith. McCullagh has sent letters to different ones appealing to them for sympathy and bemoaning his poverty. But these letters contained the most bitter spirit against me and were a list of lies.

Shannon, our house builder, has done a similar work. It seemed that he and Brother Lawrence united, and poor, deceived, deluded men manufactured the most absurd lies about Avondale and the workers on the school premises. These men united because work was not given them at a price which we could not afford to pay. Thus every step we have advanced toward the completion of the school buildings, we have worked at great odds.

Brother Haskell and his wife, Sister Hurd Haskell, have been a great blessing to us; but Brother Haskell was called to Adelaide, and I stood alone with Brother Metcalfe Hare to take the meetings on the Sabbath. Brother Herbert Lacey was sick with the fever in Sydney, and we tried to do our best. But as soon as Brother Haskell returned, I dropped the burdens of buildings and church and have been in a state of great exhaustion ever since. I was able to be at the opening of the school. Elder Haskell and his wife, and Brother Herbert Lacey and his wife, were present. There was a much better beginning than we had dared to hope for. Since that time I have attended meeting but once or twice. But I am able to counsel with my brethren.

I am more pleased than I can tell you with the help we have in Elder Haskell as a worker in the school. His wife, also, gives Bible lessons. Brother Haskell has been opening the Scriptures upon the sanctuary subject, and he makes the matter stand out clear and forcible. Sister Haskell gives lessons in Revelation, and makes this subject very plain. All are pleased. It is so nice to have workers who have had an experimental knowledge of the Word of God.

We are sure that Brother Hughes and his wife will use their experience in school management as wise and capable workers. O, I am so relieved! And Brother Hare is relieved. Yet I am unable to take any taxation; to attempt to think is a burden. I now lay this weight of responsibility off. If the Lord will give me a rested brain and heart, I will be willing to go anywhere, even back to America. But I see no light in any direction to move away from this place, for other burdens in other places would be waiting me.

One thing I know, we must be prepared to hold firmly to the truth as it is in Jesus. We cannot be beaten about by the waves of unbelief. We must have a sure anchorage; that we have, and the anchor holds. The end of all things is at hand. The third angel's message will triumph and we must hold fast to the truth and triumph with it. Let them say all manner of evil against us falsely for Christ's sake. They said all manner of evil against Christ, the Majesty of heaven, the world's Redeemer. Then let them say what they will. We will not fail, or be discouraged.

In much love,

Mother.

Lt 149a, 1897

White, J. E.; White, Emma

Sunnyside, Cooranbong, New South Wales, Australia

May 30, 1897

Dear Children, Edson and Emma:

Next Monday the American mail leaves this location to be taken to Sydney on the morning mail train, and then it is taken from Sydney post office to the boat and across the broad waters of the Pacific for San Francisco.

I have but little to send on this boat. I have been suffering great exhaustion. My heart is the principal difficulty. I have studied seriously where I could find a place to draw away from the work and rest awhile, but I fail to imagine any such place. For three weeks I have taken no part in active labor. I have [not] in that time [been present] at family prayer or at the table.

I have been very grateful to my heavenly Father that He kept me by His power when I have stood so long, carrying the heavy load. Brother Metcalfe Hare has been united with me in all interests connected with our school. Two buildings have been erected—wholesome, convenient, and neat and well-proportioned buildings. There is nothing that bears the phase of ornamental. We have not one pound to spare in needless extras.

Between the two buildings of the same height we decided it not safe to depend upon iron tanks. We must have an underground cistern. We made provision at once to have this decision carried out. We transported men from Sydney, and there two men worked with dispatch. We had been passing through a drought for a number of weeks, yes, months, but the work was carried forward. The cistern is twelve feet deep. It is bricked up with two tiers of brick. It is dome shaped, built in the fashion of a jug, so that no surface water shall enter it. The brick was plastered over. The cistern was done. Everything that human agents could do was done. The buildings were enclosed.

We had no money to finish with plastering, but we were full of gratitude to God. All the people who were of the faith worked with a will, and we knew they realized the blessing of God. All are poor but they did what they could do, and beyond our expectation.

We had but a few days to wait. We were ready, and our heavenly Father sent the rain from the heavens. The tanks had been empty for weeks, but they were all filled. The immense cistern was about one-third full. I feel to praise the Lord every time I think of His great goodness in helping us in our great necessity. Surely we have had a remarkable blessing in this locality, while in regions not far from us cattle and sheep and horses are dying with hunger and thirst.

And now we are having a quiet rain. It rained last Friday and Sabbath in showers. Sunday and Monday the rain continued through the night, and it is raining, has been raining, all through the day. The large cistern at the school is full, I understand. The four tanks are full.

I wish and I pray that we may have our hearts filled with all the fullness of God as our cisterns and tanks are filled to overflowing. My heart is longing for the refreshing showers of grace from His presence, for His abundant fullness. The provision the Lord has made for us is too wonderful for us to comprehend and express, but it is not too rich for us to enjoy. It is the enjoyment of this great love the apostle attempts to describe. He speaks of the height, the depth, the breadth of the love of God, which it is our

privilege to experience, but which is beyond our knowledge of expression. "Filled with all the fullness of God." [Ephesians 3:18, 19.] I wish every empty human vessel would now be receiving the showers of the grace of Christ.

The love of God is an exhaustless fountain. This great love is for us, and we may enjoy it. You have had the privilege, dear children, of tasting of that love and knowing that the Lord is good. This love is a reservoir that is continually supplied with abundant grace and goodness and love. Our hearts may be filled, and may expand and overflow with the fullness of this love of God.

Children, have faith in God. If you make mistakes, turn your defeat into victory. Your intensity of love and fidelity will be tested by difficulties and disappointments and trials that your faith shall overcome. The burden you bear for Christ's sake, the service you render to Him in the complete surrender of your will and ways to God's will, is the measurement of your love. 1 Peter 1:6-8.

Encourage faith, talk faith. Do not talk on the dark side. Do not talk of that which you see objectionable in the course others pursue, but talk of Jesus. The living transformation of heart, will, and character concerns us more than anything else. Test and trial come to every child of God.

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Last [Monday] Elder Daniells, Brother Palmer, Brother Baker, and two students came from Victoria; also Brother Wilson and his wife from Tasmania. We were pleased to have them with us on the Sabbath and there was much to be done. Brother Hughes and his wife from America came, and we were very glad. I was not able to attend one meeting, but these brethren came to me to consult over matters of the

school. I was so feeble I could scarcely talk with them, but my interest in the work led me to brace up as much as possible.

I am so very thankful that they came up. The meeting room was full, and our brethren who had not before seen the grounds were delighted with the situation. Elder Daniells was surprised at the improvements that have already been made in buildings and on the land. All were free to acknowledge that they were convinced that this was the very place where the school should be located.

There were some who thought the second building could not be completed in time to commence the school. We told them, we said, There will not be one day's postponement. The students may come in. Several came from Melbourne several days before the appointed time. I had said, If there is but one student from other places we will begin the school at the appointed time, even if the building is not all completed.

We had a good opening, in the new building. The Spirit of the Lord was present. We were pleased and grateful to God that Brother Herbert Lacey was raised up from his sickness to be with us at the opening of the school and to act a part. Brother and Sister Haskell, as experienced laborers, were a great help and blessing to us in the preparation and devising and planing and working to get things in order that there should be no delay.

Every student who has come has expressed himself as happily disappointed in the appearance of the location and in the buildings erected. Not a murmur, not a word of dissatisfaction, has been heard from anyone. There is a good class of intelligent-minded youth.

Elder Haskell gives the Bible studies, and he makes everything so plain, so simple that every mind can take it in. How many times I have wished that you were here to listen to the precious words from the lips of the servant of God. All who listen to his words of presentation of the Word, setting before the minds truth in its simplicity, are conscious they are favored. They are learning the "It is written" and how to use the Word of God. "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.] Then how important that we all shall appreciate the study of the Scriptures as calculated to make the student wise unto salvation. Precious Word! We are safe only as we eat and digest it. The charge of the apostle to his son Timothy is appropriate for all who claim to believe the truth. 2 Timothy 4:1-5. I am so thankful to God for the prosperity that has marked the work done on the school grounds. We are surprised at the number of the students already here, and others will be coming in.

If we can preserve the peace and grace of Jesus Christ in our hearts in trials and in difficulties, we shall go through them without discord, distraction, or division. There should be continually the cultivation of love for God, which gives Him our supreme devotion, and love for one another which will bring sunshine into the heart. We have trials, yes. We cannot control circumstances. But we have One in whom our hopes of eternal life are centered. We are undeserving of His great goodness and compassion and love in our behalf. Make it a point in your life never to forget this love. Notwithstanding our errors and mistakes we must not mar our experience by unbelief.

The Lord our Saviour throughout His entire life upon the earth was seeking to impress His own divine image in His character upon us. He is our sin bearer, and He would help you to carry His cross in service and in trial. He is close beside you, trying to have you realize how sorry He is for you when you make mistakes, and He is always ready to seize hold of the hand that is reached out to Him for help. Bear in mind always that it is not merely a human sympathy, a human heart that draws us by the cords of His love, but it is a love that is divine, that blends with the love of the human agent. "Surely he hath borne our griefs and carried our sorrows." [Isaiah 53:4.] How? By entering into them and making them His own. Then set God ever before you as your Saviour and Friend. By beholding your Saviour you catch His divine likeness, imbibe His temper, and are imbued with His love.

Be of good cheer, my son and my daughter. I said I would not seek to influence you in any way to come to this country to help us. I would be very much pleased to see you both. If the Lord would see it best to direct your course this way, I would receive you gladly, but I do not want my desire and affection for my children to draw them away from the work the Lord has appointed you to do. If you feel the Lord would be pleased to have you in this country I would rejoice. I have had a very heavy burden to carry. You could have been a great help to me, and I have needed just that help you could give me. But if the Lord sees it not for your good and His name's glory, I would not have you leave the work you have been engaged in.

In my experience I have been so very much alone, alone. With many around me but still alone. I can sometimes have a chance to "be still and know that I am God." [Psalm 46:10.] I will not dwell upon myself. The Lord is my Helper. He is your Helper. Upon Christian principles and from a Christian basis we have pledged our individual selves to the service of the master, and it is an honor for us to have any connection with God.

Then too, consider that to us is addressed the words meaning so much, "We are laborers together with God: ye are God's husbandry, ye are God's building." [1 Corinthians 3:9.] We have been quarried out of the world by the mighty cleaver of truth and we are in the workshop of God to be fitted, hewed, and squared. Axe and chisel will act their part upon the rough material, and then comes the polishing process.

All this work hurts the natural temperament, but there is no other process that can give the character the mold, the impression, of the likeness of Christ-His meekness, His lowliness. We will not become rebellious under the process of fitting up. We want no weak links in the chain of character that binds us to Christ. A whole Saviour was offered up on Calvary's cross for us, that we may have a complete salvation, perfecting a character after the divine similitude. We are daily to labor earnestly to strengthen every right principle in our characters, that we may be hid with Christ in God.

You, my son, will never be situated where you will have no provocation by the strife of tongues. I am suffering this continually and more recently from one, McCullagh by name, whom I have treated as tenderly as if it was you, my son, in his place. Never one word or action in all our relation to each other has been unpleasant. He claimed to have perfect faith in the work the Lord had given me to do. He has been treated as a son in regard to careful tenderness. He and his wife have been made as welcome to

my table as yourself and your Emma. He was ever seeking my counsel, for oft the whole [of the] churches in New South Wales have been left to our care.

He has insisted I should give the dedicatory discourse for three newly erected meetinghouses, and the Lord manifested His special presence and power in our midst. In tent meetings he was urgent for my labor, and knowing his physical weakness I would go at every call, again and again. I have ridden from Granville with my horse and phaeton nine, ten, twelve miles to speak in the evening. There was not a place where I could be accommodated and I have ridden back, getting to my bed about midnight. His plea was, "Come; I know what your labors in speaking do for the people. I speak understandingly. Come." The Lord helped me and gave me perfect victory.

When I first came to Cooranbong to see the ground, that we might know whether it was best to purchase, Brother McCullagh was sick of inflammation of throat and lungs.

He could do no speaking, and he took his spring cot and blankets, designing to spend two or three weeks and enjoy the nice atmosphere, hoping it would be a blessing. We went in a boat up Dora Creek to [the] Avondale tract of land. From the light given me in the night season before I came, I was sure we were where the school for New South Wales should be located. When we returned to the humble cottage Brother and Sister Lawrence were occupying the brethren, about eight in number, had a meeting by themselves and decided to purchase the land.

Next morning at family worship the Spirit of the Lord indited prayer for Brother McCullagh. I felt a deep burden of prayer. It seemed that the whole room was full of unseen heavenly beings. Brother McCullagh was healed then and there. He said every particle of inflammation left him. He was very happy, declaring the Lord had wrought a miracle in his behalf. The next morning he returned to his labor and said he was never more free from any difficulty.

One morning he came to us and told us his harness had been stolen from the stable. I felt sorry for him and gave him three pounds fifteen shillings to purchase a harness. I had purchased boxes of fruit—peaches and other fruit—and sent [them to] him without charge. These boxes cost me four and five shillings a box. Thus I felt toward him.

He had a severe sickness last summer. His life was supposed to be in a very precarious condition, and he was advised to go to Adelaide. The weather is mild there. After our camp meeting Elder Hawkins and McCullagh, who seemed to be earnest in the work, were left to bind up the work for a time. Brother Wilson and his wife were with them, but Brother Wilson returned to Tasmania and these men were left with the work.

The first news that came to Melbourne that was both of these ministers had sent in their resignation, professing that conscientiously they could no longer be connected with Seventh-day Adventists. Brethren Colcord and Daniells immediately went to Adelaide and found that, while under pay to the conference, these men had been working in a most subtle, deceiving manner until the whole church was being carried with them. Their entrancing hobby was the Holy Spirit, sanctification, nothing but Christ. All doctrines were of no value. They presented these deceptive presentations, and worked as the great

apostate worked in heaven in that first rebellion. It seemed a repetition on a small scale, resembling the workings of the first great rebel.

These men would not have any intercourse with our brethren. They had each received three pounds five—sixteen dollars and one shilling per week. While receiving this sum from the conference they were acting out Satan's attributes in deception. These men visited from house to house, and the most wicked falsehoods came from the lips of Mr. and Mrs. McCullagh. They had not intimated one word to me of any difficulty. They had not laid their complaints before me and given me an opportunity to speak for myself, but they had been from family to family, telling the most tremendous falsehoods concerning me, and yet they claimed to be inspired by the Holy Spirit. We do not for a moment doubt the fact that they were inspired exactly as was Lucifer in the heavenly courts in his rebellion.

The Holy Spirit never leads men to act entirely contrary to the Word. The directions are plain. We are bound by all the holy motives which the Word of God recognizes to be true, steadfast to principle. In all my experience I have not met with such deep-laid plottings. They gave no intimation of their purposes until they had everything prepared to make a break and carry the whole church, and then what these two men expected was to be supported and establish a school in Adelaide and preach against Adventists, oppose the third angel's message, and carry out their rebellion to perfection.

The sin in this raid against me is mostly of McCullagh's devising. For two years he has been finding fault with every minister, and he has been serving the enemy of God by uniting with the apostate to help him in his work of accusing the brethren. The first step in this direction is dangerous ground for any human being to enter upon. I am sorry, so sorry, for McCullagh. I was so distressed at the thought that the man was doing despite to the Spirit, the Holy Spirit, and was placing himself beyond recovery. I did all I could do to save him. I wrote to both men, but nothing we could say had the least influence to change their purpose.

Nearly all the church saw their error in listening to the words of these men and are now standing in a good position. It was their lies, which were told from house to house, from place to place, that deceived and came near ruining the church. Why did they not come to me, who had been their friend, and tell me? No, they did not do this, but reported those things which they knew were entirely false.

The eternal Word is reliable, and the word of man is not reliable. I have felt so deeply over this treacherous work. It has been as a sword in my heart. Now where are they? McCullagh is in Adelaide still. He reported he was going to Sydney, but he has not come yet. He wrote a letter to Sydney to Mrs. Hextall, who was his special admirer, that he wished her to get up a subscription paper to raise money to get his family back to Sydney. This one woman had her son put their name to the paper and that is all. We feared the churches in New South Wales would be tried and shaken, because they were new in the faith. He has sent letters to different ones appealing to them for sympathy and bemoaning his poverty. But these letters contained the most bitter spirit against me and were a list of lies.

Then Shannon, our house builder, has done a similar work. It seemed that he and Lawrence had connected together, and poor, deceived, deluded men manufactured the most absurd statements about Avondale and the school premises and the workers. These spirits united because work was not given

them at a price we could not pay. Thus every step we advanced toward the completion of the school buildings has been by working at great odds.

Brother Haskell and Sister Hurd Haskell have been a great blessing here. Brother Haskell was called to Adelaide, and I stood alone with Brother Metcalfe Hare to take the meetings on the Sabbath. Brother Herbert Lacey was sick with fever in Sydney, and we tried to do our best. As soon as Brother Haskell came, I let loose the burden of buildings and church and have been in a state of great exhaustion. I was able to be at the opening of the school. Elder Haskell and his wife, and Brother Herbert Lacey and his wife, were present. There was a much better beginning than we had feared. Since that time I have attended meetings but once or twice, but I am ready to counsel with them.

I am more pleased than I can tell you with the help we have in Elder Haskell as a worker in the school. His wife also works, giving Bible lessons. Brother Haskell has been opening the Scriptures upon the sanctuary subject. He makes the matter stand out clear and forcible. Sister Haskell gives the lessons in Revelation and makes the subject very plain. All are pleased. It is so nice to have workers who have had an experimental knowledge of the Word of God.

Brother Hughes and wife, we are sure, will use their experience in school management as wise and capable workers. Oh, I am so relieved! Brother Hare is relieved. But I am unable to take any taxation; to attempt to think is a burden. I now lay off this weight of responsibility. If the Lord will give me a rested brain and a rested heart I will be willing now to go anywhere, even back to America. But I see no light to move away from this place in any direction, for other burdens in other places would be awaiting me.

One thing I know, we must be prepared to hold the truth as it is in Jesus firmly. We cannot be wobbling around. We must have sure anchorage, and that we have, and the anchor holds. The end of all things is at hand. The third angel's message will triumph and we must hold fast the truth and triumph with it. Let them say all manner of evil against us falsely for Christ's sake. They said all manner of evil of Christ, the Majesty of heaven, the world's Redeemer. Then let them say what they will. We will not fail or be discouraged.

In much love,

Mother.

Lt 150, 1897

White, J. E.; White, Emma

"Sunnyside," Cooranbong, Australia

November 6, 1897

Dear Children:

I shall not be able to write you much this mail. I left the campground, Stanmore, Monday morning, quite sick. I had spoken Sabbath and Sunday afternoons to the crowds that assembled, also Wednesday,

making six times. Then I spoke five times in early morning meeting, and twice in special meetings. At one meeting all the ministers and most of the workers were together. This was a meeting of very great burden to me. I had very positive, close, earnest work to do, and the burden upon my soul cut me down. This was Friday, at the early morning special meeting. But I received strength to bear up and speak Sabbath and Sunday. I left for home on Monday, November 1. I have been very sick. In some respects I seem a little better, but I find myself this morning weak and tottering. I do not expect to be able to attend the Melbourne camp meeting.

The Sydney camp meeting has been to all appearances the most promising camp meeting we have yet held. Public meetings began October 21, 1897. At the first meeting the tent was filled, and a crowd stood upon the outside. Thus it was every day when public meetings were announced. On Sabbaths and Sundays a crowd assembled, also on Wednesday afternoons, which is a holiday. I learn from Brother and Sister Wilson, who came to Cooranbong a few days since, that the interest has not lessened but increased.

Stanmore is midway between Sydney and Ashfield, and is one of the most thickly settled suburbs, and a very pretty place. Elder Baker has located in this place, and I learn that Elder Haskell has hired a roomy house, in which to make a home for the workers. Elders Robinson and Farnsworth, with their wives, remained to hold meetings over the past Sabbath and Sunday, and will continue helping them with the tent labor until next Thursday, when Cook's Excursion leaves for Melbourne. On this the workers can go for half price. Elder Haskell and wife and Elder Starr and wife will continue the work in Stanmore, and educate workers to carry on the work that they may be fitted to do.

Oh, how my heart longs to see the workers place themselves in positions where the Lord can pour out His Holy Spirit abundantly upon them, that they may give God all the glory of the increase, and not take any credit to themselves. Here is where the Spirit of God is quenched. Man is placed where God should be if any good is accomplished. God has not received the glory, and man has been exalted as the One who gave the increase. I am ashamed that it is so. My heart aches; because our prosperity as a people depends wholly upon our dependence upon God for our sufficiency, grace, and perfection of character in and through our Saviour, who has paid the ransom for us with His own glorious merits. Had He not done this, we should have perished in our sins.

When I consider how men are exalted and lifted up and praised, I am afraid for their ruin; because pride springs up, and self-importance buds and blossoms and the Spirit of the Lord is grieved. He cannot put His Spirit upon them, although He has an inexhaustible supply, because they would become self-righteous and forget from whence cometh their strength. All the glory, all the wisdom, that the most capable possess, all the endowments and talents, come from God.

"Thus saith the Lord, Let not the wise man glory in his wisdom, neither let the mighty man glory in his might, let not the rich man glory in his riches: but let him that glorieth glory in this, that he understandeth and knoweth me, that I am the Lord which exercise lovingkindness, judgment, and righteousness, in the earth: for in these things I delight, saith the Lord." [Jeremiah 9:23, 24.] This is the most precious reproof and encouragement, the most important lesson, for every soul that is trying to

serve God. Here is expressed in plain words that in which the Lord delights. All who understand and know God will know Him as One that exercises lovingkindness, judgment, and righteousness. If they walk humbly with God, they will be enabled to keep the way of the Lord, to do His will in all kindness, compassion, mercy, tenderness, and love, for God has said, "In these things I delight." Then how careful should we be in regard to the fruit of the lips, that we dishonor not God by dealing unkindly with the purchase of His blood.

If we express the character of God, we shall be Christian gentlemen and gentlewomen. "But he that glorieth, let him glory in the Lord; for not he that commendeth himself is approved, but whom the Lord commendeth." [2 Corinthians 10:17, 18.] "But he is a Jew, which is one inwardly; and circumcision is that of the heart, in the spirit, and not in the letter, whose praise is not of men, but of God." [Romans 2:29.]

I have much pain of heart as I see some of our brethren who are preaching the Word, and who stand in positions of responsibility, but who have little of the anointing oil which would give them clear, spiritual eyesight in regard to the way in which they should deal with their brethren in the faith. Some are exalted beyond measure, and in this they are ruined. Had they been treated wisely, had they received less praise, and been extolled less, they would not have become so puffed up as though they were superior men, of great wisdom. Mismanaged, they became self-inflated, and thought themselves as gods, capable of handling great things. They lost their balance and fell.

Again, many that have become disheartened need words of encouragement. But the words that ought to be spoken by men who watch for souls are not spoken. We need much to see the work of God moving upon heart and intellect, to develop men who have the testimony that their ways please God. There is need of men who are worked, not by human agencies, but by the Holy Spirit. This will make them all-round men. Why are they not thus now? Because they have not perfect faith and perfect trust and perfect confidence in One who is wise in counsel, who never makes a mistake. There is so little of the deep moving of the Spirit of God upon hearts, that Satan, who as a deceiver represents himself as God, often succeeds.

There is not the least need of making false movements, because the Lord has said, "If any of you lack wisdom, let him ask of God, who giveth to all men liberally, and upbraideth not. But let him ask in faith, nothing wavering; for he that wavereth is like a wave of the sea, driven by the wind and tossed. For let not that man think that he shall receive any thing of the Lord. A double-minded man is unstable in all his ways." [James 1:5-8.] We have not walked by faith as we should, but by sight. Is it not time that we educated ourselves to cultivate faith? I am now not well, but I do not lose faith. I believe in God, and shall continue to hold fast my grasp upon the promises, and fight the good fight of faith.

If we believe the Word of God, we shall be strong in the strength which the Lord through Jesus Christ has provided for us. We need to bear in mind constantly the efficiency of the Holy Spirit. Why is it that we have so little of the power of the Spirit of God? It is because we do not lay hold of the provision made for us. What subject did our Lord rely upon to comfort His disciples when He was about to leave them? He had many subjects to bring before them, but out of the multitude He chose that of the

promise of the Holy Spirit. "He shall teach you all things, and bring all things to your remembrance."
[John 14:26.]

Many things that were desirable Christ had set before His disciples, but the gift of the Holy Spirit was the all-powerful subject. In receiving the Holy Spirit, all other blessings would be included. It is the richest gift, of the greatest and most extensive plentitude. The capacity of the human agent alone determines the greatness of the gift he may receive. God help us to receive the rich gift of the Holy Spirit. Have faith in God, trust in Him, and you will have light and life.

Lt 151, 1897

White, J. E.; White, Emma

"Sunnyside," Cooranbong, New South Wales, Australia

August 29, 1897

My children:

Let nothing interpose between your souls and God. If you think that you are not understood, if words are spoken that hurt the soul, do not become discouraged. Be encouraged that there is One who understands. He knows how to help you in every time of need.

"Then shalt thou see and flow together, and thine heart shall fear, and be enlarged; because the abundance of the sea shall be converted unto thee, the forces of the Gentiles shall come unto thee." [Isaiah 60:5.] There will be many conversions, not so much from the church as from the world. "And they shall show forth the praise of the Lord." [Verse 6.] The Lord has a work for you to do. Bear this in mind, and never, never unyoke from Christ. "Take my yoke upon you," He says to every son and daughter. "Learn of me; for I am meek and lowly in heart, and thou shalt find rest unto thy soul. For my yoke is easy, and my burden is light." [Matthew 11:29, 30.]

The Lord will pardon our transgressions, and put a new song into our mouth. "I will greatly rejoice in the Lord; my soul shall be joyful in my God; for he hath clothed me with the garments of righteousness." [Isaiah 61:10.] We cannot exert a correct influence when we are under a cloud of anxiety and depression. We must reach out the hand of faith, and grasp the hand of our Redeemer. We must not wait for the latter rain. It is coming upon all who will recognize and appropriate the dew and showers of grace that fall upon us.

When we gather up the fragments of light, when we appreciate the sure mercies of God, who loves to have us trust Him, then every promise will be fulfilled. "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 will cause righteousness and praise to spring forth before all the nations." [Verse 11.] The whole earth is to be filled with the glory of God.

We are not to look on the discouraging features of our experience. We are to bear a clear, ringing testimony to the world. We are to lift up our heads in faith and hope and courage and assurance. "For Zion's sake will I not hold my peace, and for Jerusalem's sake will I 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 light and all kings thy glory. And thou shalt be called by a new name, which the mouth of the Lord shall name. Then shalt thou also be a crown of glory in the hand of the Lord, and a royal diadem in the hands of thy God. Thou shalt no more be termed Forsaken; neither shall thy land be any more termed Desolate; but thou shalt be called Hephzi-bah, and thy land Beulah; for the Lord delighteth in thee, and thy land shall be married. For as a young man marrieth a virgin, so shall thy sons marry thee; and as the bridegroom rejoiceth over the bride, so shall thy God rejoice over thee.

"I have set watchmen upon thy walls, O Jerusalem, which shall never hold their peace day nor night; ye that make mention of the Lord keep not silence. ... Go through, go through the gates; prepare ye the way of the people; cast up, cast up the highway; gather out the stones; lift up a standard for the people. Behold, the Lord hath proclaimed unto the end of the world, Say ye to the daughter of Zion, Behold thy salvation cometh; behold, his reward is with him, and his work before him. And they shall call them, The holy people, The redeemed of the Lord; and thou shalt be called, Sought out, A city not forsaken."
[Isaiah 62:1-6, 10-12.]

I have been directed to these words of the Lord, given to Isaiah, and also His words to His servant Jeremiah: "Seek ye the Lord while he may be found; call ye upon him while he is near; let the wicked forsake his way, and the unrighteous man his thoughts, and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon. For my thoughts are not your thoughts, neither are my ways your ways, saith the Lord. For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts, saith the Lord." [Isaiah 55:6-9.] See also Isaiah 56:6-12.

There is marrow and fatness in the Word of the Lord, both in the Old and New Testaments. If the individual members of the church will seek the Lord with all their heart, He will be found of them.

I address you, my son and my daughter; again I repeat, Let nothing interpose between your heart service to your God. Keep your eyes steadfastly fixed upon Jesus Christ. Let nothing draw your heart's devotion from Him. Be true to your Saviour. Heed every word of warning given you. Had those in Battle Creek who have been warned taken heed to the word of the Lord, they would today have been walking in the light. God will not prosper a people who disregard and turn from His messages to please and glorify themselves.

Reformation has not yet begun in Battle Creek. Changes in places and positions have been made, but the hearts of those who have not been molded after the divine similitude are not changed. They see not, nor understand over what they have stumbled. Their eyes need the heavenly eyesalve. Many will not see, neither will they humble their hearts before God. They will follow their own pernicious ways. By these the way of truth will be evil spoken of. They will not hide in the cleft of the Rock that they may

behold the glory of the Lord. They will be taken unawares. As a thief will the day of God come upon them. They will not be sanctified, or prepared to see or understand the day of their visitation.

I speak to you, my son. Put not your confidence in man. Make not flesh your arm. Look to your Saviour, who is your strength and your righteousness. Walk humbly before God. Pray in faith, and cling firmly to the hand of Christ. Make complaint of no one. If you see any one doing wrong, go directly to him and in the meekness of Christ tell him, and no one else, his error. Cultivate cautiousness, and trust in the Lord implicitly, for He is your defense. Again and again you have been encouraged to undertake projects that you should have left alone. Then when your weakness has appeared, when the results of following not in the way of the Lord are seen, those who have encouraged you have stood aside, without tenderness or sympathy, letting you bear the whole blame of the wrong.

I say again, Put your whole trust in the Lord. Consecrate yourself, soul, body, and spirit to Him. "Be ye clean that bear the vessels of the Lord." [Isaiah 52:11.] The truth passing through impure channels becomes marred by the corroding of the thoughts and actions of those who advocate it. "Be ye therefore perfect, even as your Father which is in heaven is perfect." [Matthew 5:48.] Perfection is only obtained when we hide ourselves in the cleft of the Rock. God's perfection is revealed in the humanity of Christ. Looking unto Jesus, eating His flesh and drinking His blood, we will reveal Him in character. We will then look upon the trust given us as sacred. We will do the work which must be done in and through Christ, sanctified by His power and efficiency.

"In his mouth was found no guile." [1 Peter 2:22.] No cheap, careless words, called "idle words" will be spoken, because Christ will be an abiding guest in the soul-temple. [Matthew 12:36.] "Thou hast a few names even in Sardis which have not defiled their garments, and they shall walk with me in white; for they are worthy. He that overcometh, the same shall be clothed in white raiment; and I will not blot out his name out of the book of life, but I will confess his name before my Father and before his angels." [Revelation 3:4, 5.]

My children, we must advance to reach a higher standard. The true position of many who are handling sacred things is being presented before me. They do not appreciate their sacredness or their sanctifying influence, because they do not appropriate the Word. They do not eat and digest Christ's Word, and therefore they cannot reveal the power of His grace in their daily life. They know only the ABC of Christian experience. They do not take precious walks with Jesus as did Enoch. They do not commune with Him, for they do not know God nor Jesus Christ whom He has sent.

"Behold, I come as a thief. Blessed is he that watcheth and keepeth his garments, lest he walk naked, and they see his shame." [Revelation 16:15.] "For we must all appear before the judgment seat of Christ, that every one may receive the things done in his body, according to that he hath done, whether it be good or bad." [2 Corinthians 5:10.] "Therefore if any man be in Christ, he is a new creature; old things are passed away; behold, all things are become new." [Verse 17.] We will not then retain our old, sinful habits and practices, for we are cleansed, we are sanctified, as vessels unto honor. "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." [1 John 3:6.]

Children, read the Word. You are then eating the flesh and drinking the blood of the Son of God. I am greatly burdened over many who, deceived in themselves, are not walking in the light. Their garments are defiled by sin. "This is the love of God that we keep his commandments. ... For whatsoever is born of God overcometh the world, and this is the victory that overcometh the world, even our faith." [1 John 5:3, 4.]

Again the burden rolls upon me to charge you to counsel with God. Ask of Him wisdom. He invites you to come, saying, "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, driven by the wind and tossed. For let not that man think that he shall receive any thing of the Lord." [James 1:5-7.]

Do not be surprised that I am solicitous for you. I am very much so when you are in Battle Creek, for I am afraid in your behalf. I am afraid that you will follow the counsel of men, failing to walk where Christ leads the way. I have had opened before me many schemes that men in positions of trust have entered into, schemes that lead away from Christ and righteous principles. Those who entered into these schemes are still blinded; they cannot see at what they stumble.

I want you to look to God and to Him alone. The Lord has not said, If any man lack wisdom, let him go to his neighbor, his pastor, and pray to him, and he shall receive. No; you must have an individual experience for yourself. Then that which you freely receive, freely give. Communicate to others. You are not to gauge your course of action by what others think of you. Work faithfully, with an eye single to the glory of God. To every man He has given his work.

"Come unto me," He says, "all ye that labor and are heavy laden. 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.] Do not turn away from Jesus to broken cisterns that can hold no water. All I ask of you, Edson and Emma, is to walk with God in all humility, Trust in Him who is true and faithful, and then you will be found of Him in peace. He will put His Spirit upon you, saying, "Be strong, yea, be strong." [Daniel 10:19.]

Lt 151a, 1897

White, J. E.; White, Emma

August 29, 1897

My Children:

Let nothing interpose between your souls and God. If you think you are not understood, and words are spoken to hurt your souls, do not be discouraged, but be encouraged that there is One who understands. He knows how to help you in every time of need.

These words we repeated, for they were being fulfilled: "Then thou shalt see, and flow together, and thine heart shall fear, and be enlarged; because the abundance of the sea shall be converted unto thee,

the forces of the Gentiles shall come unto thee.” Isaiah 60:5. There will be many conversions, not so abundant from the churches as from the world, and they shall show forth the praises of the Lord.

The Lord has a work for you to do. Bear this in mind. Never, never unyoke from Christ. “Take my yoke,” He says to every son and daughter; “learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light.” Matthew 11:29, 30. The Lord will pardon our transgressions and will put a new song into our mouths. “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.” Isaiah 61:10.

We cannot exert a correct influence when we are under a cloud of anxiety and depression. We must reach up the hand of faith and grasp the hand of our Redeemer. We must not wait for the latter rain, for it is coming upon all who recognize and appropriate the dew and showers of grace that will come upon us. When we gather up the fragments of light, when we appreciate the sure mercies of a God who loves to have us trust Him, then every promise will be fulfilled. “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.” Verse 11. The whole earth is to be filled with the glory of God.

We are not to look on the discouraging features of our experience. We are to have a clear, ringing testimony to bear to the world. We are to lift up our heads in faith and hope and courage and assurance. “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. We have abundant reason to praise the Lord God of Israel. Verses 4, 5, 6, 10-12. I have been directed to these words of the Lord in Isaiah, also to His servant Jeremiah, and I have a word for the people.

“Seek ye the Lord while he may be found, call ye upon him while he is near. Let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon. For my thoughts are not your thoughts, neither are your ways my ways, saith the Lord. For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts.” Isaiah 55:6-9.

There is marrow and fatness in the Word of the Lord, both in the New and Old Testament Scriptures, and if the individual members of the church will seek the Lord with all their heart He will be found of them.

I address you, my son and my daughter; again I repeat, let nothing interpose between your hearts and service to your God. Keep your eyes steadfastly fixed upon Jesus Christ. Let nothing draw away your hearts’ devotion. Be true to your Saviour. Heed every word of warning given you. Had the men and women who have been warned in Battle Creek taken heed to the Word of the Lord they would today be

walking in the light. God will not prosper a people who disregard and turn from His messages to please and glorify themselves.

The reformation has not begun in Battle Creek yet. Changes have been made in places and positions, but the hearts who have not been molded after the divine similitude are not changed and see not nor understand over what they have stumbled. Their eyes need the heavenly eyesalve. But many will not see, neither will they humble their hearts before the Lord. They will follow their own pernicious ways by which the way of truth will be evil spoken of. They will not hide in the cleft of the Rock that they may behold the glory of the Lord. They will be taken unawares. As a thief will the day of God come upon them, and they are not sanctified or prepared to see or understand the day of their visitation.

I speak to you, my son, put not your confidence in man, and make not flesh your arm, but look unto your Saviour who is your strength and your righteousness. Walk humbly before God, pray in faith and cling firmly to the hand of Christ. Make complaint of no one. If you see one doing wrong, go directly to that one and in the meekness of Christ tell him, and no one else, his error. Cultivate cautiousness and trust in the Lord implicitly, for He is your defense.

Again and again you have been encouraged to undertake some methods and projects which you could have left alone. Then when your weakness has appeared, in going in a path not the way of the Lord, those who have encouraged you stood aside to let you bear the whole suffering of the wrong, without tenderness or sympathy. Now, I saw, you must put your whole trust in the Lord. Consecrate yourself soul, body, and spirit to God. "Be ye clean that bear the vessels of the Lord." [Isaiah 52:11.] The truth passing through impure channels becomes marred by the corroding of the thoughts and words and works of those who advocate it.

"Be ye therefore perfect, even as your Father which is in heaven is perfect." Matthew 5:48. Perfection is only obtained when we shall hide ourselves in the cleft of the Rock. God's perfection is revealed in the humanity of Christ. Looking unto Jesus, eating His flesh and drinking His blood—which is His Word, which is Spirit and life—we will reveal Christ in character. We will take hold of the sacred trusts of responsibility as sacred, and do the work which must be done in and through Christ Jesus, sanctified by His power and His efficiency. In His mouth was found no guile. Not a careless, cheap word—called "idle words"—will be spoken, because Christ is an abiding guest in the soul temple.

Who will be overcomers? "Thou hast a few names even in Sardis which have not defiled their garments; and they shall walk with me in white: for they are worthy. He that overcometh, the same shall be clothed in white raiment; and I will not blot out his name out of the book of life, but I will confess his name before my Father, and before His angels." Revelation 3:4, 5.

I say unto you, my children, we must advance to reach a higher standard. I am having presented before me the true position of many handling sacred things. They do not appreciate their sacredness, neither their sanctifying influence, because they do not appropriate the truth, eat the Word, digest it, and reveal the power of the grace of Jesus Christ in their practical life. They know only the ABC of Christian experience. They do not take the precious walks with Jesus as did Enoch. They do not commune with Him and do not know God nor Jesus Christ whom He hath sent.

“Behold, I come as a thief. Blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame.” Revelation 16:15. “For we must all appear before the judgment seat of Christ: that every one may receive the things done in his body, according to that he hath done, whether it be good or bad.” 2 Corinthians 5:10. “Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new.” Verse 17. We will not then retain our old sinful habits and practices. We are cleansed; we are sanctified as vessels unto honor. “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.” 1 John 3:6, 7.

Children, read the Word and practice it, then you are eating the flesh and drinking the blood of the Son of God, and He hath eternal life. I am burdened very greatly over the many who are deceived in themselves, who are not walking in the light, who are not prepared for the coming of Christ, whose garments are defiled with sin. “For this is the love of God, that we keep his commandments ... For whatsoever is born of God overcometh the world: and this is the victory that overcometh the world, even our faith.” 1 John 5:3, 4.

Dear Children:

Again the burden rolls upon me to charge you: Counsel with God. Ask of Him wisdom. The Lord Jesus invites you, “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 by the wind and tossed. For let not that man think that he shall receive any thing of the Lord.” James 1:5-7.

But, children, do not be surprised that I feel solicitous for you. I am very much so when you are abiding in Battle Creek, for I am afraid in your behalf that you will follow the counsel of men and not walk every step where Christ leads the way. I have had laid open before me so many schemes that men in positions of trust have entered into that were leading away from correct and righteous principles. They are still so blinded that they cannot see at what they stumble. I want you to look to God and Him alone. The Lord has not said, If any man lack wisdom let him go to his neighbor, his pastor, and pray to him, and he shall receive. No; you must have an individual experience for yourself. Then that which you freely receive, freely give. Communicate to others.

You are not to gauge your course of action by what others may think or say of you, but work faithfully with an eye single to the glory of God. To every man He has given his work. “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.] Do not turn away from Jesus and go to human, broken cisterns that can hold no water. All I ask of you, Edson and Emma, is to walk with God in all humility of mind. Trust in Him who is true and faithful, and then you will be found of Him and He will put His Spirit upon you. Say, Be strong, yea, be strong.

I know not when W. C. White will be here. I hope before the school closes we shall see him. All are anxiously looking for him and very desirous that he shall come. We have provided a good comfortable house for him, but it is not thoroughly furnished. I have not one question or doubt in reference to this

matter. It is not one particle extravagant, but plain as plain can be. Nothing extra, but it is convenient. There is oilcloth on dining room floor, and matting on May's and Willie's room and the twins' room. They remain healthy and pleasant, but full of life from the hair of their heads to the soles of their feet. Wherever we go—Sara and I—we take the babies with us.

May and Sara and I and the twins went six miles in the country to get oranges. We get the best oranges I have ever tasted, good-sized ones, at threepence (six cents) per dozen. We shall get these oranges for some months to come. Have plenty of excellent lemons at the same price as the oranges. We shall have, I expect, a good crop of peaches and apricots and nectarines. I wish you could be here in orange time, which is now, and in peach time in November. The twin boys enjoy fruit—peaches, oranges, mandarins.

We have two oranges on one little tree which has been planted only one year. We hope we may see oranges on our trees next year, if not many. We want to see some growing. Brother Martin came from Kellyville and brought us navel oranges and planted them in our front yard. They are, you know, always green. This kind never grows large but bears the best fruit and we expect to raise all the oranges we shall use, in one or two years. We purchase twenty dozen at a time for our family.

The house I built for W. C. White: There is an eight-foot veranda around two sides of the house. Then I have an underground cistern fourteen feet deep and sixteen feet across. This makes it of large circumference. It is bricked up in cement. We have had drought for one year since we came here. I have a large brick oven built out of doors and we have the most beautiful bread. May uses the oven, also Sister James. Her husband is our farmer. We have an extensive creek; the water never fails. The washhouse is built close by the creek, and the water is pumped up into a barrel and we have washtubs set in this house. We have a furnace bricked in, and a large iron boiler. We kindle a fire under the boiler and there we heat water and can fruit, take baths, and wash our clothes. This serves for ourselves, Sister James, and May.

We seem to be a confederacy, a company concern, and we are glad to help one another with our conveniences. We have a fruit-house filled with shelves made of brick close by our house. Here we keep our canned fruit, our oranges, lemons, apples, or anything we have. The reason we built the piazzas on Willie's house is so the children can live out of doors rain or shine. This makes them the picture of health.

