

Ellen G. White 1898 Letters 1-100

Lt 1, 1898

Austin, Sister

Sunnyside, Cooranbong, New South Wales, Australia

January 14, 1898

Dear Sister Austin:

It is some time since I last wrote to you, but this is not because I have forgotten you. Your thoughtful kindness and love has been expressed toward me many times. I thank you for this thoughtfulness. I should enjoy a visit with you and Brother Henry Kellogg and your daughters, but I am hard at work, as I have been for many years of my active labor. I am writing now by lamplight.

For a few weeks after the camp meeting I was compelled to keep quiet, with the exception of writing in the early hours of the morning, but constant work has been done in Stanmore since the meeting. This is one of the most beautiful suburbs of Sydney, and is thickly settled. At the close of the camp, the preaching tent was pitched on the same ground on which our city of tents stood. Brother and Sister Haskell, Brother and Sister Starr, and Brother and Sister Wilson have united in carrying forward the awakened interest. Many who did not attend the camp meeting have attended the meetings that have been held in the tent since the camp broke up. The interest reaches out to other suburbs, and the three couples whom we mentioned do personal work from house to house. The demand is so great for Bible instruction, that husband and wife separate in their labors, and take different localities.

Twenty-seven persons have been baptized, and another baptism will be administered the first of next week. We know of forty who are keeping the Sabbath. These people are of a better class than those who came into the truth at the Ashfield camp meeting. Many of them own their own homes, and have a good business. Some have houses to rent. None of them are wealthy. The truth has been proclaimed in simplicity, but in the demonstration of the Spirit. The Lord has wrought upon human hearts, and those who have accepted the truth are men of capabilities, men in positions of trust, who will, we believe, be laborers together with God.

I sometimes seem to be bearing my testimony in America. This may yet be so. The Lord knows all about the future. Our work now is to have a preparation of heart, that we may not be surprised as were the foolish virgins.

We are now preparing to build a meetinghouse. Land here costs from four to seven pounds per foot; but the Lord has been stirring the people, even before they were fully decided to take their stand, to present their donations for a meetinghouse where they could worship God and keep His commandments. One man and his wife pledged five pounds each, and in a few weeks doubled it, and this before any one had asked them. Another couple gave twenty-five pounds, and still another couple twenty-five. An aged

sister, baptized one week ago, gave twenty-five pounds, and another gave ten pounds. And so the sum is increasing. Some can only give smaller sums—one, two, and three pounds.

Two of our brethren who have been in the truth for years were rather on the background, but the Spirit of the Lord has taken hold of them. One has pledged twenty-five pounds, and loaned one hundred pounds on interest. This, Brother Starr intends to raise in some way. We have been hindered in securing a location for building, but the Lord desires that we should have a meetinghouse, and He will surely favor us for we cannot do as well with the tent as with a dwelling place where the Lord shall meet with His people.

We have hired a large house, and a number of young ladies are being educated as Bible workers. They have two sessions each day. Besides this, they are doing all the personal labor possible. I go down frequently and spend Sabbath and Sunday speaking to the people. We feel rejoiced to see the work advance. Sydney, I think, will be our next field. Then we shall not have to build; for this location, just out of Sydney, and away from the bustle and rush of cars and trams, will be a central place for many of the suburbs. We greatly desire that the truth shall bear away the victory.

Brother and Sister Haskell are excellent workers. I wish we had twenty more workers. When I see now the ministers of the nominal churches work to confuse the minds of the people who are interested, I am surprised that so many have moral courage to take their position as they do, when they know so little of the word for themselves. In a most deceiving manner these ministers misinterpret, misapply, and wrest the Scriptures. If our camp meetings are not followed by personal, house to house labor, if we do not watch for souls as they that must give an account, many will be led away by false doctrines.

Our churches must not feel jealous and neglected because they do not have ministerial labor bestowed upon them. They should rather take up the burden, and labor most earnestly for souls. This will keep their own hearts warm with the love of Christ. Christ commissions His angels to co-operate with every one who will consecrate himself to the service of God. The Lord has no use for those who profess to be His sons and daughters, but who feel no burden to be laborers together with God.

It is selfishness on the part of church members to hold the shepherds to minister to the sheep and lambs of the flock, while thousands are unconverted, unconverted, lost. These need to be searched for, labored for, prayed for. They need to have the Scriptures opened to them. Church members are to arouse from their indolence and go to work for those outside of the church. If they do this the blessing of the Lord will rest upon them. If they diffuse the light they have to others, their light will increase, and they will have more to give as they open the Scriptures.

I am in earnest in giving my message to the church in Battle Creek. Seek the Lord most earnestly, for there are many there who should be elsewhere, helping those who are not rejoicing in the light of God's truth. This great work should have been accomplished years ago if the church had put on less outward display, and had accepted the garments of Christ's righteousness. Every unnecessary adornment is a sign testifying that these poor souls are trying to make up for their lack of the inward adorning, which is a meek and quiet spirit, in the sight of God of great price.

The human being cannot become entitled to heaven, unless the grace of Christ works on heart and character a meek and quiet spirit. This will fit him for the mansions that the Lord has gone to prepare. Jesus redeems by His blood all who will come unto Him. All whom God elects, Christ redeems, and the Spirit sanctifies.

I must stop here.

Love to all the household.

P.S. Sister Marian Davis says, "Give my love to Sister Austin."

Lt 2, 1898

To the Leading Men in Our Churches

March 17, 1898

To the Leading Men in Our Churches:

I must speak. I cannot hold my peace. There is a work to be done for the leading men in our churches, ministers and helpers. I shall not at this time try to do more than to tell you that every soul needs personal religion. Give your attention to yourselves and make most earnest efforts to examine yourselves most critically whether ye be in the faith; "prove your own selves. Know ye not your own selves, how that Jesus Christ is in you, except ye be reprobates?" [2 Corinthians 13:5.]

"But ye are not in the flesh, but in the spirit, if so be that the spirit of God dwell in you. Now if any man have not the spirit of Christ, he is none of his. And if Christ be in you, the body is dead because of sin; but the spirit is life because of righteousness. But if the spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you. Therefore, brethren, we are debtors, not to the flesh, to live after the flesh. For if ye live after the flesh, ye shall die: But if ye through the spirit do mortify the deeds of the body, ye shall live. For as many as are led by the Spirit of God, they are the sons of God." [Romans 8:9-14.]

We must not strive to mold people to our own ideas and inclinations and practices. By unselfish, consecrated lives, through the power of the Holy Spirit working on our minds, we are to reveal, not our own ways and wills, but the power of the love of Him who gave Himself for us that we should be drawn out of and away from our own traits of character to the perfection of Christ's character. He died that we should cultivate the attributes of His character, and elevate, purify and gladden the hearts and lives of others. All who are connected with the work of God need to have sanctified hearts where Christ can abide. This means that there is a positive necessity of your closely examining yourselves whether you be in the love of Christ.

If you are individually attending to your own soul's interest, you will have a sense of your own shortcomings, and will not sow the seed that Christ calls tares. If the truth you profess to know in theory is in your heart, you will reveal the truth as it is in Jesus. In every sphere of action you will represent His

character. Our maxim should be, "Whatsoever you do in word or in deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by him." [Colossians 3:17.] This is the great restoring influence of all our moral ills. With any lower incentive than to honor and glorify God, the principles become full of disease. Little by little self strives for the mastery, and the man will never rise to moral rectitude in word and action.

Brother X, whatever is to benefit you in your personal experience as a fallen human being, can only derive its vitalizing power from the Lifegiver, He who is Truth. Apart from Him, whatever you may do in religious lines will be found to be as worthless as a tinkling cymbal.

There is a great dearth of the spirit of life from Jesus Christ in the North Fitzroy church. But the members cannot be reached and impressed until those who labor for them are feeding upon Christ, the Bread of Life, and drinking His blood. Then their experience in religious things will be of a healthier order, and in the place of unrest and dissatisfaction, because the spirit is restless, they will heed the admonition God has given them. But if they have a desire to draw away from the work, if their hearts are not in it, they will sow seeds in the minds of those connected with them that will surely lead into false paths. And all this will be because they do not appreciate the work and cause of God as anything but a common work.

God wants everyone to walk in the light He has given. If men do not take heed to the warning, seeds will be sown that will create disaffection and uneasiness. This influence will strengthen. No one can tell how it came, but it did come, and has entered the hearts of those who ought to be, after the light that has been given, sincere and as true as steel to principle.

A sentiment prevails that commercial work should be divorced from the Echo office. This is one of the seeds that has been sown. Words have been spoken here and there, and these are taking root to bring about certain results. There are no vital reasons for this, only that minds that ought not to be allowed to run in certain channels, unless guarded, have yielded to temptation. Satan will tempt them again and again. Again and again they will pass over the same ground which he has carried them.

Christ Jesus is the great influence for correcting all the threads of influence that Satan would appropriate to compose his web. But the enemy's work is so subtle that those who ought to be wise seem to be blind. They discern nothing of the effect of their words dropped to divert minds to false theories. The time given to this devising and planning might better be devoted to work in which God has called men to act their part. Let them give counsel when they are sure that they have words from the Lord. Quite enough haphazard work has been done by catching at ideas which if carried out prove to be mistakes.

The commercial work is not to be divorced from the office. When the Lord would have this done, He will make the matter so plain that we shall understand His mind and will. Connection with outside parties need be no more detriment to any one than was Daniel's work as a statesman a perversion of his religious faith and principles. There are many sides to this matter, and it is a great pity that seeds of thought are dropped in regard to changes that keep minds in an unsettled condition, or leave them in uncertainty. Ideas that are positively misleading, strike the mind, and are expressed. This is always fruitful of evil results. All such influences are unsettling. They create disorder and disorganization.

Every Christian needs to be guarded in his expression of opinion. One thing he may settle forever. True prosperity can never come to the soul that is constantly aspiring to get higher wages, and who yields to the temptation that leads him away from the work that God has appointed him. There never can be prosperity for any man, or any family, or any firm or institution, unless the wisdom of God presides. Every right effort should be made to know what we are voicing. We must know whether it is the mind of the Lord, or the suggestions of minds controlled by the stealthy foe of righteousness.