Wednesday, August 24

These pages I wrote with one eye closed and by lamp light. You may be perplexed to read them.

Elder Haskell has just left us. He went to Sydney Monday to see in regard to the lumber for the chapel. Brother Lamplough went with him. Their bill of lumber was procured on better terms than Brother Hare could purchase it, because Lamplough was a builder. All lumber, iron work, and windows are now ordered, so as soon as the boat shall land the lumber, the work will go on.

Brother Haskell, Sara, and I went to see Brother Hardy. At first he was a little offish but when we proposed he take hold with Brother Lamplough as director his attitude directly changed and he says he

will take hold with Lamplough. We have now secured Lamplough, Baron, and Hardy as good builders. Five more men will unite with these and put up the building in the next six weeks. Another class of men are clearing the land, so we have now the workmen. Brother Clayton in Sydney is making the seats. At two o'clock we go to the school to give decision in regard to style of seats. Also I promised to go and decide the exact location of meetinghouse.

This morning I have been reading critically several chapters on the life of Christ. We have had a visit from two young ladies by the name of Nicholas, a half-breed, a missionary, and a young man, son of a prince, who is visiting around the world. He is a native of Tahiti, and he decided to spend the rest of this term in the school. Then he thinks he will obtain the consent of his father to attend the next term.

August 27

This afternoon I was notified I was wanted on the site of the meetinghouse to see and approve the facing of the building. We met Brother Haskell and Nelson Lamplough, and several men working and clearing off the immense monarchs of the forest. The bullock team, seven span of oxen, were drawing away the trees and piling them up to burn. They burn leaving only a pile of white ashes. We had them all put in heaps on the immediate grounds, so that the building will go up without obstruction. We all agreed as to the facing of the building.

The second bullock team came with the first load of lumber at four o'clock on Friday. I assure you it is a lively time here now to build this small temple for the worship of God—which we needed so much. Every one is willing to do in labor or in money to help build, and all are full of enthusiasm to push the work through in five weeks and have the building completed. The cost will be about six hundred pounds. We think it is a good work to be pushed while the animation and zeal are on, for the Spirit of God is moving the people to arise and build. Every one of the students wants a hand in the building if he can find a place to work. The master builders are Hardy and Lamplough and Baron.

The work will have to be done without a day's loss if we finish in time, and the delegates will visit the school and see the improvements made. Tuesday night I had prayed most earnestly at family prayers for the Lord to manifest unto us His mercy and His will, and urged my petition before the throne of grace. We were preparing for a large meeting and we were making our intercessions and pleading with God. That night a voice spoke to me, "Tell the people, 'Arise, shine, for thy light is come, and the glory of the Lord is risen upon thee. For, behold, the darkness shall cover the earth, and gross darkness the people: but the Lord shall arise upon thee, and his glory shall be upon thee'" Isaiah 60:1, 2. These words were repeated by one and another and those who would come to our gathering repeated the words.

We hope that such glory will be experienced as I was shown in my dream would come to the people of God who would follow on to know the Lord. There was an awakening among the people of God. I heard the voice of supplication and prayer, mingled with faith, and words were spoken, "He doth manifest himself unto us." [See John 14:21.] The Word of the Lord in promises given to His people was coming from human lips that seemed to be touched with a live coal from off the altar, and words sweet and heavenly were spoken. These words were spoken: "And the Gentiles shall come to thy light, and kings to

the brightness of thy rising." [Isaiah 60:3.] Words were spoken, "He hath sanctified me unto himself. He hath given me pardon and peace."

Lt 152, 1897

White, J. E.; White, Emma; White, W. C.

"Sunnyside," Cooranbong, New South Wales, Australia

April 6, 1897

Dear Children, Edson, Emma and Willie:

I must embrace you all in this communication. There are new things developing in religious as well as in temporal matters. By the letters enclosed you will learn that Brethren Hawkins and McCullagh, who were laboring in Adelaide, have given up their position on the truth and are going in for holiness altogether. They have come out against the testimonies of the Spirit of the Lord.

Elder Daniells telegraphed this to us, and we at once made arrangements for Brother Starr and wife to go to Adelaide, and for Brother Pallant to carry on the work in Queensland in Brother Starr's absence. On receipt of the resignation of these men, Brother Daniells, in company with Brother Colcord, went to Adelaide. There they found a determined apostasy. These men had united to accept some other light than the third angel's message.

I believe our brethren arrived in Adelaide on Friday evening, but these men refused to converse with them. They gave out an appointment for a meeting Sunday evening, and asked Brother Daniells to preach in the tent that same evening. This he refused to do, going to hear them instead. They had said repeatedly that they would have nothing to say against Adventists. On Sabbath Brother Daniells preached from the third chapter of Malachi. But you will learn all in the copies of letters sent.

Brother Haskell has left us for a week or two to visit Adelaide. We deemed it advisable for him to go. His wife has remained to prepare matters for the opening of the school. We thought as Brother Haskell had ordained both Brethren McCullagh and Hawkins, that he might possibly save these poor deluded men. He left us last Wednesday. At this time Brother Hare was in Sydney, procuring doors and necessary articles for the second building. He came back on Thursday, and was very much discouraged when he found that Brother Haskell had gone.

We have appreciated Elder Haskell here at this time very much. He is a great help and strength to us all, especially to Brother Hare. The men working on the second building, some of whom are working out their pledges, are doing very indifferent work. The work has moved slowly in the preparation of a cistern. This, however, is now prepared for the bricklayers who have come from Sydney, sent by Brother Robert Shannon. They commence their work in the cistern today.

On Friday we received a telegram from Brother Starr, saying that he would come to Dora Creek by the ten o'clock train. We met him <and his wife,> and took him to our house. He spoke to the church on Sabbath, as I was not able to attend. He and his wife left Cooranbong evening after the Sabbath.

I sent word to Brother Hare to appoint a meeting for all who would attend on Sunday morning at six o'clock, as I had something to say to them, and also for him to meet Sister Haskell, Sara and myself evening after the Sabbath. On Saturday evening we had our interview. Our means were gone, and the school building could not be finished to open school at the appointed time. Sister Haskell asked just how many hands could be put on to the building, how many on outside work, how many on the cistern, and how many inside. She wrote these down on paper, and after everything had been stated, she and I said, "We will have every position filled." Brother Hare argued that it was impossible.

We opened the morning meeting with singing and prayer, and then we laid the situation before them all. I told them that I would let them have Brethren Connell, James, and Worsnop, and pay them their hire. Brother Connell said that he had a two week's pledge to work out. Brother James said he would give one weeks' work in any line or place where they might put him. Brother Anderson also had pledged two weeks, and so one and another volunteered until men women, and children were accepted. I told them that I would give Sara to work in union with Sister Haskell, and they agreed to lay the floor with the help of Brother James to place the boards and press them into position, while Sister Haskell and Sara should drive the nails. Our meeting lasted from six until eight o'clock. After meeting the brother from Queensland made some depreciatory remarks about "lady carpenters," but no one to whom these words were addressed responded.

Every soul was put to work. There were over thirty in number. The women and children worked in the first building, cleaning windows and floors. Sister Worsnop came with her baby and children, and while she worked on the inside of a window, her eldest girl of ten years worked on the outside. Thus the work in the first building was nearly completed in the first day. Sister Haskell and Sara completed nearly one half of the dining room floor. Brother Hare says everyone was enthusiastic. The women who engaged in the various branches of the work did well. Brother Richardson was putting the brick in the floor of the cellar. Some of the girls passed the brick in from outside, while others inside passed them to Brother Richardson.

In the afternoon I was sent for, to consult with Brother Hare in regard to making changes in the divisions of the dining room. He showed me a little room off from the preparation room for the kitchen, and the store room back of that. We decided that the milk room should be transferred to the cellar, and the room apportioned for that should have the studding removed, and the whole business be made a good-sized kitchen with a cooking stove in it, and that that compartment <designed for [a] kitchen> be used, for the present, as a dining room which would accommodate all the students. We thought it advisable that the dining room proper be used for a school room, for there is not one room large enough in the first building for such a purpose. We also decided that a compartment be prepared twelve by twelve <[at] one end of the store> for the one who carries the burden of the cooking, and there was <left> all the room necessary for a store room. This we considered a great advantage.

Then Brother Hare conducted me over the immediate premises, and we decided on the trees that must come down, one of which went down yesterday. Little Robert Hare is very earnest and zealous in cutting up another big tree by the roots. He has cut off one large root with his hatchet, and has made quite a big hole in the ground about the roots. We left all the acacia trees, wattle trees they are called here. They are a very beautiful green, and bear a fragrant yellow blossom. I proposed that the immense stump just at the front of the building, should be burned out, letting the fire do the work rather than employing a man for it.

Monday, April 6. The workers, men, women, and children, are all at work. This morning I went to the depot for May White and Master James Henry White. May went to Maitland last Wednesday to get fillings for her teeth, leaving Herbert at Grandpa Lacey's, and remained there until Monday. Father Lacey also spent from Friday till Monday there.

In the evening, accompanied by Maggie Hare, I took the carriage over for Sister Haskell and Sara. Maggie, Minnie, and Brother Tucker helped all day Sunday; but as the mail leaves next Monday, I could not spare them longer. I was so pleased to see the dining room floor laid with the exception of three strips. These last required a carpenter to place them in position. The sisters had put the first coat of paint on the window frames. Brother Hare said that the women's diligent work had done more to inspire diligence in the men at work than any talk or ordering. The women's silence and industry had exerted an influence that nothing else could do. These women have worked until their hands and fingers are blistered, but they let out the water by skilful pricking, and rub their hands with vaseline. They are determined to get at the work again, laying the floor in the dining room, which I have mentioned as the dining room.

The two from Sydney who were at work in the cistern were smokers, and their breath was intolerable. Brother Richardson was in the cistern with them, helping to advance the work. As they were in need of more help, Sister Haskell and Sara left their floor to handle brick, in order that there should not be a moment's delay. Ernest Ward was also in the cistern. The women brought the brick and passed it to James. Ernest took it from his hands, and passed it to the workers. But we suppose that there will be more youth at work this afternoon.

Father Tucker has been putting the first coat on the glazed windows that have just come from Sydney. Every one is doing his best. Our "lady carpenters" are at work on the second floor designed for a kitchen.

Brother Tucker, Sisters Haskell, Sara and Ernest have just come in, and are of the best courage. They have found others who can pass the brick, and so have been able to complete their floor.

Yesterday all the furniture in the mill loft was washed and cleansed from vermin, and prepared for the new building. One more floor is to be laid this afternoon.

We hope the cistern will be finished before it rains. It has been threatening for some days, and everything is crying for rain. But I hope the cistern will be prepared for its reception before it comes. The carpenters are siding up the building. Both ends are done, and quite a piece of the lower part of both

sides. Brother Connell is carting the articles from the boat which came in yesterday afternoon. He has also been shoveling sand. Two teams are at work drawing with one or two workmen with him. So you see every hand is employed.

Brother Hare is full of courage now. Brother Haskell will be back in a week or two at most from the time he left. But we know he is needed in Adelaide. His wife and Sara are heart and soul in the work. They make an excellent span just at this time. They will be in readiness to lay the upper floor after today I think. Everything that is needed has come from Sydney and is right at hand, so that there will be no delay.

School will be opened April 28, 1897.

I am so thankful that next Sabbath we shall be able to meet in the dining room of the second building. This will be a great blessing to us all. We cannot lathe and plaster the building this season. There is no money to do this. But the enclosed building will be sufficient to protect us <from> heat and from cold, and will be neat and sweet and wholesome, so we can finish the work with fresh courage. Thank the Lord for His goodness and His mercy and His love. I think this little crisis has been a great blessing. It has brought us all to a proper spirit of unity one with another.

We hope to have something farther to write after the mail comes. We are looking for letters from America by the Vancouver boat. Maggie has just come from Cooranbong with only one letter for me, just a few lines. There ought to be an American mail in the Vancouver boat. I cannot understand why it is that nothing has come to me.

Lt 153, 1897

White, J. E.; White, Emma

Sunnyside, Cooranbong, New South Wales, Australia

April 6, 1897

My Dear Children:

I was conversing with you in the night season. We were having some serious conversation together. You opened before me freely that which you intended to do. We conversed very pleasantly, and you proposed many things. But after we had canvassed these things thoroughly, you said, "Mother, the only safe path for me is to follow out implicitly the light the Lord has given me in the testimonies you have sent me." You looked up with light and hope expressed in your countenance, and continued, "I see my way clearly after this conversation. I have not that freedom, that spiritual uplifting, that I had directly after I gave myself to the Lord, to do his will and his way, irrespective of consequences. I am disposed to take myself into my own hands, and work myself, in the place of giving myself unreservedly to God to be worked by his holy mind and will.

"I did then pray in humility, mother. I had nothing to plead but the precious virtue of the blood of Christ. I fell all broken at the feet of Jesus, saying, 'In my hand no price I bring, simply to thy cross I cling.'

"I cannot serve God with a divided heart. I can see that I must not take financial matters upon me, if I would have my mind fruitful in the Scriptures. By thus allowing my mind to go into temporal arrangements, temporal things soon became an absorbing passion with me, and I have lost much of my burden for souls. I was successful in taking individual cases and conversing with them, in praying with them, and helping them step by step to the light. In searching the Scriptures with them, I found the most precious gems of truth, and could see the Scriptures that I had often read, but now in a light that I had never before discerned. By thus making the Scriptures simple and plain to others, the same were applied to my own mind with great force, and the peace and joy of Christ was in my heart. I have received much encouragement from Scriptures of this character: 'For thus saith the high and lofty One that inhabiteth eternity, whose name is Holy: I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones.' [Isaiah 57:15.]

I am most blessed, and realize most the special help of God when I follow closely in every word the Lord has given me in warnings and encouragement. 'This is the way, walk ye in it.' [Isaiah 30:21.] I mean to do this. When once I allow my mind to be engrossed with financial matters and temporal projects, whatever their character, my mind loses its peace and joyousness. Self-conceit comes in. I think what great things I can do, when I am all the time growing dry and sapless. When humiliation is united with filial obedience and perfect trust, I feel that heaven is very near. I have a precious assurance and holy boldness, and I march forward with a firm and certain tread, knowing that I have the presence of Jesus with me. But when I become careless and self-sufficient, I have that poverty of soul that unfits me for evangelical work."

I said many things to you of what the Lord had revealed to me of our probabilities and possibilities. Your strength is in seeking, not to make a business to subdue the soil, not in teaching others how to do physical work, but in holding forth the Word of life. One warning from God in this direction should be enough. But you have been repeatedly instructed in regard to your line of duty. I do not say that you should remain in the South. It may be that the atmosphere is too trying for your strength. I do not say come to me. I say, Seek the Lord; ask of Him, and do His bidding.

One thing I have light upon is that God has plainly told you your duty. When your strong inclination has carried you contrary to the Lord's expressed will, you have lost confidence in yourself. There is a hard and bitter fight with temptation for you, but it is no use to let go your hold of faith, and let the Spirit go out of you. How could I stand up under it if there were anything I should do that would bring shame to my soul? I have to hold constantly by faith, and pray and believe, that I may receive.

The Master has called you to a work, and this work is to seek and to save that which is lost. Overwhelmed with a sense of your possibilities and probabilities, I awoke at a very early hour, and commenced my writing. You need to hold communion with God. Unless your soul is uplifted to Him, and you lay all your wants before Him, you will not feel that courage, that strength, and that sustaining hold

upon His precious comfort and power that will bring His peace into your soul. Say to yourself, If I have not a broken and contrite heart, I shall not experience the promise: "For thus saith the high and lofty One that inhabiteth eternity, whose name is Holy; I dwell in the high and holy place, with him also that is of a contrite and humble spirit; to revive the spirit of the humble, and to revive the hearts of the contrite ones." [Isaiah 57:15.]

Faith is your to exercise as the gift of God. You need not fluctuate between hope and fear and despondency. Be assured that as you approach God, you will as surely know that He is drawing nigh unto you, to nourish and encourage and enrich your soul. Trust the Lord as if the blessing were already in your possession. "If any of you lack wisdom," He says, "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 of the wind and tossed. For let not that man think that he shall receive any thing of the Lord." [James 1:5-7.]

If the Spirit beareth witness with our spirit that we are the children of God, what is the result? The believing soul comes into perfect submission to the will of God. The Majesty of heaven condescends to a holy, familiar intercourse with him who seeks God with the whole heart, and the child of God, through the abundant manifestation of His grace, is softened into a childlike dependence. You must commit your soul and body unto God with perfect trust in His power and willingness to bless you, helpless and unworthy as you are. "For as many as received him, to them gave he power to become the sons of God, even to them that believed on his name." [John 1:12.]

Do not become restlessly active, but zealous in faith, with one object, namely, to attract souls to Jesus Christ, the crucified Redeemer. It is not the logical sermon, the sermon to convince the intellect, that will do this work. The heart must be persuaded, and melted into tenderness. The will must be submitted to God's will, and the whole aspirations directed heavenward. You must feed upon the Word of the living God. It must be brought into the practical life. It must take hold of and command the whole man. Those who possess that faith that works by love and purifies the soul will be sanctified body, soul, spirit, and intellect. There will be an effectual ministry when the servant of God makes it the business of his life to grasp the Word of God with a determination that nothing can release, to hold fast to that Word, to eat it, and impart it to others as the Word of life. When Jesus is our abiding trust, our offering to God will be ourselves. Our dependence will be on the righteousness and intercession of Christ Jesus as our only hope. There is no confusion, no distrust, because by faith we see Jesus ordained of God for this very purpose, to make reconciliation for the sins of the world. He stands engaged by solemn covenant to mediate in behalf of all who come to God by Him, and to accomplish their salvation if they will only believe. The privilege is granted us to come boldly to the throne of grace, that we may obtain mercy, and find grace to help in every time of need.

Lt 153a, 1897

White, J. E.; White, Emma

"Sunnyside," Cooranbong, New South Wales, Australia

August 24, 1897

Dear Children Edson and Emma White:

We have been having considerable rain for several days. My garden was made in the lowland, and twice it has been overflowed. Now we hope there will be a spell of dry weather so that we can work the land. We have had one week of most beautiful weather. Bear in mind that it is our winter now. I can scarcely write, the paper is so cold to my hands. I have not kindled a fire in my stove for one week, for a fire is only necessary in the few early morning hours. I am so thankful that we have so healthful a climate. When you come to Australia, I will build you a home of your own if the Lord prospers me. I think we have far more sunshine and fine weather here than in any country I have ever visited. All who come here improve in health. It is a very unusual thing to have foggy or cloudy weather.

Willie has a very comfortable house for his family. It is not yet thoroughly furnished. We wish he could have come up on the last boat.

Yesterday we had a short call from Brother Brandstater and wife. They have two small children. They think of taking a position with Brother and Sister Semmens in the Health Home, he acting as treatment hand. We are expecting Brother and Sister Hare from Fresno, Cal[ifornia]. Dr. Hare is to officiate as physician in the Health Home.

I am expected to speak at the school as often as possible. The things that need to be done in connection with the work in this missionary field are a continual strain, and the writing that I am called upon to do puts a double tax upon me. My head becomes very weary, and refuses to work.

We are now in process of building a chapel. We hope to get it finished to dedicate at the close of the school term. Twice I have been called to the probable location of our church, the very nicest ground on the whole purchased possession. We have the ground selected, but the particular spot where the building is to be they expect me to decide. We need a church so much, and have needed it during the two years that we have been on this ground.

We have held our meetings in a loft above the sawmill, and there the furniture and all kinds of things used in the school gave it the appearance of an auction room. I am feeling sad, so very sad, that I should have consented to this. If the Lord will pardon my transgression, I will by His grace, in every place where I shall labor, make the spiritual rather than the temporal necessities of the first importance. I am so sorry as I realize that I have neglected this work, which should be first, until the last. The dearth of means was my excuse, but I ought to have walked by faith. I have not honored God as I should have done had I moved out in faith notwithstanding seeming impossibilities.

When the Lord sees that we will trust Him implicitly, He will work in our behalf, and we shall see the salvation of God. The Lord proves us, He tests us to see if we will make Him our only trust. We need a much sharper, keener faith than we now have. We need to constantly cultivate an earnest, living, trusting faith, and in cause and spiritual work keep our petitions constantly ascending, seeking the Lord for clear discernment. And sharp spiritual eyesight will be given every true seeker. Has not the Lord told

us, "Seek ye my face"? And will we not individually respond, "Thy face, Lord, will I seek"? [Psalm 27:8.] This is the call of God, and this the appropriate answer to that call. The Lord wishes us to know Him by an experimental knowledge as a kind, tender Father who has our interest and happiness in mind just as a loving earthly father cares for his children.

The heavenly Father loves His sons and daughters. He wishes all to know Him. It is because men are not more than half converted that the church is so dead and lifeless. There are many who are and have been all their life half Christians. Their names are in the book of life, and if they turn to the Lord with full purpose of heart, they respect the voice that says unto them, "Seek ye my face," and reply, "Thy face, Lord, will I seek," [and] they shall see God with a clear, elevated, spiritual sense. The religious sentiment awakened in the heart is recognized as God's call, and is obeyed.

Everyone will be tested and tried in the very way that is the most trying. Men cannot trust to their own wisdom. Self-sufficiency, if indulged, will be their stumbling block. Self must die and not have a resurrection every other day. The words must be truly spoken, "I live, yet not I, but Christ liveth in me." [Galatians 2:20.] The "I" is a very hard personality to kill. "I" rises into life in full proportions if given the least opportunity or encouragement. Then, confident in their own supposed wisdom, men forsake the right way. They were once in the right way; for they could not have forsaken the right way had they known nothing about it. Those then who have once been real Christians, who have known the right way, but have forsaken it, come under the jurisdiction of Satan to be used as his instruments against the truth as it is in Jesus. Satan's masterly power will be exercised to make men and women lose the crown of life which it is their privilege to obtain.

Judas was chosen as one of Christ's disciples. Christ did not reject him because he was not perfect. Judas had the power to heal the sick and to cure diseases, but the lesson to be taught every one that is a church member is that having their names registered on the church books will never make them Christians. It is doing the Word that makes us sons and daughters of God. Judas, notwithstanding the lessons of Christ, failed to be converted daily, to be an instrument sanctified and polished for the Master's use; he became subject to temptation. His old hereditary and natural tendencies Satan found he could use to dishonor the Master and imperil his own soul.

These things are not understood by many in the church at Battle Creek, and the result will be as it was in the case of Judas. Some will depart from the faith. Having a knowledge of the truth while not being sanctified by it, they will be constantly working out wrong characters, and they will really do more harm because of the knowledge of the truth which they have. They will confederate with apostates and be the means of betraying sacred trusts. God calls for the whole-sided, undivided interests of the men whom He has chosen.

The pure in heart shall see God. This seeing God in a clear, spiritual light is salvation to the soul of every believer. As soon as a soul decides to die to self, the new light begins and grows stronger and more decided until he is able to endure the sight of Him who is invisible. And as he sees God, he becomes fashioned in character after the divine similitude. His words, his attitude, his spirit, his actions in everything, testify to the clearness of his judgment. In proportion to the seeing of God will be the

spiritual force of his character. The consecration to God of the life and time and powers of every converted soul is the result.

A life of freedom and idleness, a life of self-pleasing, is not the life of a Christian, nor has [it] ever been. Christ was a worker, and He gives to all His followers a law of service, that they may benefit the temporal and spiritual interests of their fellow men. He presents to the world a higher conception of life than they have ever thought of. The true recognition of Christ's work is service. A life of obedience and service is not only the true life for man, it is the most distinguished, the noblest that a man can live. He brings himself in connection with the Life and Light of the world, and in connection with his fellow men. This makes the law of service the connecting link between God and the lives of his fellow men, and constitutes him a laborer together with God, living to be good and to do good.

When will those who profess Christ learn that they must put on Christ in words, spirit, and actions? This will not lead to feebleness and inactivity, to self-love and self-pleasing. It becomes us as Christians to have a clear understanding, to recognize our duty toward God by taking up the responsibilities which bind us to our fellow men in the strong links that the law of God has defined, that we love our neighbor as ourselves, all our service merging itself into the life of Jesus Christ.

The noble life which Christ has made it possible for us to live—one of obedience and service—makes us partakers of the divine nature. Cannot we experience the inner strength of piety which animated Jesus Christ? "I live, yet not I, but Christ liveth in me." [Verse 20.] That life will reveal that it is a part of Christ's life, wearing Christ's yoke, lifting His burdens. The transformation of the human character makes the yoke of Christ easy and His burden light. Through faith every one can, if he will, become one with Christ in his obedience and his service.

It is God's prerogative to command; it is the duty of man to obey. Nothing is forced upon any soul. The honor of duty is a thing conferred upon him as a son of God, an heir of heaven. He is to labor for God in interested, true-hearted, glad, honorable service. In obeying all His commandments, a spirit of love for God is revealed. In this very atmosphere of love, Christ lived and worked.

Each word, each action is a work for God. Here is faith in God, and faith in men. Christ would never have given His life for the human race if He had not faith in the souls for whom He died. He knew that a large number would respond to the love He had expressed for humanity. It is not every heart that responds, but every heart may and can, if it will, respond to that love that is without a parallel. "My sheep hear my voice," Christ said. [John 10:27.] A heart yearning for God will recognize the voice of God. God cannot respond to one soul that does not respond to His grace offered, His love bestowed.

He is waiting for a response from souls in Battle Creek. The issue rests wholly with themselves. He bids them to the marriage feast; He sets before them the banquet that will satisfy every want. His Word is full of marrow and fatness. "Then shall ye seek me and find me, when ye shall search for me with all your hearts." [Jeremiah 29:13.] Shall this decision and effort commence in every family in Battle Creek? Then the Lord will give an outpouring of His Spirit as on the Day of Pentecost.

August 25

Dear children, watch unto prayer. Then you will know that you do know that your life is hid with Christ in God. Those who live in these last days are to be overcomers by the blood of the Lamb and by the word of their testimony. There is no time now for levity, self-indulgence, and stupidity in the understanding of the work we have to do. Activity and devotion are united; work and piety blend. There is to be appropriate strength given for daily duties, which is derived from the worshiping of God in the beauty of holiness. The lamp must burn, which is impossible unless it is fed with holy oil. And the oil which is so precious is efficacious only as it is communicated by reflecting light upon the pathway of others. Busy activity is to be proportioned with devotional exercises in worship and diligent, cheerful ministry to the needy souls whose inquiry is, "What must I do to be saved?" [Acts 16:30.]

"Then answered I, and said unto him, What are these two olive trees upon the right side of the candlestick, and upon the left side thereof? And I answered again, and said unto him, What be these two olive branches which through the two golden pipes, empty the golden oil out of themselves? And he answered me and said, Knowest thou not what these be? And I said, No, my lord. Then said he, These are the two anointed ones, that stand by the Lord of the whole earth." [Zechariah 4:11-14.]

There are times when Christ would say to those in His service whose energies have been overtaxed, "Come ye yourselves apart into a desert place, and rest awhile." [Mark 6:31.] We have the record on one occasion, after a day of ceaseless toil, that our Redeemer lay, a coil of rope for His pillow, fast asleep in a fisherman's boat. His exhausted human nature cried for rest and sleep. What a lesson for human beings who do nothing to bless others. Behold the Saviour! How pressing were the necessities which sought Him for relief! Teaching in the temple, healing in the temple, explaining the Scriptures in the streets, by the wayside, in His retired walks—the subjects so urgent left Him no time for repose. His sympathies were drawn out for the oppressed, He comforted the mourner, He brought hope to the hopeless, He healed the scars and bruises that sin had made. He went about doing good.

The warning is given, Let us not sleep as do others in a spiritual lethargy. Let us watch and be sober. O, that the work of reformation so essential in Battle Creek should begin. In all our institutions, all on duty should stand at their posts saying, "Here am I, send me." [Isaiah 6:8.] He who was wise in counsel is waiting for you all to see your need of help, and it is abundantly provided. It is waiting for you. "The pure in heart shall see God." [Matthew 5:8.] As a present help in every time of need His presence is revealed. As you ask Him and call upon His name for help, He says, "Here I am close beside you, ready to help you if you are ready to be helped." Communion with God is for each one, personal and direct. The heart under the guidance of the Holy Spirit will burn within them with the love of God. They are like trustful children. Christ looks not for merit. O, if all would come just as they are, and let Him make the preparation in taking them as His. The Lord only wants them to receive Him and learn to wear His yoke and lift His burdens, that heaven may behold that they are laborers together with God. Why cannot every soul that needs help and rest come to the Burden Bearer, that he may have light and life.

Christ could not help being bright and shining. His very work was to shine. "I am come," He said, "that they may have life, and that they might have it more abundantly." [John 10:10.] In Me is no darkness at all. With sadness Christ says that there are some who love not the light, because their deeds are evil. They do not come to Jesus to deliver them from the power of evil. Light means revelation, and the light

is to shine amid moral darkness. Christ is everything to those who receive Him. He is their Comforter, their safety, their healthfulness. Apart from Christ there is no light at all.

There need not be a cloud between the soul and Jesus. Why do so large a number who profess to believe in Christ have so limited a view of the life-giving power of Christ? We are not one of us to act as if the Word, the life and light, was to be given to us grudgingly. His great heart of love is longing to flood the soul with the bright beams of His righteousness. "Whoso is athirst let him come and take of the water of life freely." [Revelation 22:17.] We are acting as if we must only taste, when our faith should say, "Let me drink of thy fulness." Faith, living genuine faith, is required. We are privileged to receive of the abundant supply. Then our duty is, "Freely ye have received, freely give." [Matthew 10:8.]

Our Lord was a successful worker with the common people. This was the class that always heard Him gladly. Why, O why, I inquire, are there so few that carry any burden for souls? His heart was yearning to make souls happy. "Come unto me," He said, "all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart, and ye shall find rest unto your souls. For my yoke is easy and my burden is light." [Matthew 11:28-30.]

We are now amid the perils of the last day when many shall be purified, made white and tried. "But the wicked shall do wickedly, and none of the wicked shall understand; but the wise shall understand." [Daniel 12:10.]

Lt 154, 1897

Weber, R.

"Sunnyside," Cooranbong, New South Wales, Australia

December 8, 1897

Dear Sister:

For some time I have desired to write to you, but I have been much exhausted and unable to do the writing that positively demanded my attention, and have had to neglect very much work that is suffering to be done.

We would be much pleased to attend the Napier camp meeting, but this we cannot do because the interest here will not permit of us doing this. Maggie will send you a copy of letters that go to Wesley Hare, so I need not repeat that. We would not be able to leave the work in Sydney now. We are the very height of interest.

One man of noble appearance, during the camp meeting, heard me speak in reference to tobacco the last time that I spoke on the ground. After the camp meeting he met Elder Haskell, and said he gave up his tobacco, but it was a hard struggle. He had severe pains in his stomach for some time. This forced, injurious stimulus was removed, but it takes time for nature to rally after she has been abused and her powers enfeebled so long. And it was the attempt of nature to rally that caused these severe

disturbances. They advised him to drink hot water in abundance whenever the pains returned. He afterwards told them that he did this, and had no more trouble. We thank the Lord for this. He is a man that will be able to help us financially to build a house of worship.

I write these things thinking that you will be interested to hear in regard to them. We feel deeply grateful to God that He has given strength and power to His servants to do the work so much in need of being done in the suburbs of Sydney.

Here at my home we are very busy in writing. I would be pleased to have Maggie come to you if it were possible. But it is not possible till someone can come in to supply her place. She is my right hand helper. I cannot have her leave me now, until the Lord shall send me someone who can take her place. I have many books to prepare for the press, and Maggie has educated herself to help me in this kind of work. The Lord has blessed her with knowledge to do this work, which is so much needed. She is engaged in a good work in the service of God. He has given her His work to do in this line. We are pleased to give her work, and the Lord accepts her service.

While she would be desirous to see and to please her mother, you must not have the impression left on your mind that she could come as well as not if she wanted to; for it is not the case. She knows that she cannot be spared without the work should suffer loss. She does not know that I am writing to you at all, but I thought you ought to know in regard to this matter, so that you would not be inclined to trouble her with urgency to come to you when it is not possible for me to spare her at present. We are well blended in the work. We appreciate her services.

Before she came to me, I was perplexed and troubled to know what to do, and the Lord designated Maggie Hare as the one who could unite with me. This was so plainly given, that I did not hesitate to connect her with my family. Fannie Bolton was with me then, but she is not with me now. But Maggie is worth as much more to me than Fannie was, as you can imagine.

Now please do not make Maggie's heart sad and sore by keeping before her your urgent request for her to come to you when she knows it is not possible for her to come. When we have someone who can take her place, and she can be spared for two or three months, I will encourage her coming. The Lord has given Maggie her work to do in His cause, and He will sustain her in this work. This is the Lord's work that He has appointed her, and I do not want any influence brought in to divert her from the work.

I shall now leave this matter, trusting that you will be reconciled to the Lord's will, and to the necessities of the case. I shall be glad, very glad, when the time comes, to accompany Maggie to New Zealand, and visit you in your home with your daughter. I have a great desire to visit Kaeo again, and see our people in the faith, and bear my testimony to them. The Lord is soon coming, and we have no time to lose in getting before the people the last message of mercy to be given to our world. The work will increase more and more in depth and in breadth. There will be an intense interest to the very close of time. Is it not the will of God that we wish to study? It is not my will, but, "What will the Lord have me to do"? [See Acts 9:6.]

To every human being He gives his appointed work. He has given me my work, and He has given Maggie her work, and that is to connect with me. I have only one other worker, and that is Minnie Hawkins. She also is connected with me in the editorial work, but neither of these can be spared. Both are needed, and I shall have to ask for the number I now have, in order to get out the work that I intend shall come to the people.

When The Life of Christ is published, I shall send you one. Then you can know in regard to the work that Maggie and Minnie are handling.

With much love to yourself and family, and to your husband, whom I have not seen, but who is my brother in the Lord,

May the Lord bless you.

P.S.—Our talents are not our own; they are the Lord's property with which we are to trade. We are responsible for the use or abuse of the Lord's goods. God calls upon men and women to invest their intrusted talents, that when the Master cometh, He may receive His own with usury. With His own blood Christ has purchased us as His servants. Shall we serve Him? Shall we now stand ready to show ourselves approved unto God? Shall we show by our actions that we are stewards of His grace? Every effort put forth for the Master, prompted by a pure sincere heart, will be a fragrant offering to Him.

Lt 155, 1897

To Whom It May Concern

KNOW ALL MEN BY THESE PRESENTS, that I, ELLEN G. WHITE, (widow), a resident of Cooranbong, Northumberland, New South Wales, have made, constituted and appointed, and by these presents to make, constitute and appoint MYRON J. CORNELL, a resident of the City of Battle Creek, County of Calhoun, State of Michigan, my true and lawful Attorney for me in my name, place and stead, to lease, mortgage, grant, bargain, sell, remise, release, convey, and quit claim, to whom and upon such terms as my said Attorney may deem best, all of my right, title and interest, estate, claim and demand, both in law and in equity, as well in possession as in expectancy of all real estate situated in the State of Michigan, and belonging to me; giving and granting unto said Myron J. Cornell, my said Attorney, full power and authority to do and perform all and every act and thing whatsoever requisite and necessary to be done in and about the premises as fully to all intents and purposes, as I myself might or would do if personally present, with full power to revocation, hereby ratifying and confirming all that my said Attorney shall lawfully do or cause to be done by virtue hereof.

IN WITNESS WHEREOF I have hereunto set my hand and seal the ____ day of _____, One thousand eight hundred and ninety seven.

Sealed and delivered in presence of SEAL

Lt 155a, 1897

To Whom It May Concern

KNOW ALL MEN BY THESE PRESENTS, That I, ELLEN G. WHITE, (widow), of Cooranbong, Northumberland, New South Wales, in and by my letter of attorney, bearing date the 11th day of November, One thousand, eight hundred and ninety one, did make, constitute and appoint Harmon Lindsay, a resident of the city of Battle Creek, County of Calhoun, State of Michigan, my true and lawful Attorney, as by said letter more fully appears.

That I, the said Ellen G. White, do by these presents annul, countermand, revoke, and make void, said letter of said attorney, and all authority and power thereby given said Attorney, Harmon Lindsay.

IN WITNESS WHEREOF, I have hereunto set my hand and seal the ____ day of _____ One thousand eight hundred and ninety seven.

Sealed and delivered in presence of SEAL

Lt 156, 1897

Haskell, S. N.

Sunnyside, Cooranbong, New South Wales, Australia

April 8, 1897

Dear Brother Haskell:

Your letter was received yesterday. Thank you for writing so fully as you have done. The telegram concerning the Monday night meeting was received, so we expect something more when your letter shall reach us giving us particulars. We were anxious to know if the leaders of this rebellion had fallen on the Rock and were broken. Do they hold fast their wicked apostasy?

There never has been a movement made among Seventh-day Adventists, without any occasion, equal to this. We hope so much Elder McCullagh will see and understand what course he is pursuing, for it will lead to terrible results.

Please to present before the people the case of Korah, Dathan, and Abiram. These men rose up in rebellion. Numbers 16. These men "rose up before Moses, with certain of the children of Israel, two hundred and fifty princes of the assembly, famous in the congregation, men of renown." [Verse 2.] Please read them this chapter. All these things are written for our instruction and admonition upon whom the ends of the world are come. Then let us as a people take heed and not follow their example of unbelief. I feel sorry for these men who have permitted themselves to be worked by satanic agencies and call it the Holy Spirit.

Christ came to our world not to aid Satan in working up rebellion but to put down rebellion. Wherever men start out in rebellion they will work secretly and in darkness as they will not come as Christ has told them to do to the ones they have any matter against, but will take their budget of falsehoods and

enmity and evil-surmisings and satanic representations, as did Satan to the fellow angels under him, and gain their sympathy by false representations.

McCullagh is the life and soul of the rebellion he has instigated. He has apostatized from the truth—a secessionist. If he had been one-half as zealous to set his house in order, take his position as a servant entrusted of God with sacred responsibilities, he would today have stood as a faithful servant before the universe of heaven. How much better it would have been for our brother to have been a thorough Bible student, to dig for truth as for hidden treasures, rather than imitating the first great rebel, to present himself as one who was a subject of sympathy; that time employed by himself and wife in doing their work, not God's work, in evil speaking and surmisings and false representations. For I have not given him one jot or one tittle of cause for all his evil speeches against me, only as I bore to them the message in writing which the Lord gave me.

I did not make this matter public; I did not converse with them as I would be pleased to do, for warning came to me that I must write out those things of warning and reproof. Words would leave them an opportunity to misstate and claim that I said things which I did not say and which had never come into my heart to say. Once in writing they would speak for themselves. All that I have written must now be put in print and a copy given to all to whom it is deemed essential. I did not think I would have to do this, but himself has made it a necessity.

There is a grand rebellion in the earthly universe. Is there not a great leader of that rebellion? Is not Satan the life and soul of every species of rebellion which himself has instigated? Is he not the first great apostate from God? A rebellion exists. Lucifer revolted from his allegiance and makes war on the divine government. Christ is appointed to put down the rebellion. He makes this world His battlefield. He stands at the head of the human family. He clothes His divinity with humanity, and He passes over the ground where Adam fell and endures all the assaults of Satan's temptations, but He does not yield in a single instance.

The salvation of a world is at stake. He resisted the arch-deceiver. In behalf of man He must conquer as a man, and in the very same manner man must conquer by "It is written." His own words under the guise of humanity would be misjudged, misinterpreted, falsified. His own words spoken as the divine Son of God could not be falsified.

It will be in the last great day when every case receives as his works have been. It will be the final and eternal condemnation of the devil and all his sympathizers and all who have served under his jurisdiction and have identified themselves with him. Will he have a reason to assign for his rebellion? When the Judge of all the world demands, Why have ye done thus? what reason can he assign, what cause can he plead? Bear in mind every tongue is silent, every mouth that has been so ready to speak evil, so ready to accuse, so ready to utter words of recrimination and falsehood, is stopped and the whole world of rebellion stands speechless before God; their tongues cleave to the roof of their mouth. The place where sin entered can be specified.

"Thou wast perfect in thy ways ... till iniquity was found in thee." "Thine heart wast lifted up because of thy beauty; thou hast corrupted thy wisdom by reason of thy brightness." All this was the gift of God.

God was not chargeable with this—making the covering cherub beautiful, noble and good. “By the multitude of thy merchandise they have filled the midst of thee with violence, and thou hast sinned: ... thou hast defiled thy sanctuaries by the multitude of thine iniquities, by the iniquity of thy traffick.” [Ezekiel 28:15-18.]

In this place traffick is the emblem of corrupt administration. It denotes the bringing of self-seeking into spiritual offices. Nothing in spiritual service is acceptable to God except the purposes and works that are for the good of the universe. To do good to others will redound to the glory of God.

The principles of Satan’s working in heaven are the same principles by which he works through human agents in this world. It is through these corrupting principles that every earthly empire and the churches have been increasingly corrupted. It is by the working out of these principles that Satan deceives and corrupts the whole world from the beginning to the ending. He is continuing this same policy-working, originally begun in the heavenly universe. He is energizing the whole world with his violence with which he corrupted the world in the days of Noah.

The revolters against divine government will not ascribe their disaffection to themselves. This will be seen to the close of time. This apostasy in Adelaide is not a new chapter in our experience, as you well know. Apostasy has come in to our ranks as it came into heaven, and all who unite with Satan in this kind of work will act on the same principles Satan has worked. Not open, not frank, but in secrecy. Satan must deceive in order to succeed. “In vain the net is set in the sight of any bird.” [Proverbs 1:17.]

There must be speech made under cover of garments of righteousness, glorious prospects before the church, this is the class of temptations, a great good to be obtained by doing the very things the Lord God told them not to do, deceiving speech to mislead, to hoodwink, to blind.

We read, Satan transforms himself into an angel of light. [2 Corinthians 11:14.] This is the very way he works in all his deceptive methods, in all ages of the world. He assumed the pretense of great humility in practice of self-denial. He was giving up sure interests in order to bring in corrupt principles, in practice. So great was his power of dissimulation, so apt and skilful was his acting, no eye but the eye of God could fathom his purpose.

No person is righteous unless they are pure in thought and in living connection with Him. The power and strength of this apostasy will be broken. It is a mystery of deception, but this deception can be unveiled. I have much more to write upon this subject but I cannot write more now.

You are questioning whether you shall return at once or remain a time longer. We will wish you to remain in Adelaide just as long as it is apparently a necessity. Brother and Sister Lacey come up today to Cooranbong. With your wife, we can get along nicely. So do not worry about anything here. The cistern will be almost, if not quite, completed, as far as the brick work is done, then comes the plastering next week.

We will meet in the dining hall on the Sabbath and bid a willing farewell to the old chamber with all its inconvenience and disagreeable appearance. You may be able to be here at the opening of the school. If

not, Brother and Sister Lacy and your wife will do the work. The Lord will help them and will help you where you are to stand on the field of conflict. But the Lord will work, and none can hinder Him. The devices of the enemy will come to naught. Truth will triumph and bear away the victory. God is infinite; He measured the waters in the hallow of His hand. He will work for His own name's glory and for the good of His people.

The church at Adelaide needed just this experience, and it will work for the good of all those who love God and keep His commandments. There will be men who will depart from the faith, giving heed to seducing spirits and doctrines of devils. It always ends in giving up saving truth, the commandments of God and the testimony of Jesus Christ.

I join with you heartily in saying we need students to have the Word of God open to them in clear lines, going deeper and deeper. The pure doctrines of our faith must become the main part of the education of our students. Here eternal interests are involved. The positions of the stronghold of our faith, which have brought us where we are, must be oft repeated, for Jesus and salvation is in it all. Men and women must become rooted and grounded in the truth, established, strengthened, settled.

We will want you to remain there just as long as you seem to feel it is duty. Then when you feel it safe to leave, we will welcome you with all our hearts. We are praying for you all. Be firm, give no place to the devil, crowd him out. Find out if you can what part every brother has acted.

Lt 157, 1897

Starr, Brother and Sister [G. B.]

Sunnyside, Cooranbong, New South Wales, Australia

April 14, 1897

Dear Brother and Sister Starr:

I learn by letter from Brother Haskell that he will leave Adelaide on Wednesday or Thursday. We did hope so much that our Brethren McCullagh and Hawkins would be willing to talk over matters, and that personal interviews would clear away the fog the enemy has enveloped them in and they would be convinced they had been following another leader. But I have not felt clear that all has been done that may be done. I hope that you will not consider their case beyond remedy and leave them to themselves.

Meet them if you can, and while you stand steadfastly for the truth, do it in a spirit of love for their souls.

My heart yearns over them. I greatly desire to remove every stone over which they have stumbled, if it is possible to do this. It is best to do all that can be done by human agency uniting with the Divine.

The Lord is full of mercy and compassion and love, but He will not change and alter one thing that has gone out of His mouth to meet man in his perversity. He wants [that] His human agency should be a

channel of light, to communicate light, walking in the true, pure light to lead souls to the light as He is in the light.

How wonderful are the works of our God. He reveals how little dependence can be placed in men. We should educate our people to make the Lord God of Israel their trust, and have faith, living active faith in God, a continual growing faith—not [faith] in ourselves.

May the Lord's blessing rest upon you as you shall seek to recover these souls, not only every one of the church but the men who have deceived them because they themselves were deceived.

O, let us teach as never before the necessity of pure clean hearts and sanctified thought because the very thoughts are brought into captivity to Jesus Christ.

Sin besets every soul very closely and unless it is resisted firmly, will obtain the victory. If the habit of resistance is formed, and carefully and prayerfully sustained, there will be less trouble in combating the oppressing power that is constantly urged to overcome the soul.

We shall see that those who have been making all preparation not to unite firmly with their brethren will accept the powerful temptations, when Satan finds a favorable opportunity to dissolve their unity, and to confederate [them] in a party who lead out upon theories they call truth, for Satan is clothed in angel garments and he will make most plausible presentations.

There are many who live a life supposed to be religious that stops far short of real service to God. They do not abide in Christ. Those who abide in Christ are building up a character after the similitude of Christ.

Many are as near to Christ as was Judas. They listen to His words through His human instrumentalities and receive that portion which pleases them, which does not reprove and rebuke their appetites or passions, and go on just as Judas did without reforming and transformation of character. But they are not Christians. They do not wear the yoke of Christ and live to please Christ. If they can have heaven and carry their own temper and disposition into heaven, then they will have heaven.

The almonds were brought to our home by Brother Goodheart. Thank you for your remembrance of me. They are very good, sweet nuts.

Brother Haskell has great liberty in opening the Scriptures to others. He gives opportunity to all. The first class is in the morning meeting at six o'clock. Then there will be other lessons given by Elder Haskell. At ten o'clock Sister Haskell gives lessons from Revelation.

This is an excellent beginning for the school.

Brother Haskell ploughs deep. All listen to him with eager attention and are feasting on that which they gather from the storehouse of the Word.

I have been quite sick for about two weeks, but I am improving now. I send you copy of letters sent to South Africa this morning.

May and the children are doing well, but their house is so cold, we dare not keep the White boys in it. We have given up our parlor to May and the children, until their home is done.

I have been writing and reading the copies of letters to Africa. I could not sleep past one o'clock.

I hear them now stirring about getting ready for meeting. May the Lord bless you in your work and then the people will be blessed.

In love to all the saints in Adelaide.

Lt 158, 1897

Starr, Brother and Sister [G. B.]

Sunnyside, Cooranbong, New South Wales, Australia

May 19, 1897

Dear Brother and Sister Starr:

We received and read your letter with interest. I was not surprised at all to learn that these men who have had so great light should make rapid strides in determined apostasy. This experience reveals to us the fact that true rebellion is incurable. These men take a large amount of knowledge with them of what constitutes truth and evidence. They may misinterpret it all, misapply the truth, but they cannot convert truth into error, neither can they convert error into truth. The truth will live through all time and through eternal ages. Men letting it alone, separating truth from their lives, in no case lessens the value of truth.

I would exhort the church to encourage faith and talk faith and act faith. This experience through which you are passing is of God to give you a genuine experience in the things of God. Putting on the robe of humility, we must take our position as learners in the school of Christ. If we will listen to His words, to be repeated to us in this age of this earth's history, there must be silence in the soul; the clamorous pretensions to self-sufficiency must be cut away from our life. Learn of me, says Christ, for I am meek and lowly of heart and ye shall find rest to your soul. [Matthew 11:29.]

It is essential that we study our Bibles more diligently, that we become more choice in our conversation, for this can be an influence for good. We need to see and sense the inefficiency of human accomplishments, our own impotence, and the dignity and glory of Christ Jesus. The Lord puts us under the guidance of the Holy Spirit if we will walk humbly, trustingly, confidingly in Him. He leads us into all truth. The Holy Spirit takes the things of God as they fell from the lips of Christ and conveys them with living power to the obedient heart. He, the Alpha and the Omega, delivers us into the mold of the gospel that we may take the perfect image of its Author.

You have, in Adelaide, had the fact made apparent to you how unsafe it is to trust in man and make flesh your arm. Submit to the authority of the great Teacher in all humility of mind. He will arm you with His mind, which will fortify you to discern all rebellion. It is a great mistake in all our churches that

religion is oftentimes credited to the persons who give in words an assent to the truth; but unless the truth is brought into the inner sanctuary of the soul it does not control the thoughts, the words, or the conduct of life. We need simply to have the truth in our hearts.

These apparent difficulties we have met in our experience will be of greatest advantage in revealing to us that men and women may be converted to men but not to Jesus Christ. If the men who preach to them apostatize, they have so feeble a hold of Christ they will apostatize too, because they have never been really converted to the truth. We must find solid foundation for our feet.

We see the two ministers who have preached to you have departed from the faith, and those whose faith was no higher than the ministers will go where their ministers go and leave their Redeemer and deny the truth, giving heed to seducing spirits. Many, many will depart from the faith they once professed, but those who hold fast the faith, firm unto the end, will be overcomers and shall have the crown of life.

Lt 159, 1897

Haskell, Brother and Sister; Starr, Brother and Sister [G. B.]

Sunnyside, Cooranbong, New South Wales, Australia

December 7, 1897

Dear Brother Haskell, Sister Haskell, Brother and Sister Starr:

We had reason to thank Brother Starr that he assisted us so much in getting us on the train from Strathfield to Cooranbong. We had the compartment all to ourselves and I lay down and rested all the way. Brother James was waiting at Dora Creek for us, with our surrey. It was well to have a cover over our heads, for it rained hard and the wind was blowing strong. It had rained some, not very abundantly.

All the family was rejoiced to see us. American mail had come; will bring you some interesting matters, when I shall come next Friday.

It has rained all night, and has rained very hard this morning. It is dark and cloudy. But this rain is just what we have earnestly prayed that we might have. It is the blessing of God to be highly appreciated by every one. I am so glad we are here at home and [do] not have to go through the program of coming home today.

I rested quite well last night until half past two o'clock. I have been, this morning, reading my American mail, which I will give you the benefit of when I shall come [the] last of this week. I am feeling much better healthwise. I praise the Lord that we are receiving that which we need so much, refreshing rain to cause vegetation to flourish, and [to] supply our tanks and cisterns.

The Lord will hear our prayers in opening the way for a meetinghouse to be built in Stanmore or some other suburb close by Stanmore. Would it not be best to look in adjoining suburbs? See what you can do. The Lord has a place for us, and we will "arise and build." [Nehemiah 2:20.] We should not delay this

matter. We should press it through as fast as possible. Let there be most earnest prayer ascending to our Heavenly Father who is rich in resources. "Go forward" is the word for us. See at once what the Newtown church will do. They need a house of worship. Watch and pray. The Holy Spirit is pledged us. Say little for a short time in regard to the church building; tell every thing to the Lord. Talk to the ear that hears prayer and that responds, "Here I am." [Isaiah 58:9.] Say very little now, but pray most earnestly.

The Lord can speak to hearts. Dwell upon the love of God to man in giving Jesus. Speak words that shall enlighten those who are in darkness, how to find the Saviour precious to their souls. Let our own hearts be softened, our own hearts be refreshed with the dew of heaven, then let it flow forth in prayer and songs of praise. Rest, trust, believe we shall see the salvation of God. Hold fast the promises.

Lt 160, 1897

Haskell, Brother and Sister

December 1897

Dear Brother and Sister Haskell:

Mail brings me a letter from Brother Baker. He has just come around to offer me a room in his house, and I do not feel at present to accept it. He says you have secured a home close by his home. I would gladly have accepted the offer of a room when we were needing one so much, but the room they had was reserved for Elder Daniells and wife, and I should not now feel free to accept a room. I cannot help but consider I was not wanted and therefore I shall not consider I am wanted now. I have nothing against either Brother or Sister Baker, but I will not trouble anyone with my presence unless I know it to be the best thing to do.

You may consider my letter, which the girls are now copying, strikes a rather singular note, but it is needed. I want all to bear in mind that the workman is worthy of his hire, and if any question this, read James 5:4. God forbid that any who labor for their [own] wages shall be so urgent to preach faith, to educate in faith and trust in God those whom they would have labor in uncertainty [regarding their wages]. Every one who labors should have a set sum for their labors. They will work just as interestedly and receive just as profitable an experience. I propose that we do some home missionary work on these very lines, for God is no respecter of persons.

I am still quite weak, but steadily improving. I have not yet made up my mind to go to Melbourne. I think I might accomplish just as much good here in New South Wales and perhaps more than to go to Sydney. You have so much help I am not needed; but when our brethren shall leave for Melbourne, if my strength improves, I will come to Sydney, if you think it best. If not, I shall be glad to remain where I am and rest.

I have had precious seasons of communion with God. I long to see our people venturing in one line of work after another by living faith worked by the Holy Spirit of God. I pray for this; I long for this more than the weary soul longeth for the morning. Let us cultivate faith, living, active faith.

I did hope to receive a line from you today, but I suppose you have all that you can attend to. I have been quite ill, but I thank the Lord I am able to attend to a few things.

With much love.

Lt 161, 1897

Caro, Sister

1897

Dear Sister Caro:

For two years I have felt that I knew not what would come next demanding means, but I may take in the whole period since I have been in this country. They have been years of close, hard study to know how to make ends meet. I have occasionally invested means in purchasing goods at the selling-off clearance sales, whereby I can clothe the naked with the least expenditure of money. There have been solicitors who are not of our faith begging for old clothing; and those who are children of God are really in a worse condition in various ways than these parties who are so free to beg, for this seems to be their trade. They had much rather beg or steal than work. I have a mind to help all much more than it is possible for me to do.

When we came to the woods one year ago last July to see the land, I thought to purchase. We traveled with our horses and carriages through the thick growth of young trees—wattle, ti tree, black oak, and Australian gum—over logs and around logs, breaking down the brush ten and fifteen feet high. After looking well, we decided to engage in the experiment of clearing, and planting trees and seeds immediately when the ground was ready.

We employed the students then obtaining an education. There were Bible studies in the morning. I attended these morning meetings at six o'clock and gave morning talks to the students, and the Lord was indeed present in our assembly as we addressed the students after a season of most earnest prayer. Then all went forth to their labors in clearing the ground selected for the school buildings. They worked until about two o'clock, then took their dinner and enjoyed it. At three their studies commenced. Their testimony was that they could advance in their studies fully as fast as when they did nothing in the line of physical labor. They were fully convinced that agricultural, out-of-door employment combined with studies would be of far more benefit to them than merely studying alone. They were getting an education essential for practical life, and for physical improvement, by exercising all their God-given faculties of mind and nerve and muscle. Some of these students who could be spared commenced their work in clearing and making a road in the woods to connect with the government road, while others were clearing grounds for building and to put into fruit trees and for planting our vegetable seeds.

We had scarcely a shower from December until the next December. The ground was dry and hard to work. Then came men from Parramatta and Granville to obtain employment. They were Sabbath-keeping Adventist. They were poor and could not get work. Here were intelligent men who needed clothing and food for themselves and for their families. And there were some youth. We set to work.

After these men had been employed some months we saw the clothed, and some had earned means to supply their families. We then let them go, and employed others who were destitute and needed food and clothing. We had four tents pitched—my family tent, a dining tent, and tents for the workers.

We saw the most noble giants of the forest, not cut or sawed down but dug out by the roots. Some were one hundred feet high, and when down, the trunks, or body of the trees, were high as my head. Many of these trees were perfectly smooth, without limbs, for a great distance. It seemed a great pity to see them stacked up in piles and an immense bonfire made to consume them. In Melbourne, in the winter months, it cost us one pound per week for fuel and coal to keep comfortable. One of these immense trees would make fuel for a large family for one year.

Then we employed men with their bullock teams—six and eight span, with their large plows—to break the soil and cut and tear away the immense roots. Some were two feet through, and reached to a great distance underground. We did not wait to plow the entire ground, but made furrows and then our needy workmen could be employed to work with spade and hoe to prepare a space to set out trees—peach, apricot, plum, apple, nectarine, orange, lemon, and fig trees. They were just as earnest and anxious and industrious on the grounds where the school was to be located. A twenty-five-acre plot of swamp land was cleared, and trees were planted. We decided the best thing we could do was to give object lessons in the cultivation of the soil. We were wholly dependent upon Newcastle or Sydney for vegetables and fruits, and much loss was sustained in transporting these perishable goods.

December, 1896 [1895], we moved to Sunnyside, Cooranbong. Our trees were set late, our seeds put into the ground late, and because of the lateness of the season but little was planted in the vegetable line.

Lt 162, 1897

White, J. E.; White, Emma

“Sunnyside,” Cooranbong, New South Wales, Australia

October 16, 1897

Dear Children, Edson and Emma:

The Sabbath is past, and there was so large a number present to attend the dedication of the house of worship that we could not be accommodated in the upper room of the school building. The church was done. I had not allowed myself to go upon the ground since the foundation was laid. I felt that the building was under the especial supervision of God; and it was so. The circumstances had been arranged by the Lord, without any of our wisdom. There were leading carpenters who receive high wages for their work; but this we had not considered at all. The word of the Lord came to me unexpectedly in the night season, calling my attention to the first two chapters of Haggai. Both chapters were to be carefully studied.

“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 by Haggai the prophet, saying, Is it time for you, O ye, to dwell in your ceiled houses, and this house lie waste? Now therefore thus saith the Lord of Hosts; Consider your ways,” etc. [Haggai 1:2-5.] “Arise and build.” [Nehemiah 2:20.] I will send you copy of these messages written.

Sabbath is now past. The house was well filled on Sabbath. I was requested to speak, and did so. The Lord gave me His message to give to the people. I spoke from 1 Corinthians 3:9-23. I felt deeply in behalf of myself and in behalf of our people who claim to be Sabbathkeepers, that they should be all now that the name “Christian” represents.

We had an excellent meeting. The students were prompt in bearing their testimony. We had, the previous Sabbath, a very interesting meeting in our narrow limits of the upper room of the second building. Twenty of the students have been baptized, and some came to the school who had not an experimental knowledge of what it means to be Christians; but not one student leaves the school but gives evidence of now knowing what it means to be children of God.

This was our last meeting in that upper room. Now we entered our chapel. I wish you could step into it. This was our first religious meeting, and it was indeed a place that we had done our best to build, that it should in its construction accommodate, comfortably, those who should assemble to worship God, and would do honor to God. He signalized His presence in our midst. The students bore free and excellent testimonies. It was indeed a pleasure to look at the building. It exceeds the expectation of all. The workmen have put heart, cheerfulness, [and] willingness into the work. They have expressed that they felt the angels of God were round about them. Those workmen, in the providence of God, were out of work, and waiting for something, they knew not what. But every hand was needed, and the building moved forward so smoothly, without a ripple for first two weeks. It seemed the Lord’s angels were working with the workers. We had stated seven weeks to complete the building. Ten days—lumber did not come. If we had had the lumber, it would have been done before the seven specified weeks.

We learned by telegram last Friday, October 15, that Willie was in Wellington. The steamer, the paper reports, will be in Sydney, Tuesday, October 19, if they have favorable weather; if hindrance in head winds come, she will not arrive before Wednesday morning. Our camp meeting in Sydney commences Thursday next, October 21. So you see that we have a very close, busy time of it here, just as we shall have to enter upon a two-weeks’ labor in camp meeting.

Brethren from Melbourne say they will not leave directly. They want to remain as long as they can, and see the place, and I hope they will do so. They certainly ought to go out in the boats to the river, called and misnamed Dora Creek. It is a narrow body of water, but very clear, and very nice from the creek. The boats enter the lake, or sea, the most beautiful representation of a lake we have ever seen. Farms are on both sides, bordering the banks of the lake on both sides for several miles. Boats come up to the very school grounds to deliver their cargo from Sydney. These brethren have keen perception of the beautiful, and they certainly will appreciate it in their view taken in this location.

Well, we must wait no longer to write you. Some leave this morning, and we leave tomorrow morning, to prepare our place for a two-weeks' sojourn in Stanmore, where our camp meeting is to be held. We have secured three large rooms within five minutes' walk of the campground. W. C. White has one or two rooms, myself one large room. Then our large family tent is pitched on the ground for my family, and a dining tent. W. C. White will have his tent also on the ground. Those twin boys are small chaps, but they do need a big space for themselves.

Our meetings here have demanded all my time. [With] visitors and councils, reading manuscripts for Life of Christ, and manuscripts or articles for the papers, and looking after one thing and another, I am fully occupied. This is the only letter I send to America. I shall send this to you. No other line goes to any one, so you may communicate as much as you please of this.

May and her family are well. She leaves with us on the morrow for Sydney, in full expectation of meeting her husband either Tuesday or Wednesday. All the family go on the ground tomorrow morning. I have got through this strain remarkable well. I feel thankful to God for His great goodness. We had beautiful weather at the dedication of the chapel, and the previous Sabbath, which was just as important. Now I trust in the Lord to go through the taxation of camp meeting, two weeks in Sydney, then a camp meeting following in Melbourne if the Lord gives me strength to attend. I am having all my workers and family go but my two youngest children, the girl sixteen, the boy fifteen years old. And Marian Davis will not consent to go. She is working on The Life of Christ.

I must now say, God bless you, my children. Keep cheerful, pure in thought, pure in word, because you are pure in heart. We are of good courage in the Lord, full of hope and peace. Oh, that we might see the salvation of God in our camp meetings. We will have faith and hope and courage in the Lord. May the Lord bless you and hold your right hand, that you may receive of His strength and hopefulness daily, is my prayer.

I have much written, but impossible to get it copied. Next mail is the regular mail, next Monday, for San Francisco. Then we will have something to send.

Mother.

Lt 163, 1897

Kellogg, Brother and Sister

Stanmore, Sydney, New South Wales, Australia

December 20, 1897

Brother and Sister Kellogg:

We are pleased to write you that [we] praise the Lord with heart and soul and voice. There are several souls who have taken their stand on the Sabbath since we came to Sydney this time. They are those who can be a great help to us to reach other souls. No man no longer delay building a commodious house of

worship. The work is deepening and widening. Most excellent families are taking their stand and the work goes forward.

The mission house is occupied by Elder Haskell and wife, Elder Starr and wife, and the girls whom they are educating. They are giving them Bible instruction, and all are advancing. Every penny is carefully treasured. They have scarcely chairs to sit in, and everything is utilized—[they are] using boxes for tables and bureaus. I have a room of my own. Elder Haskell furnished me a comfortable chair. I furnish my room, and I spend Sabbath and Sundays speaking to the people in the afternoon.

I was taken very sick before leaving Cooranbong. Physical force left me. Sara thought at one time that I was dead. But no, my work is not done. I rallied (this was Thursday). Sara said, "It is not at all consistent that you should go to Stanmore to speak to them Sabbath." I know, I said, it is not consistent, so far as appearance and circumstances indicate, but I feel drawn to Sydney. I shall go.

The Lord prepared the way before me. I always take [a] second-class car, and the compartments are not always restful, and the seats are hard. But there was a second-class compartment empty, every whit as good as first-class, and we entered it. Sara made me a bed, and I lay down on the seat and felt the peace of God in my heart. Only one lady came into the car. I always take [the] ladies' compartment. We changed cars at Strathfield, and rode to Petersham. There we took a hansom and in a short time were at the mission home. Brother Wilson met us at Strathfield and helped us in the change. Friday night was a hard night for me, for the heat wave passed through Sydney.

The Lord gave me words for the people Sabbath afternoon. I knew He would sustain me. There are periods in the work when we must have every living current in exercise—the Lord working through the human agent. I knew this was an important crisis in the work. I knew also that I had words for the people. We had a good congregation and the Lord blessed me. Several others have taken their stand. This is what we desired.

Sunday, yesterday, I spoke again. I had contracted a severe cold and my throat was quite sore, but the Lord gave me freedom; His blessing rested upon me, and the people listened with the deepest interest. Our brethren are working constantly, preaching and visiting, instructing from the Bible, and praying with families. I must not visit, but I will do what I can in speaking. Sara scolds me quite severely because I will be so presumptuous, as she calls it, but the Lord helps me and I shall work.

We have never seen so great interest. Many souls are taking their stand, and they are a more intelligent class than those who came out in Ashfield. Some are already paying their tithes. Last night another man said he must keep the Sabbath. He has been convicted since the Ashfield camp meeting in 1894. He says he is meeting great opposition, but he cannot delay longer, for he has no peace of mind. There are several excellent men, who are now in the government employ, who are searching the Scriptures daily. They attend every meeting and are deeply stirred by the Holy Spirit. We cannot let go the work here. The Lord will teach and bless and gather in the harvest.

Dr. Kellogg, will you please to inquire in my behalf in regard to my son, Edson White. Look into the situation, and if he needs money to help him complete his book, draw upon the Review and Herald

office on my account and help him through. I do not want him to borrow of any one, and I will be his helper. I come to you because I would rather the Review and Herald should not know that I am helping him. They will know that you and I have dealings, and you can tell Edson but not the Review and Herald. You know how soon their jealousy is aroused. Tell Edson to keep his own counsel. You will accommodate me much in doing this.

When my books get into the market, I shall have means to invest in more books. I am much perplexed to know what shall be done, but I must get into print much matter that should have been published long ago. I have sent a telegram to Africa for Sister Peck. She will now come. Sister Haskell received a letter from her that she was all ready to come at once if she knew Sister White wanted her now after her long delay.

One and another have held Sister Peck away from me, not because they were doing the right thing, but because they were ignorant of my work and my true position and the burdens I have carried. They know not in regard to the real character of my work. They think anyone could do well enough for Sister White.

If you could see the school Sister Peck is working for, you would understand the unpromising elements that compose the school. There are teachers who could fill that position who could not possibly do the work that needs to be done in connection with my work. Those working with me must be those who are connected with God—those who have spiritual discernment—worked by the Holy Spirit. I have lost much by not having persons who could help me—now, when I need help the most. I cannot relate all the particulars. I hope the Christian Temperance book will be completed. I am sorry for such delays, but so it is, and I must not fret, but my soul is tried and grieved at these delays.

I am to look at the site for the meetinghouse here, and it is considered a good location in Newtown, but they ask for this lot four hundred and fifty pounds. We cannot reach it. We should have, and could obtain, money for the building of a house of worship, we think, which would cost seven or eight hundred pounds. But we must have a chapel, and we want it all finished by the first of March. But this price for the lot seems to swallow up so much money that we do not know what to do. We will not become involved in debt, but we must “arise and build.” [Nehemiah 2:20.] We cannot delay. We are now awaiting the acceptance of the offer of a much less sum for the lot, and in a few days will know. The new ones who have come to the faith are making their donations. We cannot fail. We must go forward in the name of the Lord. This house of worship must be built. There is no other way.

There is one point I left out of my letter in reference to Edson’s matters. He thought he must have money. He asked Brother C. H. Jones of Oakland, California, for five hundred dollars. He agreed to let him have the money if he would let him have a half interest in his book. This Edson agreed to do, but he felt bad to do it. He saw no other way, but I have written to Brother Jones that I would take that matter off his hands and he might charge me with the five hundred dollars. So, you see, Edson may get along without more money; but if he cannot, please do this for me, as I have stated, and draw upon Review and Herald office for the needed amount.

You will have sent to you from my editors copies of writings you would be interested in. I was much interested in your letters, but since receiving them have had an ill turn and could not get to the

meetings to read the enclosures. I shall now keep them to read at Stanmore and, when I return to read in Cooranbong.

These ill, sinking turns are so much like death that all my family are greatly perplexed and distressed over the matter, but I am not ready to die yet. The Lord will spare my life till there is a work done with my writings that could not possibly be done without special help. Had I been able to get Sister Peck when I should have had her, then I would have been released from great responsibilities. I will not blame any one for this, that they have not been able to take in the situation, but certainly if they had known they would have labored to secure me the help I so greatly needed. I have thought of Frank Belden. If he would only give himself to the Lord, he could have been a great help to me, but I do not want those who are full of accusing others.

The Lord will help me; the Lord will strengthen me. The book on [the] life of Christ is done. Thank the Lord for this. We now need a small printing press that we can get off small tracts and pamphlets. I must have this. There are presses that are small to take copies of writings with the least working, but I will not write more.

I cannot get these letters copied, for I have no machine here. Sara thought we would go home today, but we are held here for me to see the spot of land they are negotiating for, to erect a meetinghouse.

Lt 164, 1897

White, J. E.; White, Emma

Sunnyside, Cooranbong, New South Wales, Australia

July 4, 1897

Dear Children, Edson and Emma:

The school now numbers over sixty students. There will be some new students who will come this week. We did not expect so large a number would attend the school the first term, and we did not expect so good a class of students.

We are pleased with the principal of the school and his wife. They are determined to carry out the testimonies. Brother Hughes does not say, "Go, boys," but pulls off his coat and says, "Come, boys." He works with them. He is the right man for the place. All take hold with a will, cheerfully.

I have been bearing the testimonies which the Lord has given me to bear. The two last Sabbaths in June our meeting room was full. The Spirit of the Lord was upon me, and the Lord manifested that His Spirit was working upon the hearts of all present. We had excellent testimony meetings after the discourse. The subject the last Sabbath was upon the talent of words. My text was first epistle of Peter 1:20. I will send you copies of the substance of these discourses.

Yesterday, July 3, I dared not attend the meeting. I had labored quite sufficiently Friday afternoon in a committee meeting. It was expected I would speak, but I dared not venture. Sunday, today, must be the closing of my American mail.

I was much exhausted. Again I seemed to be impressed that Elder Haskell had the Word of the Lord for the people. The report is that the discourse from Elder Haskell was most excellent. As it was the first Sabbath in the month, the ordinances of the Lord's Supper and feet washing were observed.

The meeting room was nearly filled last Sabbath. We have had most beautiful, pleasant weather the past week—clear sunshine, cool nights. We had the first frost last night. It is midwinter in this country. Today is the Fourth of July, with clear, beautiful sunshine—cool morning, but no fire needed after the sun shines. We seldom have any fog here. We consider the climate excellent. It is remarked [that] scarcely any one dies around here in Cooranbong.

Willie's family are all well. The boys are healthy, rosy-cheeked, rollicking little fellows. When Sara and I go to Morisset, four miles and a half, or to Cooranbong, one mile and a half, or to Dora Creek, three miles, we manage to tuck in the children and give May a little resting spell. Ella May and Mabel now go to school and are away from 9 a.m. until one o'clock p.m. Having to manage the two, she cannot do much else. The lads have learned when the horse comes to piazza, they will both run to grandma, their two pairs of little arms stretched out, saying "Gegee, Gegee." This is about all the words they speak. They are in such ecstasies over getting a chance to ride that I have not the heart to say, No. So they bundle in with their little red coats and white plush caps.

We are all caught in the mistake of not distinguishing them one from the other. Lines of difference are very slight. Their skin is very clear and white, their cheeks red. Their eyes are dark—not blue. Their hair is dark and has not any curl in it. They are just beginning to trot around. They have been good-natured and not troublesome, but now they are so lively we will have to watch them. They have lived very much in the open air, and can scarcely be content indoors. Their great delight is in being on the ground. Then they are in the greatest glee. They are very pretty boys. Their father will hardly know them, and they will hardly know their father.

Willie has been having a one-story cottage built. We have arranged that the piazzas shall be eight feet wide and on two sides of the house. The railing is made so that there is not a possibility of their getting out or falling over, and there is a gate that will have a spring catch which will keep them corralled, so the young White colts will not be straying out in the woods like lost sheep. They are different from any of my children in their talents of words. They do not talk at all, but they know what is said to them. My boys talked when ten months old. These boys were born April 6. In two days they will be fifteen months old.

Willie will start for home on the next boat and, if he comes direct, will be here the last of August. I want the house completed, that they shall be all settled in it when Willie comes, for of all things that he dislikes [it] is moving. The building will cost three hundred pounds. We shall probably have to hire some money but not if I can get of the conference money loaned without interest—one hundred pounds. We want to get the family where they will be comfortable. This is not possible where they now are, this

midwinter time. The rooms were unfinished except the one we finished, the bedroom where the little children were born. The building was the first built on the land, to be used for a workshop and then for wash house. I let them have the use of the only spare room in my house, which I used for parlor. That has a good fireplace and is plastered. They bring their children into that room in the morning, and they occupy it until evening, then they put the boys to bed.

We might have had the house completed now if it were not [that] I gave up my workmen to complete the second school building. You might suppose that this was a very fine house to cost so much, but it costs just about double to build a house here, and takes three times as long as to build a house in America. Before the weather boards can be nailed on the house every one has to be bored with a gimlet to put the nails through the wood, it is so hard. The wrought [iron-]nails will double up if this is not done. So you see everything takes longer and lumber is more expensive. Then here our boards for floor come from Oregon, America. All the lumber here will shrink very much. The buildings which should not cost in America over one hundred pounds cannot be built here for less than two hundred pounds. This makes all meetinghouses and all dwelling houses cost much more than in America.

I have just been called away to receive visitors from Pennant Hills and from Kellyville—Brother Schowe and his daughter from Pennant Hills, and Brother Martin from Kellyville. Brother Martin visited me three weeks ago and recommended that the trees be all rooted out from our garden. The tops had already been cut off, but they were sapping the richness and moisture from the ground. These gum trees will absorb all the moisture and richness from the ground. Brother Martin said he would come up and make our garden for us. He is a farmer and gardener. He has just come. Brother Schowe is a school teacher, principal of the school at Pennant Hills. The whole family came into the truth reading [Patriarchs and Prophets], and afterward Brother Smith's book, Daniel and Revelation. He is considered a superior teacher. While they are eating their dinner, I am completing my letter.

Brother Schowe has brought me many plants, a root of the cloth of gold rose, enormous bulbs of dahlias, and several very nice specimens of roots. This is his vacation, so he can leave now and remain away about one week. He has close friendship and fellowship with me and believes all the testimonies. He has a large amount of very fine land at Pennant Hills. So you see, I shall have to break off my writing and do some visiting. He has not been here at Cooranbong before. He is deeply interested in the school now in session here at Avondale. We have now to take up all our plants and bushes and have the ground laid out in proper beds.

I wish you could see the monarchs of the forest—trees that have been rooted out. Their roots were enormous. The trees were one hundred feet high and the trunks very large, enormously large. We could make nothing grow in our yard successfully but now we will expect to see a better growing than we have hitherto had. I am pleased that Brother Martin has enlisted himself in my behalf. He charges nothing for that which he does for me. I pay his fare, not exceeding about two dollars.

Well, the house of Willie we would call small in America, but here it will be regarded quite large. But there is not a room too many. All is better calculated than my house. But our house was started for an office. We knew we could not obtain the funds to create that which we so much needed, and took what

we could get. Women and girls climbing up stairs is to be avoided if possible. There is too much of that business done in America. I find it a saving of my strength to be on first floor.

I do want to see you both so much. I can only be grateful to my heavenly Father that He gives me clearness of mind and health at my age. We have cleared just a few trees to make a place for Willie's house. We are having five acres fenced so that we can set out a strawberry bed and peas and radishes, and in August plant potatoes. Now is the time to do this.

Well, Edson and Emma, I hope you will remain well. I was glad to understand your resolutions in your last letter. Your work is to do the will of God in opening the Scriptures to others. I send you enclosures that I consider of great value. Will you copy this letter I send to you, and send the same to your aunt, Mrs. P. Foss, West Minot, Maine? I cannot write her, for I have not time to do this. I send you two pages of letter I did write, yet I think did not send. I will add: the meetinghouse has been built in Hobart, Tasmania, and they are in a much better condition spiritually.

Put your trust in God and follow His counsel at all times and you will find it safe and secure. Do not let loose your hold on God, but learn of Christ in His school. You will obtain an education of value. Press close to the bleeding side of Jesus and be not desponding or discouraged. Work to do God service with an eye single to His glory and you will receive His peace, consolation, and joy.

Mother.

Lt 165, 1897

Farnsworth, Brother and Sister

Stanmore, Sydney, New South Wales, Australia

December 6, 1897

Dear Brother and Sister Farnsworth:

I thank you for your letter to me. I am hoping and praying that the Lord will work and bring souls to take a decided stand. We are praying that not less than one hundred souls shall stand under the banner of truth, the third angel's message. Give us souls, give us souls is our plea.

We left Cooranbong last Friday and came to this place. We find the work advancing. The tent was well filled on Sabbath all day. The Lord strengthened me to speak to the people, and then we had a most precious social meeting. Sunday morning the sweet, precious peace of Christ came into my heart. I felt the Holy Spirit's influence. Strength came to me, and I was revived and felt special courage and joy in the Lord.

[As] I [gave] the message in regard to the Sabbath and the coming of our Lord, the Holy Spirit was upon me. The people listened with the deepest interest, and my soul was free in the Lord. Oh how glad am I that the Day Star hath visited us! There has been most diligent working. Up to the present time meetings have been held every evening in the week with the exception of Monday night. Now they give

up meetings Saturday evening, but they only transfer their labors that evening to visiting families to watch for their souls as they that must give an account. The chief workers have interested families that they can reach better by personal labor, speaking a word in season to help some minds over a perplexing point.

There is now from henceforth to be a half hour's season of prayer before the discourses. The workers will invite all to come one-half hour earlier, then will inquire if there are any points which they do not understand. If so, they explain the matter to them until they can comprehend it. They give them all the main features of our faith in discourses, that they will not fail to have an all-round experience. The families seeking for the truth seem hungry, longing for the light, and they grasp ideas eagerly. The Holy Spirit is in our meetings. Oh, the plan of redemption, what a truth, what a precious, glorious theme! "Thou shalt lay their sins," said Christ, "upon me, and the believing souls shall have peace and rest. I will bear their sins and, my Father, Thou wilt be merciful to their unrighteousness, and their sins and their iniquities thou shalt remember no more. The merit of my righteousness shall be theirs, and for my sake thou shalt bless them in me, with all spiritual blessings."

December 12

I thought to respond to your good letter at once, but then I knew not where to address my letter and while waiting to get some clue to your whereabouts I learned you had left for New Zealand. Then I knew I should have to tarry until another boat should leave. I am very thankful to say that after a long trial with kidney and heart difficulties, since the camp meeting, I am now improving. Last Sabbath was rainy, and I did not go to Sydney although I intended to spend last Sabbath and Sunday in Stanmore. But the rain has come, commencing in Cooranbong Friday, in Sydney Monday, and continuing to rain every day—gentle showers, not violent at all, but seeming more like the dew of heaven. This rain is beyond any human estimate. We were praying for it, and we feel deeply grateful for the blessings which our God alone can give.

Lt 166, 1897

White, J. E.; White, Emma

Sunnyside, Cooranbong, New South Wales, Australia

January 14, 1897

Dear Children:

The regular mail leaves Monday and I must write to you a little now and then. I received nothing from you, Edson, in last mail. I was disappointed, but thought that circumstances hindered you. I cannot write you much. Will only say a few words. My head and eyes are wearied out. I send this letter, and Willie will let you see the one I send to him.

I am having much work to do of late and more writing than I care to attend to, but once I get this batch off I shall not try to write much more, for I am tired of it. I expected to send you a diary from day to day but I have not done it. I could not possibly spend time to write in my book.

I hope Emma and you are well. Do not either of you attempt to go one step without the evidence that you have Jesus with you. Never, never separate from Jesus, your very best Friend. Beset the throne of grace for help, for the golden oil to be emptied into the golden tubes in the golden bowls, and then you may be sure that some of the lamps—the churches—will burn brightly. The Lord would have us ask that we may receive. There are the heavenly messengers waiting for the sincere petition, and they draw nigh to the hungry, thirsting soul. Then let your whole souls go out after God. Wait on the Lord. The heavenly messengers will empty themselves into the golden tubes flowing into the golden bowls to enlighten others. If you ask, believing, you will receive. Never, never be destitute of the golden oil, for this will keep your lamps burning.

Believe ye receive the things ye ask for and ye shall have them. Come with humble heart, but presenting the promise. Then believe you do receive. The name, the all-prevailing name of our Saviour, is our assurance and our boldness. God presents Himself to us as a hearer of prayer. Keep on right ground with God, so that you may have the witness of the Spirit that you are one of His elect and faithful, trusting ones.

Never allow Satan to discourage you. Trust yourself not in the hands of Edson White, but in the hands of God. Practice prayer; cultivate humility and meekness; but commit the keeping of your soul to God. Depend in all that you do on the Holy Spirit, for He is our strength, our efficiency. The Lord is ever training us through difficulties. Pray, pray; be instant in prayer. Commit everything to God in prayer—your business cares, your disappointments, your joys, your fears.

Do this, children, and you will have a sense of God's presence, and thankfulness and gratitude will flow forth from your heart and lips in vocal praise. Your heart will be mellow, and you will make melody to God in your heart.

My son, rise to a high standard. Do not indulge in cheap talk, but let the soul go forth in expressions from your lips of the love of Jesus.

Let us always be sober, reverential, in dealing with the Word of God. There is an eternal consequence in our rightly employing our talents of speech, our talents of voice, and every qualification given us to exercise and improve. We are to be pure in speech, holy in all manner of conversation, drawing nigh to God and He drawing nigh unto us. I will not be able to write more. I have a meeting tonight over a special case.

Mother.

[P.S.] W. C. White will let you read his letter. Was in meeting till eleven o'clock p.m.

Lt 166a, 1897

White, W. C.

Sunnyside, Cooranbong, New South Wales, Australia

January 11, 1897

Dear Son Willie:

I send you copies of matter written and one more copy I will send to Dr. Kellogg, I think.

I am much troubled in regard to the course of Brother and Sister Shannon. They have said all they could say and many things untruthfully. I have seen Brother Lawrence and talked with him. I have spoken two Sabbaths in succession and brought the things written before the people. Sister Shannon remains with the Hughes family. Her tongue is very active and most bitter. He and she report he left a good business in Hobart to come to Cooranbong, and then to be treated as he has been is terrible. Is this true? Well, there has no word come from them yet.

We had a meeting last night and I spoke plainly to Brother Lawrence. The working hands were present. I presented before them the unselfish course that should be pursued by all who located on the school ground. I tried to show Brother Lawrence his supreme selfishness, but I am coming to the conclusion it is a hopeless case. He says he cannot be interested in but one thing; if he is interested in land, he cannot be interested in and do anything else. He has been an elder of the church, and what has he done? I told him he had been sitting on Satan's idle block of temptation, for Satan to work his mind. Now the Lord has no need of Brother Lawrence on this ground. He works on thoroughly selfish principles. Self, self, self is first and last and best in everything. He is a schemer.

Brother Hare sold him a nice little cow for three pounds. He is going to move away somewhere and he offered that cow for five pounds. It proves to be the best cow they have. O'Neal would not make an offer of more than four pounds. I told him the cow, if of value, is just what the school will need and that he should return that cow for the same price he gave for it, but he said he had given his word to O'Neal. I afterwards learned he offered the cow to Sister Coulston for five pounds, and she offered him four pounds ten. I sent him four pounds in gold for the cow, to return to the school, but he said he had offered it to Sister Coulston for four pounds ten and his word was pledged (twice, you see, to two different parties). Connell came back with the four pounds. He could not let the cow go for less than four pounds ten.

Last night we had a meeting, and I laid out his course plainly before them all. I asked Brother Lawrence how much he paid Brother McCann for girdling the trees for Brother Craig. He said he did not remember. "I understand one pound was your price for girdling the trees. You gave Brother McCann ten shillings. You were getting one dollar and a half per day working for me. I consider this sharp practice to thus rob a poor man of the money you took, and kept the ten shillings yourself." Well, he said, it took his time. But he was working at the same time for me, getting the six shillings per day. I told him this was just the course Judas pursued. He would do some little service and pay himself out of the treasury, and Jesus called him a thief. [John 12:6.] Well, our meeting lasted until [late]; it was after ten o'clock when

we reached home. Brother Hare talked nobly in the meeting. He was the only one to sustain me, because the others, I think, did not know what to say. He puts things before them in strong terms, but truth.

Now, in regard to Shannon. Did you send for him? You told me he was in Sydney, and it was providential that he could get no work in Hobart, and he came to Sydney to find something to do. But now, as did Brother Miller, he puts things in a strange, false light, and Sister Shannon's tongue is set on fire of hell. They say, Shannon and his wife, Metcalfe Hare is a hypocrite. You know and I know it is not thus. He may become impatient at times and speak harshly, but I know he is in the right place, and his heart is in the school interest.