Now, just now, every right effort should be made to bring the minds of men under the influence and power of truth, that our work, our merchandise and hire, shall be holiness unto the Lord. The workmen may rank themselves as doing worldly business, when they are doing the very work that will call out questions. If they are of the right spirit, they will be able to speak a word in season. Thus it may be said of our workers, our artisans, as it was said of those of old, of whom we read, "I have filled him with the Spirit of God, in wisdom and in understanding, and in knowledge, and in all manner of workmanship: to devise cunning works, to work in gold and in silver and in brass, and in cutting of stones, to set them in carving of timbers, to work in all manner of workmanship." [Exodus 31:3-5.]

Every person connected with our institutions, if they have a new heart, will exert a sweet, saving influence on all connected with the work. They will make no suggestions that will make the workmen uneasy, unless there is positive need of speech. If we keep guard over the disposition and over the unruly member, a great victory is gained. All who connect with the Echo office, should be taught that Bible principles are to be brought into contact with the work in every department. But too often suggestions are made that set in operation a train of thought that is detrimental to the one who [rest of sentence missing].

No persons should be placed as directors in the Echo office or in any of our institutions who have not a knowledge of the truth. Yet this will do far less harm than to put in as managers those who claim to believe the truth, but who do not manage under the influence of the Spirit of God, because these can do tenfold more harm to mislead the workers. Men who abide in the truth, who have a conscientious regard for the glory of God, who value the salvation of the soul as higher than money, position, or self-aggrandizement, who are conscientiously walking and working in the way of the Lord, should be trained to carry responsibilities. Men may have ever so much ability and knowledge, but if it is used in such a way as to administer to self, they will do the greatest damage to the work.

If those who are connected with the work will place themselves in a humble, teachable position, they will be blessed by God, and will be more precious than fine gold, even than the golden wedge of Ophir, to our publishing institutions, for they will adorn their own character with the virtue and grace that dwelt in Christ. The entire nature will be sanctified, and they will be fitted through grace for the grand work of being laborers together with God. But when any man in our institutions trusts to his devices and wisdom, he declines the authority of God, and the sooner he goes where he will have ample room to work out his devising without interference, and thus reveal the true principles that control him, the better will it be for all who are connected with him.

There is today in our world an unceasing unrest among the nations. Yet the nations are as if held back from action by unseen forces. In their moral disorder, the powers are in terrible confusion. This will be seen in every church, in every institution, that claims to believe the truth for this time. These are the objects of Satan's special work. He strives to unsettle the works, to make them discontented. If there are among them unconsecrated ministers or teachers, who have attributes of character that Satan delights to handle, he will use them plant the seed that yields thorns.

A moral tonic needs to be given to every branch of the work in the office. Too many words that yield no good fruit are spoken. It is very easy to pick flaws, but it is not so easy to restore, purify, ennoble, and elevate by personal, devoted labors and a godly example. Satan is doing his utmost to seduce, and if he can control the human element as his agents he will do it. He will use individuals who are in such blindness that they cannot discern on which side they are working. Christ calls for every one who names the name of God, to open the door of the heart, that He may be an abiding presence, restoring the moral image of God in men.

Lt 3, 1898

Brethren

February 2, 1898

My Brethren:

The Lord has given light in regard to the building of the school in Cooranbong. But Satan came in with his temptations, and the trials he brought upon us have caused him to triumph. At the first, through the united influence of Elders Rousseau and Daniells, the school was hindered for two years. These brethren had had no experience in this line of work, and they took their position on the side of unbelief and doubt. They acted the part of unbelievers. They trusted to their own human wisdom, and left God out of their counsel. This led to entanglements.

These men had worked the rich soil of Iowa, and because this did not appear so rich in color, they united in saying that it was not the land we should have. They telegraphed me to come to Sydney. When I arrived, I found these two brethren determined not to accept the land in Cooranbong. They said they would search for better land.

Brother Reekie was then in the mission in Sydney. The bargain for the land had been made, and I told them to take the land, and if they decided that it was not the place they should have, I would purchase it myself, and make settlements for the poor families upon it. But nothing we could say made the least impression on their minds. They would not accept the land. My testimony was of no account with them. They were so strong and firm, that W. C. White was afraid to venture. This union of sentiment between these two men brought upon us a great burden and hindrance.

If the work had been carried forward according to the light God had given, if the place had been purchased, and the deeds made out in my name, as I told them, we should not have had to sustain the losses that have come to us. The mistake has not been in the devising of the work on the land, the

planting of the orchard, the draining of the swamp. None too much land has been cleared. All this was necessary. We were in need of the produce of the soil for the support of the school. We were not too early in setting the trees; but so much complaint was made of the means invested in the land, that the work that was needed to be done to the orchard was not accomplished, and the second year proved a partial failure. I did what I could. Had they been faithful, my hired workmen might have done much more than they did; but I did all in my power, in accordance with the light God had given. I had full confidence that if the land was properly worked, it would yield its treasures.

The criticizing and false reports carried to Melbourne, to Africa, and by letter to other places round, were pleasing to the enemy, but they did not please God. They left the impression on minds that Brethren Hare and White had proved themselves a failure. No man has a right to pronounce judgment upon things which he simply “supposes,” when he knows nothing of the possibilities and probabilities of the work. They would do no better were they in responsible places. Men should not decide upon this question within the narrow compass of a three-years’ test. He who knows the end from the beginning has laid no censure upon these men for a foolish outlay of means.

The Lord calls upon those on this ground—even if mistakes which have been made in this new enterprise are apparent—to attach no blame to any soul until they know that God Himself condemns. Say to all complainers and critics, Had you been on the ground in responsible positions, you might have made many more blunders than have been made.

The work that should be done by those who love to criticize is to study the Bible, as well as read it. The truth is represented as treasure hid in a field, and in order to discover and come into possession of it, there will need to be a most careful, diligent search. Mere surface work is not enough. But little more than this has been done on these grounds. Minds must bend to the task of ascertaining from the Word the thought of God. There must be a taxing of the intellect in dependence upon the Holy Spirit to open the understanding. “If thou thirst [criest] after knowledge, and liftest up thy voice for understanding: if thou seek after her as silver, and searchest for her as for hid treasure, then shalt thou understand the fear of the Lord, and find the knowledge of God.” [Proverbs 2:3-5.]

This earnestness and diligence and persevering labor is to be put forth in our regular labor also. In felling the trees, in breaking the soil preparatory to sowing the seed, every toiler has a lesson to learn. And just in the way in which the land is treated, will be the spiritual work on the human heart. Those, who by vigilant, intelligent, persevering effort would be benefitted by the tilling of the soil, must break up the fallow ground of the heart, with the help of the softening, subduing influence of the Holy Spirit. Thus the cultivation of the soil will prove the education of the soul.

If properly managed, the cultivation of the soil will not be considered drudgery. The work is to be done intelligently. Study to begin the training process in the work done on the land. That which is done should be explained to the worker, just as in any trade. And the blessing of the Lord will rest upon those who are working upon the land, and learning spiritual lessons from nature. In cultivating the soil, the student little knows what treasures will open up before him. While he is not to despise the instruction he may

gather from minds that have had an experience, and from the information that intelligent men can impart, he should gather lessons for himself. This is a part of his education.

In tilling the soil, one will propose that the work be done one way, another will suggest that some other plan be adopted, and while there should be minds to advise and plan, we are all to gather all the knowledge possible. We must not despise counsel, but accept all the help that can be brought in.

The Lord designs that the school shall also be a place where a training may be gained in women's work—cooking, house-work, dressmaking, bookkeeping, correct reading and pronunciation. They are to be qualified to take any post that may be offered—superintendents, Sabbath school teachers, Bible workers. They must be prepared to teach day schools for children.

Agencies of every kind are to be brought to bear upon the poor around us. Bible classes should be held in different localities. Medical missionary work will do much for those places where there is so little knowledge of how to care for the suffering. Counsel must be given to those who are in difficulties, relief to the more serious cases. A mission house must be built as soon as possible; then if any are sick at the school, they can be taken away to the mission house. There must be missionary nurses. There will be hospital duties to perform.

Let all bear in mind that the tree of life bears twelve manner of fruits. This represents the spiritual work of our earthly missions. The Word of God is to us the tree of life. Every portion of Scripture has its use. In every part of the Word is some lesson to be learnt. Then learn how to study your Bibles. This book is not a heap of odds and ends. It is an educator. Your own thoughts, students, must be called into exercise before you can be really benefitted by Bible study. Spiritual sinew and muscle must be brought to bear upon the Word. The Holy Spirit will bring to remembrance the words of Christ. He will enlighten the mind, and guide the research.

Some may be perplexed to know the real purpose of every book in the Bible; but as they make it their book of study, the conviction will grow that the divine Intelligence has prepared that book for the education of the human race, to express His own thoughts and intentions concerning the children of men.

The Word of God is a complete body, pervaded by one divine life, just as the tabernacle of flesh, our outward form, is a complete structure, every part united to and dependent for life upon the other. Each member has its special office, each is connected with the other to form a complete whole. So every book of the Bible is adapted to the human being in every phase of life, to secure a special result—to make the human family complete in Christ.

The appreciation of the Bible grows with its study. It has a wonderful self-preserving power. The testimony of every true searcher of the Word of God is, "I had no knowledge of the treasures, the depths of instruction in all essential lines, that the word of God contains." The wealth of that hidden treasure is inexhaustible. Which ever way the student may turn, he finds displayed the infinite wisdom and glory of God.

moral image of God in men.

Lt 4, 1898

Brethren

February 20, 1898

My Brethren:

Our work is to watch and wait and pray. Search the Scriptures. Christ has given you warning not to mingle with the world. We are to come out from among them and be separate, and touch not the unclean thing; "and I will receive you, and will be a Father unto you; and ye shall be my sons and daughters, saith the Lord Almighty." [2 Corinthians 6:17, 18.] Whatever the opinions you may entertain in regard to casting your vote in political questions, you are not to proclaim it by pen or voice. Our people need to be silent upon questions which have no relation to the third angel's message. If ever a people needed to draw nigh to God, it is Seventh-day Adventists. There have been wonderful devices and plans made. A burning desire has taken hold of men or women to proclaim something, or bind up with something; they do not know what. But the silence of Christ upon many subjects was true eloquence.

My brethren, I have a message for you. The Lord would have you put your trust in Him, and every day, from sunrise until sunset, consider your individual responsibility. The responsibility resting upon every individual, if at all realized, makes his life a very solemn one. Consider what is truth. "Sanctify them through thy truth, thy word is truth. ... And for their sakes I sanctify myself, that they also might be sanctified through the truth." [John 17:17, 19.] I set myself apart to the entire service of God, that I may leave others an example that they may safely follow. The perfection of Christ's character is what we should struggle for earnestly.

You may ask, as did Cain, Am I my brother's keeper? I answer, "No man liveth to himself." [Romans 14:7.] Remember that every move you make is in the full sight of the heavenly universe. Impulsive movements may be made, which will make a wrong impression on human hearts. Thus seeds of evil, which will bear their harvest, are sown. After ministers or those in responsible positions make remarks, they cannot gather up the thoughts they have planted in human minds. Under Satan's temptations they have expressed that which has set in operation a train of circumstances that lead to results they never thought would occur. An act, a thought, a word, when cast into the minds of the great concourse of humanity, if it bears the heavenly endorsement, will yield a harvest of precious fruit. Then with what watchful care should we guard every talent of influence, and study and practice the life of Christ. "Let this mind be in you which was also in Christ Jesus." [Philippians 2:5.]

In every movement made, prayerfully ask, "Is this the way of the Lord?" because you may start many persons in the right way, and encourage them by your example. You are in the service of God, to do His will and His way. In all that you do, you are influencing others, and eternity alone will reveal the results. Let us devote more time to prayerfully studying from cause to effect. "Lift up the hands that hang

down,” either in discouragement or through yielding to temptation to engage in wrong actions. “And the feeble knees.” [Hebrews 12:12.]

There are many souls looking to those whom they suppose have light and faith. These persons are responsible for their influence, for many are weak in moral courage. They are by no means firm, steadfast, courageous Calebs, but they are inclined to walk away from right into false paths. What is our individual duty, we, who have been long in the truth, who have had a large experience? “Make straight paths for your feet, lest the lame be turned out of the way. But rather let it be healed.” [Verse 13.] This is the work of all who have been placed in positions of responsibility. If you have the mind of Christ, you are your brother’s keeper.

Christ has taught us by precept and example to walk in all lowliness of mind, striving to reach all who need help, and seeking to restore them. All self-exaltation must die. Only beneath the cross is found the precious grace that is to be cultivated and nurtured.

“Follow peace with all men, and holiness, (wholeness for God) without which no man shall see the Lord.” Consider these words, “Looking diligently, lest any man fail of the grace of God; lest any root of bitterness, springing up trouble you, and thereby many be defiled; lest there be any fornicator, or profane person, as Esau, who for one morsel of meat sold his birthright.” [Verses 14-16.] What was the matter with Esau? He had no respect for sacred things. He sacrificed spiritual things for the gratification of appetite, for the love of selfish indulgence, pleasure and gain.

Christ has brought within reach, and secured for every man, high and temporal and spiritual blessings. This is the birthright of every soul born into the world. Esau represents those who have not tasted of the privileges which are theirs, purchased for them at infinite cost, but have sold their birthright for some gratification of appetite, or for the love of gain.

Esau cherished a reckless spirit. How many, although professing to be Christians, are doing the same thing, selling their souls for the gratification of selfish indulgence? A heavy burden has rested upon my soul in regard to the demonstrations made by those who should have been close to the cross of Christ, and leading others there. An enthusiasm is shown which God’s Spirit has not inspired. How did the heavenly universe look upon the demonstrations made by Seventh-Day Adventists, as others of the same faith zealously advocated an opposite worldly policy? What impression was left on the minds of unbelievers? Were they favorably impressed in regard to our faith and the testing proof of God for these last days?

My brethren, will you not remember that none of you have any burden laid upon you by the Lord to publish your political preferences in our papers, or to speak of them in the congregation, when the people assemble to hear the word of the Lord?

“Looking diligently, lest any man fail of the grace of God; lest any root of bitterness springing up trouble you, and thereby many be defiled. ... But ye are come unto mount Zion, and unto the City of the living God, the heavenly Jerusalem, and unto an innumerable company of angels, to the general assembly and church of the firstborn, which are written in heaven, and to God, the Judge of all, and to the spirits of

just men made perfect; and to Jesus the Mediator of the new covenant, and to the blood of sprinkling, which speaketh better things than that of Abel.

“See that ye refuse not him that speaketh; for if they escaped not who refused him that spake on earth, much more shall not we escape if we turn away from him that speaketh from heaven: whose voice then shook the earth, but now he hath promised, saying, Yet once more I shake not the earth only, but also heaven. And this word, Yet once more, signifieth the removing of those things that are shaken, as of things that are made, that those things which cannot be shaken may remain. Wherefore we receive a kingdom which cannot be moved, let us have grace whereby we may serve God acceptably, with reverence and godly fear. For our God is a consuming fire.” [Verses 15, 22-29.]

Let the words in this chapter have some weight upon your course of action. Those who move heedlessly forward may start a train of circumstances leading to evils that they cannot control. They have thrown into the mass of humanity a grain of thought which Satan will take care shall live and do its work by causing the root of bitterness, which means any kind of evil, to spring up, whereby many will be defiled. Then shall ministers and the stewards of God’s grace in any line of His service mingle the common with the sacred? If they do this, many are defiled, and the result is charged to them.

Esau did not look upon it as so momentous a matter to sell his birthright. But afterwards, “when he would have inherited the blessing, he was rejected, for he found no place of repentance, though he sought it carefully with tears.” [Verse 17.]

“Let brotherly love continue.” [Hebrews 13:1.] Let it. If the human brotherhood in Christ Jesus will contemplate their Saviour, they will not only receive Christ, but will receive from Him power and grace that will cause them to be recognized in heaven as the sons of God. “Be not forgetful to entertain strangers; for thereby some have entertained angels unawares.” [Verse 2.] Here is a truth I wish to present before you. Angels in person have been guests in the dwellings of humanity. Apostate angels have also come in person into families. Where they were entertained, they have dropped seeds of doubt and unbelief which have started a fatal train of circumstances. Parents and children have accepted the temptations of Satan to their ruin.

“Looking diligently, lest any man fail of the grace of God: lest any root of bitterness springing up trouble you, and thereby many be defiled.” [Hebrews 12:15.] Read and consider these words. A man claiming to be a Christian may entertain one temptation from the devil. That temptation leads him to work in the same lines, because he has entertained and nourished the dangerous root. And many are defiled. And how much larger number have that “many” poisoned.

The Lord says through Paul, You are to look diligently, lest any man fail of the grace of God. If he does fail, he leads many others, by precept and example, to fail of fixing their eyes on the Lord Jesus. I beseech you as men in responsible positions, to keep your eyes upon your leader, the Lamb of God. Then you will learn of him. You will not only profess to believe the truth, but you will practice the Word of God most diligently. You will have neither time nor disposition to come in touch with the champions of evil, which will be abundant in these last days.

The work God would have us individually do is to voice His mission and do His works, keeping Christ as the living center before all minds. Just as soon as those who claim to believe present truth feel at liberty because of the example given them by ministers and men who are supposed to be stewards of sacred trusts to mingle with the world and take part in its politics, they have awakened a spirit of strife and a burning enthusiasm that quenches the Spirit of God in the human heart, and opens the door wide for the enemy of all righteousness to take possession.

Controversies will spring into life. The third angel's message, where is it, and what part does it act in the experience of those who do not give evidence that they are the people of God? They are not compassionate, they are not amiable or gentle. And those who were once witnesses for Christ will lose their hold on Christ. They will climb out of the cleft of the rock, and in process of time will reveal the class of education they have been receiving, which has made them hardened sinners.

"If our gospel be hid, it is hid to them that are lost." [2 Corinthians 4:3.] The god of this world has blinded their minds, obscured their fine perceptions of righteousness and true holiness. They may boast of riches in the knowledge of the Scriptures, but they are poor and wretched, miserable, blind, and naked. They have need of inward purity.

The Lord Jesus is dealing with us individually. I raise my voice in warning my brethren in the ministry and the lay members of the church. Seek the Lord in the most earnest, heartfelt, thorough manner. We must have an experimental knowledge of God, and of Jesus Christ whom He has sent. Inquire in the light of the Word of God, Am I a friend of God, or am I an enemy of God? Am I gathering with Christ, or am I scattering from Christ? The soul is too precious, of altogether too much value for its salvation to be risked on supposition. The Lord Jesus leaves no soul without light sufficient to test him, and to prove whether he is obedient or disobedient. The true light will shine into all hearts directly from God.

A response from the heart to the gospel message means life and hope and restfulness and peace. He who is imbued with the love of Christ is one with Him. He is drawn out in communion with Jesus. He abides in Christ, and Christ abides in him. Christ is formed within, the hope of glory.

I urge upon all who open the Scriptures to others to read carefully and with a heart to understand the words found in the second epistle of Timothy, chapter two, verses four to eight. "And the things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also. ... No man that warreth entangleth himself with the affairs of this life; that he may please him who hath chosen him to be a soldier. And if a man also strive for the mastery, yet is he not crowned except he strive lawfully. The husbandman that laboreth must be first partaker of the fruit. Consider what I say; and the Lord give thee understanding in all things. ... 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." [Verses 2, 4-7, 14.]

This is a terrible responsibility. In the place of being a savor of life unto life, many are a savor of death unto death. They subvert their hearers and ruin their faith by inculcating ideas and principles which are received from the councils of Satan, and which turn their hearers away from the truth.

“Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth.” [Verse 15.]