I send you copies of letters from Brother Daniells. I believe Miller and Brother Wood and the boys will all again be connected with the office. Brother Anderson in Melbourne is coming around right, so we will see the bright spots and not the clouds. I expect a letter from him today.

May and the children are well. The children are becoming more and more interesting. I went in yesterday noon and Brother Lacey was holding one and the other was in a chair close by. He had a little harpsichord he was playing, which set them almost frantic with delight.

Received a good letter from Brother Starr yesterday. Today the mail goes and I cannot get this copied. Next mail goes to America in one week. Will have more to send then. I understand that the house or rooms we intend to build cannot be undertaken by the men here for two months. I shall try to find some other workmen; if not, it must be delayed. I do not want the school hindered at all. That must be pushed.

Lt 167, 1897

White, W. C.

Sunnyside, Cooranbong, New South Wales, Australia

January 14, 1897

Dear Son Willie:

We are all well except myself. I am some better than when you left Cooranbong. We have much to be thankful for. We feel sad that Brother Shannon should pursue the course he has done, and Sister Shannon also has done a large amount of mischief making. When I consider the matter in our connection with Brother and Sister Shannon, what grounds they can have for their present feelings and complaints in a mystery to me. We are not safe anywhere and to connect with anyone, even of our own professed brethren and sisters. We feel so burdened over the condition of things we seem to be unable to help. What can be done?

I think the principles of Brother Lawrence have developed most decidedly. Here he is on the school ground, and he has from first to last questioned the price of things he would purchase, to make as low a

price as possible; then he has placed his work at a high estimate. His time he considered of great value. Wherein he will help the school is a problem. He keeps his money in the office in Battle Creek. He has nothing he gives in point of money. His tithe is not brought in here, and he considers he would have helped the school with money if he had confidence in the managers.

You know, Willie, we have met these close, selfish men who make money their god, who have come to [the] Health Retreat and other places when we were trying to build up special interests, [such] as schools and sanitariums. They had money they were going to invest, but something was not according to their minds, and they never did anything.

The penurious spirit that Lawrence manifests is so unchristian, so sharp for himself, that it is painful, distressingly painful. For eighteen months he had bedstead, mattress, and bedding from the school. Brother Hare charged him the simple sum of five shillings. He told him he thought three shilling was plenty. In several things in business deal he has shown great tact to get things cheap and then try to sell them for nearly double what he gave. This, I learn, has been his education. But we cannot write all these things.

I have done what I could to show him what he was doing, but it makes no impression upon him, I think. He has cultivated this spirit until it is second nature to him. Brother Craig gave him one pound for girdling the trees that were on his allotment. He hired a grayheaded man, Brother McCann, and gave him ten shillings, and when I presented this to him he said he had to stake out the land and show him where to work; "my time is worth something." I told him if I should count my time for every favor I did a brother or neighbor it would swell into a large sum. Here were several poor families we had felt it our duty to help. How much had he done to help them? Christ said, "The poor always ye have with you." [John 12:8.] I said, I am writing on the case of Judas. It is stated he was a thief. [Verse 6.] He cared not for the poor, but took the money for his own benefit, to help himself. In doing the little essential things in connection with Christ and His brethren he exacted to the last penny for every act of his. None of us should do as Judas did.

I am very tired and very sick of such missionaries. We can do very well without them. I have not confidence in Lawrence locating in Gisborne. I would not dare to have him do this, for the spirit of avariciousness is so marked that he seems either to be completely blind or all shame or sense of propriety is gone. He will talk all you will listen to him of his tact and ability, and he told me once, in a certain period of his life, he did do considerable work in some line of missionary labor—what line I cannot remember—but he said when he engaged in farming he could not do religious visiting, for he could not carry on two lines of work.

Now, I cannot discover where he has one qualification to benefit any church that was ever formed. His wonderful qualifications for farming may exist, but I have been unable to see anything superior in this line. But he principles and practice of Brother Lawrence in dealing, in buying cheap and selling again for double, is marvelous. This is of that kind of ability that would be dangerous for any church. All that he will admit is he is selfish. He said he offered for the land nigh us all that the land was worth. It was no good and it was only for my sake he proposed to purchase it that it would increase the value of my land.

This is his manner of trading. I have perfect evidence of how much interest he has manifested for me or for anyone in Cooranbong.

But I wish to tell you that we miss Rousseau very much. It is no use to think of running a school with the young men, Lacey and Teasdale, unless you can have a principal of dignity, a man of firmness, who will stand firm as a rock to principle. You will not succeed here with surrounding elements, and I would not remain here. The men Shannon and Lawrence have proved unreliable to work in our school interest, because they cannot fleece money out of the enterprise in benefiting themselves.

And here I am, standing in this mixed-up condition, without one person who has influence enough to be respected. I entreat of you to secure to most reliable, conscientious man who has sufficient authority to command respect. If Brother Starr could connect with the school a portion of his time, what would you think of that? I do not know what is best, but one thing I do know, we must have preceptor of the school who is of sufficient age and experience to command respect.

I talked with Brother Semmens in regard to the sister we thought to have come to connect with the Health Home. He says he dare not encourage her coming, for we must have a less expensive matron and one who will work in any place where she is most needed. So this is the situation, and he has one in mind, a Sister Hungerford, who will, he thinks, suit all around much better than the sister I had in view. So we must not urge her any more, for it is Brother Semmens's privilege to understand and choose who shall be connected with him as helper. We will visit Sydney either this week—tomorrow is Friday—or next week. We may be able to help them some about planning.

I have, just a few hours ago, talked with Brother Lamplough in regard to the building. I am sorry to say that I cannot get my lumber without sending to Sydney. Brother Hare has lumber to get out for school building, and cannot get what I want under four weeks. These four weeks the carpenters have nothing to do, and I will have the two rooms and my barn put up in that time. The building of house will cost me, all complete—two rooms thirteen and a half by fourteen and a half, all plastered and painted complete, piazza eight feet wide, full window put in where little window is now in the house which is May's bedroom, the window where my house joins cut down, the chimney to carry three stoves built outside of old building—three hundred fifty dollars. I do not know as I can ask to have it done for less. I thought it would be more enjoyable if there were two feet more width on piazza.

I am sorry that I must pay money out and out for much of this, but my two White boys must have room. They were rather poorly when they came here. They are teething good and strong. Had some restless nights, but they are looking so bright and sweet and wholesome. May the Lord spare them to us is my prayer. I go in every day, and sometimes twice, and the babes stretch themselves to get at me, laughing and crowing. Both are well now.

May feels much less lonesome than where she was. If I get peaches, I take in some every day till they are gone. Anything I get I shall let them have a share. May is quite comfortable as she is now, but we wish to provide for the winter. We thought we must put off building for at least two months, but the plasterers cannot come to do the school building for four weeks. In that time the house in prospect will be done. He puts all hands on the building and drives it as fast as he can. Then the barn must be planned and up

while workmen are here and can do it. As soon as the school building is plastered then they can do my work on the house. It seems to fit in exactly. So we will get lumber at Healy's mill and in Sydney. The flooring will be Oregon pine. I believe that is all I can say in regard to the building. Is this too high a price—three hundred fifty dollars for all complete?

Friday, January 15

Sara and I had a talk with Brother Hare since writing the foregoing. I have had the bill of the building complete, and find it is four hundred and _____. I said I must not build. I will defer building now. I will not invest so much. I will get your plan of house and will consider the advisability of putting the building on the spot where you designed it should be—put up the whole framework and finish off two comfortable rooms, or four as we can decide is best, with the lean-to as kitchen. I shall ascertain the plan of house all finished.

I thought I would see Brother Hare. He says if the carpenters go on my building it will delay the next building they intend to build, that there is enough to keep them employed to finish up odds and ends on the school building all ready for the plastering. I told him my conclusions. He says it is good, and he would advise the last decision to be carried out. It would be the saving of many pounds. May coincides with this. The house she occupies is made fifty per cent more handy, and cooler. It is cooler in these hot days than our cottage. There is circulation of air all through the house by cutting the door from the diningroom to that little room, which placed the stove in there nicely. And the door was already there, so it is a comfortable house.

In winter we will have another house for her. If we could move this little building across the road and then attach the rooms to it, the money invested would tell to some account and no loss at all would be sustained. I will wait for you to express your mind in this matter. She takes babies and Ella and Mabel down to washhouse and babies sit in carriage or on rug on the floor, and they wash everything. She says is so handy; it is only half the work.

You have got two of the least troublesome children I have ever seen, except Henry and Willie. Edson was not well much of the time of his babyhood. It is wonderful how little they worry and fret. Sara fastened the hammock in the added room, and they enjoy it very much.

I would say I have consulted Father Lacey, and he thinks it altogether the wisest plan. I am going to have the building examined and see if it can be moved. I shall never want a family [that is] not one with us so near me. But we will wait your decision. If we can get the barn we will do so; if not, we will wait until we can.

I instructed Brother James to attend first to the school orchard and see the special necessities there. When he has done this he will come to my orchard and see what is needing to be done there, and when these are done he will have a plan for [a] barn and see that a rough building is put up to accommodate horses, carriages, and feed for stock.

My eye is quite bad, and I cannot write much. I have written to Shannon and to Elder Daniells quite often, and I am burdened much over many things.

One thing, I am thinking, you are crowding families all together too near the school. I advise that a large space of land be reserved without settling families so near the school. We see the folly of this. Let them locate at some distance from the immediate school lands. When families come in that can render moral strength to the workers in the school, then you have accomplished a good job, but from the light given me there will be, as there is now, those who shall settle on the land who will be thorns in our sides. Close by is the water and the boats, and the carts and the wagons and the horses between the school and me. We shall have a severe time of it. The _____ they use will be broken and injured, and the school must stand the expense of getting them repaired; and then if they are not permitted to be favored they will do as Shannon has done—go away and talk and fill the minds of churches with suspicion and distrust.

The Gage family locating here, I fear, is a mistake. They are very free to expect favors and very exacting in regard to any favors they may do. I do not fancy we shall have any easier time with such families locating here, but it looks to me a big mistake to crowd in as close as possible to the school grounds persons whom we have not proved. I have seen such a grasping spirit, such a readiness to ask for favors, and, under the missionary banner, to consider themselves are the ones to be considered. There will be a constant friction in this line, for they will never be pleased unless they receive all they desire and expect, but they do not consider obligations are mutual. Well, enough on this line. There is a positive demand for good families from America to come to locate in Cooranbong—not right on the ground nigh the school but at a distance; on the school land, but not in its shadow. Families will complain of the children, and the children may have sufficient cause to complain of families. Think of this thing and let me know your mind.

Nearly one week ago I had an interview with Brother Lawrence. I set before him his true situation—that his love of money constituted it an idol. “But they that will be rich fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition. For the love of money is the root of all evil: which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows. But thou, O man of God, flee these things; and follow after righteousness, godliness, faith, love, patience, meekness. Fight the good fight of faith, lay hold on eternal life, whereunto thou are also called, and hast professed a good profession before many witnesses.” [1 Timothy 6:9-12.]

I told Brother Lawrence that his love of getting money and his great desire of keeping money were proverbial. It was a physical and moral disease. I set before him the principle. I should have acted in regard to the cow. He had tried to sell the cow to O’Neal for four pounds and the calf for ten shillings. He said it was a new thing to pay for a cow and a large price for her calf, which was supposed to go with the cow. Then he offered the cow to Sister Coulston for four pounds ten shillings. She would not give so much. I told him if it was a good animal he knew the school should have it, and he should return the cow and calf at the same price he gave for it. But he said he thought it was a straight business deal. Then I sent four pounds for the cow but he said he must have four pounds ten shillings. I stated in a two-page

letter that I would place that cow in the school and give it to the school, just where it should be. Our conversation was not satisfactory.

Then the money he had taken from Brother McCann for his own pocket came to me, and I called a meeting, and, as I have stated, I had to talk very plainly. I brought up the case of Judas. His appearance was that of an intelligent man of keen discrimination and possessing shrewd business capacities. Judas had all the opportunity of the other disciples of learning the practical lessons of instruction given of Christ every day, if he had appropriated these lessons. But his scheming propensities were carnal and were corrupting the whole man. I said, You are following in the very same track—selling your soul for your love of gain.

I poured out words that the Lord gave me. The Lord spoke through me that he knew not what manner of man he was. He was following the leadings of Satan. He was hindering the work of the Lord. I said to him, Money is your god. You worship it, hoard it, and soon the word will be spoken of you “Ephraim is joined to his idols, let him alone.” [Hosea 4:17.] The meeting closed, and as I passed out he shook my hand.

Well, the Holy Spirit of God was striving with him that night, the next day, and the next night. He felt convicted and began to see himself and his condition. He felt an awful burden, and he began to surrender to God. Then light came in and he began to see himself more and more. Early in the morning he went down to Brother McCann’s and paid him the ten shillings he had withheld, and the Lord blessed him. He talked as if he was gaining a rich experience, expressed a desire that the work should go deep and not stop there. I believe the Spirit of the Lord was working with him. He made a good confession. Said he had been like a man paralyzed and blind, perfectly blind. He was as a man awakening out of a long sleep. He would not rest until he should see all things clearly.

The next day was Sabbath. We had the Spirit of the Lord in the meeting. I knew the Lord gave me a message for the people. Brother Lawrence confessed. He made a very long story of his coming from America, but he at last came to the point and confessed his influence had been all wrong. He seemed to be broken up, but he did not touch the particular things. I do not know whether he met the mind of the Spirit of the Lord or not, but I was much burdened.

Sister Lawrence got up and had a long story to tell of how good she was and how good her father was. He had not embraced the truth, was very much opposed to the truth, but what a good Christian he was, and he had brought her up. Oh, it was so out of place and so tedious! I at last begged of her not to take precious time to tell the family history. She had stated that she wrote to her son if they had money to waste to send it over here. I suppose she meant to give the impression that this is the business they were engaged in. Some took it that she meant that they would find abundance of opportunity to use all they would waste. But as she and he both had talked so freely about wasting means, I think it was as I first understood it, that was to send money here to be wasted by being misappropriated.

It seemed as though a funeral pall had enclosed us, and I was mortified and distressed. The meeting soon closed and I was glad to go out while they were singing. I felt so burdened.

I am unable to write much today. My left eye troubles me very much. Tonight we have a meeting about the horse dicker, the strangest piece of business I ever heard of being done. Tonight we have this matter investigated—Brother Lacey, Brethren Wooden, Connell, Hare, and myself. What a pity I have to engage in such business, just because not one man is left here who will be respected. It is too bad. I will do my best, but ought not to do anything in the matter. I will write the results after the meeting.

I received the letters Brother Daniells sent to you. I am relieved of a great burden. Brethren Miller and Wood and the Miller younger brothers were needed. I am very thankful to the Lord for this reunion and in a proper, correct manner. I also received excellent letters from Brother Farnsworth and Brother Baker. I will send them if I can get them copied. These three letters were a bit of sunshine amid the clouds. I read them in meeting Sabbath—not the Farnsworth letter, for that was too long. May the Lord bless him for writing so tenderly and so truly. You know I wrote him in regard to his preaching the Word and keeping his hands off the machinery. How it relieves me to hear such a response to a message of caution given.

Received a letter today that Sister Baker has a fine boy, weighing nine pounds. All doing well. They want Chrissie Martin to come. They need her much. But Chrissie Martin goes home. She learns her mother is not well. Her father is sick. Sister Lucas has just gone to visit her mother and is to remain away two weeks. Now Chrissie leaves and we have no help. I thought of going to Sydney but will not go this week.

This letter is in jots and tittles and I am afraid it will not interest you, but just pass it over to Edson. I wish you could see the few late peaches we allowed to remain on the tree. They are very large and very nice. We have tomatoes in abundance. There will be all May and our family will want. The vines hand full. Our grape arbor is now being put up. Harry is here while there is no work for him on school building.

Mother.

Willie, did I send you a copy of a dream I had in regard to you and Dr. Kellogg? I cannot find it; thought I might have sent it.

(Could not get this copied.)

Lt 168, 1897

White, W. C.

Sunnyside, Cooranbong, New South Wales, Australia

January 17, 1897

Dear Son Willie:

Last night we had a long meeting in which I set forth principles. The trade of the horse was taken up and discussed. There is the same kind of dealing in all the work of Brother Lawrence, but he is, I am thinking, beginning to see things more clearly. He says he means to get right. He has not had this matter I send you, but this is the only copy that I have sent away and it is right that you should have this.

Brother Lawrence is beginning to see things in a more distinct form—that his life practice and principles will not stand the test of the judgment. I think the Holy Spirit is working with him. He said last Friday he wanted the work to go deep and thorough, and he wanted now to understand his duty. If they wanted him to work, he would be willing to work at any price they may give him; but if he will only go away somewhere with his wife, who is a Pharisee in self-righteousness, we would feel much better. Now Brother James has come here and moved his family here. We can see no place for Brother Lawrence, but he does not feel like leaving. May the Lord help us all to understand our duty before Him.

I can write no more now. I hope Haskell will come back here. I feel it is unjust to leave me here just as I am, along, to carry this load.

Mother.

Lt 169, 1897

White, W. C.

Sunnyside, Cooranbong, New South Wales, Australia

January 18, 1897

Dear Son Willie:

Your family is at last moved. All the things are away except the posts. The ground is so hard that it is considered it will hardly pay to remove them. The family are again in this house where your twin boys were born. The work was long. The heavy goods to be moved are now over and the family nicely settled. They look real cozy and have room enough for the present.

May would not consent to move the stove into the house. It was outside and rather discouraging work. But a thought came into my mind, put there by the Spirit of the Lord: Cut a door through where the stove stood before, put the stove in that little room. After a little thought I called Sara and began to plan for this. Here Connell did excellent service. Everyone was pleased. The window in that little compartment was in the exact place for the pipe to go through. Zinc was put up the sides and back so that there was no danger or risk to run of fires. May says the stove takes about half the wood that was used in the convent, and the oven bakes perfectly. The draft is excellent. Now she says she will not be in a hurry about the new buildings.

We had all the plans made and figured upon to build two rooms fifteen by fifteen and an eight-foot wide piazza. We thought to have it on the side you mentioned, but May preferred it to be on the end where the tank is. Have it unconnected with the house, a chimney arranged to the old house and to accommodate the old and the new so that when the new shall be removed the chimney will be of use in the house that now is. The house will face the road just as our cottage. We found it would cost for piazza and additional room fourteen pounds and then we should not have much. Our present plan—two rooms, chimney, piazza, will cost us about one hundred and twenty-five dollars, all lathed and plastered, and then the family will have all the room they need, and be comfortable. They have no care of milking. They

take a pan of milk night and morning all scalded. May says close by us she does not feel half as lonely as she supposed she would feel.

The babies are doing well. Herbert was sick for a day or two—could not take his food—but is all right now. They both know me and laugh and crow as soon as I come in sight. I take one, [and] the other will work his arms and make every maneuver to have me take him too. But one, you know, is an armful. It is a treat to me to see and tend the little ones whenever I can.

The building of the house will be started in two weeks, and then you will be comfortable for one year at least. They could do very well without a house, but I do not have any inclination that way. The girls, Ella and Mabel, are doing nicely. The mother was down at the convent with both babies, trying to clear up. Sister Anderson was employed two days to work in cleaning. The children here were setting the house in order. It looked neat as a pin. I came in on them about noon one day and found them both on their knees praying. I said, Good! It just brought tears to my eyes, so that at first I could not speak to them.

Lt 170, 1897

White, J. E.

Sunnyside, Cooranbong, New South Wales, Australia

January 1897

Dear Son Edson:

I am sorry that I have not letters written to you with my own hand, but I send copies that will interest you. I want you to be of good courage and have strong faith in God. Keep your eye fixed upon Jesus. He is the Author and Finisher of your faith. Keep on the Christian armor, prepared for battle at all times and in all places. Sara is waiting for this. I received no letter from you this month. I am disappointed, but such things will happen and therefore I will not worry. Next mail I hope to be able to write more fully. You will see by copies that I have had an immense sight of writing to do for Melbourne, South Africa, and Battle Creek.

Be of good courage in the Lord. Your only safety is in keeping the eye single to the glory of God. He will be with us. In much love to you and Emma,

Mother.

Write me often as possible. If I could only see you and converse with you!

Lt 171, 1897

White, J. E.; White, Emma

Summer Hill, Sydney, New South Wales, Australia

February 15, 1897

Dear Children, Edson and Emma:

I am writing you at half past one o'clock a.m. We left Cooranbong last Monday eve. Brother Haskell had come from New Zealand and wished to see me upon important matters regarding the Health Home—rooms to be furnished, and economy to be exercised in everything connected with the work.

Sabbath I spoke in Newtown, where our people assemble on the Sabbath. We need so much a house of worship in this place. Meeting in the halls is costly business, and they are illy fitted for meetings. Elder Haskell spoke at Ashfield in forenoon and assisted me in the afternoon at Newtown. The social meeting was excellent. Sunday afternoon I spoke at Ashfield and Brother Haskell spoke in the evening.

Sister Hurd arrived in Melbourne from Africa one week ago last Sabbath. She went off the boat to Brother Daniells' place, but it was ascertained smallpox was on board, therefore she with others was brought back to the boat and all were quarantined. So we cannot see her, but communications have come from her by letter. Last Sabbath the boat Nineveh came to Sydney and three passengers are in quarantine on a beautiful island. Letters are passed back and forth, but that is all the communication that will be allowed. [Elder Haskell?] inquired of the proper one if he could not see Miss Hurd. He said, "Yes, but you would be popped into quarantine immediately." We return to Cooranbong next Thursday and shall be glad to get home.

I would be glad to be with Willie and you through the meetings held in Battle Creek during the conference, but this cannot be. The work must be established in Australia. There is need of all the workers we now have, and we must have more also. I expect Sister Peck from Africa will unite with us in the school work, and she may help me in my work. Marian is, you well know, feeble. She does what she can, and I do not see how I could do without her, but I must have more who are qualified to do the work intelligently. Maggie Hare does well in preparing articles for the papers, and the many letters that I feel constrained to write. I shall not be able to get off all the matters I designed to send, because my left eye troubles me considerably, and I cannot get the matter copied on the typewriter.

May White and the children are all well and pleasantly situated close by us. The twin boys are two bright, pretty children, ten months old the sixth of February. They are very good-natured, easily amused, seldom ever cry, and in short are the best of children. They keep their mother pretty busy taking care of them.

Well, about our health home. There seem to be but very few patients at present, but we think that there will be. I have furnished me a room, that I can have a place to stay when I shall go to Sydney. For this I pay one dollar per week. Brother Haskell is furnishing a room at his own expense, and when patients shall come in then they can leave the room and Brother Semmens can pay him back again from the money paid for the room. I hope this health home will prove a success, but it is an experiment. We have not facilities in workers, neither money to use to do any such work as Dr. Kellogg is doing, but I know that could we have the money and workers we should see that such a kind of work would pay in more ways than one.

It would be reaching a class that we otherwise could not reach. Again it would be an entering wedge to introduce the truth. It would be just such a kind of work as must be done to fulfill the commission of the parable to go out into the highways and hedges and bring in the maimed and the halt. The specified ones are apparently the most unpromising class, but when just such ones are labored for, there will be discovered among them men who possess talents but whom misfortunes have buried out of sight. There will be found drunkards and human beings who have sunk very low, into the very mire. But the gospel supper is a feast spread for even such as they.

They are not the worst of all beings. There will be found those who, if they will, may come to the supper. And this kind of labor God approves. The Holy Spirit will be the efficiency of all who work in this line.

I hope that something more can be done for the Southern States, but I am convinced that our people have a work to do in this line. If the churches in every locality who believe the truth would sense the importance of working now while they can work, there would be hundreds who are now at ease like Moab who would sense the situation and go to work, coming up to the help of the Lord against the mighty. It is a matter that should stir every soul that while it is now day is the golden opportunity. But there must be those who will come into the harvest field and who will be workers without expecting their wages in this world. In the next world they will be abundantly rewarded.

There are men and women who have been letting their talents rust with inaction, who are wasting their time doing nothing in communicating light, and who could do a most precious work and grow in grace and capability to work by doing their best in accepting the work just where they are. They can single out individuals—their neighbors—and give them personal labor. A work is neglected here that ought to be done to communicate in a wise manner the light given of God. The Holy Spirit will be the Instructor of all who engage in such labor, consecrating themselves to the Lord and seeking wisdom of God daily.

Some can do much in a quiet way. All can work, but it will be in varied ways to do service to God. There can be no set, prescribed plans and special routine of methods. Let the Holy Spirit lead and guide the workers. Every man and woman and youth has talents to use to do service to Jesus Christ, who has purchased him with the price of His own blood. Personal effort, connected with the ministry, should be entered into largely. Our churches need to awaken to a sense of Christian duty to seek to save the souls perishing in their sins. There are heathen close to our own doors whom believers in the Word have not spoken with, showing regard for their souls. We must have a higher, deeper, more demonstrative faith than we now have. Souls are perishing in their sins, and God has given us light and evidence of what He would have us do.

God has given us a long time of probation. There will be a personal dealing by the Lord with each individual. The Lord will investigate the use we have made of the talents He has entrusted to us. He has paid the wages of His own blood, and His own self-denial and sacrifice and sufferings, to secure the willing service of every soul as a laborer together with God. If only all felt their accountability to God to wisely employ the gifts in talents entrusted, what a revenue would be brought to God through Jesus Christ! The one talent may and will increase by use. The supposed lowliest gift, the humblest service, may reach minds and influence hearts that those who possess larger talents could not touch.

Now, now, now is our most favorable time to work. Individual visitation is of great value. In love for Jesus Christ and love for human souls the truth is to be carried to every family, talked of by every fireside that it is possible for you to find access to.

Do not begin at once to talk of temporal things, but let the people understand you have come as a loving, sympathizing heart to save them from ruin. Women can oft do this delicate work better than men. Earnest, God-fearing women can do a precious work for the Master. This kind of work is the remedy for lukewarm, selfish, covetous souls. They will, if they work to save others, melt away the cold, icy atmosphere which has surrounded their souls.

The Lord is soon to come, and we have only a remnant of time in which to work. You may be often disappointed because you find your earnest, loving interest meets no response, but the experience of the greatest Teacher the world ever knew is before you. He was refused, opposed, rejected, derided. Let us consider our Saviour's life and say, I will not fail nor be discouraged. The system of labor, personal labor, will do a work that but few anticipate. To carry it out in the spirit of Jesus because you are conscious you are doing Him service will oft prove a cross, but bear in mind that the Holy Spirit is the worker. The human agent working for God is not alone. "Not by might, nor by power, but by my spirit, saith the Lord" will do wonders. [Zechariah 4:6.]

Labor in perseverance, in tenderness, compassion, prayerfulness, and love, will do more than sermons. The Lord Jesus, in giving His life for the saving of the world from the curse of sin, intended greater things than our eyes have yet witnessed.

The Holy Spirit is waiting for channels through whom to work. If all would do the work to which they were appointed, thousands of people might be saved. Satan will not always triumph. The Spirit of God will be poured out upon the church just as soon as the vessels are prepared to receive it. How long shall the faith of the people of God remain so limited, so narrow? Why not exercise faith that the Holy Spirit shall [so] increase in large measure in divine blessings, and intensify human agencies that the glory of the Lord shall be revealed?

My son Edson, the more humble you keep, the closer you draw to God and show you trust Him as a little child trusts its parents, the more securely you will walk. Your strength is wholly in God—in your simple, entire trust in God. The churches of Seventh-day Adventists need to walk more by faith and be less dependent upon feeling.

Edson, if you come in close relationship to Jesus Christ you see wondrous things out of His law that are not now seen. The softening, subduing influence of the Spirit of God upon human hearts and minds will make the true children of God to sit together in heavenly places in Christ Jesus. Christian culture will be carried on in every heart worked by the Holy Spirit. There will be a soft, subdued spirit in all those who are looking unto Jesus. The love of Jesus always leads to Christian courtesy, refinement of language, and purity of expression that testify [to] the company we are with—that like Enoch we are walking with God. There is no storming, no harshness, but a sweet fragrance in speech and in spirit.

The Word is to be our study. Here is a mine of precious ore. Much of it has been glimpsed at, but there is the digging to be done to secure much more precious treasures. There have been many who have just rummaged over the surface in a most careless, slovenly manner, when others are searching more carefully and prayerfully and perseveringly and hidden, inestimable treasures are found.

Edson, be sure to search the Scriptures prayerfully. Do not let anyone's speeches or thoughts revealed in actions, affect you. You want an abiding Christ. He loves you. He has drawn you by the cords of His love. Let it be seen that your life is hid with Christ in God. Let there be no hasty speech, no cheap words, no slang phrases. Let it be demonstrated that you are conscious of a companion whom you honor, and that you will not make Him ashamed of you. Only think, dear children, we are representatives of Jesus Christ! Then represent His character in words, in deportment, that others may see and understand your good works and glorify God.

The working of the Holy Spirit will reveal the human agent a laborer together with God. The converting power of God is needed every day to sanctify and fit vessels for the Master's use. Oh, there are precious lessons in the Holy Book that we are yet to find and practice! Our conscience must recognize and revere a higher standard of Christianity.

My son, time is short. Dear children, consecrate yourselves wholly to the service of God. Let your light shine forth in clear and steady rays, undimmed by the dark shadow of Satan. You may be all light in the Lord. You may be increasing in efficiency, in purity, in the knowledge of God, if you keep meek and lowly of heart.

I have written you a long letter. It is now fifteen minutes of five o'clock, and beside this I have written a letter to Dr. Gibbs. But you cannot tell what a yearning of soul I have for you, children, that the Lord shall work in you and by you and through you.

Mother.

Lt 172, 1897

White, J. E.; White, Emma

Sunnyside, Cooranbong, New South Wales, Australia

March 15, 1897

Dear Son Edson and Daughter Emma:

I can write but a few lines at this time. I have arisen at two o'clock and have written Willie and Dr. Kellogg. He is particular to send me important matter, which I highly prize, by every mail. He does not neglect one mail. Sometimes he sends two and three letters in one mail.

I now send letters to Willie which he may wish to retain. I wish you to have a copy of these important letters so I send them to C. H. Jones with explicit directions for him to copy them if he chooses to retain copy, and send you a copy as soon as he can. This is the best I can do for you on this mail. Willie, I

suppose, will be with you, and you can read his letters, as I send to no others in Battle Creek. Copies must go to Elders Daniells, Farnsworth, and Hickox. Every copy is taken up.

I am quite nervous, as this is thirteen pages I have written since two o'clock a.m. It is now my breakfast time and I must eat, for I take only two meals per day—at seven and one o'clock. I shall have no uneasiness in regard to you in your work if your reliance is wholly upon God. Holiness is a constant agreement with God, the shaping of the life in conformity to Christ. The soul windows are kept open towards the Sun of Righteousness. Live for God. You can live in simplicity of mind, cherishing the meekness of Christ. The Lord Jesus' command to you is "Learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls." [Matthew 11:29.]

I cannot go farther now. I am so weary. Love to you and Emma.

Mother.

Edson, I have written to you largely. I have sent you copies of important letters. Whatever you deem best to put into the hands of others you can do so. I have written to Brother Tait. You would send him a copy of some things I had sent to you, just as much as you can afford to send him. You can send the same I send you to him, and let him copy and return to you. It is much work to get off so much writing and I want to do all the good I can. Some things may come out in the papers in time, but not yet have we time to get it edited. I wish to send in two weeks manuscript on life of Christ for you to use as I have specified. If I can, I will get this off on this mail. Have been up since three o'clock, writing.

Mother.

Lt 174, 1897

White, W. C.

Sunnyside, Cooranbong, New South Wales, Australia

July 5, 1897

Dear Son Willie White:

I wish I could write with some hope you would receive these lines, but I am uncertain where to address you. We are all as well as usual. All your family seem to be in the best of health. The twin boys have rosy cheeks and are two sturdy, rollicking boys. May and the two girls are well.

Your house is nearly finished. The first coat of plastering is on, but it has dried slowly so that the man left for Parramatta last Sunday. They will come to finish next Sunday. Then the carpenters can go on with their work. Brother Worsnop is digging the cistern. This I considered essential, that you should have a water supply, for this is treasure at all times. We hope the second coat will dry fast so in three weeks your family may be in and settled and prepared for you.

All the trees are rooted out of the garden and out of the front yard. All the gum trees were rotten, decayed even in the branches. They evidenced to us that they absorbed the moisture of the ground. When the great monarchs fell and stove to pieces, the branches and the trunks were full of water. Pailfuls, Cornell said, ran from them in their fall.

I hardly know what to write you. The meetings here have been intensely interesting. The last three Sabbaths they were especially so. The ordinances were celebrated last Sabbath. The word is that Brother Haskell spoke with deepest interest, giving a powerful discourse. The two Sabbaths in succession before the last, I felt that I had a message for the people and the Lord gave me much freedom. I was pleased to see the interest manifested in the testimony meeting. Many students took part and with feeling spoke their gratitude to God for the words that had been spoken.

I am very thankful the Lord has favored us with the presence of Brother and Sister Haskell. They seem both to be an exact fit. I shall indeed feel sorry if she will be removed for another to take her place, but we cannot expect always to hold them here. But we shall be very loath to part with either of them. I have never known Brother Haskell to be so full of the right words in the right place as now, and he interests the students. But he would do much good, his wife connected with him, in Melbourne and Adelaide, for just such labor as he gives will be a great blessing.

We are much pleased with Brother and Sister Hughes. They will be the right ones to work here. Brother Hughes does not say to the students, Go and do this or that, but he says, Come, let us do this job or that job, and the students take hold with a will. They seem to be cheerful in their work. They have no meat nor butter on the table but enjoy their meals. In some way the ball playing came in on Sunday, but as we talk the principles of the value of time, it being a precious talent, not to be employed in self-pleasing but in the very work Christ was engaged in in His human life, there is less enthusiasm in their exercise for mere amusement. The expression has been made that they felt happier when they were using time and strength in useful, needful work.

The Word of God practiced by our Saviour is our safeguard for spiritual health and physical health. Here is light for us from the throne of God. It should indeed be the man of our counsel. Here is a treasure house from which we may draw. We need not any of us send thousands of miles away for counsel.

Certain directions are given us to follow in regard to our duty to our fellow men, and if we do the expressed will of God, so simply and plainly stated, the precious promise is, "Then shall thy light break forth as the morning, and thine health shall spring forth speedily: and thy righteousness shall go before thee; and the glory of the Lord shall be thy reward. Then shalt thou call and the Lord shall answer: thou shalt cry, and he shall say, Here I am." Here are the conditions: "If thou take away from the midst of thee the yoke, the putting forth of the finger, and speaking vanity; and if thou draw out thy soul to the hungry, and satisfy the afflicted soul; then shall thy light rise in obscurity, and thy darkness be as the noonday: and the Lord shall guide thee continually, and satisfy thy soul in drought, and make fat thy bones: and thou shalt be like a watered garden, and like a spring of water, whose waters fail not." Isaiah 58:8-11.

With this promise we are rich. We need not send far off for help, for God is nigh unto all who call upon Him.

There now seems to be harmony in the school and prevailing generally. But we shall be so glad to have you home again. We need you here. And I am so glad you will have a home to come to. I cannot write you more now but shall hope to see you soon.

Mother.

P.S. Brother Daniells and Brother Palmer were to leave for Western Australia. I wrote to them I could not see why they should now leave when the religious liberty question was coming to the front and everything should be done that is possible for human effort to do, and then leave the result with God. But if it is essential that one go to Western Australia just at this time, let Brother Palmer go alone and Brother Daniells remain to exert all the influence possible to press back the power of darkness. We can do our best as far as human power is concerned, and then leave the result with God. I enclose the letter in return. Also a letter from Brother Farnsworth.

In much love,

Mother.

We shall pray every day for you that yourself and those who accompany you may have the special blessing of God in your journey over the great deep.

Lt 175, 1897

White, J. E.

Sunnyside, Cooranbong, New South Wales, Australia

July 9, 1897

Dear Son Edson White:

I have but a little time to write you, for the burden of many things is upon me. If you had been with me since Willie left I could have laid upon your shoulders the planning of [a] house for Willie White. He left the plan, which we have had to study over and estimate cost of everything and then to see how much we could invest in it. The cost was itemized, and we went over the matter item by item and studied how to reduce the figures. We cut down here and there, and did not allow one needless thing.

The foundation was to be made of brick. That cost we lessened. We made the blocks of wood, all of which had to be covered with tin on the top so as to keep out white ants. This was a reduction of the price. Then we cut out several other items of expense. In the plastering they generally have three coats. The last is the white coat which is the most costly. We dropped out that and had the first and second coat. It looks dark, that is all, but answers the purpose just as well.

July 16, 1897

The Sabbath is drawing on. Our cistern for W. C. White's house is just finished digging. If we have fair weather the cistern will be bricked up. We shall put four hands on Sunday. They put in it two tiers of brick laid in cement. It is fourteen feet deep and forty-two feet around. We wanted all this work done, for it is very nasty work. The material coming from the cistern is like sticky clay, and must be drawn away so as not to be scattered on the ground. Today four men have been at work on this branch alone. Connell is drawing brick from the school grounds, one half a mile. Loading and unloading is quite a business. He has one man to help him. Worsnop has been digging the cistern. Brother James, who is my farmer and all-round workman, also assists in this matter, and the work is going forward nicely.

May White will begin to get into her house next week. It will not be entirely dry, but we will not have them sleep there for a couple of weeks. We have feared rain, but we have a beautiful sunset and if the rain holds off a few days—three days longer—this great job will be done. It is a most essential piece of work for this country. The water in the iron tanks becomes very warm, but the water from the cistern is always cool. Willie has a comfortable, convenient, plain, well built house and it is now off my mind.

I think of nothing more that needs to trouble me, but this house has come mainly upon Sara and me to devise and plan in many things. If we had not done this it would have been far behind and many things would not have been brought in that add much to the convenience and at little expense. I never had this to do before, and is it not a little strange that at nearly seventy years old I have this, my first experience in such responsibilities? I hoped to get it done before the winter months came on, but everything had to be done that is possible for the school buildings, and we dropped all our building to help them out.

The sun has set; the Sabbath is here, and I leave this writing. The beautiful golden sunsets make me think of the golden city. Oh, I long to be there and see the King in His beauty and behold His matchless charms! We may never meet again upon the earth, but I do long to see you both so much!

Good night, dear children.

Lt 176, 1897

White, J. E.; White, Emma

Sunnyside, Cooranbong, New South Wales, Australia

July 19, 1897

Dear Children, Edson and Emma:

I am anxiously expecting the American mail this day and shall expect to hear from you, and perhaps something from your brother Willie. I know not whether he has left San Francisco. We have missed him very much and we desire his return, and we could wish yourself and Emma would return with him. We should be more pleased than I can express. Willie, I understand, is preparing to enter the ministry more fully and do less sedentary labor. This is better for him. He has used the brain but not the physical proportionately. May will move into her new house the last of this week or the first of next week. We

think they are living so near their home that they will move gradually, fitting up one room at a time, cleaning, putting down carpets, and then arranging furniture.

July 22

This morning Brother Coulston came from Dora Creek, running, I think, nearly all the three miles. He is a fisherman and has quite an experience. He gives evidence of being as truly converted as any person we have seen. He was an inveterate tobacco user, but he said he prayed the Lord to take away his appetite for the tobacco and he had not tasted it since. He told Sara that there was a man taken very sick with inflammation of the lungs. This man's name was Wilds. He would not allow a person of the belief of Seventh-day Adventists to cross his premises; but when he thought he was going to die he sent for a Seventh-day Adventist, and he was, they said, taking on at a great rate. He sent also for another brother, a fisherman, so he has two men, both Seventh-day Adventists. Sara and May White have both gone to see the case. Inflammation of the lungs in this country is not very common, but quite severe when it once gets hold firmly. Coulston is very anxious that everything can be done to relieve and save the man and remove his prejudice. May the Lord work this case to His own name's glory is my earnest prayer. Poor, ignorant people, they are inspired by their ministers to hatred of the truth, but we will let God work.

May feels very sorry that Willie cannot come home at once, but she will not be unreasonable. I have stood in his place. If you had been here, Edson, I need not have had so many responsibilities to bear, but we have—Sara and I—planned and devised, and we are well pleased with the work and the whole building. We have had to turn and twist every way to keep May and her boys any way comfortable. I gave them the only room I had in the house, which was my parlor, for them to occupy. There is a good fireplace, and in this cold winter weather it was not safe for them to be at home.

Wherever Sara and I go we take the twins; tuck them down on a cushion at the front of us and we go five and six miles and back. This gives May relief, for both Ella and Mabel attend school from nine o'clock until half past one o'clock. I have two children. One, Edith Ward, has been with me three years. Her brother was boarded by a widow woman in Sydney. The boy Ernest was left motherless when a few weeks old. The lady has taken good care of him; but she became overworked, had spasms, and had to live with her daughter. We took the brother, only thirteen years old, only about three months ago, and we find him a treasure. Both Edith and Ernest are good workers. Their father is a canvasser and works in New Zealand. He pays the tuition of the children and I board them and clothe them, and they appreciate what is done for them. The boy is like a little man, pleasant, obedient, and cheerful, discerning everything that needs to be done and doing it.

The two White boys are trotting all over, outdoors and in, and yet up to the present time they do not talk. But they are as sharp and bright little fellows as we could wish to see. As soon as the horses are hitched up they run to me with arms stretched out saying, "Gee, gee, gee, gee." They must have hold of the lines. If they have hold of the end of them they are not satisfied until they reach and get their hands before Sara's. Then they suppose they are driving. They will slap the lines up and down and cluck to the

horses as nicely as any of us, but words they do not speak. May has her hands full, I assure you, and the girls away all the forenoon.

My editors Minnie Hawkins and Maggie Hare love to get hold of the children at the noon hour. May's father married Minnie Hawkins's mother. That brought two families together. There were four girls in the Hawkins family and two boys; in the Lacey family, one boy and three girls—May, Margaret, and Nora. Herbert Lacey has spent five years at the Battle Creek school. But I must not write more now. The dinner bell rings and I must go. Much love to you both.

Mother.

I have a little time yet. Brother Martin from Kellyville left us yesterday. He has been with us from last Sunday until Thursday setting trees—navel orange trees and mandarins and lemon trees. We had the land all prepared for him by my farmer. The great monarchs of gum trees, one hundred feet high with large bodies, came tumbling down with a crash, smashing their branches into many pieces. These trees have to be cut out by the roots and the roots are as large as trees themselves. They take all the moisture and richness from the ground. We had them all dug out and then had the land plowed three times, and rolled after the plowing. Then dressing was brought and the preparation made for the trees.