“But shun profane and vain babblings, for they will increase to the more ungodliness.” [Verse 16.] Please read to the close of this chapter. If the men selected to stand in positions of truth do not seek wisdom from God, if they open their hearts to the temptations of the enemy at a time when right actions mean so much to the kingdom of God, and if they set in operation through careless counsel plans that cause the ruin of souls, are they not responsible for the result of their course of action? If human laws do not condemn them, they will be held responsible by the divine law of God.

I again repeat, Come out from among them, and be separate, and touch not the unclean thing, and I will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty. There are forces at work in our world that will not be checked or stayed. “Know ye not that your bodies are the members of Christ? Shall I then take the members of Christ, and make them the members of an harlot? God forbid. What? Know ye not that he which is joined to an harlot is one body? For two, saith he, shall be one flesh. But he that is joined unto the Lord is one spirit.” [1 Corinthians 6:15-17.]

“Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness, and what communion hath light with darkness? And what concord hath Christ with Belial? or what part hath he that believeth with an infidel? and what agreement hath the temple of God with idols? For ye are the temple of the living God: as God hath said, I will dwell in them, and walk in them: and I will be their God, and they shall be my people. Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing: and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty.” [2 Corinthians 6:14-18.] Please read the entire chapter.

“Having these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God.” [2 Corinthians 7:1.] The office of the ministry is a sacred office. “We then as workers together with him, beseech you also that ye receive not the grace of God in vain. ... Giving no offense in anything, that the ministry be not blamed.” [2 Corinthians 6:1, 3.] Read this Scripture carefully and may the Spirit of God reveal to you the necessity of meeting a higher standard. We need to watch and pray and purify our hearts through the grace given us by Jesus Christ.

My brethren who believe the truth. I tell you that division will constantly arise. Unholy principles will be brought to the front. All classes will be called upon to take their stand on one side or the other. Christ says of one class, Let them alone. Men who have so long trampled upon the rights of God, who have accepted the idol Sabbath will accept very strong and unreasonable beliefs.

The Lord is not in the alliances that are being formed with political movements. They are bound to bring confusion and great entanglement. “Come out from among them, and be ye separate, ... and touch not the unclean thing.” [Verse 17.]

The Word of the Lord is to be studied. It contains lessons for nations, for churches, for individuals. Warnings are given us in this Word, that we may learn clearly the way of safety for the soul. The

greatest thing each human agent is to study is, How shall I save my soul? God has given to every man his work. Do you stand under God's colors, the commandments of God and the testimony of Jesus Christ? Those who would be overcomers are to make it their first work to seek the kingdom of God and His righteousness. And all other things shall be added unto them. We are not as a people to become mixed up with political questions. All would do well to take heed to the Word of God, Be ye not unequally yoked together with unbelievers in political strife, nor bind with them in their attachments. There is no safe ground on which they can stand, and work together. The loyal and the disloyal have no equal ground on which to meet.

He who breaks one precept of the commandments of God is a transgressor of the whole law. Keep your voting to yourself. Do not feel it your duty to urge every one to do as you do. That one rotten plank is in every platform. Men trample under their feet the holy law of Jehovah. "What communion hath light with darkness? ... Or what part hath he that believeth with an infidel?" [Verses 14, 15.] I tell you in the name of the Lord, You cannot bind up Christ with Belial. The elements will never mingle. The Lord tells His people the conditions of their prosperity and the continuance of His favors and blessings. There must be no intercourse with idolaters. It was a violation of this contract on the part of the Jewish nation that led to their overthrow. No man can possibly serve two masters. He cannot enter into partnership with Christ and with Belial.

The Lord Jesus is desirous to find persons who are trustworthy, those who will wear His yoke and lift His burdens. He has been crucified afresh and put to open shame by those who should have proved Calebs in His cause. Those who will so quickly go out of the way to bind up their influence with those who are at enmity with God know not what they are doing. They are making a record that they will be ashamed to meet in that great day when the Judgment shall sit and the books shall be opened, and every case will be decided according to the things written in the books.

We have no more strength and grace given us than we can wisely appropriate. If God has a work for any of His commandment-keeping people to do in regard to politics, reach the position and do the work with your arm linked in the arm of Christ. The salvation of your souls should be your greatest study. All for whom Christ has died are to become familiar with His life. What shall it profit a man if he gain the whole world, and lose his own soul? or what will a man give in exchange for his soul? Satan has many subjects of interest and these he lays before the minds of those who need to know more of Christ. If a man should gain the whole world and yet build upon the foundation hay, wood, and stubble, all will be consumed by the fires of the last day. But the man who has committed the keeping of his soul to God can repose in faith, assured that He is faithful who has promised. It is life, eternal life, to be true and loyal to Christ.

Brethren at the heart of the work, enter not into Sodom. Be willing to suffer inconvenience, if you can remain far from Sodom. The idols of gold and silver will very soon be cast to the moles and to the bats. Be content to live where you can have the bread of life, that living bread that came down from heaven. Keep holy the Sabbath day. We need to be much more particular than we are in regard to the Lord's institution. Bind about the edges of the Sabbath. Let us study the prospect. Let us all allow our workers, if possible, the hours from noon on Friday until the beginning of the Sabbath. Relieve them, that they

may prepare to meet the Lord's day with quietude of mind. Let all the work of preparation, cleansing the body, blacking the boots, be finished early, and the family assemble early to read the Word, to sing and pray before the Sabbath shall begin. You will be no losers temporally. Let us study this, for we have all been remiss. We need to confess to God and to one another, and begin anew to make special arrangements, that every member of the family may be prepared to greet the Sabbath, with every preparation made, to honor the Lord's day, that He has sanctified and blessed.

Let us study this subject. I know that the Lord has been greatly dishonored by those who have claimed to be Sabbathkeepers, but who have not kept the Sabbath in spirit or in precept. Please read carefully the fifty-eighth of Isaiah. This Scripture may be studied with profit by our people. God calls upon us all, ministers and people, to be re-converted in regard to [the] observance of the Sabbath day. The whole of the fifty-eighth chapter of Isaiah will bear more attention and closer study. Shall we not take these things to heart? Shall we be remiss in our duty? Shall we not confess our neglect, the want of reverence we have shown for the Sabbath, by bringing in our own work, our own words, and our own unsanctified thoughts?

Lt 5, 1898

Michaels, Brother

April 12, 1898

Dear Brethren:

Some things have been urged upon my mind about which I felt so deeply, and suffered such agony of soul, that I became very sick. I could not sleep through the night for more than two hours after this matter was brought before me, for I could not see in what way it could be treated. But light came to me in the night season.

There is need of different elements in the Echo office and in the North Fitzroy church. Christ announced Himself as the Light of this world, and those who follow Jesus should walk no more in darkness, but should have the light of life. By His pure doctrines, Christ revealed the contrast between truth and error, light and darkness. To Him, truth, all truth, was ever present and self-evident. He uttered no worthless sentiments, notions, or opinions, but spoke only important truths. "Every one that is of the truth," He said, "heareth my voice." [John 18:37.] If this were the case with those who claim to know the truth today, we should have from them the unmistakable evidence that they hear the voice of Jesus, and obey.

Our Lord and Saviour was the great teacher sent by God. He was perfectly acquainted with the need of all in our world, perfectly acquainted with the principles of truth, which is the gospel unto salvation, for He was the foundation of the whole Jewish economy, and that economy was the gospel in figure and symbol. Having stood in the councils of God, the elements of truth, from the least to the greatest, were always familiar to His mind. All the treasures of heaven were given to Him to bestow upon the fallen

race, that He might give all the needed help to every soul, to enable men to break the chains of sin-slavery, and become free men and women in Christ Jesus.

He revealed the infinite mind of God, and spoke with personal knowledge, for He was the expression of the mind of God to man. He unfolded truth of the highest order, for He was Himself the Word and the wisdom of God. He presented truth with the authority of a divine Oracle, and with a power and knowledge that He was unfolding truth of the highest magnitude, even the words of eternal life.

The science of true godliness was the life which through Jesus Christ runs parallel with the life of Jehovah. It is enduring, because the student can take it with himself into the higher grade, the courts above. Minds must be kept up, up, up. There must be no cheap, downward tendencies allowed. That which the universe of heaven deems important in all education is that kind of knowledge which has been revealed from eternity, and which enters into His purposes, expressing His mind, and involving His glory. This is the true science of all education.

The revelation of what concerns man's eternal destiny has been largely laid aside as a mystery. Other reading and other principles have been brought in. Human inventions, called education, have been counterworking the infinite counsels of heaven. This is called higher education, but it is an insult to God. The themes that are to be man's study throughout eternal ages are so momentous that they not only disdain the discoveries of man, but engross to themselves the undivided attention of the only begotten Son of God. True education would have held its sacred, holy principles belittled and degraded had it been mingled with the topics now called by men the higher science of education.

Christ, is the Way, the Truth, and the Life. He is the Light of the world. He contemplated the situation of the world. He saw that eternal interests were involved in the choice man should make. An immortal crown was presented for the overcomer, and unhappiness and eternal ruin for those who neglected the science of salvation, which is the only term to which higher education can be applied. That which is of the earth is earthy.

The message of deliverance is granted to all. We are to wear Christ's yoke, and bear His burdens. Other knowledge than this may be acquired by ordinary means, but the way of salvation, the science of true higher education, can be found only in the Word of God. The value of this education is revealed. It is certain that man will lose eternal life unless he gains this knowledge.

"I am come a light into the world," Christ declared. [John 12:46.] Should He withdraw His beams, the world would be shrouded in eternal darkness. Christ is the light of the world, ascending the firmament of truth, and shining in clear, distinct rays. He is light, and in Him is no darkness at all. He is the greatest Teacher, the greatest benefactor, the world will ever look upon. He combines within Himself all the several qualities of beneficence. In imparting the gospel, He was pouring out all the resources of heaven. As the great Physician, He was bringing to suffering humanity a balm for all their woes. He lived not to please Himself.

He enwrapped in the garments of His righteousness all who came to Him for refuge. He assumed human nature that He might display in humanity the perfect obedience that God requires from the subjects of

His kingdom. He desired to show men and women that their happiness consisted in their obedience. He rejoiced in the anticipation of doing for His followers more abundantly than they could ask or think. "If any man thirst, let him come unto me, and drink," He cried. "The water that I shall give him shall be unto him a well of water, springing up into everlasting life." [John 7:37; 4:14.]

The teachers of Christ's day did not receive His words. After rejecting the truth, they labored to retain their influence over the people by an endless repetition of fables and childish traditions. But when they refused the light of the world, they lost their wisdom. Christ said to them, "Ye teach for doctrines the commandments of men." [Matthew 15:9.] Trivial and unessential forms and ceremonies were made by them as important as the law of Jehovah.

These things disgusted sensible people, and when they flocked to hear Christ, they were astonished at His doctrine. Never man spake like this man, they declared. The subjects He presented were high and elevating, plain and simple. He treated His hearers as men capable of securing a life that measures with the life of God. He carried them to the very threshold of heaven, that truth, eternal truth, might efface the things of earth that were absorbing their minds.

Christ brought the eternal future to view. Some were afraid of His searching parables. But He declared, If any man will do the will of God, he shall know of the doctrine, whether it be of God, or whether I speak of myself. [John 7:17.] Those who have yielded their will to God are trained in Christ's school to do all justice possible to His divinity. They are disciplined to habits of obedience, to do service to God. We are not creatures devoid of moral nature. The gospel does not address the understanding alone. If it did, we might approach it as we approach the study of a book dealing with mathematical formulas, which relate to the intellect alone.

The Word of God is what it claims to be in the sixth chapter of John—the bread of life—for it represents the body and blood of the Son of God. Its aim is the heart. It addresses our moral nature, and takes possession of the will. It casts down imaginations, and every high thing that exalts itself against the knowledge of God, and brings into captivity every thought to the obedience of Christ. It is the wayward heart that has dragged down the faculties of the soul.

All who would learn the science of salvation must be submissive students in the school of Christ, that the soul-temple may be the abiding place of the Most High. If we would learn of Christ, the soul must be emptied of all its proud possessions, that Christ may imprint His image on the soul.

The greatest and most dangerous deception is upon those in our churches who think that a bare assent to truth is sufficient. This is not all that God expects. He expects to see in us that faith that works by love and purifies the soul. Then we shall have such a view of Christ's infinite sacrifice in our behalf that the soul will be softened and humbled and made full of thanksgiving to God. An intense desire will be begotten by the Holy Spirit for a favorable opportunity to witness for Christ and to express gratitude and devotion to Him who has redeemed us. Loyalty and love will be seen in all the service. A burning desire to be like Christ will keep the soul tender, leading it to give vent to grateful emotion, and in the sight of heaven to offer thanks to God for His goodness, His love, and His compassion. Such have a grace that

cannot be repressed into a tame, every-day evenness of assenting to truth, while the heart is not affected.

Oh, how much more safe it is to agonize to enter into the strait gate! It is only at the altar of God that human beings can receive the celestial torch. Poor souls may kindle their own fire, and try to walk in the light of the sparks of their own kindling, but they will lie down in sorrow. All self-importance, all striving for the mastery, is born of self-exaltation. This spirit is now so prevalent that the Lord can do very little for humanity, lest men take the glory to themselves, and disparage others. Puffed up and self-inflated, they greatly hurt their own souls and wound the souls of those with whom they have to do, as though they possessed far more wisdom than their brethren.

When the soul feels its poverty, and lies low at the feet of Christ, the Saviour puts it under the guidance of the Holy Spirit, who leads it into all truth. The Holy Spirit takes the words that fell from the lips of Christ, and presents them with a living power to the tender, contrite, obedient soul, that Christ's followers may reveal the gospel by living the truths they profess, and express the perfect image of their Author.

We are to learn, ever learn, daily learn, to deny self. Take up the cross of self-denial and self-sacrifice. My brother, I have something to say to you. Words were spoken to you by the Lord. What are you doing to prepare a people for eternal life? You are perilously behind the spirit of the truth. You have not had a correct conception of your duty. Your soul must be purified. You must rise above the frosty atmosphere in which your spirit lives and breathes.

You are crippling your powers of conception in regard to the work of saving souls. Satan is blinding your mind, and many other minds, so that you cannot see that there is a most solemn work to be done, to save those ready to perish. Can you not see the vast procession of all kindreds, tongues, and nations passing in unbroken ranks to perdition? What are you doing to save them, my brother? What kind of treasure are you laying up in heaven as the result of the work you are now doing? Your faith is not growing stronger. Are you bearing the message of truth wherever you go, so that the printed pages you carry from place to place are as a light shining in the dark?

All around us men, women, and children, who know not Christ and the truth, are perishing. A vast, countless army is passing into the perils of the last day, without knowing the time of its visitation. This is the period of probation, the only time when salvation can be secured. Oh, if we occupy the position of agents responsible to God, what are we about? Have we hearts that throb with the heart of Christ? Are we in deadly earnest to warn, reprove, rebuke, with all longsuffering and doctrine? Are we faithful stewards of the grace of Christ, or are we careless, self-loving, looking for the employment that will best serve self?

Have we hearts that can feel, or are we among that number who have ears but hear not, eyes, but see not? Can we not understand the declaration of eternal truth in regard to the curse that must come upon the nations that know not God, and that right early? Why then is no effort made to save souls? Why do not the churches that have heard the last message of mercy awake to their duty? We have been entrusted with the gospel. Light has been given us to give to others. Take nothing into your hands to

handle, representing hay, wood, stubble. Just according to the food you give your mind will be your advancement or your weakness of conception. You will assimilate to the standard of the matter you handle.

We ask, Where is the travail of soul for the sinners perishing in their sins? A decided change must be made in our churches. A self-denying, cross-bearing, working church is a living church. Wherever they may be found, the churches professing godliness, but which do not bring godliness into the daily practice, are as signboards, pointing the wrong way. Self-denying, cross-bearing believers, who give self without reservation to Christ, and who are not adulterated with worldly theories, will not be sour and intractable, neither will they set themselves up as superior to others.

Let those who are striving for the victory, strive lawfully, that is, let them have that faith that works by love and purifies the soul. Let them put on Christ, manifesting His meekness and lowliness. Let them hide themselves behind Christ. Then the Saviour will appear in their words, their actions, their deportment. They will be kind, courteous, tender-hearted, pitiful, full of compassion and divine-human sympathy. Self will not press itself into notice, but will give honor to those to whom honor is due. A vital piety, a renewing of the mental and spiritual powers will be seen.

But too often self, self, self stands directly in the way of God's working for the members of our churches. Self-love makes it impossible for the Lord to pour out His Spirit on those who should have it. Those who handle sacred things should allow nothing to intercept the rays of light coming from the throne of God, by which God would make them lights in Him. Simplicity, true modesty, humility, and meekness will make them as savors of life unto life. But if they lack these graces, they will move in self-confidence, and will not discern that spiritually they are walking over the ground trodden by the Pharisees of old. They will lose the power to distinguish between light and darkness. They will unwittingly sustain evil, while they see nothing attractive in God's faithful messengers, who are true to principle, through whom God works. They will pick to pieces the very men God honors, while they connect with those who misunderstand and misinterpret, receiving their words as if from God.

The Lord can do little for this class. When souls are convicted of the truth, they do not travail in soul for their conversion. If through the work of the Spirit of God these souls are led to take their position for the truth, they are not in a position to educate them, and lead them to advance step by step.

The Lord wants His professed followers to be His followers in reality. The religion of Christ will reveal itself in those who possess it, as a vitalizing, pervading principle. A living, working, spiritual energy, it is seen and felt. Those who possess it reveal the freshness and power and joyousness of perpetual youth, and the divine impress is upon the character.

I have been shown what the people of God may be, and what they are not today. The Lord will give mental and even physical health to those that seek Him. He will renew their powers day by day. By His omnipotent grace, He will refresh the souls of His people—those who serve themselves, who live for themselves? No; those who serve Him with the whole heart. Then they are prepared to refresh others with the grace which has refreshed, strengthened, and uplifted them. They have drank of the waters of

life, and they show that their bodies are temples of the Holy Spirit. Their whole work is to co-operate with God.

What we all need is to be converted to Christ. He says, "Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart, and ye shall find rest unto your souls. For my yoke is easy, and my burden is light." [Matthew 11:28-30.] There is to be a rearranging, a reconstruction of the minds of those who believe the truth. They are to be molded after the divine similitude, else the Lord cannot manifest His power in them and through them as His co-workers, for they will surely mislead through want of spiritual eyesight.

Provision has been made for great stores of wisdom to be given to man. The Lord is waiting for the proper channels through which this wisdom can safely flow. Just as soon as the soul is lifted up unto vanity, just as soon as men begin to look upon themselves as specially righteous and the favored of heaven, they cease to walk humbly with God. They work in self and not in God. Those who have put confidence in them, as men fit for any responsible position, have not the discernment to see that a change has come. But just as long as the human agent walks softly before God, just as long as men are simple-hearted, humble, self-denying followers of the Saviour, others will take knowledge of them that they have been with Jesus, that they have learned of Him. They can communicate to others the measure of wisdom that God has given them. God has hidden this wisdom from those who look upon themselves as wise and prudent, and has revealed it unto babes.

If the people of God derive spiritual enlightenment from God, they will, in diversity, and as branches of the True Vine, show that unity that Christ has enjoined upon them. If they are humble, they will appreciate the words of Christ, which enjoin humility and unity. They will cherish Christian affection, banishing sloth and lukewarmness. They will draw nigh to God, earnestly interceding for the grace that will give them efficiency and success in representing Christ.