We shall have a beautiful orchard in our very dooryard. This year they will not bear, but the next year after we shall have some fruit. Navel oranges are the choicest kind of oranges in the world. Brother Martin returns the interest I am taking to send his children to school. In this way he can help me and I can help him. He has planted for me a fine orchard, which he wants should be a sample of what can be done. I am much better pleased with the oranges in front of my home than with native trees that take up all the moisture of the ground and bring me no returns. We have now quite a large number of trees, and we wish you could see them. There are no such orchards in Cooranbong as the school orchard and this orchard at Sunnyside.

Our babies are having a great time just now with Maggie and Minnie, my editors. They are rolling oranges for them to catch. They are very interesting boys and everyone who sees them takes great notice of them. They are saying now "Papa" and "Mama." They are very smart and so good we all love them.

Mother.

Lt 177, 1897

White, J. E.; White, Emma

Sunnyside, Cooranbong, New South Wales, Australia

August 16, 1897

Dear Children, Edson and Emma:

I shall address my letters to Battle Creek for you. I am very much pleased to find that we can go on with our main school building. Our second was only partitioned of and enclosed, and our funds gave out and we could not go farther. We have used a portion of upper story as a meetinghouse and the other half as sleeping rooms.

After we had struggled and toiled and economized and bond about the edges, and were put to our very wit's ends, we are informed from Echo office that our bookkeeper has discovered there was eleven hundred pounds that had not been appropriated. The Wessels had sent six hundred of this from Capetown for our school, but they supposed everything must come through Battle Creek. They sent it by the way of Battle Creek, and after some time it was sent to Echo office without one word as to what it was for; and there was also five hundred pounds more appropriated from General Conference fund to help in the school. None of it came to us. But the bookkeeper has investigated the matter and the above has been communicated to us.

I must believe the Lord permitted this blunder to test character, and it has done this effectually in some cases. If we had had this sum in hand, our work done here would have cost us double that which it has, for we could not pay high wages. But now the Lord has brought this to light at the right time, and our third building will now be erected at once. If these buildings had all been put up we should not have had the best ideas of what was wanted. The third building would have been connected with the second. Now we seem to understand better the plans we need to work to. Having the school in operation has improved our methods and plans for the third building.

We feel that the third building must be a dormitory for the gentlemen students and must be in another location, a little distance from the building for the girls. This is, we learn, a positive necessity, and therefore we shall act in building very differently from that which we would have done if we had built at once. Now there are five thousand dollars to make the necessary buildings, and one hundred pounds [for a] school fund dedicated to the building of [a] meetinghouse. The students at the school make the meetinghouse essential.

We shall now begin the work of planning for meetinghouse at once. Last Sabbath the room where we hold our meetings was full to overflowing. We must "Arise and build." [Nehemiah 2:20.]

We have been charged with wasting means, expending means lavishly on the grounds. But I would say, looking at our buildings, no one could truthfully accuse us in this line. But what has been done with the means? We have just found out eleven hundred pounds have not been used by us at all. And when we come to the necessity to build, when there is not room—after crowding and squeezing our students into the smallest capacity until there is not space for one student more—we find this reserve fund that we can now use to the very best advantage. Oh, how thankful I am to the Lord! I will praise His holy name! The school has been a success, and we are so thankful to our heavenly Father.

We have never had a doubt in regard to this being the right place for us to locate our school. I am trying to get our brethren to get out of the cities on a piece of land and be prepared to raise their own produce. This they will have to do. The Sunday laws have been passed, and just as stringent as a people ignorant of the laws of God can make them. We must be prepared for any emergency. The churches are

making history fast. We must be more oft at the footstool of mercy, pleading with God. Walk humbly with God, but do not manifest a craven spirit but a spirit of dependence upon God as one who believes and trusts in God. The Lord is our trust and the crown of our rejoicing. Walk in the way of the Lord and you will walk securely. I must close, for my head will not work.

Mother.

Lt 178, 1897

White, J. E.; White, Emma

Sunnyside, Cooranbong, New South Wales, Australia

October 18, 1897

Dear Children Edson and Emma White:

I arise at half past three to trace a few lines to you. Last evening I ventured to attend the evening meeting, the last closing exercises of the school, and the meeting continued until ten o'clock p.m. I commenced my sleeping [at] half past ten o'clock, but I cannot sleep past half past three o'clock.

These are the last hours to prepare American mail. The post office is one mile from our home. The mail must be in the office at nine o'clock a.m., so you see my time is limited to write you anything.

Yesterday, Sunday, October 17, our meetinghouse was dedicated. Every seat was occupied and some were standing at the door. Between two and three hundred were present. Quite a number came from Melbourne and also from Sydney and from the neighborhood, far and nigh. Elder Haskell gave the dedicatory discourse. Seated on the platform where the pulpit stands were Elders Daniells, Farnsworth, Haskell, Hughes, Wilson, Robinson, and your mother, whom they insisted should make the dedicatory prayer. Herbert Lacey conducted the singing, and everything passed off in the very best order. We felt indeed that the Lord Jesus was in our midst as we presented our chapel to God and supplicated that His blessing should constantly rest upon it.

We have not heard one word of criticism. All are surprised at such a house built in so short a time, and so nice and tasty and presentable. Brethren say it exceeds the meetinghouse built one year ago in Melbourne. The seating capacity is larger. The auditorium is able to accommodate three hundred people, then there are two wings at the back like this:

[small sketch drawn]

Two folding doors open from each of these wings, folding in so that all can see the speaker. Everyone is happily surprised. I cannot give all particulars, for I have not time, but I tell you I am glad in the Lord. I now feel relieved of a great burden.

The inside of the meetinghouse is ceiled and beautifully stained, walnut color and light corn color. It makes a most beautiful appearance. It is arched overhead. The speaking advantages are pronounced

excellent. The floor ascends imperceptibly from the pulpit to the outside entrance. The congregation can all see above the heads of those before them. This is the most restful, beautiful picture the students will carry away with them. It is that which the Lord knew would be, if the people would co-operate with God.

We were pleased to hear that this school has borne a most excellent testimony through the students, during this first term, and that many more will be in attendance the second term. Every one of our ministering brethren is delighted with the success of the school and with the tasty chapel built. This we know will give character to our work. Not one word of criticism has escaped the lips of anyone. All who have come in from a distance seemed surprised.

The third building will now soon commence. It is the main building—a dormitory for the boys. There were, I think, eighty-six students on record—far ahead of any of our expectations. Praise the Lord! Praise His holy name!

Lt 179, 1897

White, J. E.

Stanmore, Sydney, New South Wales

December 6, 1897

Dear Son Edson:

I wish to write you a short letter, because I cannot get this copied. Sara had been working very hard and was ill and could not, I was afraid, copy anything for me. But she has had these pages copied. A sister, Brother Baker's secretary, copied while she read to her.

This is one of the most desirable locations in Sydney. There is a great interest going forward, resembling that which we saw in 1843 and 1844. Family after family invites the ministers to come and see them and explain the Scriptures to them.

I labored too hard during the camp meeting, and have been compassed with infirmities ever since. I came down by request two weeks ago last Sabbath and Sunday. We travel about seventy-five miles by cars, but, as in the European cities, there are two sets of stairs, elevated so that no one shall cross the track. These two sets of stairs have to be climbed and then down again, making much burdensome work for me. After the Sabbath meetings two weeks ago I returned home very sick, and although I expected to return the following week—appointments were out in handbills—I could not venture. I dared not. But I ventured to come from Cooranbong here last week, Friday.

We found the interest is increasing and widespread among the best class of people—not the wealthiest, but the most intelligent. Forty have accepted the Sabbath with all the important truths connected with it. We have the tent well filled on Sabbath, morning, forenoon, afternoon, and night.

Sunday I spoke again to a large congregation. The peace and blessing of the Lord came to me in the morning, and I was strengthened and revived healthwise. I am now rejoicing in the Lord that He hath strengthened me and sustained me. Yesterday I had a very important message to bear upon the observance of the Sabbath. I expect not less than seventy-five or one hundred will be converted to the truth. My trust is in God.

The morning meetings with the workers are attended by those who choose to come who are convicted of the truth, and those who have recently decided for the truth. I was present Sunday morning. The Lord gave me the spirit of earnest prayer, and several prayers were offered. The blessing of the Lord came into our midst, and we were much strengthened and encouraged in every way.

Our brethren urge me to come again next Friday and I expect to come. They wish me to speak Sabbath and Sunday afternoons. Brother Haskell is highly appreciated. So is Hetty Hurd Haskell. They are both a treasurehouse of the gospel of truth. Those not of our faith will sit and listen to his discourses with great interest. We appreciate him in such an effort as this. Brother Starr thinks he never had such a chance of learning as he has now in being connected with Brother Haskell.

We are now preparing to build a meetinghouse in Stanmore. In a few weeks it will be done. This is our faith. We are trying to get the landholders to give us the grounds. Mrs. Gorrick, who has just embraced the truth, is at work with all her energies. She visits the landholders and trustees and is working in our behalf. If we can get the land without paying a large sum, then we can move forward to build. Last evening, after I had spoken in the afternoon, I told them what we designed to do, to build a house of worship, and invited all who loved the Lord to help us, for we wished to proclaim the last message of mercy to our world.

I advised that a meeting be held after the close of the meeting in the afternoon for those who wished to ask questions and who could not understand clearly the truth as we presented it. Well, about fifty, they say, remained, and a lady who had recently embraced the Sabbath came up and gave two pounds for the meetinghouse. A sister of the Sydney church pledged ten pounds. But I must close, I fear, for this must go into the office.

My son, you cannot think what sadness it brought to my heart because you did not heed the warnings the Lord had given you. Oh, my son, will you again fail to bear the test of God? Owing, as you do, debts to others places me in that position where I feel an unrest and uncertainty for the future in your case that I hoped never to feel again. Satan knows he can do through you more to hedge me about and make of none effect my testimonies to other souls than through anyone else in our world. A perplexity is upon me in your case that I cannot interpret. I would rather die than to go contrary to the advice or counsel of God. What does it all mean that in the face of warnings you go blank against them? You put excuses to fence my way to help the Southern people. My appeals will have no weight. They will point to you, that you cannot be trusted. You would involve means under any and every circumstance.

I feel greatly humbled, and great reluctance in sending testimonies to others when they can have an excuse to point to you and say, "He does not believe the testimonies. I am in the same boat with her own son." This came to me some months ago. If I could once have the assurance that you would forever

heed the counsels given of God and attend to the work of opening the Scriptures to others, then the burden, the heartache, the hopeless feelings that will urge themselves upon me in regard to your being a triumphant victor would be lifted from me. I am in constant uncertainty what will come next. What will come to cut off my testimony and make it of none effect in Battle Creek? But I will say no more. My prayer to the Lord is in your behalf, but I do not, cannot, have as much faith as I have had.

In love,

Mother.

Willie has had but few minutes conversation with me, because I was too reduced to have any talk with him upon any subject that would bring one shade of discouragement. I know next to nothing of his visit to America. He is now in Melbourne. Has been there nearly ever since the close of the camp meeting.

Mother.

Lt 180, 1897

Starr, Brother and Sister [G. B.]

“Sunnyside,” Cooranbong, New South Wales

January 20, 1897

Dear Brother and Sister Starr:

Your favor, the bag of nuts, came a few days after your letter. I thought they might have been tampered with but I do not know for certain. The bag was not full by considerable, and it would be so easy for anyone to help himself. If placed in a strong bag sewed up it would not be so great a temptation. I thank you for the nuts. I would be pleased to have a box of them when they can be procured.

We are having very pleasant weather. The rains have come in the dry times, and our vegetables are not doing as well because of the need of dressing which we cannot obtain. The cattle run in the paddocks. The fruit trees are doing well. We would have had a large amount of fruit but some deemed it wise to pick it, and therefore we can have only a taste, samples of what we may expect next year. If the Lord favors us we will not need to buy peaches, nectarines, or apricots. The fruit seems to be of good selections. The first early peaches were very fine and there were enough on the trees to keep me supplied for some weeks.

We have tomatoes in abundance. We have all we need to eat and all we need to can. We raise our beans and peas, potatoes and squash. Sweet corn has done next to nothing. If we could only have such sweet corn as we had in Melbourne under the management of Stephen Belden we should appreciate it very much, but our land is new, and no dressing is the cause of failure.

We miss Willie very much. We need him here. I should not have been left alone to stem the current here. It is hard work. Brother Lacey is in Melbourne to visit several places and try to obtain favor in

regard to the school interests. I am left alone, and when I see and understand how few have a live, present experience in the things of God it makes me tremble. How long will the Lord bear with our ignorance? He says, "I am the light of the world. They that follow me shall not walk in darkness but shall have the light of life." [John 8:12.] Then if all follow Jesus they would be the light of the world.

I have had a hard conflict with men old enough to know better and to do better than they have done. Brethren Shannon and Lawrence have made great trouble and brought upon us great perplexity. There are none here who have an experience, that have the faculty, to help me in this emergency. You will ere long know about this matter and the trials through which we have been passing. The Lord knows all about it and He will work to let the true light shine forth.

Lt 181, 1897

White, W. C.

"Sunnyside," Cooranbong, New South Wales, Australia

March 15, 1897

[W. C. White:]

I send you, my son, a copy of all that I send to Battle Creek, and I trust you make a right use of this matter. I want that the presidents of conferences shall have the matter I send. You will see that there is need now of the greatest care being exercised. Do not feel anything but sincere pity, and show at this time that you are level-headed because you move by faith and put your trust in God, and that He is your helper, your counsellor.

I feel so distressed over the matter of Elder Olsen going on and on in the face of so great light. How he can be excusable I cannot define. He has acted like a blind man, like a man dazed. There can be no spiritual union between a man who puts his entire trust in God and a man who is walking contrary to God. Their hearts, their sympathies and feelings cannot sympathize upon the most momentous of all topics, the Holy Spirit's manifestation. "Ask and ye shall receive." "If ye then, being evil, know how to give good gifts unto your children; how much more shall your heavenly Father give the Holy Spirit to them that ask him?" [John 16:24; Luke 11:13.] The Lord was anxious to do more, much more, for His people than they could conceive of, in His benevolence toward man, His unexampled love as opposed to their limited conceptions of His goodness.

I have written very much for Africa. Night after night I have been unable to sleep past 11:00, 12:00, or 1:00 o'clock. Then I have not been able for several nights to get to rest before half past ten o'clock. This morning I am up at 2:00 o'clock a.m. Cannot write much directly to you; I will write a few words.

You will see all this matter I have written under the constraining influence of the Spirit of God. My health is greatly improved but I have not ventured to indulge myself to ride out, because I wanted this to go and it is not all that I must send. Next mail will carry more matter, all written.

I feel deep sorrow of soul that is almost too painful to bear at the state of things that exists in the church at Battle Creek. From the light given me from time to time, altogether too heavy responsibilities are laid upon one man. Whoever is chosen as president, there should be another man who should share all the responsibilities, and they should work unitedly. They should be consecrated men, such as there are in all our ranks, men who shall feel the necessity of communing with God and relying upon a "Thus saith the Lord" rather than putting their trust in men who are deficient and weak in spirituality, who can talk but who seldom pray. The burning desire to bring in something wonderful of men's devising that will make an appearance has dishonored God and put a complexion upon His work that is a dishonor to God. Oh, that the past record might be blotted out of the books of heaven!

I want you to see Brother Henry and make every effort possible to inspire him with hope, to surrender to God. I am sure he could have been helped if Brother Olsen had not led him to suppose he sustained him. Had Brother Olsen not acted the Aaron and the Eli, but stood leaning upon the arm of God in the place of the arm of man, God would have worked for him and been his strength, his front guard, his rereward. But, oh, it has been so different than this! The eyes of men who have officiated in Battle Creek have been more or less blinded and their whole experience has become so confused they cannot discern light from darkness, truth from error. They do not know many things as they ought to know them, and yet the education of our people has been to look to Battle Creek for guidance, when those in school and in the publishing house have been so destitute of the true light that many consider themselves rich and increased in goods and having need of nothing, and know not that they are wretched and blind and miserable and naked. And all because they did not heed the counsel of the True Witness.

I am surprised and sore displeased as I see the course that many have taken. And then to put their hands into the treasury that God has appointed to sustain the ministers in laboring to hold forth the Word of life to others, the tithe money [which is] to sustain the missionary work, is another evidence of unfaithful guardianship of means. But oh, the death of means to carry forward the work of God in foreign countries, while the large churches in Oakland and San Francisco and Battle Creek are taking from the treasury the means God has appointed [for the ministry, and using it] to defray the expenses of keeping the church building in order and in paying the expenses of fuel and lights!

Where is the straight work being done? Where is the example in self-denial and self-sacrifice? Ministers are not all sufficiently paid. Elder Bourdeau says he has labored and received no wages from the treasury. Others complain of being unable to sustain their families. Where are the men of God's appointment? When the Lord's portion, which He has reserved as His own in tithes and offerings, is used for common purposes while the church is displaying a love of self-indulgence and selfish gratification, the Lord will not, cannot bless churches and will withdraw His Spirit from all who serve themselves and dishonor God.

There is a great need of setting things in order. Ministers are becoming discouraged, but their piety has not been of the right quality. A great work needs to be done that has been left undone in both the publishing centers. In the place of talking about hard times, dearth of means, and large expenses, let the watchmen on the walls of Zion, the editors of our periodicals, sound an alarm in all "My holy mountain." [Joel 2:1.] Let them deny themselves and take up the cross and follow Jesus. Let there be no more

complaints of hard times when families and individuals indulge themselves in dress, in eating, in drinking, in obtaining all the enjoyable things that they desire. Let self-denial come in. If times are hard, bring the living expenses to the situation, and do not think they can make the times better by having fewer ministers to support, and using the means the Lord has consecrated for a special purpose to defray common expenses which do not mean souls. The tithe money is God's. A system of robbery has been going on for years, and men are spiritually blind and do not discern that they are drying up the resources to keep ministers in the field. And what else can the young men do but to unite with the medical missionary workers?

There has been but little encouragement for ministers to be accepted and sent out as laborers, because there is no money in the treasury to give them encouragement. The result is that there is a great dearth of laborers. Men must either enter the canvassing field or unite with the medical missionary workers, and then those who have given them suitable encouragement will blame Dr. Kellogg for gathering up those whom they do not accept and set at work.

When there is a clear-cut testimony borne by men who officiate in Battle Creek, when the live coal from off the altar has touched their lips, the heavenly Watcher will say, "Lo, this hath touched thy lips; and thine iniquity is taken away, and thy sins purged." [Isaiah 6:7.] There needs to be a deep humiliation, for deeper than has yet been manifest. When men shall come into close relationship with God, when their spiritual vision can discern the things presented to Isaiah, there will be a living ministry that will show results in stirring the hearts of the people that they shall be converted, and then there will be an awakening as men awaken out of deep sleep. The tame, commonplace discourses that have been preached, and have lulled the people to a carnal security, will be broken up. Penitent men, praying men, will bear a living testimony of warning, of reproof, of rebuke of selfishness and pride and covetousness, and God will return to His people.

The warning over the dearth of means shows that sin is upon the people, that selfishness and self-indulgence are eating out the vitals of the people of God. Where is the faith of the people of God? What are they doing? "Sell that ye have and give alms" [Luke 12:33] will be proclaimed, and when the Lord sees that men and women are repentant and contrite of heart, that they are willing to be converted from their sins, God will work with them. Read Isaiah 57:13-20. "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." verse 17. When the people will humble their hearts by repentance and confession to God and the forsaking of sins which have stirred the wrath of God against them, then the Lord will fulfill His word. "I have seen his ways, and will heal him: I will lead him also." verse 18. This is the very thing that is needed in Battle Creek and in Oakland and in all our churches.

"I will lead him." [Verse 18.] Men have been led by men and depended on men and turned their faces from God to listen to the counsel of men. When we all repent of doing this and greatly dishonoring God, [we shall] look higher than human wisdom. Let every one seek God for his individual self. Ministers and people are far from God. The living testimony must be revived, and the message of the Lord will go forth from unfeigned lips, the whole heart contrite and no more lifted up, but humble and meek and lowly. Thus saith the Lord to every person, "Keep ye judgment, and do justice: for my salvation is near to come,

and my righteousness to be revealed. Blessed is the man that doeth this, and the son of man that layeth hold on it; that keepeth the Sabbath from polluting it, and keepeth his hand from doing any evil." Isaiah 56:1, 2.

There has been great dishonor to God by church members engaging in the real estate agent's business. It is not proper or consistent. In every case there is injustice and fraud, and this has been allowed to do great harm to the cause of God. There is a business that is more nearly like the broker's business, and many have been deceived, deluded, and brought into want. Widows and orphans have had to suffer. There is fraud and dishonesty and corruption, and these things are carried on without decided measures to purify the church from these things that defile the soul and rob the widow and the fatherless and poor.

The Lord declares, "Neither will I be with you any more." "Israel hath sinned, and they have also transgressed my covenant which I commanded them: for they have even taken of the accursed thing, and have also stolen, and dissembled also." Joshua 7:12, 11. All this is defiling the churches throughout our borders—dissembling and theft and robbery. Oh, how things have been left to drift into perverted channels forbidden of God! There must be an awakening to save the situation.

I will write no more now. It is just daylight. I must write a few words to Edson. Be sure and see Edson. Do not neglect this. Please read this to Edson, and please see that he has all the matter I send you to read.

Mother.

Herbert [Lacey] is at the health home. Lillian is with me. He is reduced to skin and bones. The case is critical, but I believe the Lord will raise him up. We are praying for him. He is having everything done for him possible. Sara returned evening after the Sabbath and bears the report I now give you. She could not do anything. Brother Semmens gives his whole time to the sick man, and they are having Dr. Deek, who is watching the case of the hygienic methods of treatment with great interest. He says he is doing just as well as he could possibly do under this attack.

Mother.

Lt 182, 1897

White, W. C.

Sunnyside, Cooranbong, New South Wales, Australia

May 6, 1897

Dear Son Willie:

Today your boys Henry and Herbert White are fourteen months old. They are toddling on their feet nicely—not very firmly yet; they can only take a few steps. The children all attend school and are, I think, advancing. They are very ambitious. Ernest and Edith are doing well. Ella and Mabel White are in good health. The whole family are doing well. The boys are full of their fun and frolic. I do not worry about

them now for the room they have is comfortable and if the Lord prospers us we will have a home all ready for you to go into. We on this side of the waters shall have done our level best. And as we have not your head, there are some things you might have proposed that would suit your ideas better, but it would be very strange if this was not the case. We hope that there will be everything to please your mind.

I have a great desire for the school, that it shall prosper; but I feel troubled because Brother Herbert Lacey has the impulsive temperament to move out after the education received in Battle Creek and would feel perfectly competent to manage everything, when he will have to obtain as a learner [the knowledge of] how things ought to be managed. He has not been to me—who has been through the experience given me of God—to ask advice or counsel as to any light given me of the Lord, that I could suggest safe methods of planning and executing, after carrying the load I have for so long that it has nearly crushed me. To keep everything in the very lines that have been presented before me is the way of the Lord. I cannot see things suggested that would lead to wrong actions.

If he had any confidence in my mission and work as of that character that would be the best to follow, it would be better for him and better for the school. Last Sabbath, after I had spoken, Brother Herbert Lacey as chairman of the committee—which knows no more about the thinking and consideration of plans regarding the school than children—put on the paper two men to be elders of the church. One was Brother James. This I approve. The other was Gregg. Without one word said to me, or seeking my judgment, he read these names before the whole congregation. Now, this brother Gregg may learn considerable if he will place himself as a learner, but to be placed as an elder would be the most inconsistent thing which could be done. He shows he has everything to learn; to place him as elder will be his ruin. Shannon and Lawrence have done us great harm and have so leavened the mind of Brother Gregg that he has been criticizing, and I have worked with all my being to kill this satanic work in this locality.

I was just sick at heart yesterday. Brother Hare is the man for elder, but I suppose the reason that some have preferred Gregg to him is because he has been tried with some of the workers and has spoken sharply to them. Some would have had the matter decided then and there on the spot, and the two men elected. No other names were on for consideration for choice, only these two men.

If our school is to be left to the decision of such a board, who do not understand the work they have to do, then I will not remain in this locality or on this ground. If I am considered a cipher after carrying the load I have carried, if it is considered that everything can be run just as well as if I were elsewhere, then it is time for me to turn my face toward America.

I will lose my life, vexed in spirit, to see the little discernment of men who are called the committee. Far better have the committee abolished than to have inexperienced men who have not depth of thought and give no thought to the work in their hands. To be compelled to have to watch everything as a cat would watch a mouse is more than I at my age propose to do. Now their names have been read before the whole church; should Gregg's name be dropped and Brother Hare's name placed on paper for decision, Gregg will be under temptation. The meetings have been wearied with his attempts several

times to review the Sabbath school. He would act as a preacher to ventilate his own ideas and specialties. I am about worried out over ignorant, inexperienced men who have not shown ability in decisions, looking beneath the surface.

Herbert is impulsive, and he is not an all-around man. He becomes so officious, and fails to see he has counsellors close by whom he can consult. He would carry things after his own ideas, and here I anticipate trouble. There is a large family that have less experience, and far less ability than Herbert, who will snatch at any idea that he sets before them and any impression, right or wrong, he may make upon them; and as the tongue is a member that has free action, I see trouble ahead. If there is not something done, there will be curious actions here, I am sure. I hope that Brother Hughes will have moral backbone to use his advanced experience to level up things. As for Brother Haskell's judgment, Herbert Lacey would override it unless I had told him the position Elder Haskell was to occupy, and then it makes little difference. Not one word of advice or counsel has been asked of me by either Herbert or his wife since they have come on this ground. If anything occurs they go to May and tell her of the matter.

Well, I stop here. Will be glad when you come back, and hope it will be soon. But now I have to get the committee together and counterwork their work. I am hoping to have something better to write to you in next letter. I shall get the committee together, and the chairman, and talk with them today after the mail has gone.

Lt 183, 1897

Edwards, Sister

"Sunnyside," Cooranbong, New South Wales, Australia

May 6, 1897

Dear Sister Edwards:

Your letter in reference to your coming to Cooranbong is received. But the ten pounds you called for could not be sent because we had it not. We have to draw from Echo office. In regard to furnishing two rooms, we could not see how this could be done. There is a hotel where the school was first started in Cooranbong. It is quite a little distance from the ground, but good rooms can be had cheap in this building. They have no young children, only one girl who takes care of the family in doing their housework. They are Catholics but do not disturb anyone with their doctrines, and they do not care to be disturbed with our ideas and doctrines.

We have just learned of another building, the convent which Willie White occupied so long, which is for rent. There are rooms you could obtain in this building for the present. I just heard of this yesterday. Both of these openings are at some little distance from the school. It would be much better if you could be right on the ground. When the main school building is erected then there will be rooms for those who come. The convent may be rented very low, and two rooms would not cost you four shillings.

Others could come in and share the building. I think Sister Colcord and her children may wish rooms in the convent, and then you would have company.

In regard to steady employment for yourself we dare not say, because we do not know. There is always need of work being done in a school, and yet at present we see not what you could rely upon, because we have to give the students work in different lines. If you can now come and this is your choice, we can send the means, for I will draw from Echo office and loan it to the school.

Lt 184, 1897

Robinson, Brother and Sister

Stanmore, Sydney, New South Wales, Australia

December 23, 1897

Dear Brother and Sister Robinson:

We received your kind letter but were unable to respond to your invitation. I have been very ill. I was affected suddenly last Thursday. Sara thought I was very bad. She says she thought I was dead; under treatment I revived, but was very weak. She sat and lectured me quite eloquently in regard to my idea of my going to Stanmore. She thought it was inconsistent and not required of me.

Next morning, last Friday morning, I left Cooranbong for Sydney and the Lord strengthened me to speak Sabbath and Sunday in [the] afternoon. I spoke very earnestly, but in a very simple manner, and the people seemed to be deeply interested. I find their minds catch the very simplest talks more readily than the argumentative. Those talks on the Sabbath and Sunday they enjoyed very much. I took a severe cold on Sabbath, and I have been unable to do much since. Today the breaking up has come, but I should be in no condition to travel. Sara has left me here to speak to the church upon Sabbath in regard to the offerings brought to Christ, Sunday to speak upon temperance—if my condition is such that I can speak. I have not attended family prayer once yet.

The Lord can give me strength to speak, but as yet it is a matter of faith. The interest is just at that point where I can help them here. There are souls deciding for the truth now, nigh and farther off. The interest is so large that many more workers could be employed to the best advantage. Those who are taking their position for the truth are men and women of intelligence that, soundly converted to the truth, will exert an influence that will draw others. They will be a people that will help with their means and with their influence. The enthusiasm over the matter of building a chapel will lead many to commit themselves, for they will see this is not a mushroom matter but a work that will be enduring. The lot is selected, and the bargain is now being made this day. There are men and women who have not yet decided, who are full of zeal for the church building and are ready to help build a church.

It is only the work of the Lord that so many are interested and so anxious to learn the truth on the Sabbath question. I think twenty workers more than we now have could find enough to do to hurt up the lost sheep. Some persons have been visiting friends in Sydney, and they are about to return home.

They entreat that this message shall come to the place where they live. They say, "We want a minister that can explain why they keep the Seventh-day Sabbath. We never heard such things before."

Oh that every dark place of the earth could be visited! My whole being is hungry to save perishing souls. If the church would only be aroused to be laborers together with God! If they could feel the burden for perishing souls! There are many hundreds who, if they only knew the value of the human souls whom Christ purchased with His own precious lifeblood, would place a proper estimate upon human souls and would do personal labor for those who are in the darkness of error. They would open the Scriptures to the hungry souls; they would feed them with the pure truth; they would increase their own souls' happiness by letting their light shine forth to others. Every true Christian will live in the light of God's presence and cultivate every power He has given them to do Him service.

I have written you eight pages that are being copied. This I send to you without copying. Tell me if you can read it without difficulty. I will send again. I will, if the Lord indicates my duty, try to come to Melbourne as soon as it is best to leave here.

Lt 185, 1897

Daniells, A. G.; Palmer, Brother

Sunnyside, Cooranbong, New South Wales, Australia

June 27, 1897

Brethren Daniells and Palmer:

Your letter received evening after the Sabbath needs careful reflection and most earnest seeking of the Lord for counsel. If you could understand all the features in the case of the school, you would then become intelligent to the situation, for there have been some things constantly arising that need just such help as Elder Haskell alone can give. The breaking off from here now, when he is giving the important Bible instruction, cannot be thought of. We are on the ground and know. In this we have had our experience. The board here know just about as much as children in reference to the consideration of important matters.

From the time Brother Lacey came, the board made their decision for him to be principal of the school. Not one of these board [members] thought to counsel with me—Brother Lacey included. On one movement made, Brother Herbert Lacey accepted the position at once. Brother Haskell, with his gray hairs and his long connection with the work, was not once referred to. Now, to take such steps is far more easy than to retrace them. He acted as principal when he knew not more by experience how to save than a schoolboy. All these things had been opened before me and it was a large pill for me to swallow, you may be assured, in my weak condition, scarcely able to get a breath without great pain in my heart.

Well, this kind of management has gone on. No more attention or reference was made to Brother Haskell or Sister Haskell as matron than if they were blocks of wood; not one reference made to me or

my judgment or my opinion. And if any word was spoken to counterwork things that were going wrong here, the whole Lacey family were to be handled.

I have not wanted you to know these things, but as sure as Elder Haskell leaves I shall leave also. I will not, dare not, lift the burden. I have been making as diligent work as possible to correct the wrongs, but there must be someone be present to help Brother Hughes carry them through.

There is certainly a grave mistake somewhere in setting the price of tuition so low. Nothing is coming in on anything that is done to peace out the deficient funds. I was much surprised that not one reference was made to me in the decision in regard to this business. Now the tuition has been set so low there will be, Brother Hughes says, a debt left on the school at the very beginning. They have room and board and tuition for too low a sum. How much wisdom is there in setting prices so low when you, and all who are intelligent in this matter, know that living here costs about one or two thirds more than in America? They gave them only two meals in America, and here three, and charge the same price. Here is want of wisdom unless we want to be buried up in debt.

I am responsible for more than eleven hundred pounds, on all of which I am paying interest. Where is the prospect of the school's ever being able to make even running expenses? They are certainly going behind not using meat or butter, and living economically as they know how. But here is a problem for someone to solve who has had the setting of these prices. I was not aware of this thing. But the principal burden has been that Brother Herbert Lacey has brought an education with him from America that is every little while developing in movements deleterious to the students. In one thing after another he rushes in without forethought as to the result. His taking the school from the first will make it hard for Brother Hughes. He is in many things a boy among boys, and you understand this is the free and easy-going habits of the family generally.

We have to counterwork things that are started. I was much astonished to hear read right out in meeting a recommendation by the committee for Brother Gregg and Brother James to be elders of the church. Not one of the committee had counselled me in regard to this matter. Brother Gregg is young in the faith. He has been leavened with Shannon and Lawrence and has been a criticizer with them. Since they have been set forth as censurable themselves, he has not had so much to say, but he needs experience of a different order before he shall serve in place of elder.

Brother Herbert does not mean any harm, but he shows manifest lack of good judgment—that forethought that is essential in managing matters. Notwithstanding he has been corrected in these things again and again, yet it comes just as natural as his breath for him to move independently. To get an idea and rush it to the front is his way, and makes things hard when his way has to be discountenanced, for the influence on the students is not beneficial. I have told him the light given me of God was that he was not to manage, but keep his hands off the machinery. He proposed to leave the boarding farm and he and his wife take a room outside and board themselves. Well, it would be a relief to the school, to Brother Haskell and Brother Hughes, but if he is to have his lesson and learn, it is now that his methods and his managing powers will have to be converted before he can use them. And if he

is apart from the school, the liberty to sympathize with the students in an objectionable course of action would not make things better, but worse, and could not so readily be handled.

This phase of things has been very trying to me. It has cut me to the heart. I called the board and the chairman of the board together, Brethren Richardson, Reekie, Lamplough, and Parcels, and Brother Herbert Lacey, and I showed them where they had made a mistake in not coming to me and consulting me in any of their movements when I had been carrying the whole responsibilities, with Brother Hare. I showed them their judgment was not good in nominating Brother Gregg without saying one word to me in regard to the matter. Brother Parcels could not be present. You can see these men were not sufficient to transact any such business. To have such men make work for us and their head ignorant of the men they nominate was a farce, nothing better than a farce. They judge by circumstances and impression that strike their minds.

I know these men selected are men who mean to do right, but they do not one of them understand the matters they are handling and how much hangs upon the movements they make. We have no objection to Brother James, but we have objections to Brother Gregg, and you see that after such unadvised movements have been made it is liable, if changed, to bring temptation upon the mind of the one refused. So our Brother Herbert Lacey shows himself to be man who has not obtained a deep all-round judgment of matters. You can understand how hard it is for me to have to work and counterwork movements introduced. It just tries my soul. The family connections shall not weigh one straw with me as to the positions I must take, but nevertheless it is very trying to me. It hurts me.

Brother Daniells, when reading the daily Sydney papers this morning, we see store notices marked where important meetings are to be held the first of next month upon this question of putting God and religion into the constitution. Now is our time to work. I cannot see any light in you, my brethren, leaving the Echo office and at this important time going to Western Australia. You could, one of you, run up to Hobart.

Brother Wilson feels that it is his duty to return to Tasmania. He had another attack of spitting blood. A meeting of prayer was convened Friday morning and his case was made a special subject of prayer. All were greatly blessed and Brother Wilson says the congestion he was suffering under was removed instantly. He says he will not go to Hobart and work as best he can to counteract the tendencies to apostasy there. He may go round by Melbourne; he may go direct by steamer to Hobart. But do not leave the work in Melbourne or in Sydney at this time. All should work, and many can work if wisely directed how to work.

Lt 186, 1897

White, W. C.

“Sunnyside,” Cooranbong, New South Wales, Australia

February 4, 1897

Dear Son Willie:

It seems a very long time since you left us and yet it is not so long that we can hear from you of your arrival at San Francisco. The boat from San Francisco has been four days beyond her time. There is anxiety expressed, and a boat has been sent from Auckland to see if she can be found and may need help, or the conviction and fears be confirmed that she may be lost. We feel afraid we shall not receive our mail.

This day Sara, Maggie, Minnie Hawkins, Edith, Ella May and Mabel went to Healy's Mills to gather blackberries. Connell took Bindy and cart and ladders and prepared the way for the picking of blackberries. Our party brought back about twenty-five quarts, Ella May and Mabel about eight quarts. The sun was very hot and it was rather a task, but all were glad that they went. They are very rich berries but not very large. In two weeks they will go again, for in that time others will ripen.

Sara and I rode down to the station, Morisset, expecting to find fruit—peaches from Radley. But there was no fruit. We brought back bags of chaff for horses. We met there Mr. Pringle, who asked why we did not come out and get blackberries; said there were plenty of them about his place. It was cloudy and we thought it a good opportunity. It has been very hot for several days. All the womenfolk went but May and me.

Brother Connell is helping Brother James to prepare for a barn. We seem to need one. Brother James works. He had done all he could do on school land and our land at present. He said he could put up the barn with mostly round trees. It will be rural but strong and just as good for all purposes as if made of sawed lumber. Brother Hare thought I had better let him have the job.

Well, our mail came, bringing the first intelligence from you since you left Auckland. We were very glad of this little. The enclosed, from Brother Owen, I will consider, and write him.

Five o'clock p.m. Our family have returned with very few berries. The report was exaggerated. The berries were inaccessible although they had ladders. We have been very much in need of rain. We have had a little—soft showers—today and our people had a little wetting. They looked like wet hens, but were very pleasant over the matter, but thought it was not a paying trip. But it gives them a change. I was glad Marian went, for she needs just such exercise. May brought her boys over to our house, and she prepared dinner for Brethren Connell and Tucker and me, and the little girl adopted by Brother Baker.

When you receive our letters you will see that we have changed our minds in regard to building on. The two rooms would be four hundred dollars and that settled the business with me. I said, "I will not build and invest money like that." This embraced the whole business of panty, plastering, and chimney. We could not build this now because the water has failed, unless rain comes. We have had slight showers today, but we fear this will not relieve the situation. If it shall rain tonight there will be water to run the sawmill.

Brother Hare came to see me this morning in regard to sand to use in building him a house. We then talked over matters, and he is very much pleased with Brother James. He works and accomplishes something. The barn was figured on to cost three hundred dollars. Brother James says it need not cost

more than half that sum, and I have let him have the job of putting it up, paying him the wages he has agreed to work for. Not a board can be spared to us until the school buildings are prepared with lumber. Then he says the timbers and boards shall be sawed for the house we wish much to put up for you. We have let Semmens have thirty-five pounds and we can do no more. I have not been able to go to Sydney yet.

The influence of Brethren Lawrence and Shannon has been bad, and we feel sad over this matter. I have done all in my power to change the order of things. I know the Holy Spirit began to work on the mind of Brother Lawrence as never before. He said he meant the work should go deep. He did not want it to stop there. He could see that the cow trade was not on right principles. But it was only a few days until I had another interview with him and he took it all back, and said he could not see that there was anything wrong in the cow trade. Well, he is just where he was before. And she, Sister Lawrence, is a Pharisee and, I think, the daughter of a Pharisee. She is full to the very brim with self-righteousness, and her tongue wags constantly. I think the woman is unbalanced in mind. The sooner they take themselves to regions beyond, the better. They may go to America. They may stop in New Zealand. If they can manage to trade or work so as to benefit themselves they will do so, and will, in their turn, trade with others to get all out of them possible for the very property they have bought at loss to the school.

They have not a sense of what Bible religion requires, and I am sure as far as religion is concerned, they will do harm everywhere they go. They misinterpret, they will misrepresent the character of God and of Jesus Christ.

We had no trouble in regard to the convent place. We have done exactly the work that should be done in moving. We left the posts and other poles enclosing the yard, left the gate, took the wire screening and brought away everything. The bullock team moved the ice chest to the mill. Lillian has your secretary. She has a room at Healy, in the hotel. The Catholic priest says, "His Eminence wants to sell the place." It is advertised, he says, for sale. May left the house sweet and clean, and the priest says it was in "beautiful order." Not one objection has been raised to our going in and out of the yard, taking anything we had not removed. Russell gives us all the liberty we want.

Brother Lawrence came to Connell, asking for my horse and cart to move their goods. The horse, hands, and cart, were employed constantly in moving your things, and I told Connell they simply could not have it. Lawrence told Connell, "You know it is not my wish to go," as though it was his duty to move him. He said his horse, the one bought of the school, did not stand good, but they were out in good time, and the tent is their home while they remain in Cooranbong. They gave him work at five shillings per day, drawing sand from my premises for the school buildings. And now water has to be drawn for the sawmill boiler. We are hoping for rain. If it does not come in a few days the mill must stop. We are having clouds, but very little rain.

I have carried a heavy load and am much better healthwise than when you left, but I become exhausted quickly and suddenly and cannot rally readily. I want to do very much and can do so very little. I am quite free writing the last upon the history of Christ, but it draws upon me. I feel so intensely that I find my strength is spent in a short time. I am left here to carry as heavy a load I have ever carried in my life,

to deal with men who think that they know everything when they know nothing as they ought to know it.

Elder Haskell is as far as Auckland, but I know not when he will come here. He may be on the next Monday's boat. If he does not come I shall do the best I can, but it may finish me up, for there is not a living soul here that can have one spark of influence to help me in my work. I do not exaggerate at all. I have spoken five Sabbaths in succession in Cooranbong, besides having four meetings to see if Lawrence's case cannot be helped, but I have given that matter up. His selfishness is deeper and his blindness in spiritual things the greatest and most incurable of any case I have had anything to do with.

I dare not leave the place. I feel singular about things, but the Lord is good and I can trust in Him fully. He will not deceive. He will not falsify. He will be truth and we can depend on Him. Oh, when I think how much light these have had who cause me so great sufferings of mind in their selfish, unrighteous practice, I think of our Saviour as a Man of sorrow and acquainted with grief, wounded for our transgressions, bruised for our iniquities; the chastisement of our peace was upon Him, and with His stripes we are healed. I feel that we should not complain if we are made partakers with Christ of His sufferings. If we are willing to stand bravely and unwaveringly, steadfast unto the end, we shall see the King in His beauty. We shall see Him face to face, and His name will be in our foreheads. We must have increasing faith. We must not fail nor be discouraged.

But I felt that it was not a wise thing to do, to leave not one soul in all New South Wales that could help me. If the Lord has thought best to make me to bear to His people the messages He has given me, He means I shall have someone who shall cooperate with me, that such tremendous burdens shall not rest upon me, as have done since coming to Cooranbong. I often can sleep only a few hours. The value of the truth, its exalted character, is ever before me; then the low standard of Christian principles in practice, by those who have been long in the truth, is so painful to my soul. The littleness, the narrow-mindedness, the selfishness, and the destitution of Christlikeness seem so prevalent that I am questioning indeed, When the Lord cometh, will He find faith on the earth? Will He find pure, uplifting, purifying faith that works by love and cleanseth the soul?