A marked change is to be made in the line of hospitality. God is displeased with the selfish spirit manifested for "me and my family." For some reason, this spirit is prevailing more and more largely. Every family that cherished this spirit needs to be converted to the pure principles Christ has given of the gospel life. Those who shut themselves within themselves, who are unwilling to be drawn upon to entertain others, lose many blessings. Invite your brethren and sisters to your homes. Make no extra parade, but when you see their necessity, take them in. Do not separate so far from God that you refuse to entertain them. There are privileges in social intercourse. Acquaintances are formed and friendships contracted. The expense incurred is profitable, for unity of heart is often the result. "Behold, how good and how pleasant a thing it is for brethren to dwell together in unity." [Psalm 133:1.]

There is altogether too little sociability, too little of the spirit which makes room for one or two or three more at the family table without any embarrassment or parade. Entertaining friends has been the means of the conversion of many souls. Praying together will blend hearts in unity. But, some say, it is too much trouble. It would not be if you would say, You are welcome to what we have. A welcome is more appreciated by the unexpected guest than the most elaborate preparations. Those who live in the

light of God's countenance bring heavenly angels with them, and although the entertainers may not realize it, they entertain angels unawares; and these angels leave a blessing behind them.

The exhortation is given by Paul, "I commend unto you Phebe our sister, which is a servant of the church which is at Cenchrea: that ye receive her in the Lord as becometh saints, and that ye assist her in whatsoever business she hath need of you: for she hath been a succorer of many, and of myself also." [Romans 16:1, 2.] Phebe entertained the apostles, and was in a marked manner an entertainer of strangers who needed some one to care for them. Those who travel from place to place as missionaries should be entertained by those for whom they labor. Make a home for them, even if it is at considerable sacrifice.

"Let love be without dissimulation. Abhor that which is evil." We need to practice these words of inspiration. Let there be no linking up with sin, but hate sin with abhorrence. "Cleave to that which is good." Be cemented with that which is good. Cherish an unalterable attachment to whatever leads to God or contributes to the well-being of our fellow creatures. "Be kindly affectionate one to another with brotherly love, in honor preferring one another." This is one of the Christian graces that is strangely neglected. "Not slothful in business; fervent in spirit; serving the Lord; rejoicing in hope; patient in tribulation; continuing instant in prayer." [Romans 12:9-12.] We have every encouragement to do this, for He who pledged His life to save the fallen race, has pledged Himself to be our personal Intercessor, saying, "I will pray the Father for you." [See John 14:16.]

Lt 5a, 1898

Avondale School Board

Cooranbong, New South Wales, Australia

April 28, 1898

Dear Brethren:

The ways of the Lord are equal and righteous and just. There must be no selfishness nor unjust requirements woven into the work and cause of God. All true righteousness God accepts, and this will have no selfishness in it. Brother Hughes has worked hard. He has not been regarded as the principal. He has not looked on, as a director, but has put his strength into hard, physical labor. The cutting down of his wages is a mistake and should not be done. If he is willing to thus sacrifice himself, his associates in the school are not to allow him to do so.

Will his brethren allow him to do all the sacrificing? Will the Lord justify his brethren in doing this? He would take up the work that lies in his pathway, but his work should not be that which it has been in the past. He should cultivate his mind and talents to engage in the school work, for he can do this work conscientiously and intelligently. But he has neglected responsibilities in the line of a pastor, and has borne the burdens of physical labor which should have been carried by others who have not a preparedness to take hold of the pastoral work.

This has been unwise. "Seek ye first the kingdom of God, and his righteousness," Christ says. [Matthew 6:33.] This is to be the first business. Brother Hughes has not shunned the labor on the land; but to maintain the two interests has been too much for the human strength to endure. There must not be a repetition of this. The Lord would not have our Brother and Sister Hughes pass through the same experience in the future that they have in the past.

Neither Brother nor Sister Hughes have superior physical ability, yet they have been hard toilers. All through the vacation Sister Hughes has carried a heavy burden. Sister Hughes is not a strong woman, but she will carry the burdens that lie in her pathway. Her labors during the vacation are of as much value as is her work during the school term, and she should receive according to her work. She has shouldered the care, the inconveniences, and the responsibilities of the school, and for this she should receive proportionate wages. Nothing of complaint has come to me from them, but these workers are of value to God, and they must be considered. Arrangements must be made that will save the precious talents of these workers, whose influence we cannot have separated from the school by any unadvised movements.

Discouragement has been brought upon Brother and Sister Hughes, and the impressions made upon their minds must be effaced by their associate workers. Those who have held the fort and borne responsibilities are to receive just and equal remuneration. They have a love for the cause of God, and a conscientious regard for the work in all its phases, and the work needs their talents and influence. They will not put upon the work a wrong impress. The door of temptation should not be opened to them by the inattention of their brethren.

The ways of the Lord are just and equal. The workers in the school should receive according to the hours they give to the school in honest, hard labor. Injustice must not be done to any worker. If one man or woman gives to the school full time, he is to receive from the school according to the time the school receives of him. If one gives mind, soul, and strength in bearing the burdens, he is to receive according to the value he gives to the school. Justice and truth are to be maintained, not only for the present and future standing of the school, but for our own individual benefit in righteousness. The Lord will not be a party to the least injustice.

If we have consecrated ourselves to God, we are daily and hourly to do the will of our Father which is in heaven. It is profitable for us to inquire as to what enterprise it is best for us to engage in; and whatever work we accept we should give it our whole-hearted service. We should never forget that this school was established at a great sacrifice, and we should inquire every day how we can best please the Master in our labors to advance the students in every line of education.

The most essential experience to be gained by the teacher and the student is that obtained in seeking for the salvation of the souls for whom Christ has died. Teachers and students are to work for the recovery of that which was lost through transgression. Let every teacher take this work upon him, laboring to place the feet of every student upon the true foundation, the solid Rock.

All our talents of ability and means are God's entrusted gifts, and He would not have any of His workers behind in a conception of their duty. Everyone is required to shake off the spirit of lethargy, and employ his energies faithfully for the advancement of the school.

The Lord gave instruction during the last term which is doubly applicable in this present term. God calls for earnest workers, who will give time, strength, and ability to the school. We have no time to lose. We shall soon enough be scattered we know not where. The students will be scattered in different localities. They must have a thorough knowledge of Bible truth. Our faith must be something more than it is now. The Word of God is offering to each one who receives Jesus Christ a preparedness for eternal life; and as long as Satan exists, every inducement will be presented to lure the soul to self-deception and death.

We must have the truth as it is in Jesus. Christ was the great worker. He did not measure His work by hours. His time, His heart, His soul, and strength were given to labor for the benefit and blessing of humanity. Entire days were devoted to labor, and entire nights were spent in prayer that He might be braced to meet the wily foe in all his deceptive workings, and fortified to do his work in uplifting and restoring humanity. Our faith must take in more than it has done. We must not pervert the Word of God, or crush out and weaken its precious meaning. That Word alone can move our consciences, and quicken our minds to understand, and our hearts to feel.

Lt 6, 1898

Campbell, Emily

"Sunnyside," Cooranbong, New South Wales, Australia

January 12, 1898

My Dear Sister:

I have commenced letters to you several times, but have not been able to finish them before something else came in that must have immediate attention. I would be most pleased could I have a long talk with you [face] to face. This may be some time. My health is as good and better than I could expect at my age. I was seventy years old last November. I am still engaged in writing.

We are now in the midst of the hot weather. Fruit is being canned vigorously. We have been at work canning for quite a while. I often think of the time when you and I first came here, when we used to hire a horse and carriage and drive round. As I drive over these roads now, I often think of you. We have a very thrifty orchard, which bore a considerable number of beautiful peaches last year. I think I never saw such beautifully tinted peaches. No artist could have so blended the darker and lighter shades of red with the green. Some of these peaches weighed half a pound each, and they were delicious.

I would have said to you, Come to me again; but I knew that it would not answer for you to work the typewriter. I can get persons to keep my books, and although I have missed you very much, I could not ask you to join me in my work, fearing that your health would suffer by thus doing.

Calls have been made by sick people, and the young ladies at the mission, who are receiving their education, are visiting the sick and doing what they can to relieve their sufferings. This opens the way to gain access to still others.

Now there must be a meetinghouse built in or near Stanmore. This will cost quite a sum. The believers who assemble in a hall at Newtown, called the Sydney church will meet with the church at Stanmore as soon as ground can be procured on which to erect a house of worship. Brother Humphries is re-converted. He has pledged £25 to help in building the church, and loaned Brother Starr £100 more, which he proposes to use in building the church. He hopes to get this back in donations. Several who have newly come to the faith [have] donated, some £25, some £20, others £10.

A beginning has been made, and when the new ones see that the land is purchased, they will be led to donate further. We see that we must all strain every nerve and muscle to do our level best. Our people have long talked of building a house of worship in Sydney. Now Brother Humphries and his wife are aroused to do something. Brother Shannon is all interested to act his part. We feel courage in the Lord to advance. The house is to be built of brick, and Brother Shannon says that he will furnish half the brick. I hope we shall not be unbelieving, for the Lord has a location for us, and He will clear the way.

Those who have already embraced the truth are in better circumstances than those who embraced the truth after the Ashfield camp meeting. Already several have commenced to pay their tithes.

The amount of writing that I have been compelled to do has been greater than at any former period of my life. Maggie Hare and Minnie Hawkins are doing good work. I feel so thankful that Fannie is not with me. She has not known what the manner of spirit she is of, and I do not think she ever will, for she is deluded by the enemy in regard to her own talents. If she would be converted and remain transformed in character, no one would be more happy than I. But even then I would say to her, Remain in America. Never come across the waters again. But I have no such thought or feeling in regard to you. I would be very glad to have you with me, but I do not think it best, for reasons which I have written.

A very precious work has been going on in Stanmore, a suburb of Sydney a few stations from Ashfield. Forty have embraced the truth since the camp meeting. Twenty-seven have been baptized, and still others are to go forward in baptism next week. The interest continues to be good. Brother and Sister Haskell, Brother and Sister Starr, and Brother and Sister Wilson are at work. Meetings have been held in the tent on Sabbaths and Sundays, and every evening in the week except Monday.

The workers visit from house to house, laboring personally with the people. They have so many calls that the three married couples separate, one going to one place and one the other, to hold readings with those who are interested. New families, one after another, are soliciting help, and the workers say that ten or twenty more could be employed to good advantage. In the mission there is a company of twelve. Two classes are held every day, that the workers may receive instruction from the Bible and know how to work to enlighten others.

The work in Melbourne is just as promising as it is in Sydney. Since the camp meeting held there, forty-three have decided to keep the Sabbath. Brother A. T. Robinson and his wife are the main workers, and

Brother Herbert Lacey and his wife are also engaged in the work. I have no doubt but that no less than one hundred souls will be added to the church in Melbourne, and one hundred souls in Sydney. The Lord will help us.

As those who profess to believe the truth, we are called, not only in these cities, Melbourne and Sydney, but everywhere, to rise up in the spirit and mind of Christ, and with a firm purpose of heart separate from all worldly influences, break every worldly link, laying aside every weight, in order to wear the armor of righteousness and be co-workers with Jesus Christ. We are to be absolutely and completely for Him in this world, as He is for us in the presence of God. If Christ abides in the heart, the work will go forward. But if there is a reserve, an undercurrent in the soul, any secondary object, any worldly motive, any selfish aims or ends, the work that the Lord means should be done will not be done. We must make the kingdom of heaven and the glory of God our best and whole interest. We want to see the work advancing.

I often think that if those who are church members in Battle Creek would do their best, and realize that the work of saving souls is of the uttermost importance, the work would move more rapidly. The banner of truth must be held firmly and in the spirit of Christ. Open the Word, and present from it the lines of truth that concern the salvation of souls. The truth is to be presented as it is in Jesus. We need hearts filled with love and tender compassion. Christ came to seek and to save that which was lost. If all in Battle Creek would stand firm, separating from the world, and drinking from the water of life, they could refresh thirsty souls.

In love.

Lt 8, 1898

Gotzian, Sister

"Sunnyside," Cooranbong, New South Wales, Australia

February 4, 1898

Dear Sister Gotzian:

I received a letter from Sister Ings in the last mail from America. I was at Stanmore when it came and did not see my mail for several days after its reception at Cooranbong. Sara and I left Cooranbong Thursday evening, January 27. We found the work still progressing. During one of the evening meetings, the rain had poured through the tent and broken up their meeting. As the congregation could not leave in the rain, they had a singing exercise, and when they could hear they had a Bible reading.

There are many still interested. Some excellent families are receiving the truth, and the interest holds good. The people were very anxious that I should come and speak to them. There are about fifty now who have taken their stand, and readings are given to quite a large number who are deeply interested; but it is about impossible to organize them into a church, until there is a meetinghouse erected. The Sydney church have not a meetinghouse; they have been dependent upon halls in which to assemble to

worship God. But the camp meeting recently held so near Sydney, which is now being followed up by the house-to-house labor of the mission, has brought out fifty souls, and there are yet many interested families. We shall expect no less than one hundred souls will receive the truth. An excellent class of people is interested, and several who have taken their stand are those who depend for a living upon government situations. [Some] of these own their own houses and have good pay for their work, and here comes the trial of their faith.

Two are fully with us. Brother Sharpe, a very intelligent and capable man, lost his situation where he had been employed for fourteen years. He felt quite bad, and it so deeply effected his wife that she came near losing her life. When a businessman in Sydney learned that Brother Sharpe had lost his situation because he conscientiously observed the Sabbath, he said, "That is just the man I want in my work." He immediately sent for Brother Sharpe, employed him at once, giving him the same wages he had previously received, together with his time on the Sabbath. He payed him \$17.50 (seventeen dollars and a half) per week. He also gave him a much pleasanter room, larger and better lighted, in which to do his work. He lost only one week's time. He was a very happy man.

Brother Stuckey, trembling fearfully at the thought of losing his situation, hung back some weeks before being baptized. He had not moral courage to make the venture, but he felt so wrought upon that he was baptized. Then after he had settled his duty with God, he went to his employer and told him that he could not conscientiously work on the Sabbath, and without one remonstrance the employer gave him the day. He was just the happiest man there was in Stanmore.

There are now three other men whose wives are in the truth; one has never been converted, the other two hold important positions and have held these positions, one, for eighteen years. He has the general oversight of the post office in Sydney, and it is a big step for him to take. None of these men are poor, but they have hardly faith to venture. They keep saying, I will not work on another Sabbath. It is very little work they are required to do on the Sabbath as Saturday is a partial holiday and most of the day they may do just as they will.

I spoke on Sabbath. These men were all there, no less than three of them hanging in the balance. The wind blew so that the pulpit had to be moved near to the people to preserve me from taking cold. I had great freedom in speaking, and told them plainly that the Lord Jesus was in our midst. I asked them to turn to (Exodus 31): "And the Lord spake unto Moses saying, (Now, said I, listen attentively to what the Lord is saying unto you this day), Speak thou unto the children of Israel saying, Verily my Sabbaths ye shall keep, for it is a sign between me and you throughout your generations that ye may know that I am the Lord that do sanctify you. Ye shall keep the Sabbath therefore, for it is holy unto you. Every one that defileth it shall surely be put to death, for whosoever doeth any work therein, that soul shall be cut off from among his people." [Verses 12-14.] I read to the close of the chapter.

Then I asked them if they would turn away from a plain "Thus saith the Lord" for the sayings of men, when they see that their assertions are entirely contrary to the Word of God. The Word has made the statement, "I am the Lord that do sanctify you" if you observe the Sabbath. [Verse 13.] This is the only true sanctification in the Scriptures—that which comes from God because of obedience to His

commandments. Then we may know that the little companies, assembled together to worship the Lord on the day which He has blessed and made holy, have a right to claim the rich blessings of Jehovah.

[Those] who have declared that His words are spirit and life should have their faith in strong exercise that the Lord Jesus is an honored guest in their assemblies. "Where two or three are met together in my name, there am I in their midst." [Matthew 18:20.] If He is there, it is to enlighten and bless. Therefore as we assemble together, we all have a solemn sense of the presence of God, and know that the angels of God are in the assembly. The messengers of the gospel know by experience its truth, power and excellence. It is the hours of the Sabbath that are sacred and sanctified and holy, and every true worshipper who keeps holy the Sabbath should claim the promise, "That ye may know I am the Lord that doth sanctify you." [Exodus 31:13.]

I tried to make this point as impressive as possible—that the Sabbath day was a special occasion on which the people of the Lord were celebrating the memorial of His creation; that on the Sabbath the Lord was in the assembly to bless and sanctify, and if they have faith in the Lord every Sabbath would be a day when His people in a special manner will be blessed in their acts of obedience in keeping the commandments of God. The sacred hours are to be employed in conversation that is holy.

This is a day set apart for special service, to give earnest heed to the Word of God and to give expression to their exercises of mind, to relate their experience, and to express in exhortation their solicitude for the saving of the souls of those who know not the truth. There is to be the greatest freedom in their conversation, speaking one to the other in reference to the truth, the labors, and prayers in behalf of the souls ready to die. Tell the story of the interest that angels have in the salvation of the human souls for whom Christ has given His life; and if angels feel so great an interest in their salvation, should not these souls who are within the influence of the truth feel deep concern for their own souls?

The atonement and the intercession of Christ in their behalf should inspire the human agent with zeal and earnestness to set forth the truth and the riches of divine grace, and the quickening influence of the cleansing power of the Holy Spirit will avail to touch the heart and convert the soul. The Sabbath is holy unto the Lord. Affectionate, personal, private conversation in regard to religious experience will be blessed of the Lord. "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." [Malachi 3:16, 17.]

The Lord gave me His Spirit on that occasion and sent home the word spoken. Those who will honor the Lord in keeping His Sabbath holy will be blessed of the Lord. There is not more than one in one hundred who do honor to God in keeping His Sabbath from polluting it. The Word of God is not practiced by thousands who profess to be Christians. The looseness of the habits and practices in observing the Sabbath has become a customary thing. God help us to see that great blessings are enfolded in the observance of the Sabbath of the fourth commandment. The human agent cannot afford to lose these blessings by dishonoring God in their loose habits and practices. This is a day of meditation and of

closely examining our own spiritual condition before God. "Examine yourselves, whether you be in the faith." [2 Corinthians 13:5.]

On that day have no loose, cheap, common talk. It is God's day, sanctified by Himself and made holy, and should be treated as a holy day. If God condescends to speak to man out of His holy Word, should we not have sanctified ears to hear and hearts to perceive? His words are entitled to be heard and received with reverence, faith, and submission. We have the Word of God. Let us make that Book our companion on the Sabbath. It is God's revelation to man accompanied with unmistakable proofs of its origin. Then search the Scriptures; investigate every point of your faith in the light of the Word. How can we as rational beings who have souls to save or to lose, who are seeking for truth as for hid treasure, who are dependent upon God for instruction how to gain the eternal reward, how can we do otherwise than to take this Word and appreciate it and be blessed of God?

February 9, 1898

Many things have called my attention since beginning this writing. Matters must be prepared on The Life of Christ, and after I thought it was done, in reading the manuscript, I saw that some other things must be written. Many matters besides must be considered.

Our brethren are working very hard to secure a lot for a meetinghouse in Stanmore, a suburb of Sydney. These lots cannot be obtained for less than six or seven hundred pounds sterling, but we must build. The building will cost about six hundred pounds. We really need help and if you can help us we would be very grateful; and if you can get help from any others, please do so. I expect to have to visit Sydney and Melbourne soon. There will be a general rally then and meetings will be held over two Sabbaths and Sundays. The weather is extremely hot in both these places.

There is a great work being done in Melbourne—forty or fifty have embraced the truth. Brother Robinson has been very anxious that I should come to Melbourne but I have not dared to leave the interest in Stanmore, as Sydney is a large center. We must have small houses of worship built in the suburbs and we are now in selection of land seeking to get as near Sydney as possible. We are to commence labor in Sydney proper if we can get a suitable place for a tent to be pitched and of the Lord opens the way for the standard to be raised.

We have not the advantages that you have in America of institutions that have given character and strength to our work. There are none here to be relied upon to come to our help. I sent to Africa for help and two hundred pounds came to us in the providence of God just at the time we needed it in building in Cooranbong.