I would feel so rejoiced if I could see a growth in principle. But such principles of selfishness as have been practiced and are being practiced have a leavening influence upon the whole class of workers on these grounds. It must not live. It shall not survive. It must be expelled from our borders. Who will work with me to carry forward the work? There is no one here that has spiritual influence. I do the praying as I open the meetings. I do the speaking and carry the load. "God help me" is my prayer.

February 5

I could not sleep after three o'clock. I have been up writing. It is now daylight. I have been out to see whether we have had much rain. I think we may be encouraged. It has rained considerable. The mill will have water for the boiler and can keep at work. I feel that we have reason to praise God that the working hands will not be compelled to stop work. There must be greater efforts made to have water facilities on the school grounds. If they can do no better, they can have large cisterns made, such as I have. I think there should be strenuous efforts made, but when I said this to Brother Hare, he said, "We

must do it, but the present funds must go into buildings. We cannot spend a shilling if we can possibly avoid it." Sand is one shilling per load, but I have told them I would donate the sand they draw for the school buildings. They think it the most precious sand bed for the purposes they could have. This will save them quite a sum. If I had a shilling for every load, I might be able to apply it on interest money, as I have no one to help me in the religious line of labor. This I need.

I have been trying to visit Sydney, but exhaustion comes every night so that I fall asleep in my chair. While Marian was conversing with me last evening before dark, I lost myself every few moments and was dreaming of the plans to create a higher, holier activity in religious things. I think I fell asleep six times before dark, and then had to crawl into my bed before dark.

I wish, if it were the will of God, Edson could be with me. I wish Brother Starr could be here. It is not right to have no more religious help than we have here. It is not as God would have it. I shall do what I can, and if it takes my life, then I have done what I could. The strain is on me every moment. The work is not being done in this vicinity that ought to be done. I dare not visit, and I know of no one that is visiting, to do one bit of good in their conversation. Is this the will of God, that I should go loaded down as I am because there is no means to provide workers in these new fields? One year more, I shall be seventy years old, and yet I never have done more hard, taxing, trying labor in my life.

As a people we must keep the standard high. A practical exhibition of the purity of Christian character and Christian principle is worth more than all the sermons and creeds in our world. The world is watching us and will criticize us in all our temporal affairs, with keenness and severity. That which is spoken in the church is not of half as much value as the right words and the right actions in workshops, in the field, in the buying and in the selling. We must not forget we are making impressions, favorable or unfavorable, in regard to Bible religion, on the minds of others who are watching to find some excuse for themselves, why they are not obeying the truth. Christianity will lead to industry, frugality, economy, while it will not give one inch of encouragement to selfishness. Bible religion extirpates avarice, overreaching, robbery in deal, and every species of dishonesty. In dealing with unbelievers there must be strict principles observed that will honor God's Word and do service to Christ. "Thou shalt love thy neighbor as thyself." [Leviticus 19:18.]

Lt 187, 1897

White, W. C.

Summer Hill, Sydney, New South Wales, Australia

February 10, 1897

Dear Son Willie:

Monday I received a letter from Elder Haskell stating that he arrived in Sydney last Sabbath and made a request for me to come to Sydney if it was convenient. So I came, accompanied by Sara. Sister Semmens has a healthy boy weighing eight and one quarter pounds. She worked altogether too hard before her confinement. The child is one week old last Monday.

Elder Haskell is advancing money to furnish that next to the largest room upstairs. He says if it is well furnished and a suitable price put upon it, the furniture will soon be paid for. This is sensible; Sara and I will help in the matter, and it need not be a costly business, we think.

Brother Semmens is hard worked. He needs a hand to help him. He is trying to get along economically, because he cannot go faster than he has the means. I cannot go any further with assisting him just now, because I want that your house shall be started as soon as we can get the workmen and the lumber. All the arrangements that you planned were put in operation before they had been in the house one week. But it will be a loss of money to commence to build with the idea of moving, so we shall begin to dig a cellar under the house, some portion of it, as soon as we can see the lumber is forthcoming from our own mill.

Brother Lawrence expects to take steamer for New Zealand in about two weeks. I want Brother Haskell to go to Cooranbong as soon as possible. Sister Hurd came on the steamer to Melbourne and was thinking her voyage over; [she] was with Sister Ingels and Sister Graham when the boat had passed inspection. But officers and physicians came on board and inspected more closely and say there are cases of smallpox. So the passengers, twenty of them who had left, were searched up and had to go back to the boat. Brother Daniells did all in his power, trying every means to prevent Sister Hurd's return to the boat, but it was useless. Three weeks they will be held. Brother Haskell can get letters to her, but none from her. She has written she is in perfect health.

I am so thankful that Brother Haskell is here and I shall have someone to help me. There is great need of a manager in the working forces in the enterprises started. I know of no one here. This ought to have been insisted upon from the first, and that would have relieved you, who had twice what one man ought to do. I cannot consent for you to shoulder the responsibilities and every other one stand back and let you do it all and receive all the criticisms that persons may choose, under the inspiration of the devil, to conjure up. For this hurts you, so that the very influence the Lord designed you should hold in this country is weakened and crippled, in order to economize and save money, making as little expense as possible, buying at reduced rates some machinery for the mill. The very best even at double cost would have been economy, the best that could be practiced. But limited as we have been for means, the study has been to save every sixpence and shilling and pound.

Now the men, who have not put in anything and have shown their interest measured with just the benefits they would themselves realize, because they were disappointed have taken the criticizing aftersight position, and tell what should have been done, what they would have done. Lawrence sat on the devil's stool of idleness to criticize what others had done, and Satan is not slow to take possession of all such minds and so blind their already selfish ideas and perverted judgment that they can be his efficient helpers and do a work exactly in his line. Satan can use them.

I have had these things presented to me clearly. Brother Shannon and his wife have said all they can against Brother Hare, calling him a hypocrite, and everything that an unchristian tongue can devise. You have been handled in much the same manner. Sister Shannon joins her husband in Africa, going on the

next boat, second or third class fare. Hardy has sent for his wife to come, but she says no, she has no idea of going.

I have had my hands full of writing and my heart full of distress and pain, for these men who have proved traitors will, if they are in any way connected with the work, when they themselves were not favored, place themselves on the enemy's side to work against the ones who are carrying the heavy responsibilities. I have had straight testimonies to bear to Brother Lawrence. I question whether he will ever see. He has educated himself in dealing after worldly policy plans in buying and selling. His whole experience is a corrupted mass of self-serving. He has nothing correct in line of principle in deal.

The Lord has permitted these things to occur, to develop the men who have not put anything into the work of God in Cooranbong, but have taken out all they could get. We have a supply of poor families that must be kindly cared for and helped to help themselves. We have these poor as a legacy from God to us. Inasmuch as ye do this to one of the least of these, my brethren, ye do it unto Me. Then we will work on, doing our level best to alleviate the care of the poor, helping them when we can and strengthening them all we can in correct methods.

But Satan is a vigilant foe. He works in his specious, deceptive ways to ensnare the very men who have experience but who have worked that experience for their own benefit until it is the working of selfishness in our various lines. God help us and give us wisdom to know how to conduct matters here. We need heavenly direction and guidance. We need great prudence, for the unconsecrated elements are many, and as soon as one is taken in hand by the Lord and reproof comes, then come the sympathizers who do not know what they mean or what they would do themselves. But they can boast largely of their wisdom.

I told Brother Lawrence he had best cease that kind of talk, for it was not true. It was being proved how large was his wisdom and to what end that wisdom was used to figure for himself, to be very liberal with himself, but very close and trying in his methods of deal with his brethren. He and his wife had worked so long in this line that they have completely perverted ideas of what is Christianity.

Well, I shall be glad to have Brother Lawrence and his wife leave the school grounds, for they will do no good but be a constant source of trial, and if they are not favored as to receive all benefits, then there is dissatisfaction.

Mother.

Lt 188, 1897

White, W. C.

Health Home, Summer Hill, Sydney, New South Wales, Australia

February 15, 1897

Dear Son Willie:

I feel very grateful to God that my health is much improved. Our own family and your family, when I left Cooranbong, were all as well as usual. May writes the family are all well. The babies are well, bringing through their teeth. We know they have suffered considerable in teething, but it does not make them cross and crying. We think they are sample babies. Ella and Mabel White are doing well healthwise. I am glad they are living near us. We share the corn and tomatoes, melons and vegetables with them. Then we can run in any time and enjoy a little visit.

In regard to [the] Health Home, I cannot see anything very flattering in patients as yet. But it is no use to look on the discouraging side. We must walk by faith. We must talk faith and act faith and live faith.

Sister Semmens has a boy nearly three weeks old. I am sorry to say he has a double harelip. She feels very bad about it. I am drawn out to her. I feel that she is indeed a precious child of God. He, I think, is doing all he can.

Brother Jannett's family were all out to meeting and seem to be all interested. I spoke on Sabbath afternoon at Newtown. We had a good number to speak to. Brother Haskell spoke in forenoon at Ashfield, and helped me also with the services in the afternoon in Ashfield, and he spoke Sunday evening. I have not heard any report of meeting this morning. The daylight is just coming. I have written nine pages and a half of letter paper by gaslight. I am not able to get this copied.

I have received a letter in last American mail from Dr. Gibbs, from 1818 Central Avenue, Los Angeles, California. He writes:

"The health of myself and family never was better. I never suffered so little physically, and keep myself very busy. I have three hygienic babies. Like Daniel, they show their living in their faces. Wherever we go it is inquired, What makes these babies look so fair and bright?

"The last two are twin boys named Stanley and Manly. They are one year old January 4, 1897. Minnie will be three years old in April. They are known all about here as the hygienic babies. They sleep all night and only eat their regular meals by day. They are a world of comfort to us, and wife's health is much improved. Mother Shand [?] is usually well. Sarah Hunt is a power for truth, and we can secure her when needed.

"Elder McClure said changes must be made at the Retreat and talked with me about my returning there.

"I have been practicing in this city two years and for some time have been using second story as a sanitarium.

"Dr. Burke's student has failed in Sanitarium work at San Francisco. He ran through in a few months. Dr. Burke failed at Lytten Springs, and his constituents failed with him to the tune of thirty thousand dollars in a period of a few years. So much for his proud boasts of making \$75,000 in Napa and one hundred thousand at Oakland. Burke now runs a little wash house in San Francisco. Dr. Maxson told me Burke would even fail at that, from present appearances.

"I am waiting to know what the Lord would have me do."

I send these few items of a long letter. I wish that this case may be considered. When the question was up in reference to Dr. Maxson going into the Retreat to practice, he said, "You are making a hasty decision. You should consider the case of Dr. Gibbs. The experience of Dr. Maxson is not what it should be. His own ways are perfect in his own mind and judgment, and cannot be corrected or controlled."

I would have you consider this matter. There has been altogether too much dependence upon meat and drugs by Dr. Maxson. From the light given me it is not possible for the patients to be properly educated to discard meat and drug medication while he remains in the institution. The light has ever been given me that he should not be entrusted as superintendent of any institution, for he had not the all-round eyesight and level head to manage our institution. He knew all this, and others knowing it conceded to his idea and gave the lines of control into his hands and, farther on, his own brother-in-law as manager.

They are neither of them qualified for the position. Dr. Maxson has managed matters to keep meat-eating appetites petted and encouraged by making prescriptions for persons to eat meat. Thus, either he must cease to be a physician [or] else the sanitarium must become demoralized by the liberties given in indulgence of appetite in various lines. The tables are not by any means what they ought to be. I now leave this matter to be managed as is thought best.

I am more than surprised that our people should make Dr. Maxson superintendent and his brother-in-law manager. This tastes too strongly of the dish. The human agencies with their strong tendencies have had things their own way. I am sure this matter has been wrong. I have nothing to urge in regard to Dr. Gibbs further than a fair consideration of the matter. As for drug medications, there should be—and will be if the light which God has given is followed—an educating away from the use of drugs, and hygienic methods will come in most thoroughly. The fevers that have been treated after the drugging principles have lost some of the patients who would have been saved if they had not used drugs. The saving of means largely expended in drug medication means the saving of life in some cases. Strictly thorough hygienic treatment would break up any ordinary case of fever.

This is the fourteenth page of letter paper I have written since I left my bed this morning, [at] half past one o'clock.

I am hoping, Willie, to hear something in regard to my property in Healdsburg. Not a line has come to me in reference to the matter. Please write me.

Mother.

Lt 189, 1897

White, W. C.

Sunnyside, Cooranbong, New South Wales, Australia

March 11, 1897

Dear Son Willie:

We are thankful to our heavenly Father that we are all in good health. Wednesday February twenty-four, a telegram came that Sister Hurd was released from quarantine. Brother Haskell had been with us over the Sabbath up to that time. There were excellent meetings held in early morning. A goodly number attended the meetings and good was accomplished.

Last Sunday, March seven, Brother and Sister Haskell returned from Summer Hill. They were married in the Health Home without any parade at all. I am glad it is thus, for Brother Haskell needs a wife, and the woman he has married is a sensible, intelligent woman [who] can be a great blessing to him. I believe it is as the Lord would have it. He will be a help here, and if there was ever a place where help is needed, it is right here.

Lawrence and his wife left for New Zealand last Wednesday. There was, for a time, a change in him, but as he did not follow the light, he lost all the good impressions he had received and is the same man he was.

Last Sunday Brother Robert Lamplough was taken very sick with all the symptoms of typhoid fever. Sara visited him in company with your wife May, and they both worked over him faithfully, giving heroic treatment. The fever ran very high. We all thought the poor young man was in for a long siege, but they kept at it. They enlisted Brother Hanson. We provided the food he should eat, and he responded to the treatment and yesterday went out to ride. He is quite weak but feeling well. It was a violent attack, and he received the most thorough treatment. I thank the Lord for his recovery, for it would have been a great tax upon us to have treated a case of typhoid through its period.

We were made very sad to hear of Herbert Lacey's coming down very sick in Tasmania. He walked one day nine miles to visit his old home and to see where his mother was buried, and then, all in a heated condition, he sat on the doorstep of the house where we visited Brother Lacey and became chilled. He came down to his bed. Christine, Sister Lacey's eldest daughter, took care of him. I directed a letter at once to Brother and Sister Wilson and told them to look after Herbert and see that everything was done for him that could be done and I would meet the expense. But a telegram came one week ago today on Friday, that he would be in Sydney that day. We hurried Lillian off to meet him. He got off at the same time his wife stepped from the train. He is, they say, in for typhoid fever. Brother Haskell was at the Health Home. Brother Semmens was not willing that he should see him. He said he was very weak, but he ought to have seen him. Brother Baker and Brothers Haskell and Semmens prayed for him. Lillian wrote he was very poor, nothing but skin and bones. He lost twenty pounds in one week in Tasmania.

I think it was a very venturesome move for him to come from Tasmania to Melbourne, then take the excursion train for Sydney. All alone in that crowded car was enough to exhaust a well man. Lillian wrote to Father Lacey that Brother Semmens was using ice on his bowels. But in several cases light had been given me that the ice remedy was not as efficacious as the hot water. I was afraid. His vitality, I learned, was very low and to put ice on head and chest I knew was a mistake. It would tax his vitality. I asked Sara if she would go on that morning train. She refused promptly. I then sent a telegram, "Use no ice, but hot applications," but I felt so sorry I could not help crying. I asked Sara if she would go. She at first refused, and then consented because I felt so bad in regard to the matter.

While in Sydney, Brother _____ from Dora Creek was his [Brother Semmens'] patient. One day he gave him treatment, strong electricity, which injured him and frightened him terribly. One side of him was as if on fire, the other side was icy cold. He made a mistake here, I know, and there must be no risk run over Herbert's case. I was not going to be so delicate in regard to the physician as to permit Herbert Lacey's life to be put out. I will enclose that which I sent to Brother Semmens. Sara went down Wednesday afternoon. Today we shall have a report. I am very anxious. We are praying for the young man. God will hear us. He will answer our prayers. I do believe the Lord will restore him to health.

When Sara advocated the ice treatment I told her it was no use. There might be cases where the ice applications would work well. But books with prescriptions that are followed to the letter in regard to ice applications should have further explanations, that persons with low vitality should use hot in the place of cold, but to go just as the book of Dr. Kellogg shall direct without considering the subject is simply wild.

Hot fomentations in fever will kill the inflammation in nine cases out of ten where ice applications will, according to the light given me, tax the vitality unsafely. Here is where the danger comes in of not using judgment and reason in regard to the subject under treatment. But enough of this.

Your two boys are doing well. We have secured several hundred pounds of Isabella grapes from Whitehead, for two and half penny a pound. They make the richest kind of wine. We had just weighed out my one hundred pounds, and a large pan of them was put on the floor to prepare a place for them and lo, Henry spied them. Sara called me to see the picnic. He had crawled with the greatest speed, and there he was, on his knees, picking the grapes from the clusters and putting them in his mouth, but very particular to put his finger in his mouth and take out the skins and put them back in the tub. He worked at this until he was satisfied. They seem to know fruit as soon as they catch sight of it. I purchased a box of rich yellow peaches of Brother Parcels. These I have kept for the babies, for it is the last we shall have. They will each eat one and a half at a time. I went in yesterday morning and Herbert was eating a peach from his mother's hand. When I came in he made his arms fly up and down to express his great pleasure. The boys are doing well.

Ella and Mabel are in much better health than when they came to Sunnyside. Both are doing well. May says she feels so much better since she has been here and it is such a relief to have no boarders. The children are good-natured and seldom cry and make trouble. In three weeks they will be one year old. Both are very spry at creeping, something you, their father, never did do.

I have last night obtained the figures for a house plan as you suggested and marked out, but Brother Haskell suggested some improvements. May will tell you about this better than I can. The complete work done on the house, including painting, a bricked-up cellar of ten by twelve, will come to two hundred fifty pounds. I can get the lumber at our mill but, closely inquiring, Brother Haskell says the lumber is figured too high. Brother Hare says he can get a bill of lumber for five shillings per hundred. Someone has offered him a bill of lumber at these figures. He asks seven shillings and then the bill of drawing swells the sum. Last evening Lamplough and Haskell and May and I took all into consideration that if the building we decided [on] could be brought within two hundred pounds we would complete

the building. Brother Haskell is looking carefully over these things. Now [that] the bill of building is given in, we can know something of how to do.

We cannot call off the workers on the school building; we do not desire to do this. But the cellar can be dug and the foundation laid and everything like lumber brought on the ground, and then we can have everything preparatory to making a quick job and get your family into the building after it is plastered. Brother Hare advises so, also Elder Haskell, to give the job into Lamplough's hands for him to employ the workmen, the day laborers. This matter is one that must have attention. Your family cannot, with my consent, remain in the small compass where they are any longer than is positively necessary. In the figuring, we cut ten pounds on roofing. The roof will, if made as this on my house is, save ten pounds, and money is too scare to be used up merely for fancy. May is with me in every move. We consult her in everything. We shall have a piazza eight feet wide on two sides of the house, and I think the house will suit you. We shall have a complete plan by middle of the next week.

Now this is the judgment of the men whose judgment I value of any worth. So we shall go straight ahead, when we can have the workers. Worsnop is working on your land, clearing, cutting down the trees you specified to Connell you wished done.

We shall send your mail by this Vancouver boat next Monday. The boat by way of San Francisco will carry something more, but let Edson see the letters I send you, and then I will not be to the expense of paying postage. I have just seen May. She says the children slept all night, excellently well. I read her these two pages thus far. I will write you again soon, to go out next Monday. Marian is in good spirits in regard to the book on the life of Christ. I am now writing on the foot washing ordinance and on the Lord's Supper. Will send you the matter. I have decided from henceforth no letters go from me only of such a character as Bible subjects so that if I wish to use them in books I can do so.

We all miss you. We have pitched our large family tent and floored it and fitted it up for Brother and Sister Haskell. They live and sleep in the tent. It is carpeted, and they enjoy it. They have also that room you used as an office. Can sleep in it whenever they choose. They seem sensible and seem to enjoy their home.

In much love,

Mother.

Will send letter to Edson next mail.

Lt 190, 1897

White, W. C.

Sunnyside, Cooranbong, New South Wales, Australia

April 9, 1897

Dear Son Willie:

Everything is going forward well on the school grounds. Every available helper is put into service. The cistern is bricked up; next the plastering takes place. Brother Herbert Lacey and his wife and Crissie Hawkins and baby came today. I sent my surrey to bring them up. He is feeling real well and means to engage in the school at its beginning. I am so pleased. Sara and Sister Haskell and Maggie have just come from preparing the room in [the] second building for meeting tomorrow, Sabbath. Next Sabbath it will be in the upper story which will be used as a chapel until we can do better by being able to build one of our own. Elder Haskell may not be able to be here under two weeks. Then he will come, I think. Brother Hare and Sister Haskell will help hold the fort. At present, Elder Daniells and Elder Haskell will keep in Adelaide to see how matters will turn with Hawkins and McCullagh. (But more after the Sabbath.)

April 11

We met in the last new building. What a change for the better! Sister Haskell, Sara, Maggie, and Minnie joined the force and worked to prepare things for the occasion.

May White drove a span of horses before the surrey to meet her dear brother whom the Lord has spared to us, Brother and Sister Herbert Lacey, and Crissie from Tasmania with her boy, a good-looking plump boy, who joined them at Sydney. All went directly to Father Lacey's. Brother Herbert walked from his father's to the meeting in the new building. He feels so well and we are so very thankful that the Lord wrought in his behalf, making Brother Semmens His human agent. He carried through the case without drugs. W. C. White, the Lord has opened to me why so many cases are lost who have typhoid fever. They are drugged, and nature has not strength to overcome the drugs given them. Our physicians ought to spend the money invested in drugs to employ the very best class of nurses that will go through the treatment process upon pure, hygienic principles.

Herbert was very low because he was sick one week or more, yet he traveled home. I felt so sad that our people in Melbourne put him all alone in second-class compartment where they were smoking and crowded, and he so sick. But the Lord has been merciful. We prayed for him most earnestly, and he was treated wisely and well and has come up from his sickness, his whole system purified and without a long period of debility to recover from drug medication. He walked from Father Lacey's to the building, and we thanked the Lord.

The congregation was large, and the blessing of the Lord was upon us. All seemed of excellent courage. Herbert and his wife bore their testimony, and it was full of thankfulness and praise to God. We had the best testimony meeting we have had in Cooranbong. There was an old man present who sleeps out of doors, a tramp, we would call him, who said a few words with the rest. He has not attended a religious meeting for above sixty years, until one week ago last Sabbath he was in the meeting, and last Sabbath. He is eighty years old. Some other strangers were present. There was a wave of thanksgiving to God that He had prospered us to be able to meet in a better situation to worship God. His blessing was in our midst, and we all felt it was a privilege to be there, for we knew that Jesus was present and His blessing was given us, which we appreciate so much.

We have been pressing matters forward as fast as possible. The past week many women and men have given their time, for we had no money to pay them. This week the same work will go forward. The

bedsteads were thoroughly cleaned yesterday. Connell has gone over them all with the kind of paint they use for furniture. His pledge is to keep him at the work one week longer. Brother James has given one week, also Brother Worsnop. The girls will do something more after this mail is off.

School will open at the appointed time, the twenty-eighth day of April. Brother Herbert Lacey will be on hand, ready to begin. We hope Brother Haskell may be able to leave Adelaide. He is doing good work. Brother Hare felt so down because he had to leave, but his wife, Sara, and I have tried our best to supply the lack and Brother Hare feels of excellent courage.

I have had much writing to do for Melbourne and Adelaide. I am so sorry I cannot write you for this mail anything in regard to Adelaide since Sabbath and Sunday meetings. I hope Brother Haskell will write you.

Sister Haskell yesterday read the letter to me which she has written to the General Conference Committee and to you. She understands the matter and feels deeply for Brother Haskell's sake. Let the General Conference carry his case as they have done. He feels every change of this kind, and it hurts him; and when once he gets an unfavorable impression, it sticks in his mind and is hard to remove. Do not make any changes. Let the General Conference take his case for the future and settle his bills as they have done. His help is valuable. And he has the very best woman I know of in the world for him, and she will help him.

We must be very careful, courteous, and tender of the few men who are spared to us who have a long experience in the work of God from its earliest years. Tell them all to deal with Elder Haskell carefully and liberally, for his whole heart and whole being are in the cause of God and its advancement. He has not a selfish thought in his mind. His wife is just the help he needs and is an excellent worker. She is now president of the Sabbath School and a wonderful change has come. She will give Bible readings in the school or anywhere. If he is obliged to be off, as he has been called away, now she can come right in as an instructor.

We are glad that Brother and Sister Hughes are coming. We will welcome them heartily. Brother and Sister Lacey are much pleased that they are coming. We shall begin school without delay at the time appointed. The Lord has means for us somewhere, and He will work with His own power. Satan will make his masterly efforts as he has done, but he will fail, for the Lord can do that which He will for our good and His own name's glory. I send you letters written for you to do with as you see best.

In reference to Edson White, be sure and meet him and spend enough time with him to find out how he stands. I am of the opinion that the Southern States are not favorable to the health of himself or his wife, but the Lord knows all about this. I merely mention it, that if the health is endangered, they should find places where they can unitedly labor and give all that there is of them without reserve to the Lord. These children lie very near my heart, and all I ask is that they may be just where the Lord would have them in His work. If I never see them in this world, we will meet where there is no separation. If it becomes necessary that they be with or near me, the Lord can bring that about. The will of the Lord be done.

Mother.

Lt 192, 1897

White, W. C.

Sunnyside, Cooranbong, New South Wales, Australia

July 20, 1897

Dear Son Willie White:

The last mail I ordered to be sent to Honolulu to meet you. Supposed you would be on the next boat, but the last mail gives me no assurance that you will be a passenger on the boat you have expected to come on. So we will send our letters to California, and if you are on your way, no harm can be done.

Your family remain well. May was not well pleased with your short letter, giving her no assurance when you will come. We have made all calculations to see you in August. But we will not make a bad matter worse by complaining. We must be just as happy as we can and lean more firmly upon the Source of our strength.

I shall not be able to write much to anyone for this mail. My labor has been earnestly given to the school, but I feel keenly over some things. The money—what about it? Find out how much Herbert Lacey has drawn from my funds in receiving his education. I am not at all in favor of the students coming from the school as little prepared as he is to teach in regard to the fitting up as a Biblical student. He tells me that for two or three years he has taken no Bible studies. This is all neglect. The last lengthening out of his stay in Battle Creek, from the light given me of God, was a mistake. Had he remained a much shorter period, it would have been better for him and us all around. All who devote three or four or five years to their education make a mistake.

The kind of education they obtain disqualifies them to do God's service. The time so many spend in classical studies had better be spent in close, diligent study of the Word of God. The knowledge of the Word is of more value than Greek or Latin. He says he has not any use for the largest part of the education he has received in Battle Creek. It makes my heart ache to have one or two or a few receive and absorb money to obtain an education that is not giving them a knowledge of the very kind of work they will be called to do. The case of Herbert has cost me much perplexity, and I would not say a word to you about it, only I sincerely hope not one student shall be encouraged to remain years in the school in Battle Creek, for they come from the school supposed to be prepared to take hold of the work as teachers, according to the years spent in study, but who reveal that they have a one-sided education. I am pained at my heart to think that a few are positively injured with too overmuch of time given to book learning. They would be far better qualified for the work if they knew less, far less, of authors and had a much better knowledge of God and the truth which would make men wise unto salvation.

There are many whose education would be of far greater value if they had even one year in Battle Creek to get a start in school, and then studied out of school and let some others come in and get a start, and they go to work in Christ's lines and become educated in learning by practice. The warnings and instruction given by the Lord have not been heeded. Years devoted to the studies in school are a

decided mistake, time lost, for their minds could not possibly retain one-hundredth part of what they have passed over in overmuch book studies. It is really a surface work. They could have done far better work in teaching in simplicity that which they did learn than to have so much crowded into the mind that they cannot use.

July 19

The cistern is now finished, with the exception of cementing in the inside and removing the timbers and putting in [the] pump. The cistern was dug by Brother Worsnop. The water came in through the night after he had worked at it two days, so that he had to bail it out. It would come in from every side and from the bottom. One large tank was filled, and one not as large, with the water that seeped in, and they had to bail it out with pails. We had a man from Sydney to come up and do the job in laying the brick. We feared it would rain. Brother Richardson and Brother Woodern came in on Sunday and took right hold with the bricklayer from Sydney. Worsnop was in the cistern. Five in all were at work, three laying the brick, Worsnop packing in the earth back of the two layers of brick, Robert McCann mixing the mortar, Robert Lamplough handing it down in buckets. Willie McCann stood in the cellar, catching the brick Sara McEnterfer tossed into his hands, Edith passing the brick to Sara, so the work was nearly finished Tuesday morning. Brethren Richardson and Woodern, worked all day Monday. Tuesday morning the bricklayer left.

We have kept right up sharp to see that nothing was unthought of. One tank is in running order, and if the rain keeps off just a few days longer, then the cistern can receive its treasure of water. We knew this would be a very dirty job. The bricklayer had come up to build chimneys for Lamplough and Brother Hare, so you see it was our object to have all these matters done while the business of the building was in operation. We have boarded the hands, and in building the cistern we have, since the house building, only furnished dinners for the two Lamploughs, Robert and Fred, for nine pence a meal, and we have boarded the chimneybuilder.

Now our settling is going on. Brother Carswell is coming home next week. Brother James will occupy the house that May leaves until he gets a home of his own built. Then he will move into that house, his own, when he can pay for it. He has an idea of having the house placed just where you located it and doing it as he can by odd jobs. Meanwhile his family will be more comfortable in the wash house where your twins were born. There will be an addition to his family shortly. So we are all doing matters like the cistern, fast as we can possibly do it. Other matters move more slowly, but we hope if you come in August that you will see your family nicely settled. It is a nice, convenient place and pleases me very much.

The boys are trotting everywhere. They are well and hearty.

Lt 193, 1897

White, W. C.

Sunnyside, Cooranbong, New South Wales, Australia

July 23, 1897

Dear Son Willie White:

I have been writing since half past three o'clock until breakfast bell rang, then prayed with the family and ate my breakfast. I commence my writing again.

You ask me if I have seen the last edition of the book Mount of Blessing. I have, and am of the opinion that the most objectionable features have been removed. If you ask if I am pleased and satisfied, I am compelled to answer, No, I am not; but I ask them not to be at any more expense. But I can but have settled convictions that their wisdom has departed from those who would put in such a book as Mount of Blessing such illustrations, to send out to the people. Certainly their perceptive faculties were perverted. At the present time, after waiting two years for the book to be prepared to be sent to the people, I would be much better pleased had the book gone forth without illustrations.

The King's business requires haste. The way this book has been handled, I do much prefer to go to outside publishing offices and engage them to do publishing work for me. My heart is sore and grieved more than I can express. I lift my voice in protest against our publishing houses putting such a mass of cheap deeds of representations of sacred, holy truths. Some illustrations are not objectionable, and some are degrading to the subjects of truth the papers are advocating.

But I am not to worry about things I cannot help. Our trust must be in God and not in man. We cannot make flesh our arm. We must look and live. This is our life, to look and live.

I can see nothing in the manuscript sent but that is right. When yourself, and your brethren in connection with your own judgment, accept anything after this order, do not pay out postage to send the matter to me. Always use your own judgment.

In regard to Sister Ings, I would be pleased to have her in my home as matron if she will come because she chooses to come. I do not want her to come unwillingly. I should be very much pleased should she have a mind to come. You can tell her this is a beautiful country. Now, you understand the situation, and if you, after your visiting America, think the Lord would have me go to America and again stand in the field of conflict and battle, I will consider the matter and pray over it. I am willing to go or stay as God may direct. I have no light as yet to leave Australia.

Well, I have been broken off. Sara was just starting over to the school grounds to see about your pump to put in the cistern. They have not said one word to me, but put it in the school cistern; but when she had reached the gate, Brother Coulston came running, all out of breath, from Dora Creek. There is a man there by the name of Wild who has been one of the bitterest opponents of our faith. He would not allow one of our people to cross his premises. He is taken suddenly with inflammation of the lungs, and Sara is solicited to go immediately to see if she can do anything to save his life. May and she are now going, and left alone once more, I will finish my letter.

If this letter reaches you, I wish you would look and see the things that belong to me at the Rural Health Retreat. I sent for a footstool, which is a box with a lid and very handy. Then there is a lounge there. See if it is best to bring it as household goods.

In reference to the school, there are now seventy-five in the primary department and the higher grades. There are some excellent students. Brother Goodheart is one of the best students, nephew to Sister James. He told me with great gladness two mornings since, that the sister who was so bitterly opposed, and who burned her mother's letters and papers, has fully taken her position for the truth. There are now to be about five more students, so there is no more room for an increase until we shall have means to put up building.

One thing we are seriously considering, that the building for the boys shall be entirely separate from that of the girls, a distinct building. There is going to be the difficulty. I have spoken and read five mornings in succession in the school, and after talking with the whole school, I then took the girls by themselves and talked with them seriously and charged them to keep themselves sacredly to themselves. We would not, could not, allow any courting or forming attachments at the school, girls with young men and young men with girls. This I said before the whole school, and then to the young ladies.

I entreated them to be reserved, to be delicate and refined and not be forward and bold and inviting the attention of young men; that they should consider it an honor to cooperate with their teachers and seek to please them in everything. The teachers have had experience and should be honored as educators. They could sustain their teachers and make their work as light as possible and not have their teachers constantly in perplexity and sadness because one and another of the students shall be unguarded and act as unbecoming to Christians.

I asked them if they would make every effort in their power to help sustain the teachers in their work of maintaining discipline and order. In the act of so doing, they would elevate and ennoble themselves. They would feel a happy satisfaction in doing their best to influence others by their words. Their line of conversation should not be in complaints and talking to one and another and expressing dissatisfaction.

"If you will only do your duty," I said to them, "and reveal that you have too much respect for yourselves to wish to maintain a low level and will seek to help other students, the moral tone of the school will be above par."

They could, by doing right themselves, make it in every way better for themselves and for their teachers, and they will have the approval of God. It depended upon the pupils of the school whether the school will be of lasting advantage to them or not. The teachers could not possibly make them a new heart, but the Lord has said to all who seek Him diligently, "A new heart will I give you." [Ezekiel 36:26.] When the heart is under the Holy Spirit's molding influence, every one would know this because of the influence they exerted. The Lord God Omnipotent reigneth, and sees all the works of the children of men. I can write no more on this point.

But there is a very great mistake made in setting the price of tuitions so low. It cannot be thus. It is a wild movement. If I had known it before the matter had gone out, I would not have consented to have any such prices. I have had the matter presented to me that one cause of the debts accumulated in Battle Creek has been low tuition and rates for rooms and board, and then not proper management to bring the outgoes to harmonize with such prices. The Lord would have His people act sensibly. They cannot possibly keep from sinking under the outgoing expenditures. When they have tested this way of management long enough to see the outcome, why do they repeat the same thing term after term? You will have less students—that may be and may not be. But whichever way it shall turn, there must be wise managers in every school who understand the practical workings of the expenditures and the income, and the outgoes must harmonize with the income. Therefore, do not dishonor the educational interests with mismanagement.

Let there be careful tact and wisdom in all our school arrangements and place the tuition sufficiently high to make ends meet. The Lord is not glorified by any such unwise managing. If the correct management of the school in setting the tuition at a figure to clear expenses shall bring in less students, then let the risk be run on the safe side and there will be a better class of students. All this accumulation of debts should be avoided. I am more astonished than I can express that the tuition here was placed as low as, yes, they say lower than, the tuition at Battle Creek, where the expense of living is about half what it is here in Australia, and the expense in building is one-half what it is in Australia. Now, our brethren know this very well. Then why is it that such short calculations are made? May the Lord inspire every mind who handles His goods to deal wisely.

When in Europe the Lord gave counsel in reference to this matter, and that the tuition of students in Battle Creek was placed at too low figures. Always they would be under the discouragements of debt unless they changed their methods in this respect.

I must close this. Brother Haskell just returned from Sydney. I am conversing with Elder Haskell. Elder Wilson is here, brought to the school building in bad throat difficulties.

Mother.

Lt 194, 1897

White, W. C.

Sunnyside, Cooranbong, New South Wales, Australia

August 1, 1897

Dear Son Willie:

I have not much courage to write to you, for I know if you are on the steamer you will not get it, and where you are I cannot tell. If you are in America, this will reach you, probably, in Oakland, California. If you are there, I wish that you would bring me my volumes of Barnes' notes. I believe there are five volumes, large size; a book [by] Horace Mann, and any old Bibles you may find of mine.

In regard to any of my furniture, you may do as you please in bringing it, if you think it could be transported without much expense. My books you could put in the goods if I have any to be brought. If you think best, you could bring my sofa stored in Healdsburg. I have a bed lounge in St. Helena, but I will leave all this to your judgment. Do just as you please with those things.

We had two more students come to the school yesterday. Brother Schowe came with his son and his daughter and leaves them in the school. It would have surprised you to see the congregation out on Sabbath. The upper story of the dining room, our meeting room, was full, and I spoke to them with freedom. The Lord's blessing seemed to be in our midst. There are now seventy-five pupils including the primary school. I do hope you will arrive before this first term of school closes. We have had most earnest work to do in order to bring two young men, Judd and Jones, into order, but they may make something yet. Jones is from Sydney. His mother is a teacher and this, her only boy, has been left without discipline or restraint, but he has been a wild chap. Although he is a man grown, he is a boy in understanding. We feel deeply earnest that these young men shall reform and come under discipline. They are certainly improving, because they have the matter laid plainly before them: it is quiet gentlemanly behavior or dismissal. We hope that there will be no dismissals.

Brother and Sister Haskell [and] Professor Hughes and his wife are all doing good work. This first term is the most trying, because all the wild, untamable elements have to understand that they cannot do just as they please, that they must come under control. I have had much of the burden of this upon me and I have presented before them that nothing can be tolerated like forming attachments, courting or being in the society girls with boys. This we could not have.

We have a much larger number at the school than we expected would be here. Brother and Sister Haskell are doing important work. She is matron and fills the bill nicely, besides teaching Bible lessons. All enjoy her lessons much. Brother Haskell's lessons are good and are much enjoyed. He shows he has ploughed deep in the Scriptures to find the hidden treasures of truth.

Brother Schowe is most desirous that his children shall be benefited with the Bible studies to be qualified to become workers in the cause of God. He detained me from my writing more than one hour to converse with me. He leaves this morning. He has expressed a strong desire that his children might be in my family, but I cannot consent to any such thing. I have plenty of cares upon me and wish I had less.

May is keeping house now in the new building. Everything is convenient. She has slept here for the past week and this week, to make sure the plastering is dry.

This must go this morning. I am writing while others are eating. I have had hope that Edson and Emma might come back with you. The light given me so many years back was that yourself, Edson and your mother could, in getting out books, do a good work; that Edson, if he would consecrate his heart to God, would use his talent in a conception of the Word of God that would do much good. Satan has worked to hinder this, but I have thought it might yet be brought about.

May and the children are well. They will probably sleep in their own home tonight. But the school problem is the one the most difficult to settle. In regard to the vacation, I am sure the primary

department should have but short vacation. In regard to whether it is wisdom to have the school continue for some students through vacation is yet to be considered.

I must close.

Mother.

Lt 195, 1897

White, W. C.

Summer Hill Health Home, Sydney, New South Wales, Australia

August 5, 1897

Dear Son Willie.

I left my fountain pen at home, and it is a sad mistake for me. But then I have been overtaxed with writing and my head refuses to work, so it is not much writing I can do. All day yesterday was spent in Sydney. We were very tired when we returned home.

We met Brother Davis in Sydney. He has worked very interestedly to get petitions before the Council, but they carried out their determination. The most influential among them told those who presented their petitions that their arguments were unanswerable but, notwithstanding, the majority ruled and carried the people. Thus it will be to the end. God will not forsake His people. He will be their shield and buckler and their exceeding great reward.

There is not much progress in the sanitarium. I do not think there are the elements in Brother Semmens to manage the matter. The Lord has men that can make a success of this work. He cannot do it. I have ever been of this opinion, but hope we would be happily disappointed. We feel encouraged in regard to the school. Sister Haskell says they have room for only one more student and that a girl. But a woman and a young lad will be at the school this week from Sydney, and they will have to have room somewhere.

The burden is upon me, Arise and build. We must have a meetinghouse on the school grounds opposite Hanson's, somewhere there, and that will be more central for all. We have but very little outside attendance. Brother and Sister Haskell are doing good work, and both are excellent workers. Brother Haskell takes right hold, not only directing but working with the workers.

The last rain washed away the bridge made between the Sunnyside home and the school, but it has been built again. The lawyers you and I visited did our business in Sydney; said they would send the documents direct to you. We gave them your address and our address here in Summer Hill.

We are now where we can spare Connell. I think he has no special religious influence, and I shall feel relieved when he is disconnected with the place. In many things he is, when he chooses, very useful in taking care of horses and cows, but there is not any aptitude in him as manager. He has been a continual

worrimment to me. I think our brethren, many of them, feel as I do in the matter. If he has ever been converted, he certainly has not stayed converted.

Sara and I have had the planning to do and we are very willing to lay it down. Your house is built. You have a good cistern full of water. We need you here very much, but do not want you to come until your work is done. Another boat has gone down between Gisborne and Auckland; only two persons lost.

In regard to the book on Christian temperance, that portion that was expressed in reference to drug medication as though it was recommended by me is not according to the light that I have been given to present to the people. I must, if I made this statement, have done so in expressing the idea of working away from the use of all drugs concocted at the apothecary. We have no use for them. We should not vindicate the use of drug medication. I did not wish to prejudice the medical fraternity that I could not in my writings approach them, therefore have kept quite silent in reference to the sharp points which I can express. If it is thought that the sentence will not mistake my position, let it stand. But if, knowing of my true position in reference to drug medication, any statements in the book that contradict it would be meaning me to say [Yea], and Nay. I do not know as that expression will do any particular harm, but would rather it would have been left out. This is a reform which will be made by Seventh-day Adventist practitioners. I feel deeply over every matter on which warnings have been given us.

I have written to the doctor in reference to this matter. When the young, inexperienced doctors begin their work as practitioners, they feel generally it is no great harm if life is sacrificed in experimenting.

Lt 196, 1897

White, W. C.

Summer Hill, Sydney, New South Wales, Australia

August 6, 1897

[W. C. White:]

I have just received a steel pen that Sara has brought me, and I will try to write a few words. I have just had a short conversation with Brother Semmens, and this is what he tells me: he cannot pay me the one hundred and thirty dollars loaned him or the one hundred and twenty-five dollars invested to furnish the larger front room next to my hired room, but he only can pay the rent of the house, gas bills and taxes. He has had a patient from Clark Howdens' establishment. He has now occupied that room we furnished for some two months. He was afflicted with paralysis. He had visited the physicians who said they could not help him, and finally he came here and is greatly improved by his treatment, and this will give him influence. Brother Semmens is not disconcerted. Says he cannot pay me now. Fifty dollars came in as a donation to the Health Home. I needed the money and shall credit it to the money invested in furniture.

Brother Baker moved last Wednesday. He needed more room. That leaves ten shillings more rent on Brother Semmens to pay. Brother Semmens does not feel overmuch pleased with the prospect possible

for Brother Brandstater's coming to the Home to unite with him. The daughter of Edwin Hare he does not consider the best material for city work. He is very modest in that which he says about this subject, but he wants one who can give treatment.

A physician would please him—man and wife both with a medical education. He loses much because the patients need treatment in surgical operations that he does not give, and it is this kind of treatment that would bring in means to the sanitarium, but now they have to send them to hospitals. Do not get any man or woman physician that is not of solid experience and well balanced judgment. A woman physician that can treat women, this is that which is needed. I beg of you to get someone from America. A man and his wife would be the best. We know that this would give character to our medical work. Do not bring in anyone of inferior experience.

Brother Martin has called on me in my room. He has been paying high interest, eight per cent, on three hundred pounds. He was full of gratitude to God and wished me to know that a friend has loaned him the money at five percent as long as he wants it. He knew I had an interest in his affairs and was pleased to tell me his success.

I speak tomorrow in Ashfield and Newtown. I spoke last Sabbath in Avondale where our people were assembled together. I had much freedom and we had a very interesting social meeting.

I am not able to write much. I have altogether too much weariness of the brain, which I did not realize until I came here and then found I had no power to write. I will now halt.

Mother.

Lt 197, 1897

White, W. C.

Sunnyside, Cooranbong, New South Wales, Australia

August 30, 1897

W. C. White:

I have just put my name to the papers you have sent in regard to the shares in the sanitarium. I would say Edson White, twenty-five shares. Dr. Kellogg will carry shares sufficient of his own, so that I appoint you to choose the division of the remaining shares you propose Dr. Kellogg shall have. I can divide the remaining shares with Brethren Tenney, Rousseau, and E. A. Sutherland.

I cannot see that Dr. Kellogg should have any more shares than he already carries. The men specified, Tenney, Rousseau, and Sutherland, can carry shares that will consume the forty shares specified for Dr. Kellogg, unless you have some special reason that he should carry a portion; but I think Edson can carry twenty-five shares, and the remainder go to these brethren specified.

I do not see what is the inwardness of this, but I will subscribe my name to the papers as I have stated.

Willie, cannot you encourage a good dentist to come to this country? There was a brother in connection with Atherton, Harvey, I think was his name. He was a good practitioner, and I understand dentists can set up anywhere and do their work without any interference. We need a dentist very much.

Your family are all well. I do not address letters to you. I learn from Brother Brandstater that you are surely to be here on this next boat after the one now in, but we have nothing definite from you, so we know not what to expect. We certainly hope that we shall not be disappointed in the matter, for we want you now at the close of the school, and at the Sydney camp meeting. I have so little expectation that you will receive this that I have little courage to send it, but I will send it nevertheless.

Mother.

Lt 198, 1897

White, W. C.

Sunnyside, Cooranbong, New South Wales, Australia

September 21, 1897

Dear Willie:

I have not been able to write for some days. I have had one of my spells of heart difficulty. I will write but a few lines, saying Elder Daniells is much distressed over your delay. He has deferred the camp meeting in Sydney one week, hoping you will certainly be here before the school closes and the dedication of the chapel. All would have been finished had it not been for the delay of boat to bring the siding. Boat left Sydney last Tuesday, one week ago. Workmen are waiting for the siding.

We have now only four weeks more of school. We decided best as Elder Daniells declared he would not commence Union Conference without you being present. Do not let things detain you in Wellington or Auckland one day. Come as soon as the boat can get you here. I want you to not be delayed. Many things of importance are to be considered. Elders Daniells and Palmer are to be here at Cooranbong, Brother Daniells to remain two weeks, hoping to see you as early before the camp meeting as possible. I understand that Brother Baker has secured grounds for the camp meeting.

Elder Haskell, Sara, and I went down to Sydney on evening train. I had overdone and was very weak. Nervous prostration was upon me. Friday I thought I could speak on Sabbath but knew it would not be safe for me. I did not recover strength. We came back Sunday morning. Mrs. Martin came into the compartment where we were en route for Cooranbong. Chrissie and her next eldest sister have attended the last part of the school. Mrs. Martin had her youngest girl with her, a very nice little girl. We entertained her while she was in Cooranbong. She spent some time in visiting the school and seemed very much pleased with her visit. We had Chrissie and her sister that have been at the school come to our place with her mother and younger sister to dinner. She made a very short visit—came in to Sunnyside on Sunday forenoon and left the next day, evening.

Sister James has a nice little boy now nearly two weeks old, and she is up and around. Sara was her nurse, doctor, and all by herself. Sara and I went down to Morisset yesterday; took the babies. They do not delight much in the scenery, for they go fast asleep, and [they] slept both going and coming. Today we rode down again and they slept only one way. Coming back they wanted to enjoy themselves. They made no trouble. We are glad to relieve the mother and we like to have them go with us as they make no fuss. They were in such ecstasies today as they saw our horses and carriage that they just screamed with delight. They are now nearly eighteen months old.

I hope you will come without delay. As the Union Conference will be held in connection with the camp meeting, you need to hasten on the way at once. Do not delay.

Elder Daniells wrote me he was thinking of coming to Cooranbong, pitch a tent, and take care of himself and have a change. Said he was quite wearied and wished to get freshened up.

He was, when there some weeks since, quite anxious to have the school close two weeks earlier than their appointed time, to commence the camp meeting in Sydney so early that they could avoid the flies. They wished to take advantage also of Cooks' Excursion, which would save much expense for those who attended the Melbourne camp meeting. We all tried to meet his plans. This would necessitate, it was thought, arrangements to take the students to Sydney to be under the supervision of the teachers, but let it be a change to the Bible instruction and they be provided for in board as in the home. His letter tells us that his fears that you would not be here in time have led him to put off the camp meeting to begin in Sydney one week later. He says Cooks' Excursion will be one week later; thus it is published in the paper.

That brings things around so that the term is only one week short and Brethren Hughes and Haskell and wife have talked with me in regard to the advisability of closing the school here in Cooranbong only one week earlier than the appointed time. The whole matter was canvassed, and the decision we made [was] that it was our best judgment to give up the idea of supporting the school during the camp meeting, for it would bring grave extra responsibilities upon teachers that their time would be fully occupied in council meetings, beside the general religious exercises that must be held which cannot be avoided. There would also be a large expense in feeding the students, which cannot be done with that economy that it can be done here. The transportation of material to furnish beds and bedding for so large a number would be a breaking up of everything here to accommodate the students, and the close of the school would be in the middle of the camp meeting.

The plan now is to make everything right with the students, paying back to those who have paid for the full term the funds of one week, close the school here, and let all take their chances or return home. They have had, you may say, a continuous religious drill in Bible studies and in religious exercises. If these do not serve their purpose, they will not be so largely benefited by camp meeting. The previous plan would have secured probably the attendance of more students, but the exposure to temptation that Sydney will present will make its mark on some. There will be the baptism of several before the school closes.

The Lord has wrought on many hearts. The school has been excellent, and we are much gratified. I never have seen a school better conducted. Sister Haskell is a treasure for the situation, and I must tell you, everything in the education of Herbert Lacey is superficial. He will, I fear, never be a proper educator in the school. Therefore, there will be serious matters to consider as to what shall be done for them, for their religious experience is of the same character. This has been one of the greatest burdens I have had to carry. If he was entirely out of the school it would be easier work for all. My soul is sick and tired of these superficial characters. It is pain and burden to me.

September 22

I send you this letter, and I hope you will not think of spending one day longer than you can possibly help in Wellington or Auckland. I shall certainly try to be excused from attending the camp meetings in Sydney and in Melbourne. I must have quietude and rest. I long for it, and these attacks of exhaustion must be avoided. I look over the congregation when I am at these meetings and see there persons whom I know will be lost unless they repent and are converted, and I am then to carry the load. I cannot rest day nor night. The two last camp meetings have been meetings that have worn me terribly. I want now to complete my book if possible. But, I tell you, not another book will I ever consent to work as this Desire of Nations has been worked. If there is no person of a healthful mind to take the charge of my books, if I must be left with the help I now have, I am done. I am now having this one burden; to get through with that book, and I pray daily for help, but this is my one burden now.

I have placed myself in the most miserable positions to get out books, and if the Lord has not help for me, He does not mean I shall carry this load myself. I am simply done.

We expect delegates to the camp meeting will visit Cooranbong before the meeting. We hope they will come to see what has been done. We knew a chapel we must have, and without delay, so the work has gone forward with a zeal and willingness that has made it pleasant all around, and the blessing of the Lord has been upon the workers. Everything would have now been completed if we had the material to work with. But we have done all we could do in walking out by faith, and the next wise thing to do was to quietly rest in the Lord, and not fret. We need not waste our energy in fretting in regard to results which we could not change. It is our part of the service to do our best and leave the results with Him who is infinite in wisdom. We need not so much a Week of Prayer as we need to daily empty ourselves of all uncleanness of spirit, of our self-sufficiency and importance. Although we belong to God by creation and redemption, yet there is a most thorough surrender to be made to God every day of our life, to be employed by Him as He thinks best. Then we will work usefully and hopefully and happily, not to glorify ourselves, but to glorify God.

September 24

Connell tells us the boat is nearing the lake and will be at the landing place at four o'clock p.m. I am sorry it could not have been in Friday. Just what they will do now I know not, but the coming week the work will advance rapidly and the house be enclosed. The house has been ceiled within and is now being painted. The outhouses are both built. The house will go forward rapidly now to its completion. Oh, how

glad I am that it will be done without delay. We ought to have a thanksgiving season to God every day for a place where we can worship Him.

You will be interested in the enclosed. Brother Baker has had a trying time to find a piece of ground that we could get at any terms. These parties that are united now in renting the land utterly refused to let us have it for any price, not for one hundred pounds, but there has been much prayer offered to God, and he tried again last week, every trustee. And all agreed to let us have the land. It is the Lord's doings. We rejoice that this success has been given us, for we could not well wait another week. The writings are all made, the land secured.

Now we are to place ourselves in position to understand the voice of God to us individually. I am disgusted and heartsore when I see young men, ministers, who are lifted up in self, and I know they have not an abiding Christ. They do not walk tremblingly before God. They have much more faith in what "I" can do than in what the Lord can and will do for us if we will humble our hearts before Him. When our faith shall lay hold on God and we shall trust Him entirely and believe Him, that He wants to work mightily in our behalf for good and His own name's glory, then His salvation will be seen. His righteousness will go forth as a lamp that burneth.

But oh, how I desire to see a growing faith! We are so ready to halt after we gain a partial victory. The kingdom of heaven is like unto leaven that leaveneth the whole lump. God will do great things to all who believe. But I hope to see you soon now and will write no more.

May the Lord bless and sanctify you is my prayer. We hope and pray that this camp meeting will be, through the blessing of God, as a light shining in a dark place. He will work if we will prepare the way, that He can use us and that we can cooperate with God, but self must not swell into large proportions because one is favored with success in any line. It is not the human agent that gives the grace and the power. All, every jot and every tittle, is of God. We must humble ourselves, that the Lord may be exalted.

Your family are all well, May and all the children. I have been over to the house, and both children were having a play wholly with themselves, amusing themselves and then laughing at their own pranks. It is quite a circus when they get their play spell on.

School closes October 13. Hurry along as fast as possible.

Mother.

Lt 199, 1897

White, W. C.

Sunnyside, Cooranbong, New South Wales, Australia

November 6, 1897

Dear Son Willie:

This morning I commenced writing important matter at two o'clock, to be used as shall seem best. It is not finished. If it was, would send you a copy. I send you here an article. I wish you to see that it is put in a little tract at once and copies sent to me, and you have copies to distribute. I have been unable to write on any subject, but I shall now write again if the Lord will.

Such matter as I now send you on Christmas offerings will do good. Put it in the hands of someone who will see it put through at once and copies sent to me. I will pay the expense of publishing if that is best. If it is best for the Echo office to handle it, doing with it as they think best, they can do so. Follow your own judgment, but have no delay in getting it out. Can write no more.

All your family are well.

In love,

Mother.

May went with Jessie to post office for letters, and she was very much disappointed. Although it would please us to hear from you, yet I know there is so much going on, that you cannot always attend to writing.

Mother.

Lt 200, 1897

White, W. C.

Sunnyside, Cooranbong, New South Wales, Australia

November 26, 1897

Dear Son Willie:

Brother Tucker has just brought the mail and I have read your little bit of a letter. I am glad you are well and having good meetings. I do not cease to pray that the Holy Spirit will work both speakers and hearers. Without that there will be great loss. We are of excellent courage. Brother Wilson has left for the point of interest. There are so many drawings for the ministers to visit and labor personally that we felt there was not a moment to be lost. The Holy Spirit is convicting the minds and moving the hearts.

Brother Wilson and wife can do excellent work in Sabbath School, in visiting, in giving Bible readings in the tent, holding meetings Sabbath and Sunday and every evening in the week except one, and heeding the calls of invitation to go out to homes where they collect in their neighbors. All this makes most constant labor. Brother Haskell and wife frequently go together. When only ladies are collected, Sister Haskell goes alone, and he visits some other parties. This seems to be a sound interest. Mrs. Gorrick I believe to be a converted woman. I would not feel at liberty to leave this work in Sydney. I hope to be stronger when the weather gets cooler. I feel sweet peace and joy in the Lord. Elder Haskell has all he can possibly do.

The meetings are well attended. At the evening meetings all cannot be accommodated under the enlarged tent. Extra seats have been made and crowded as close together as possible and then from ten to fifteen seats are placed outside the tent. All are filled and a wall of people standing. Brother Haskell keeps up well and is of excellent courage.

You have many laborers in Melbourne, and we cannot be drawn upon here. It is not ill health altogether, the reason I did not attend the Melbourne camp meeting. I felt the Lord would not require me to go to Melbourne. After that Friday morning meeting a revelation was made to me, while I was speaking, of the true feelings and sentiments of some, and that God did not require me to bear my testimony there now. When He saw my testimony would be received, He would clear my path before me. I have no more to say to those who think they understand the work of the Spirit of God and have no need of help. I know what I am doing. I am not to place myself in positions that are hard and trying as I have done, while our own brethren in the ministry walk in the light of the sparks of their own kindling. They must have a chance to develop.

Jesus, our world's Redeemer, could not do many mighty works in certain places because of their unbelief. I have interest for them all in Melbourne, but no further work for some whom I have given all the warnings that God has given me. I declare as did the apostle Paul, I have not shunned to declare to them the whole counsel of God, and I am free from the blood of souls. I shall know when the Lord would have me visit Melbourne. I am sure it is not at this camp meeting, for He seems to withhold me.

Today I am seventy years old. I thank and praise my heavenly Father for the clearness of mind and the peace and grace of Christ I enjoy. I am relieved, for the present, of battling, and of having to rein myself up to meet and speak plain things to my ministering brethren. They have had the light and some of them act as if they were spiritually blind. They misinterpret my words just as they have done at Battle Creek. They cannot understand my work, but counterwork the very things God has given me to do. I love them all, but for a time my pen and voice will not disturb them. They would not understand, in the right way, anything the Lord has given me to do. Until they have less confidence in themselves, I cannot help them. I have light and I shall follow it to the letter, and when my way is made hard, then I am to rest the whole matter with God. I hope you will not be perplexed over this communication, but my way was made plain that Friday morning, and the Lord helping me, I will work in any place where the Lord gives me work to do.

One thing I know: my wrestling in Australia has been as severe as any place I was ever in. Now my work is not to attend large meetings and wrestle as I have done. The publication of books is urged upon me. That, with the articles for the papers, is enough. I have so much precious matter. Light came to me, you remember, before you left for America, "Gather up the fragments. Let nothing be lost." [John 6:12.] Much matter should be before our people that they do not have, and I can use up my vitality in breasting difficulties that are not after all cured, but have to be met again and again. If I keep away from the large gatherings, I can preserve my vital energies to work where I can accomplish threefold more than meeting the peculiar attributes in the responsible ones who are leaders in our cause. May the Lord work them by His Holy Spirit. I have no more words to speak.

I write this to you. I am of excellent courage. The work in Sydney needs my testimony. I find that I can bear testimony to unbelievers with much greater freedom and joyous satisfaction than before those who have been so little benefited with the light God has been pleased to give me. I do not go to Sydney this Sabbath, but next Sabbath and Sunday, and may remain there as long as I think the Lord would have me. I know not any of us can do the work of God in self-sufficiency. There must be the emptying of the soul of self, and then there is room for the Holy Spirit to work. We make altogether too little of the working of the Holy Spirit. When we shall hear the dying groans and death struggle of dear, inflated self, then the Holy Spirit will come in and mold the mind, the thoughts, and transform the whole man.

I am, Willie, determined to find quietude in God and commit the keeping of my soul to Him as to a faithful Creator. If the Lord will strengthen me, I would be pleased to complete some works for the press and shall pray for the proper help to be sent to me in the providence of God. I now withdraw myself from the strife of tongues and opinions. I hide myself in Jesus Christ my Saviour. The battle will wax stronger and stronger. Satan will press everything possible upon us, and we need every hour a close communion with God. I know that every agency Satan can set in operation to discourage, he will.

I am now determined to use my means, as it comes in, to seek and save them that are lost. I can talk to companies who have not a knowledge of the truth with freedom and clearness and joy. Here in Newcastle that must be worked. Maitland must be worked, and many places on the line of the railroad. I feel it is time they were worked. My message shall not be so fully confined to those who know the faith. They have had so much light they are glutted with it and do not relish anything that shall come in lines of reproof and warnings, and there are those who are hungry for the Word of life and who will appreciate the light. These I will work for if the Lord will open the way. Oh, Willie, how much time and labor, heart-sickening, discouraging, wearing labor has to be given to those who know the truth and do not practice the truth as it is in Jesus! Do not think I am in any way discouraged.

In much love,

Mother.

I wrote this in great haste to get in the mail, or office. Minnie takes it tonight.

Lt 201, 1897

White, W. C.

Sunnyside, Cooranbong, New South Wales, Australia

December 1, 1897

Dear Son Willie:

African mail. I send letters to Brother and Sister Lindsay and to Brother Olsen. I also send letter to Brother Haskell. I send you a copy of the letter sent to me yesterday. I am seeking to close up the book. I

think I have about done this. It is a tax on me, but I have courage and faith in God. Marian is about done now, is on the last chapter, I think.

Your children are not as bad as they were. Sara gave Henry treatment night before last, then we took them yesterday morning for a ride and they acted very much that day as though they never had approached sickness. I was over to the house several times, my head refusing to work. Of all the antics that could be performed, they entered into with a surprising zeal.

We leave here Friday.

One window is made in the chamber, and it makes a surprising difference. This will indeed be a wonderful improvement. You will see by the letter sent to me by Elder Haskell that there is no release for them or for any one of us. I dare not leave at this time, and I feel as one forbidden to go to Melbourne. On that Friday morning, when I read those matters to those assembled, I have done, I sincerely hope, [with] the wrestling and the meeting of minds that pretend to receive light but do not in their movements show any such thing. God will not be trifled with. I am ready to do if I know what to do, but I cannot walk contrary to the light God has given me.

Yesterday Brother Goodheart came from Sydney. He has commenced now, this morning, to take his meals with us. Sara says not another minute.

Do tell us when you are coming home.

Mother.

Lt 202, 1897

White, W. C.

Sunnyside, Cooranbong, New South Wales, Australia

December 2, 1897

Willie:

I wrote in a great hurry yesterday afternoon and yet I was treating on important matters. You know we are all very anxious to get the last message of mercy before the world as fast and far as possible. Now the work has begun in Sydney. Thirty-five are keeping the Sabbath. At the mission home there is a morning prayer at five o'clock in the roomy parlor. Elder Haskell then gives a Bible reading and asks questions to instruct the workers. Then Sister Haskell gives them lessons for one hour. Sister Robinson was very much down, but our going there when we did and talking courage and faith brought her up out of her despondency. She thinks she will never be unbelieving again. These tender souls need gentle dealing, and they have it.

After breakfast there is a going out into the work and no one is left in the house but Brother Haskell. Everyone is at his line of work. Elder Starr says he cannot be grateful enough for this privilege of being

united now with the Lord's honored servant, Elder Haskell. He says he is a rich treasure house of truth. He says he has never had such a privilege before in his life, where he can learn so much. He appreciates this highly.

Elder Wilson has joined the workers in Sydney. He can, we believe, safely do this, but you can see how difficult it would be to follow out your suggestions. If he could have one year's release from all preaching, it would be much better for him. After careful consideration of the case, he decided that the work in Tasmania in summer would be safe, but we dared not venture it. Queensland is not a very encouraging field to a strong man, but take a man whose throat and vital organs have been hard used, and he has come very near losing his life, and that man should not be placed alone to bear responsibilities in any part of the field. Especially would it be unwise to send him to a new field where he would feel himself embarrassed if he could not preach to them. They want a man who can do full work, and to send him to any field alone, at the present time, would be unwise.

We ventured to advise him to unite with them in Sydney and he could visit and give Bible instruction. He could be a great help in their Sabbath school, and this part of the work is essential. To have the Sabbath school conducted just as it ought to be is of highest importance. It is essential that every stroke now made be correct and educating. Elder Wilson and his wife will be just the kind of laborers essential to bind off the work, that it shall not ravel out.

I suppose I am responsible largely for his being in Sydney, and, if it is necessary, I will be responsible for all above the sum the New South Wales Conference has seen fit to appoint him. If he does the work, which I sincerely hope he can do without injury to himself, he should have the same sum for his labor he has had, or that other laborers have.

I look now upon the work being done in Sydney as just the kind of work that should be done in Melbourne, after the camp meeting closes. It is not wise when there are indications that the Lord is moving upon hearts to allow the interest to diminish in the least. The Lord is at work in Sydney, and just as long as the interest holds good, there should not be a breaking up of meetings, although the camp meeting is at an end. If the people will come to the tent, the meetings should not be cut off, for there are many souls who might hear, and the seed sown spring up and bear fruit. Sometimes it has been the case that they heard only one discourse and they carried the impression with them into other localities and countries. They may have an opportunity to hear in that country again, and the truth finds a lodgment in the heart, and they are converted.

There has been too much preaching the truth and not blending with it the work essential of teaching the truth by personal efforts. The idea has to a large extent entered into the minds of our ministers that they can create that which only cometh down from heaven. A Paul may plant, Apollos water, but God giveth the increase. A variety of gifts are to be brought into exercise. This is the plan of God, and if these gifts are brought into the work, looking unto Jesus, exercising faith in His promises that are full of light and truth and hope, the Lord Jesus gives the increase.

The Holy Spirit will work with consecrated men, and they are not reproved in cherishing superior and largest hopes, because they are God's entrusted stewards, watching for souls as they that must give an

account. The atonement of Jesus Christ has been made for these precious souls that are living in transgression and sin. Our work is to save the perishing. In these large gatherings, many will hear and close applications will be made, or should be made, of the truth.

I was sorry to hear that the camp meeting was to be held at Napier. Why is it not held in a new place? Why was it not held at Christchurch? Our camp meetings should go into new places. Let a new class have the privilege of hearing the truth. Nothing calls them out like a camp meeting. Our own churches are not the ones alone to be benefited. Every effort possible should be made to reach classes that have never heard. Those who do believe the truth are not united as they ought to be. When Christ is not abiding in the heart by faith, there are discord and strife and but little effort made to get near to each other where we can be one in Christ Jesus. As we approach the great center, Christ Jesus will be our Unity, which is as a wheel within a wheel. The nearer we come to Christ, the nearer we come to each other. Those who live in Christ realize the greatest harmony, heart with heart. Discord and strife are not found in that company who are sanctified through the truth. We need faith and love. Let us seek for it.

I am desirous that nothing shall divide the interest now existing in Sydney. The Lord help, the Lord bless you in Melbourne. I must close.

In love,

Mother.

You know how abruptly the camp meeting closed in Wellington and opportunity was lost, a work, at considerable expense, left incomplete, to ravel out. I wish that work had been followed up. Wrong ideas and plans were made. Two weeks' more labor would have been of more value than gold or silver. Having these things set before me frequently has led me to write as I have done. Oh, how my heart aches at these things failing. God help us is my prayer.

Lt 203, 1897

White, W. C.

Sunnyside, Cooranbong, New South Wales, Australia

December 2, 1897

Dear Son Willie:

I am sorry that you are so free to invite persons to Cooranbong to your house. May dreads this. Her children demand her attention. They have had serious difficulty with their bowels and this makes her considerable work. Then, you know, your boys are quite noisy and their busy hands and feet make those who have the care of them much work. It is not, it appears to me, doing justice to your family. If May has anyone in her home, it should be persons that can help her and not tax her. When the little ones are older they will, we hope, be less noisy, but this warm weather is a great tax. I advise you to consider that every additional member to your family is a tax. Your children need instruction, and if they improve as I

am very desirous that they should, they must have every help possible in this line. But weak and nervous women could not improve in your family. Your children are lively boys and make a great deal of clatter and noise, which would set a nervous person out of their mind.

And you must not make it a necessity for me to take these persons to care for. I have only Edith now to do my work, Sara helping her to plan. It would not be wisdom to have feeble persons that must be cared for in my home. The only place for them to sleep is in the parlor, the only room that visitors can occupy. The typewriters constantly in motion are not agreeable for one who has not strong nerves.

Visitors do not receive a favorable impression to visit us when there is not anyone who can visit with them. I served my time quite fully when at Granville and now myself am not strong. I am trying to gain a little strength to take hold of the work I desire to do in book making.

Well, I have said enough on this point, but I know May's mind. She speaks to me about these things. "Oh," she says, "I hope Willie will not bring visitors here now, because I cannot get along with my work." The discipline she has had in this line is not the right kind, that she can carry the things of the household with systematic plans, and the less your family is encumbered with visitors, the better it will be all around. Now her children require much greater care than when they were younger. She began with giving them things which would make the most clatter and noise, and being two of them, it is considered the one who makes the biggest noise is doing the best things. I know that there should be a different order of discipline, but when it has not been brought into the training process, how can it be cured? There is a great amount of undisciplined movements that might be avoided, but how to reform these things is the question.

Government must be in one, in order to work on right lines. Now is the time the training will have to be done. But May knows not how. You would be pleased to help all you see needs help, but please remember the cautions and warnings given you and work at the point. Your children are greatly in need of the help their father can give them, and you must take time for this, for your children will have a very poor start in obedience and being under control unless you shall bind them to your heart and then work with them to bring about a change of things.

Mother.

Lt 204, 1897

White, W. C.

Stanmore, Sydney, New South Wales, Australia

December 4, 1897

Dear Willie:

We left Cooranbong Friday morning. We had a breakdown. The back gearing of the poll broke. I had anticipated a good ride with May and the babies in the surrey, but this brought us up very suddenly. We

could see no way out of our difficulty, but Brother Hughes came along with his team. He had three passengers and he saw our situation and notwithstanding our load, put us on board his carriage, sending one of the passengers back. He drove up sharp and we would have been in plenty of time but the cars were twenty-five minutes late. We left Ernest and May and the boys to wait until Brother James, who had carried our luggage, came back and took them home.

We came very comfortably. All are working here very diligently. There are all of forty, they say, keeping the Sabbath and it is now the trial comes. Brother Sharp has been convicted of the truth a long time, and when he at last decided, he was discharged from the firm where he had done good work for fourteen years. He feels this keenly. His wife is not a Christian and she has no faith and she sees before them starvation. When he told her he was discharged she went into a fit and it was a very critical case for some time, but her life was spared. We think he is just the one who will do good work in the Health Home as bookkeeper and as general agent, as manager, for this is the work he has been doing. The wages will probably be less than he has hitherto received, but he has no money laid by and his case demands attention now. We think he might connect as manager of the Health Home.

I do not think Brother Crothers will be a proper representative of the Health foods. After the Sabbath morning meeting, Brother Sharp called at the mission home and I had an interview with him. He seems really in earnest now, but very much disappointed in being discharged, because there was very little work he has done on Sabbath, but the separation has come between him and the firm after a month's notice. He is a musician; plays the organ, and is a superior performer. His case demands attention.

This morning, Sabbath, there was the largest number in attendance that there has been on the Sabbath since the camp meeting. In the afternoon there was a tent very well filled, more than any Sabbath afternoon. It was a large congregation. There was a social meeting after the discourse. Many good testimonies were borne and quite a number testified that had just commenced to keep the Sabbath.

This evening Elder Haskell and wife and Brother Starr and his wife are filling appointments for visiting. Brother Starr and his wife have an important invitation to visit a family this evening, also Sunday morning to visit and take breakfast with a family who are interested. They want the Scriptures explained, which our brethren are very glad to do. Invitations are coming in, and the interest seems to be extended. One dozen more workers can find plenty to do. The work is of that kind now that requires experienced workers. Brother Starr thought Sister Walker could help some here in the mission. He proposed this to me as soon as we came here. She will be a good one to give others the benefits of her experience. They thought she would be better pleased with this than to go to Cooranbong at present.

I wrote this hoping to get it copied but cannot. Read it if you can.

Lt 205, 1897

White, W. C.

Stanmore, Cooranbong, New South Wales, Australia

December 6, 1897

Dear Son Willie:

I have now spoken twice to a well-filled tent. The Lord has led me out to speak very decidedly upon the Sabbath. Yesterday afternoon, Sabbath, there were more than there have been on the Sabbath heretofore. I have spoken today to a large audience. The tent was well filled. A number more could have found seats. In the morning, as soon as I was dressed and seeking the Lord in prayer, I had a most precious evidence of the peace of God in my heart, and strength of body came to me. I felt revived; I had freedom in speaking this afternoon again upon the Sabbath question, and all listened with the deepest interest. I had the power and Spirit of God upon me while I was speaking. The invitation was given to those who were troubled on any point, who would be pleased to have a Bible reading, to tarry and ask questions. About thirty tarried and Brother Starr gave them a Bible reading. I have not yet heard the result. Elder Haskell just came in and he says about fifty remained. An Israelite struck in with his quoting many texts, rather confusing, but it came out all right.

There were two meetings, one for the Newtown church to see what they would do towards building a church. Brethren Haskell and Baker were carrying that meeting in the little tent, Brother Starr carrying meeting in [the] large tent. The subscription paper has not yet been presented, but one woman pledged two pounds, another ten pounds, and Mrs. Gorricks papers, only one out a day or two, brought three pounds.

I am go glad, so very glad, to see so large a number have taken their stand. Forty new ones are now keeping the Sabbath, and every day there are appointments made to visit different families. These are, most of them, men who are in good business. They are gathering up one truth after another and studying the doctrines point by point. One family of influence Brother and Sister Haskell visited this forenoon by invitation. They had an interesting time. Brother and Sister Starr visited still another family. They are among the first-class people. They wished to know in regard to hygienic coffee. They do not use tea, coffee, tobacco, wine or meat. The man is a Greek scholar, and they are receiving one point of truth after another. He is a man of influence. He is searching the Scriptures and as fast as he can understand from Scripture, he takes his stand firmly. He has not yet decided on the Sabbath. Many are watching him to see what he is going to do.

There are many that are being visited personally who are just in the crisis period. Brother and Sister Wilson visit and are having good success. They think they could find work for more than one dozen to labor from house to house. It seems that believers and unbelievers are deeply interested in the work of Brother Haskell. They enjoy his talks very much, and his wife seems to be in her very sphere. She gets right hold upon hearts. They visit, they then find out the points of truth that have been presented which it is hard to receive, then they cover point by point until they do see and acknowledge that they see. Then they wait till their next visit to advance. I have not seen anything like this interest after the camp meeting has ended, that has reached anything like the proportions of this. The Holy Spirit is working on hearts.

Mother.

My heart is filled with thankfulness and gratitude to God. The little children are deeply interested. I will send you a copy of cards Mrs. Gorrick has prepared for the children, and the same plan for older solicitors. Mrs. Gorrick's son of about eight years old is working with other lads. He has been sick today and could not go out to solicit. He said, "Father, you had better give me two shillings to fill out my card because I am sick." His father's heart was softened and he gave the two shillings.

With those who have decided, and with those who have not decided yet, to keep the Sabbath, the first words are, "What about your meetinghouse? Are you deciding to build?" I am sure now is the time to arise and build. Those newly come to the faith are very much interested and all will do what they can. There is constant earnest work being done, just as always should be done, even if there were some camp meetings dropped out one year. Then the next year take up these places and always have the afterworking.

The teaching of Christ was the inculcation of the nature and necessity of that moral excellence which the Lord requires, that they may inherit the mansions He has gone to prepare for those who are loyal and true to the God of heaven. The truth presented in our camp meetings makes an impression, but the birds come and, by some false teachings, pick away the seeds sown. Their minds easily become confused with old errors hoary with age, and the truth is buried again beneath the mass of rubbish that they have heard from their teachers. The important points of truth must be repeated line upon line, line upon line and precept upon precept, precept upon precept, here a little and there a little.

This can be done when the prejudice is removed by our camp meetings, and for this reason camp meetings should be held in new localities and not less than two or four weeks, personal labor being mingled with the camp meeting efforts. But there should be no scattering of the forces to little churches who know the truth. Every facility, every jot of influence, should be exercised right upon the grounds in preaching. Then after a discourse, inquiry meetings should be held, and the Bible lessons should be given to those souls who know not how to seek the Lord and what they must do to be saved. The simplicity of the truth is brought out in the plainest, simplest language. Set them on the track of searching for truth as for hidden treasures, for truth is like treasure hid in a field which, when a man hath found, he hideth it and for joy thereof goeth and selleth all that he hath and buyeth that field in order that he may ransack every portion of it and make himself master of all the valuable treasures it contains. In searching for the treasures, he comes upon the most precious veins of valuable ore.

The purpose has been here in Stanmore to make the visiting the principal matter. The ministers and their wives are solicited to sit at their tables, and they talk the truth one with the other. The darkness of error is seen to be error, and the truth shines forth in clearness and in power. This is the work that needs to be done, to reveal truth and the righteousness of Christ in true conversion.

No more now.

Mother.

Lt 206, 1897

White, W. C.

New South Wales, Australia

December 7, 1897

Dear Son Willie:

We are home again, and I am pleased that we came home last night. Brother Starr was kind and attentive, seeing to our baggage until we were safe upon the train leaving Strathfield for Cooranbong. We rested in the cars until we reached Dora Creek. There was Brother James with the surrey, waiting for us. The rain was pouring down. We were glad for the shelter. The wind blew hard. We found all well at home.

We have the American mail. There are some things of special interest; reports from medical missionary workers excellent. The matter of several chapters came from Battle Creek for me to read. Edson writes well. I have an idea not to accept Reaser as my artist. I do not accept his pictures you brought, and I do not and have not felt confidence in his taste. I send these pictures without looking at them, for they are brought to me too late.

I think you should be with me and not spend weeks just now in Melbourne. One thing, the Lord has not appointed you to be an agent in the manufacturing of home health foods. You have other work to do. I seem to be hedged about on every side.

In regard to the manuscript for Life of Christ, it is done, waiting for you to look it over. There are several chapters on temperance waiting for you to look over. The next mail goes one week from next Monday. I have no objection to your staying in Melbourne two months if you know if it is the Lord's will. But there are matters on this end of the line fully as urgent as the matters on that end of the line. But I have no more to say. You do not intimate when you will be at home. From letters received by Brother Starr and Brother Haskell, you expect to remain in Melbourne three or four weeks.

Our team went to depot for the girls you said were coming, but they were not there.

Your family are quite well.

Mother.

Lt 207, 1897

White, W. C.

[Sunnyside, Cooranbong, New South Wales, Australia]

December 8, 1897

[W. C. White:]

Brother James went for the sisters to Dora Creek and they were not there. We have not seen or heard anything of them. Where are they? I have written considerable today, twenty-five pages, and I cannot write much. Our workmen could do nothing this week until today; began their plastering the rooms above the woodshed. It is well we were here, for there would have been blunders made if we had not been here.

Edith does the cooking with Sara's directions; did very nicely, the family say, like a little woman, when we were gone from Friday morning until Monday evening. Sister Lucas went with us to unite with the Mission. If we keep our family small, we will not need to pay, every week, ten shillings for hired help besides room and board. Brother Goodheart boards with us; occupies the parlor of your house through the day.

December 9

I awoke, astonished to find it was daylight. I arose and dressed; looked at my watch. It was just a quarter to one o'clock. It was the moon made my room so light. I had slept nearly five hours. I am feeling much better healthwise and I hope to remain stronger. Sent letters yesterday to Sister Wesley Hare and Maggie's mother.

Have received letters in American mail to be answered; received a letter from Brother Pallant to be answered. I am praying for health and believe the Lord will answer my prayer. The letter enclosed I wrote Wednesday. Maggie copies it this morning.

I have received from Edson a large batch of matter on temperance for the book that still hangs unfinished. I shall do nothing with it until you come and look it over yourself. I think it would make me wild to wade through all this manuscript, and I do not dare venture. I have to go through all the manuscripts for papers, and with the writing I have to do, it is tiresome. I expect Sister Peck will come some time, but just as long as they can keep her they will not seek to get one to supply her place. She wrote Sister Haskell that Elder Olsen said she must not leave, so I suppose that ends that matter as far as she is concerned.

You speak of educating persons to do my work. I do not see that this is the best way. If I cannot obtain persons that are educated, I shall not feel any courage to take in persons on trial. There are not the suitable ones to educate. I will not think it my duty to experiment in this line. If you could not find any persons in America, I think you will have no better success in Australia. I shall not make one draw for Sister Peck again. All my efforts have been unavailing. I may decide that my work will close up in America. It is certain that the prospect here is not flattering in regard to the work before me. It looks just as hopeless, and impossibilities just as large, as it has done for years. I am resolved to do what I can, and leave what cannot be done.

I have not from the first counted on you. I do not now. I question about it being your duty. Other things will be constantly drawing you away and my dependence on you is like leaning on one I cannot depend on, even in the very largest crisis that can come to me and my work. It is not your forte. You will not act the part that one must act for me. Your whole nature needs a different line of work, and I do not count

on you, notwithstanding all the resolutions of any conference and board. Resolutions—I have had enough of these. And if a large share of the time spent in board meetings and committee meetings were devoted to seeking counsel from God, His wisdom would be of more value than the best council and committee meetings. We want so much more of God and far less of the wisdom of men.

Well, I think I have said enough, but I want you to plan in the line of work you are best fitted for, for which you are best adapted and can accomplish the most in the general work. I will now commit my case to God and say with my whole heart, I have done my best. The farce of providing me so large help in coming to Australia amounted to just nothing, and now I shall do what I can and no more. God helping me, I stand alone as I have done.

I do not want you to suppose I feel tried with you, for I do not. You have been educated to a different line of work altogether. Take up your line of work. Do that work in which you can do the most for the interest of the cause, and I will be satisfied. But I feel little confidence that you can be the help I must have, for you will be called here and there, and the demand is imperative; and I could not say, Do not go, for I would not interpose, you well know, to restrain you in any way. I write now that you may consider these things in relation to the work and cause of God and adjust yourself to it where you can accomplish the most good in various lines, and I will not say anything to bias you in this matter.

May the Lord direct in all things is my prayer, but let us not make a mistake in this matter.

Mother.

Lt 208, 1897

White, W. C.

Sunnyside, Cooranbong, New South Wales, Australia

December 10, 1897

Dear Son Willie:

I have been in great perplexity what to do. I cannot say anything more to you in reference to our work here. There is need enough of help, but the situation of things in Melbourne has been opened to me, and I have no more to say. If you have any words to write in regard to this large package that has come to me for temperance book, do speak. I have not strength to go through it and read it and pass judgment upon it. I have letters I must respond to which I would be pleased to bring before you. The last chapter of the book will be completed and will go to artist in next mail. If you would tell us when we may expect to see you, then we could know better how to act. I shall, I think, advise Marian to send at once all the matter in this next mail.

It has been raining since last Friday, soft, gentle rain. This forbids my going to Sydney, for it would not be advisable. I have no one to consult about various matters. If you do not come before the mail goes, will

you think best for me to send you any of the communications from Battle Creek? I have not sent anything, supposing you would be at home.

There are some things in regard to medical missionary work that I purposed to take with me to Sydney. There is a large package of matter I do not consider would be of any use to send, giving a recital of what is being done in the office, through every department. It does not seem essential for you to have this. Let us know what you propose to do.

There is nothing new from Sydney, no land as yet selected for meetinghouse although the matter is a live subject.

What can you say encouraging in regard to Brother Sharp? The businessmen are watching to see this test case, how the man will live cut off from his source of income. I want you to consider, Is it best to advise he be connected with Health Home as a bookkeeper and as a business agent to deal in the health foods? He has been in this kind of business, and his employer has kept him fourteen years on a salary of three pounds ten per week. Now, if he should come into Health Home as bookkeeper, and take upon him the responsibilities as business agent at less wages, would it not be advisable to employ him? This man is a good musician. He could be, I believe, the right man in the right place. Brother Crothers will be so slow and his appearance would not recommend any health institution. Our interest here demands men who have business knowledge. Sharp could come in, for he understands all the business firms. Some time ago he was drawn into a flattering representation to invest means and he lost all.

I would be pleased to see him established in some situation very soon, for there are others who are deeply interested in the truth and about deciding, and if Sharp is left stranded without a situation, it will be used as an obstacle to those who are now deciding. Brother Sharp has taken his position firmly after hesitating two years. What shall we do with him? His employer says he has been the most faithful man, in all his work, that he has had in his firm. But he wants to show in this case what any others who embrace the seventh-day Sabbath may have reason to expect. Shall Satan triumph or shall we make a place for this man Sharp?

There is another family; the man is a superintendent of the Sunday school. He understands Greek and is an intelligent man. He has a business that does not interfere with the Sabbath, as he has that day to himself to keep his carriages in repair. He is receiving point after point of truth and is now, I believe, convinced upon all points of truth. He has been studying and mastering these things by himself. He finally invited Brother Starr and his wife to breakfast with them. They learned he is a strictly temperance man. He uses neither liquor nor tobacco. He uses neither tea, coffee, nor meat, and this is in his favor. This man will have his wife with him, for she is just as diligent in searching the Scriptures as himself. We want everything done that can be done to prepare the way for these souls that are trembling in the balance.

This storm coming in, I know not whether it is favorable or unfavorable. I learn Sister Haskell goes her rounds giving Bible readings all the more zealously, rain or shine.

Your family are usually well. May says tell you she will do her best with Mrs. Walker, if she must come.

Mother.

Lt 209, 1897

White, W. C.

Sunnyside, Cooranbong, New South Wales, Australia

December 12, 1897

Dear Son Willie:

Your letter received today and telegram this morning. I have not looked through the manuscript for the book on temperance. I supposed you would be here and we could read it together. We will follow your directions. You, in that case, remain as long as you feel the work requires you, for the stress of preparation for matters for mail will be ever. I shall, if the Lord will, be at Sydney over Sabbath and Sunday, for this they request.

I am very thankful the blessing of the Lord came upon me before speaking on Sunday, and I have had much more strength. Although it was rainy Sunday, I attended meeting, and I spoke for the first time since the dedication of the chapel. There were about fifty out.

There was a death at Dora Creek. Sara was sent for, to see if she could help the sister of Mr. Healy, but she was dying when she entered the house, a most revolting death from spasms. Sara laid her out. Oh, if ever there was a place where work needs to be done, it is here in Cooranbong and vicinity, but there are not men to do this work. Brother Goodheart told me he would like to go out with Mackintosh and get the run of things. I was willing, I told him, that he should go and see what kind of a state the people were in. I think the ignorance upon religious subjects is just fearful. The time is not far off when something must be done in Cooranbong and Newcastle and Maitland. May the Lord help us is my prayer.

We have much to praise the Lord for in the sweetest and gentlest showers or steady rain a portion of the time, for about ten days. We learn we can get no peaches or any fruit at Radleys. They have no fruit this year. They had an abundant crop of oranges and lemons, which brought a high price. I wish to get fruit if we can. We have a few peaches, which we shall share with May when ripe. A few were ripe very early. These I took to the children, one apiece. You should have seen them lay into them. They screamed with delight. They enjoy bananas, and they have plenty of them.

If it was not for the interest in Sydney, I would now visit Melbourne. In my present state of health before this, I would not have dared to leave on the cars—heart exhaustion, kidney difficulties. I could go as far as Sydney but would have to return just as soon as I could get home; but my health, through the blessing of God, is improved.

Marian seems cheerful. The last chapters are done. "Oh," she says, "I could never, never have completed the book had you not been right here where you could supply the live links necessary. Now

the life of the book is fully kept up to the close." And I feel very much relieved and do not feel as if I am stealing if I take up other subjects before the book is closed. But nearly everything I could write has been on the matter which concerned the book, that she could select some things for the book and Maggie make articles of the subjects for papers.

I shall now breathe more freely.

Mother.

Lt 210, 1897

White, W. C.

Stanmore, Sydney, New South Wales, Australia

December 16, 1897

Dear Son Willie:

From a letter received from you to May Lacey White, you have not, I think, understood me in reference to your working with me, but we will talk in regard to this when we see you the first of the week. Yesterday I had another ill turn when I had a struggle for life. It lasted me, through the day, and Sara said, "You cannot go to Sydney tomorrow, Friday." I said, "I shall go, Sara, by faith," and every preparation was made in the morning for me to go. We rode to Morisset and we had a second-class compartment, just as comfortable as the first class, and I lay down and rested all the way. They were all glad to see us. Appointments were out and every preparation made for me to act my part, which I hope to do in the strength of the Lord.

Now, you write in reference to Brother Herbert Lacey coming into the school next term. He knows well what I have written to him. The school is not the place for him next year. Let him learn and obtain an experience. He has not a fitness to deal with young men and women. He made it very hard for the teachers to counterwork his influence. And Lillian declared she would not teach the children. They are neither of them in a situation to teach. They had better go in the field with Brother Robinson and his wife, and let them be tested. If they were my own children, I could not advise their connecting with the school. Their religious knowledge of the Word is superficial. Their managing with the students made it very hard to counterwork their influence.

We have been over the ground and it is not wise in you to give encouragement in this line until you understand the minds of those who are to associate with them. I know, from the light God has given me, he is not fitted, as he should be in influence and spirituality, to teach such a school. He cannot see this; but you should not have unguardedly. I understand what I am talking about. Let them have an experience in the field with a man like Elder Robinson and he may become converted. I will read you that which I have written to him when I see you. My labor and burdens were made tenfold harder by the view he takes of matters, because they are misleading.

We hope to see you first of the week—will remain till you come.

Your family is well.

Mother.

Lt 211, 1897

White, W. C.

Sunnyside, Cooranbong, New South Wales, Australia

December 31, 1897

Dear Son Willie:

We leave for Sydney this morning. I should be pleased to meet you in Sydney, but do not expect it. The last chapters of the book will be finished, but you must see them, for the mail goes Monday and the regular mail in two weeks from Monday. I have had some most precious things for the book, the last chapter. My part is done now. Oh, thank the Lord! Praise His Holy name that He has spared my life to see the closing up of the book!

Tell Brother Farnsworth I thank him for his letter. It will do me good. Willie, will you please to write May more than you do? Were I in her place I should feel you were neglecting your duty. It is a great trial to be left alone as she has been for nearly one year, and I am not pleased that you write her so little. I want you to comfort and bless her, for if she had not married, she would now be in the Bible work. May White has said naught to me of this, but I have discernment to know she feels it. Will you please do this? She has an appreciative mind and loves you and her family. I love May and I want you to show her every attention. If she had only one little one she could manage better, but to start in with the management of two is a double portion. (Burn up the last letter written to you on this subject.)

In regard to bringing visitors to your home who need care in the place of helping, I object, too. I know how the matter has been presented to me, of the many extra burdens brought upon your dear Mary through your care and benevolence to others, even in Basel, Switzerland. The Lord is a just God and He requires all of us to consider before it is too late. This mistake has been plainly revealed to me. Now I want sunshine brought into the life of May. She is young and needs tenderness and care. With these two children she has sufficient tax. Do not feel it is your duty to relieve others by putting burdens on your family that should have no extra burdens now. I know what I am talking about. Will you consider that it is not your work to gather in the invalids and the worn-out in your house? May dreads it. She has only half the experience in life that you have had, and this must be considered. Your two boys are precious treasures and must give vent to the life and joy of their hearts. Three days ago is the first time I have been in your home since you came home. Reason, I could not walk so far. Kidney difficulty has been very severe upon me since the camp meeting.

Now, dear Willie, I write because it is my duty to write. I must speak in behalf of May. She has not a Mother Kelsey to be with her, to converse with her and advise with her. She has four children to care for at once, and I am surprised that you cannot take in the situation. But it is my duty to speak to you. When you are at home she wants and should have your society. But when away, do write to her letters that are not mere copies of letters. I should not, in her place, feel satisfied. I write this not from impulse but from a pure sense of duty. I know that there were the same things [before]. In your desire to help others, you did harm to your own flesh, to your wife. I decided it would never be again if I could help it.

You have duties to your family that are not to be ignored. This is your property, and no others can act as a substitute for you. The Lord does not require this of you. You have duties to do in the work and cause of God. That is your duty, but it is not your duty to bring visitors to your home to spend days and weeks, especially those who are feeble and worn down, needing care. The greatest watchful care is now to be exercised for your two lively boys, and it takes the almost constant attention of the mother.

Now, Willie, do not think I am severe, for I am not, but I do protest in the name of the Lord against a thing that I know is not right and just, and now I will say no more. May the Lord bless you. But bear in mind you must impart blessings to your wife, bone of your bone and flesh of your flesh.

Mother.

Lt 212, 1897

Starr, Brother and Sister [G. B.]

Sunnyside, Cooranbong, New South Wales, Australia

April 30, 1897

Dear Brother and Sister Starr:

Last evening Elder Haskell put in my hands the testimonials of members of the Adelaide church of the statements McCullagh and wife have made concerning Cooranbong and the workers here. I could not sleep and arose and wrote out some things to be presented to the church, but this cannot be copied this morning. I lay down upon my bed at two o'clock a.m. and slept about three hours.

Brother Starr, what is the sin against the Holy Spirit? These reports have not been made in ignorance. He has an opportunity to see the fruits of my labors. I have treated him tenderly, and also Sister McCullagh. I have not one action to reprove me, and every member in my household has every reason to know that I have given them no occasion for this tirade and the unreasonable, inconsistent falsehoods borne against me.

When he was laboring in Ashfield in the tent, also at Petersham, I have been sent for by him to come and help them. This I have not failed to do. I have, after working all day, ridden ten miles and spoken to the people and then ridden back the ten miles after nine or nearer ten o'clock, arriving at home and

getting to rest at midnight. I will not enter into details. I will send my response and answer to these foul statements.

How the Adelaide church could listen to such wicked things is a mystery, a complete mystery to me. "By their fruits ye shall know them." [Matthew 7:20.] I am willing to be judged by the fruits of my labor. But every one of these statements, professing to be so wonderfully wise, in regard to my work—which is not mine, but the work the Lord has given me—he must confront again. I ask, Who hath bewitched them, to make such terrible, lying statements? Did they have any grounds for doing this? Not any. Why did they do this? Because I have told them that which was the truth. And this is called the work of the inspiration of the Spirit of God. Ezekiel 33:6-16 and 20.

The warning has been given and been despised, to make of none effect the truth given in love, in reproof, and warning. Under the pretense of angel garb has the work been carried, while he was under pay of the conference, until the flock of God was misled and imbued with the root of bitterness against the one who felt that their souls were in peril and gave them the Word of the Lord.

I cannot regard the case of Brother and Sister Hawkins as I do that of Mr. and Mrs. McCullagh. His defection is in the sight of the Lord in accordance with the opportunity he has had of knowing me and my work. The other party have known that the Lord has cooperated with me in my work. They have full knowledge of those we labored for in every way possible to save them. We fed them that came to the camp meeting; we clothed them; we moved them to and from the meeting. We put money in their hands, and this is a work that they are not ignorant of. The work in Ormondville, and the help I rendered them there, he highly appreciated. He appreciated the money to free from debt the church in Prospect, New South Wales, and selected Mrs. White to give the dedicatory discourse. [Remainder missing.]

Lt 213, 1897

Hall, Sister

New South Wales, Australia

May 5, 1897

Dear Sister Hall:

I received a package—a nice pieced comfortable. In it was a bottle in [a] basket or wicker work, containing two quarts of more of witch hazel for me to use, which is valuable here as it is expensive. There was also a small box containing letters, old manuscripts. It was somewhat more valuable than the previous bundle, which was mostly old, dead copy.

Now I write to you to tell you that there is valuable matter in a box. Marian says it is in a box and was put in that little room where we enter the loft. It must be there, for no one could think of disturbing the things I placed there for safekeeping. But this manuscript is valuable to me. "Mother's Influence" is the subject and I shall need it very much. Will you have a search there now and see if it can be found? I have written to Addie several times but nothing comes of my writing. Now I want you to see if you can find

the said writing and send it to me in the first box of books that comes to Melbourne, unless someone is coming. If Willie has not left when this reaches you, please send it by him or anyone who shall come from America.

I want everything in my writings except dead copy. Please do me this favor. Addie's time is so precious she can scarcely do me a favor. I would like to have everything of my writings. When Willie comes, if I have any hair mattresses, let him take them with him to make his berth comfortable on the steamer. I have asked several times what became of my goods, especially my easy folding chairs. I bought three from Sister Miller before she moved to California. Two folding chairs were sent but not the best ones. These are cheap, frail chairs. I thought now would be a good opportunity, with so many coming this way, to send some articles. I would like that chair that belonged to my husband, newly covered, sent to me. I would like the melodeon, if Willie thinks it best, to come to me as household goods; and that bed covering if it will not be too expensive getting it to California. Please read this to Willie, if you see him.

I am in very good health at present. If I was not so blessed of the Lord, it would be difficult to bear the strain that comes upon me. I retire early but oftentimes I awake at eleven o'clock, twelve o'clock; night after night, rise at two o'clock and dress and seek the Lord in prayer and then attend to my writing. But for several mornings I have slept until half past two o'clock, and for two mornings [until] half past three, and this morning till four o'clock.

There has been a great burden upon me to write very much to Africa, America, New Zealand, Adelaide, Melbourne, Battle Creek, California, London. The Lord has wonderfully sustained me, and I am so thankful and praise His Holy name.

I wish I could see you; I wish you could come to me, but I understand the situation and I hope I shall ever feel reconciled to the will of the Lord, whatever it may be. I would be gratified to visit old places but above all to see old friends again, with whom I have been familiar and with whom I have taken sweet counsel. Something seems to bind us away from each other, but I am pained more than I can express at times to see the superficial faith of those who have embraced the faith in this country. There have been those who have appeared to believe the truth and to love it, turn from it when no occasion whatever can be assigned.

Was taken ill, heart exhaustion. Much love. Write Again.

Lt 214, 1897

Farnsworth, Brother and Sister

Sunnyside, Cooranbong, New South Wales, Australia

June 16, 1897

Dear Brother and Sister Farnsworth:

This morning the regular steamer goes to England and I have not written you. Yesterday I intended to write you, but I had visitors, making it impossible. First, Brother and Sister Wilson, then Brother Herbert Lacey came in, and the day was completely used up. But I must write a few lines this morning.

I have been quite ill for weeks with heart difficulty, which oppressed my breathing and brought on general weakness. After Brother and Sister Haskell came in to connect with the school, great relief came to me, but I had braced up too long, and as soon as I felt the load lifted I found myself so weak I knew not how to rally, but for five days I have been improving, and feel more natural. Three or four weeks I could not sit at the table or have any matters that would require thought brought before [me]. I could scarcely remember the names of my workers to speak them. The sound of the human voice seemed a great way off, and I was generally weak in physical strength. Now I am coming up, for which I am very thankful.

The school is, considering the discouragements we have had before it commenced, doing well. I know the Lord provided us special help in Brother [Haskell] and Sister Hurd Haskell. Brother Herbert Lacey was sick with fever in Sydney. Brother Hughes had not come, and Brother Haskell was called to Adelaide. The Lord saw fit to lay upon me, under the circumstances, a great burden from the commencement of the work here in this locality. Those brethren who should have stood by us faithful and true, Shannon and Lawrence, did us great harm. These men yoked up together and stood under the banner of the power of darkness to murmur and speak evil and to report falsely as they see in their perverted judgment. Shannon went further than Lawrence, for himself and wife did us every possible harm their tongues could do, and Brother and Sister Lawrence were in harmony with them. The Lord wrought through me in behalf of Brother Lawrence, but nearly his whole life practice was working upon wrong principles. His wife's tongue is the great talent she possesses, and it is not sanctified but is a member that, actively used, is not calculated to benefit anyone.

I carried the load for the soul of Brother Lawrence. He did break, and his heart was touched by the Spirit of God, but notwithstanding he made his confession to me, under the home influence, when next I saw him, his own perverted ideas were as strong as ever. Money is his god, and if you have anything to do in the securing of means from him, I shall be disappointed. The practice of a lifetime is not easily overcome. I have little hope in this case.

As far as Sister Lawrence is concerned, her tongue needs to be treated with the hot coals of juniper before it will be exercised to do good, and only good. The same selfish principles that have controlled the father will be a power of control over mother unless she is daily converted to God. If you can in any way break up this terrible selfishness, there is some hope of them. Unless it is broken up, cut out by the roots, they will do harm wherever they may be. But be assured we are relieved of a great burden here on this ground. But I have much distress of mind in regard to their influence wherever they may locate. They need a transformation of character.

Brother Lawrence has had many words to say in regard [to] his helping with his money in Cooranbong, but he did not help with his money. I tried to hire money and pay interest on the same before I sent to

South Africa for the loan of money. But I could not obtain it. If you can get him to invest means in Christ's church to build a sanitarium, do it, but we see that every point is well guarded.

In all my experience I have never met men or women that were more self-centered. Self, self, self is the theme of their conversation. He has not an experience in spirituality. He can say our words of prayer, he can understand portions of Scripture, but he has no sense of what it means to practice the principles of genuine Christlike love for doing good. He was, I said, broken in spirit. "Oh," said he, "just as soon as I decided to surrender wholly to God, I felt light and His blessing. Now tell me, Sister White, step by step, what I must do. I now see how miserable, blind, and naked I have been. I have had my mind so trained in buying at low figures and selling for increased sums that this has become an all absorbing [occupation], and religious work I could not do. I had no light and tact and ability in that line." And yet he was chosen as an elder of the church, but was so only in name.

"I hope you will not let me alone. I hope you will show me what my duty is. Oh, I do not want to stop here. I have just begun to see my whole life has been a selfish, self-centered life, but it shall be so no more. I want to change my whole manner of life, and if God will accept me and give me something to do for Him, then I will thank Him."

But all her efforts were, at this time, to justify herself as doing and being just right in all things. She was a Christian, but if so, her tongue was never converted. She talked and talked and talked, and said nothing [that] would be the least help to any poor soul that needed help.

Willie thought we must keep him upon the ground here and perhaps we could help him, and he had so much to say of his experience in working lands and cultivating orchards we hired him for six shillings per day, but his experience was no more than men whom I paid three and four shillings per day. When that wicked tongue was working in Sister Lawrence, I decided the woman must be insane. She would repeat the same things over and over again and again with as much earnestness and vim as she could possibly put into her words. I let them have a house of two rooms close by me for two shillings per week, one room sealed up—that room where the twins were born. There was a pantry and wide piazza, two tanks for water.

Brother Lawrence desired to have the piazza enclosed. I should have let him do this at his own expense, but I foolishly thought he would understand the proper thing to do, and would have at least said, "I will do the work if you will find the lumber and windows," but I knew the power of her tongue and paid him his full wages and did not increase the rent on the house. The expense of that addition to me I could ill afford, but he did not pay me one penny more for all this outlay of means, and then she was telling everyone the rent was too high.

I [was] paying him six shillings per day for his work until I could not stand it any longer and told him I could not employ him. But she kept her tongue in lively action. She told me her husband said if Sister White would build cottages all over her place and rent them for two shillings per week, she would become a rich woman. But I tell you this that if she does report in regard to matters here, tell her she is being [a] false witness, and do not heed her stories.

If she had been away from the place and Brother Lawrence had been free from her everlasting clacking tongue, then the work that we labored to do for his soul would have been, I believe, a savor of life unto life, but her talk would counteract all we could do. She bore testimony in Sabbath meeting, after he made some confession, that she had written to Battle Creek that if they had any money they wanted wasted to send it here to Cooranbong; and after long labor with her in regard to such statements, she repeated, "I shall tell them at Battle Creek if they had any money they wanted wasted to send it here, for they could do this, and were doing it." Then I said, "If you must, expect me to write to them of the course you both have pursued and that God will judge you as one who bears false witness."

Every move we made that she knew anything about was criticized. Now she may, when she becomes acquainted, use that unruly member to present matters as she views them and [this] is why I write to you. I think all his talk about a sanitarium is [only] talk. If he could see how he could get two pounds for one invested, I think you would have a sanitarium. But it should not be under the jurisdiction of either of these: Brother or Sister Lawrence. This work we tried to do for Brother Lawrence was counteracted by her tongue influence. And when they left this locality, we were relieved, and hope our experience with them is at an end. The selfishness we have seen is not possible [to] trace upon paper. But if anything can be done to save his soul, for Christ's sake do it. If he is in earnest and has money to invest in a sanitarium, by all means accept it, but be sure your papers are in definite black and white.

Did I send you the testimonies that I gave to Brother Lawrence? Please say so if I did not, and I will send them to you. After I had let them have the testimonies for three weeks, then they were returned to me with no response. Whether they were received or refused I shall, if I have a copy, put them in the hands of Brother Teasdale. If you have a copy, will you please to do this: let him read them and his wife. They may need them. I feel sorry for him. I am sorry for Sister Lawrence. They stand in each other's way and make no advance in spirituality. The interest of the church should not be entrusted to either of them, for they will do nothing to advance the work, but will leave their mold upon it which will be deleterious. I leave this matter now for your own special benefit, and, unless necessary, you need not let them know that I have written to you this letter. If it is essential, I have no objection.

Brother Farnsworth, Brother Haskell favored me with the privilege of reading your letter to him. I am very glad you have pushed through the meetinghouse. And I am sorry that there is a debt hanging upon it. If I had the means at my command, I would help you. But here is the main building of our school to go up, and a meetinghouse we must have so that we can have a suitable place to worship God. The students have come in far beyond our expectation, and the building is becoming crowded. More students are coming from Sydney. One came yesterday. Three more will come in about one week. Brothers Daniells, Baker, and Palmer were here to visit the premises. They were delighted with the improvements.

I mentioned to you how hard it had been for us to work and become established in this locality when we knew Brethren Rousseau and Daniells had no faith in the success of locating a school here. Brother Rousseau was converted on this subject before he left for America two years ago last July. Brother Daniells has said nothing until recently. He wrote me a letter of confession that he now could see he had not come up like a man and helped us to carry the heavy load. He simply had no faith in the location or

in the favorable prospects of a school. But he was now seeing he had done wrong, and had left us [to] push, when he did not stand by us (Willie and myself) and push with us.

But Farnsworth, now he would do his best and throw his whole interest in with us. When these brethren came here about two weeks ago they were fully satisfied, and Brother Daniells confessed to me that he had done wrong, that the Lord was not pleased [with] the position he had taken, and with tears in his eyes he expressed his grief. "And now," said he, "I take my position fully with you, and I will work with you and strain every nerve and muscle to make this school a success." I thank the Lord for this, for we do need all the encouragement that there is for us. The students are a good class, generally. There are some not as we would be glad to have them, but they will need help, and we sincerely hope that they will have it here.

You speak in regard to the teachings in organization. Yes, it was every word of it correct, but when organization [has] become, through the administrations, so mingled with the imperfections of human agents, we had best have our eyes anointed with the eyesalve that we may see. We have now to follow our Leader Jesus Christ individually, and withdraw our implicit confidence in the organizations that are handled by men who know not the voice of the true Shepherd. "My sheep hear my voice and they follow me, but a stranger will they not follow." [John 10:27, 5.] You, nor I, need not become confused, my brother. You or I need not to learn our duty from Battle Creek. We have our Bibles, the Word, and a living Saviour at hand. We can gain the most precious experience when we shall rely upon One who never makes a mistake—our hearts softened and subdued, humbled under a sense of His compassion and His great love wherewith He hath loved us. We will seek light from God, and it will come to us in individual experience. Be of good help and good courage in the Lord, for He will be your helper and our God. Praise His holy name.

My brother, my sister, looking unto Jesus who is the Author and Finisher of our faith, we will catch the divine rays of light and advance, walking in the light as He is in the light. I am seeing many good things coming out of great disappointments and great trials. How glad we ought to be that this first great apostasy has, in this country, not done us much greater harm. How thankful we should be that the secret working of the enemy was revealed and the enemy's work exposed. These things may and will come here in this country as we have had in America, but we must rivet our souls to no sand mountains lest the wind will blow them upon us and bury us beneath their rubbish. Fasten our souls to the eternal Rock of ages. Help them in any and every country to be true to principle, but when the Word of the Lord to His people is only a jest and by-word, we will not expect such to be our safe counselors.

It is best for us [to] follow the Light of the world and obtain fresh and new experience every day. What saith the great apostle? "For the which cause I also suffer these things. Nevertheless, I am not ashamed, for I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day." [2 Timothy 1:12.] That which we commit to Christ Jesus is beyond the reach of time's changes and the apostasies of poor, fallen humanity. Our interest for time and for eternity is safe with Him who hath loved us. The Lord will deliver us from every evil work, and will preserve us unto His heavenly kingdom, to whom be glory forever and ever. We will look unto Jesus, our only hope.

In love.

I have much to say but this must go. Please write us [as] often as you can. We will be pleased to hear from you. I feel so thankful to God that I have better health. My soul is often bowed down with inexpressible anguish as I realize how few know my Saviour.

Lt 215, 1897

Farnsworth, Brother and Sister

Sunnyside, Cooranbong, New South Wales

August 18, 1897

Dear Brother and Sister Farnsworth:

We are doing well here in Cooranbong. Students have come in until there is not space for one more that can be lodged in the schoolrooms. But if there should more come, they would have to be lodged in the families somewhere. We have taken care of several that have come up here, and will have to do so still.

Brother Bond from Oakland was our guest last night. His wife and two children are in Sydney. Brother Bromatter and wife are at the Health Home. They came in the steamer that arrived on Monday from Auckland. Brother and Sister Nicholas, a missionary, and a young man that is traveling on his own account, came last evening, and it was a job to find a place for them. Brother Bond said he was anxious to see Cooranbong. He was wonderfully surprised to see the buildings already erected, and the location pleased them all much.

One week ago Sara and I spent in Sydney. I spoke to the people in Ashfield in [the] forenoon, and we felt the Spirit of the Lord was in our midst. I also spoke in Newtown in the afternoon. It rained in quite heavy showers all day, but we were favored to get to and from the meetings without getting wet. We found a large number in Newtown. The hall was full, and we had an excellent testimony meeting after the discourse. Brethren Daniells and Baker have been visiting us in Cooranbong to arrange for camp meetings and in reference to erecting the third school building, a dormitory for gentlemen students. Our council meetings were good and harmonious in all but the subject of immediately erecting a meetinghouse.

The room we have used in chamber of upper story of second building is full—about two hundred were convened in it last Sabbath. The school seats are used, and there is not a favorable chance to kneel down. It is impossible for them to kneel in occupying [i.e., since they are using] the school seats. But when we suggest the necessity of building a church at once, there is not much enthusiasm. We have not urged the matter because we know not where the money could be had, but more recently we have felt it must be done and means would come in to make it possible. Brother Daniells thought one hundred pounds could be appropriated to this purpose, and if the people in Cooranbong would help, a shell might be provided which would answer. I am assured we shall build and shall have more than a shell, a thoroughly good chapel and entirely finished and free from debt. This did not seem possible. Brother

Hare is not in favor of building now. Brother Daniells has not given much encouragement, but the word comes to me in the night season, "Arise and build." [Nehemiah 2:20.]

I send you a copy of a letter to Willie, so I will not write more on this subject. We find the churches throughout Sydney and suburbs are in a _____ condition than they have been in while under the administration of McCullagh. These recent apostasies do not shake their faith, but establish them in the faith. We invite you and your wife to make us a visit in Cooranbong en route to Melbourne.

In much love.

Lt 216, 1897

Farnsworth, Brother and Sister

Sunnyside, Cooranbong, New South Wales, Australia

September 7, 1897

Dear Brother and Sister Farnsworth:

I have some things I wish to write you. We have reason to be encouraged in our school. There has been success with teachers and students. There are fifty students in the home, one hundred students in the school, twenty in the primary department. Brother Budd has just moved his family up here to Cooranbong. He means to get him a piece of land and build him a home if he can get means to do this. Our advantages for room are now quite limited.

We felt the burden, Arise and build. We are doing this. Ten carpenters are now on the work, giving either time or money. The frame is going up, the foundation is laid, and everything is moving as fast as possible, that the house shall be prepared to be dedicated just before the school closes. Two weeks is to be cut off from the school term in Avondale and completed at the camp meeting in Sydney. In four weeks we expect the home will be done, if the Lord favors us.

I have now spoken to the people four Sabbaths in succession, and besides speaking to the students in the morning at nine o'clock several times, have attended one early morning meeting. I now feel I must stop this constant labor in speaking and in writing. I wish I could have the next two months on my book work. Both speaking and writing is becoming too large for me. I question whether it be my duty to attend the camp meetings. I cannot do this without being reined up to an intensity of feelings in behalf of souls ready to die. I have had a long, hard pull here, and have had in every sense of the word to watch for souls as they that must give an account.

They would have their committee meetings and make propositions for Gregg to be elder of the church with[out] intimating a word to me. This name was read in the meeting on Sabbath when we were in a fix. The vote would have placed him in office at once if carried through, but we thank the Lord that part of the business was delayed for consideration. I then had an interview with the brethren and plainly stated I would not consent for Gregg to be elder of the church, for he was not proved, and no man

should be placed in such a position without the most careful investigation. He was, to my certain knowledge, unfitted for the office of responsibility, for he was one who would do after the example of Shannon and Lawrence. He is a profane man. The swearing comes from his lips as a man that had been habituated to such exhibitions, damning this and that, and especially the horse Lawrence sold to him. He becomes very passionate. He is not a converted man, and yet he places himself in as high a place as he can get. These things have been a trial to my soul, to see how little our brethren know of how to move discreetly.

Brother Hardy is here living in Cooranbong. Shannon filled his mind with bitterness by his false reports, but he attends our meetings, paid one hundred dollars tithe, and has given two weeks' work to the church as first carpenter. Twelve carpenters are now at work. All are full of zeal and earnestness to make every stroke count. We have had some pulling back, but the ones pulling forward are strong and do not mind them.

We cannot stop for palavering. Onward and upward; Arise, and build, is our watchword. The Lord is indeed good and merciful, and He knows what we need here; and I am so thankful that at this time we have a fine number of first class carpenters. The light has come to me, Arise, and build, and we expect in four weeks to have a meetinghouse completed for dedication. We could not but see the providence of God in this matter. All donate something in work, or in building, or in money. We are crowded in the room we now occupy for a place of worship.

There are about one hundred students in the school, and the power of God is at work upon hearts, and has been at work ever since the school started. We have felt as did Jacob—"The Lord is in this place." [Genesis 28:16.] We will give His name all the glory.

We sincerely hope that you and your wife will attend our camp meeting; it will be an important meeting. Come [with] time enough to attend the closing of the school and the dedication of our church. We want you to act a part in the services. We expect the delegates will be at the meeting in Cooranbong in our church. The Lord's house will be built. You come to our house as our guests while you shall remain here.

I am so glad, so glad, that we would not listen to delay. Not one day had we [to] lose. The frame is all up. Everyone who is at work feels they must put in all the time possible and make every stroke tell. Had we waited until after the camp meeting, the workers would have been scattered, working away from this place. But they were, in the providence of God, right on the ground and ready for action. Some of the carpenters had personal interests, building houses for themselves, but they do not need any urging. They are working on the house for the Lord.

You will see some changes when you shall visit us. Our peach trees are again (some of them) in bloom, and the school ground has its two buildings up. Willie has his home built, and his family in it. Brother James, elder of the church, is my farmer now. Connell leaves me in one week to go canvassing. His arm is not sound for hard work. The twins are two healthy, sturdy boys, sixteen months old, trotting about everywhere.

Sara has her cases of medical missionary work to do. Women send for [her] to prescribe for sick babies. No sooner was one case off than before we reached our home we learned a messenger had been sent [for her] to come as soon as possible to their house to visit a boy eight years old. He was running to drive a calf out of the yard. He was barefoot, and one foot stepped into a hole where there was a broken bottle, and [it] cut his foot in a most terrible manner. Two weeks he had been suffering until, obtaining no relief, they sent for Sara. The poor little fellow they thought was going to die with blood poisoning. He could not eat, and this was the only favorable feature in the case. When Sara looked at the foot, the cut wound was most horrible. She felt faint and sick, but she went [to] work, cleansed the wound and put on poultices after fomenting the foot with hot water. We saw no favorable chance for the lad to recover where he was, and the question was, will there be any chance for his life anyway? But we thought it worth trying.

We had the lad brought to our house in May White's parlor. His mother and aunt took turns in caring for him constantly. But no one could touch the foot but Sara. She got Maggie Hare to go with her, and as soon as she looked at the foot she fainted dead away. All who look at [the] foot care not to look a second time. They turn white and go out of the house. May has given up her parlor to the sick boy. We take him and his attendant food. Yesterday was the first real meal he has eaten. The foot, under hygienic treatment is doing excellently well.

The poor boy had suffered so much pain he could not sleep or eat. He has no pain now, but itching of the wound which means recovery. He is a little bunch of skin and bones, but he is doing well. His father and mother live 12 miles from here, but his mother is with him. The boy lives with his grandfather and grandmother. They all think much of the boy, and they are so astonished that we have taken hold of the matter and done so much and so interestedly. It is to them a marvel of wonders. This missionary medical work will do more to convert the people than all the sermons could do without this work being done. This case has, coming in just now, been rather of a drawback, for Sara has to give [it] her entire time. Then the aunt of the boy poured boiling water on her foot by accident, and Sara had that case, which was quite serious. Another aunt has, just now, a foot swollen terribly, and Sara has that to foment and bandage and work over. Well, I let her take these cases, for it is ministry—just what our Saviour would have done were He on the earth. His mission was to bless and restore suffering humanity to health.

What can be done for Brother Hickox? Do you hear from him? Is he doing anything to free himself from debt? Is he getting deeper into debt? I wish it was possible for them to come to our camp meeting. I fear one of his temperament might become tempted and separate his soul from God. He is one who wishes to take the lead, and he often, when crossed in his ideas, is unreasonable. The Lord forbid that he shall give place to the devil. I fear he has not cultivated the grace of patience but too much the objectionable feature of stubbornness and accusing and retaliation. Unless he becomes as a little child, willing to be taught, he will, I fear, make crooked paths for his feet.

Can nothing be done to help him? Can you see anything that you can do in New Zealand to help him? Is he not one that is almost in the position of a lost sheep that must be hunted up and rescued? Will you consider this matter carefully? Every soul is precious in the sight of God and He wants us, His workers, to do our best to save any souls ready to die. [Please do] anything you can do to help him. If it is to pay his

fare to the camp meeting, I will help do that, only you are nearer him than we are. Any arrangement that seems to be advisable to be done, I will do a part if it takes money to do it. I now can write no more. But I do want that Brother and Sister Hickox shall come into the work if they have learned the humble lesson of wearing the yoke of Christ and surrendering all to Him.

In much love.

Sara is called out again this morning to attend the confinement of Sister James. She seems to have enough cases. We could establish a hospital.

Lt 217, 1897

Brethren

Sunnyside, Cooranbong, New South Wales

December 10, 1897

Worldly Plans in the Publishing Work

Dear Brethren:

Many things of a corrupting nature, which should not be sanctioned for a minute, have entered into the office at Battle Creek. These were of a character to eclipse the sacredness of the work. Men who had no experience in the earlier history of this work, men who knew so little of the building up of our institutions especially of the Publishing interests, seemed to have a superficial experience.

Notwithstanding all the instruction and warnings and appeals given, they went directly contrary to them, because they were not converted and were not prepared for the position they occupied in the office of publication. They were apparently interested in the work but did not disinterestedly labor for its advancement. Their selfish interests led them to bring in the worldly policy plan, and to work in cheap, human principles, from a worldly standpoint. After the enemy came in at Minneapolis was the time for more pronounced reforms to be made <by our tried men> in the publishing work.

Lt 218, 1897

Tait, A. O.

“Sunnyside,” Cooranbong, New South Wales

September 12, 1897

Dear Brother Tait:

I have written to Brother Prescott, also Brother Tenney, in reference to Christian Education. I do not think the way in which that book is managed is in the order of God. We struggle here in this new field, trying to make advancements. By hiring money I have been able to advance the work, but how am I ever

to pay this money I have invested? We could not put up a building for school purposes until I had borrowed of Sister Wessels one thousand pounds, with interest at four and one-half per cent. One building is finished, and the second building only enclosed, but it has served us well up to this time as meeting room, chamber, and sleeping rooms for the young men. But the room is too small and unbearably oppressive in summer, for the iron roof is very hot. Well, we have been stirred up by the Spirit of the Lord to arise and build. We mean that the meetinghouse shall be built and dedicated in the next three weeks without a debt against it. A donation of two hundred pounds came from Brother Lindsay and Sister Wessels, and with this we are working.

Our school, under its present supervision, has been a success. I commenced to say a complete success, but I want to see more depth of piety. But we have seen the deep moving of the Spirit of God. We are so thankful, and our hearts are full of His praise, for His Holy Spirit has worked upon the hearts of the students, and there is no rebellion in the school. There was some rebellion at first, but we moved steadily and firmly, holding the line, telling the students what they must do and what they must not do.

The Lord has been our strength, our helper, in every emergency. We would maintain order and Christian discipline. We would not lower the standard to meet any deficiencies. We have carried heavy responsibilities, but have laid the burden upon our Redeemer, and the toughest, hardened cases, who were unconverted, are now penitently seeking the Lord. From their lips came precious testimonies last Sabbath. The past week has been the happiest week of our lives. There are young men grown who have always done just as they pleased, but they have come to the foot of the cross, and now we see great changes in them. They will return to their homes to be Christ's witnesses.

Oh, I am so thankful to God for what we do see of the manifestation of the Spirit and power of God! Oh, how earnestly have we sought the Lord, and pleaded with Him to work in behalf of these youth, who needed a deep and living experience in the things of God. We have said over and over again, O Lord, we hang our helpless souls on Thee; teach us, lead and guide us. The Bible lessons have been the rock upon which we have been guiding our youth to plant their feet. I know that the Lord has helped us. Before this reaches you, we shall have a commodious church that will convene four hundred people. Good is the Lord, and greatly to be praised!

In regard to Christian Temperance, I want a royalty on that book. I need it. I cannot see how my brethren can think we are to get along in this country. I have hired one thousand pounds of Sister Wessels, upon which I pay four and one-half per cent interest. I have hired two hundred pounds of another individual, on which I pay five per cent interest. Brother Haskell loaned me one thousand dollars soon after I came to this field. This I used in beginning the work on our first school building. Since that, he has put in my hands six hundred dollars. All his wages that he could spare he has loaned to me to invest. Now Brother Haskell needs this money, although he does not ask me for it. I feel it my duty to pay him back his money, which up to this time I have not been able to do.

I want a royalty on Christian Education. If Brother Prescott wanted to help the cause of God, I think he could have done so better by donating his work to this foreign mission field than by giving it to the publishing association. But I must begin to do justice to others. I do not want any more of my writing

handled in the manner Christian Education has been handled. I now ask my brethren to take the book, with the additions I shall send them, and allow me a royalty on the books they have sold. I want them to take the additions of valuable matter, and get out a new, enlarged edition, and give me my due. I have need of it.

I send this to you and ask you to present it to the proper ones. Let me know what they will propose to do. They need not publish any more books [like] Christian Education, unless they will do something about this. Right is right. I will now leave the matter, and hope something will be done in regard to it.

In haste.

P. S.—Please put the enclosed before the ones who should have it, for I have been warned that the Lord is displeased with those who have been in many respects as guilty in wrong doing as Brother Henry, and who carry out in regard to him the very same condemnatory spirit they have, with others, acted toward their brethren. There are things that God hates, and every one who practices them will have the same spirit, and God will bring them over the very same ground that Brother Henry is passing over. There would better be humiliation and fasting and prayer that the Lord may remove His displeasure from themselves for their own unfaithfulness and neglect of doing those things they ought to have done.

Lt 219, 1897

White, J. E.; White, Emma

September 27, 1897

Children:

I wish to inquire in regard to Fannie Bolton. What is she doing? I want you children to have no connection with her whatever. She has claimed to be converted very many times, but she does not retain that conversion. Her opinion of herself will wrestle until it obtains the mastery. I have known that she will make every effort to have us suppose she was thoroughly changed, but self would come in and seek for supremacy and Fannie Bolton was the most talented person that had life. While she was manufacturing the most positive deceptions and falsehoods, she would talk that she was inspired of God, and our sisters thought she was, but she was inspired of certain spirits that would lead her to lie and deceive and do all manner of evil things under a delusion of the devil. You just keep clear of her, give her a wide berth. You want nothing to do in connection with her in any line. When tempted in regard to her talents being of a superior order, she has no power to keep her from the snare. Poor creature, I am sorry for her, sincerely sorry.

Now, Edson, I have but little confidence in the work of reformation in the management of the office. There has been so much dishonesty and a false work carried on there that is not seen, not understood, because the grace of Jesus Christ is not cherished and a living abiding principle maintained. There is written with their dealings with men, "Robbery and deception." If it is not searched out now and clearly discerned and repented of and restitution made, those poor souls will never see the kingdom of heaven.

A. R. Henry is not the only man that has not walked and worked in business lines for his own good or for the glory of God; but the very men who have been linked up with him are not in many respects guiltless before God. And if they suppose the Lord will excuse and pardon their transgression and guilt unless they rend the heart and not the garment, they will go out from us, because they are not of us. These very men who have been pleased with many unjust things that Henry has done, and have strengthened him in wrongdoing, now occupy positions not just or praiseworthy. They do not themselves fall on the Rock, and be broken. They are of that class that are specified of our Lord, uncircumcised in heart and not true in character. While they are thus, they will do Henry no good. They will only stir up in him the worst passions of the human heart and confirm him in his wrong spirit. How little is Jude heeded in warnings given, verses 16-25. We are certainly doing up our work for eternity.

I would inquire in regard to Miss Holden. Ask May Walling where she is; she was with us in George's Terrace. I let her have money to pay her passage to America, and if she can replace the money, I would be very grateful to receive it. I do not want to trouble you, but Edson if you can get that money due me, you may keep it to use in your work. She has written me several times, but I have not answered her letters. She may have returned to Australia, but any portion you can obtain use it for your work.

I wish to hear that you are receiving the blessing of God and that your steps are ordered by the Lord. Elder Haskell came in last evening to see me. Our campground is secured. It is a good location. Brother Haskell says that Brother Farnsworth and wife will be here to the dedication of the chapel, also Brother A. T. Robinson and family. We are now in expectation of quite a number of people to view Cooranbong. It is a most beautiful place, and I am thankful for a home here. Brother and Sister Starr will be here soon.

Much love,

Mother.

Lt 220, 1897

White, J. E.

Cooranbong, Australia

September 27, 1897

I decided, Edson, I could not send you anything at all this mail. This is the only letter I have written. For three nights I have unable to sleep past one o'clock and have tried to do something on The Life of Christ, but when writing on the subjects, I feel so intensely in reference to the points I am writing upon I have to stop and rest. It taxes nerve and brain and my heart. The mock trial of Christ, the crucifixion, the resurrection I have been writing upon, and I am now strengthless. I thought it impossible to write it all, but you see I have written quite a letter. It is disconnected, but you have to have this or nothing. O, how intensely I feel over this subject. Shall I see His face? Shall I dwell in His presence?

Edson I want to say, Be steadfast, true as steel to principle. Depend on this, that just in proportion as you love Him and go forth in His strength of love and principle, your course will be marked by

unrelapsing, undeviating activity to advance the work and cause of God for His name's glory. The welfare of the church will be wholesome because healthful under your labors. The good of your fellow men will be your purpose.

In your labors day unto day, you will in words bring from the treasure house of the soul things new and old of the most precious things of God. You will communicate whatsoever things are good and lovely. Directed by the finger of God, defended by His providence, and upheld and sustained by His Holy Spirit, you will walk both unitedly and securely, for you will move in the straight line of duty and of safety. The mark of the high calling of Christ Jesus is before you. Keep the thoughts elevated, the eye upward. Tempests and storms will beat upon you, but keep the eye single and fixed upon Him who is the Author and Finisher of your salvation. Press onward, catching the bright beams of the Sun of Righteousness, singing unto the Lord a new song even of praise and thanksgiving.

Mother.