Sunday afternoon I spoke again to the people in the tent. The Lord gave me a decided testimony to bear in reference to acting upon the light and evidence received. The Lord would have the service of the whole mind and heart. Every capability is called for. I spoke from 2 Peter 1. The services were concluded by a special effort. There were many souls came forward for prayers and we united in earnest entreaty for the Lord to reveal himself to them in his own way. This movement made a break and the impression made was excellent. Some who had been long upon the point of decision took their position to keep the

Sabbath. This was an advance movement and decided victory was gained. We then felt how necessary [it is] for us to commence at once to build.

Sabbath the wind was strong. Elder Haskell told me that the tent was in a most precarious condition. There has been a break somewhere and nothing but two small ropes held the tent from falling. He said his heart was uplifted to God that he would keep us and hold up the tent. A single gust of wind might have brought it down upon us. As soon as the Sabbath was past, the tent was made strong so that there was no danger.

Monday I was solicited to attend meeting at Ashfield in the evening. I have not spoken evenings because I could not sleep after speaking, but I decided to comply with the request. Brother Baker hired a cab to take me to Ashfield, a distance of several miles, and to wait and bring me back after [the] discourse. I felt called upon to say some plain things to the church in counsel and reproof. Confessions were made. The parable of the elder son was there acted out most distinctly. This church has been raised up as the result of the Ashfield camp meeting. A neat little church was erected, very nicely planned and tastefully arranged, but a debt of two hundred pounds was left upon the church.

Since that time a second camp meeting has been held in Stanmore. Great interest has been created and extended into other suburbs close by. The elder son who ought to rejoice that the Lord is bringing the wandering sheep to the fold now felt envious and jealous because more labor could not be given to them. The Lord is now waking them up and several have been baptized again, and yet there are a few poor souls who are in some way influenced by Elder McCullagh who keeps up communications with them. He continues sowing his tares, and they in their turn resow them in other hearts.

If the churches who know the truth and have had great labor bestowed on them are now selfish and exacting and covetous for fear they will not have the ministry of the Word, it reveals that the Word would do them no real good if they had its ministry. They are not prepared to be benefitted by the Word, by becoming doers of the Word, "For unto us was the gospel preached as well as unto them; but the word preached did not profit them not being mixed with faith in them that heard it." [Hebrews 4:2.]

I told them that some there present had been at the meetings when the Lord had spoken through His humble servant. They had felt His power on their own hearts, and then if words of unbelief had come from those who were under temptation, inspired from beneath with a spirit of criticism and envy and evil surmising, even words from Africa from some professing our faith, they received and nurtured it, and commenced to sow the same seed of unbelief in other minds far and near, and the truth was a very mixed crop. Their hearts were weak and their faith small, and the ministry of the Word would not profit those who heard, because like the Pharisees they have ears but they hear not, because their ears are not sanctified, they have eyes but they see not, because Satan has interposed his hellish shadow between God and their souls.

It is not evidence such ones need; this they have had, and are over fed with the precious banquet from heaven's store house, and then they go away and begin to criticize the messengers and the message God sends until more food would only do them harm. Light from heaven has flashed upon them; they have had evidence piled upon evidence; what they need is not more evidence but a new heart, a

converted soul, a new mind, a new purpose. Then they can hear and be blessed. When the enemy comes in like a flood, the Spirit of the Lord will lift up for them a standard against him. In the heart will be a burning desire to do something for the Master to give evidence of their love for the truth as it is in Jesus.

God will demand lowly service of all. But when like Chorazin and Bethsaida, they reject light, great opportunities, and great privileges, greater privileges they will never have. But some have excused themselves from making any sacrifices, and when the heart desires to make excuses, they will be furnished abundance from the vigilant adversary of souls who has his work to do and who is not at [a] loss for human channels through whom to work. The aptitude, the talents of influence, are brought in on Satan's side of the question to sow tares.

But those souls who are perverting their God-given capabilities by their words and works are scattering from the truth. They are not building up souls in the most holy faith. They are not making straight paths for their feet lest the lame be turned out of the way, They draw back from self-denial and self-sacrifice. They find fault with God and His Word in finding fault with those whom God has sent with His messages of mercy. What have these complainers, these accusers of the brethren done to gather with Christ? What have they done to advance the work and cause of God in the earth? Have they not only done harm to the messengers and the message God has sent them? They are in the position of those who might have done good service for the Master, but who have missed opportunity after opportunity until their senses are blunted, their perceptions confused. They call evil good, and good evil; light they call darkness and darkness light, because, says Christ, they knew not the time of their visitation.

Oh, how many opportunities have come and gone when they could have been a blessing had they but been converted! But their minds are mixed with contradictory sentiments and they have not perception to distinguish the wheat from the tares. May the Lord pity and forgive these unfaithful workers who dishonor God and do not love Jesus nor the truth. Self and self-righteousness are as filthy rags, yet they cling to them and will not receive the garments of Christ's righteousness. Christ says of these unfaithful stewards, "Ye have not honored me in receiving my messengers; ye have not honored me with your substance. Ye did it not unto me. The opportunity has come and gone and thus stands your record in the great book of account. Thou gavest me no water for my feet; thou gavest me not the care and devotion of thy heart; my head with oil thou didst not anoint." O, my God, grant that these souls may not always be under the educating power of the arch deceiver!

I left the meeting before it closed in company with Sister Peck, and rode to Stanmore. I retired to rest about eleven p.m., but my mind had brought with me the burden for the souls of the church members in Ashfield. Oh, how my heart ached! I felt at times in an agony of spirit. I could not obtain sleep until two o'clock a.m. The privileges that are now ours seem so large and abundant, but truth must be brought into the practical life and each be doers of the Word else it will not sanctify and save the soul. We must co-operate with all our faculties with the Lord Jesus Christ. He says, "Let him take hold of my strength, and make peace with me, and he shall make peace with me." [Isaiah 27:5.] Man is utterly dependent upon God. Christ says, "Without me ye can do nothing." [John 15:5.] We must co-operate with God if we do His Word.

I devoted Tuesday to writing. Tuesday evening I spoke in Stanmore to the people assembled in the tent. The Lord blessed me with great freedom and power. I knew the angel of God was by my side. The power of the Holy Spirit was upon me. I returned to my room so thankful to God. The night before I was so burdened I could not sleep; this night I was so grateful to God I could not sleep till one o'clock. I awoke at half past three in the morning.

We left Stanmore with all our luggage. Sister Peck was with us. We went a few stations beyond and had to go through the process of changing cars, but we missed the train and had to return to Stanmore. That night I spoke again under the tent, and the Lord helped me and blessed me. I spoke upon faith, and many souls said they were helped. I slept a few hours that night and next morning we made connections. We had a compartment all to ourselves, and I lay down like a tired child and slept until within a few miles of Cooranbong. I have spoken twice on Sabbath in our new chapel here. Sabbath was quite warm and I suppose from what I know of America, that Feb. 5, was not very warm where you are.

A letter came to me last night from Elder Haskell, stating that the land, a beautiful spot, is now secured. I do not know the price, but I think they offered it cheaper than any we had yet looked at. Now the process of building goes forward. In eight days we leave here for Melbourne to spend some weeks there speaking to the people under the tent. And now I again invite you to help us and be my agent to get what help you can from others. In much love to you, my sister, Brother Zelinsky, and Sister Ings.

Lt 9, 1898

Henry, S. M. I.

"Sunnyside," Cooranbong, New South Wales, Australia

January 2, 1898

Mrs. S. M. I. Henry

Dear Sister:

I would be very much pleased could I be seated by your side and converse with you in regard to the incidents of our experience. I have an earnest desire to meet you. It is not impossible that, even in this life, we shall see each other face to face. When I learn of the gracious dealings of God with you, I feel very grateful to my heavenly Father that the light of the truth for this time is shining into the chambers of your mind and into the soul temple. Across the broad waters of the Pacific, we can clasp hands in faith and sweet fellowship. I rejoice with you in every opportunity you have of reaching the people. I praise the Lord that He has wrought for you, that the Great Physician who has never lost a case, has healed you, and given you access to the people, that you may set before many your experience of the loving kindness of a gracious Redeemer.

"The angel of the Lord encampeth round about them that fear him, and delivereth them." "Many sorrows shall be to the wicked: but he that trusteth in the Lord, mercy shall compass him about. Be glad

in the Lord, and rejoice, ye righteous: and shout for joy, all ye that are upright in heart.” [Psalm 34:7; 32:10, 11.]

We are engaged in a great work, and daily we would invite the Holy Spirit to work upon mind and character that we may indeed be colaborers with Jesus Christ. We are greatly honored in being a part of His Firm. During the years 1896 and 1897, we have been earnestly engaged in our Master’s work, establishing a school where young men and women may receive the proper education for domestic and missionary life—manual labor and mental taxation combined.

The Word of God is made the principal book of study in our school. In the communication of Christ to His disciples in the sixth chapter of John is opened before us that which constitutes “higher Education.” “Blessed are they who hear the word of God and keep it.” [Luke 11:28.] “Be ye therefore perfect, even as your Father which is in heaven is perfect.” [Matthew 5:48.] If we can educate the children and youth in the understanding of the words of Christ, we shall be doing a grand work, for they perceive more quickly than do older persons.

Our prayers are constantly ascending to heaven for spiritual food, for the bread of God, “which cometh down from heaven, and giveth life unto the world.” Jesus said to His disciples, “I am the bread of life: he that cometh to me shall never hunger; and he that believeth on me shall never thirst. ... It is written in the prophets, And they shall be all taught of God; every man therefore that hath heard and hath learned of the Father, cometh unto me. ... Verily, verily, I say unto you, He that believeth on me hath everlasting life. I am that bread of life. ... I am the living bread which came down from heaven: if any man eat of this bread he shall live forever: and the bread that I will give is my flesh, which I will give for the life of the world.” [John 6:33, 35, 45, 47, 48, 51.]

The explanation of His words was given to the disciples that all may understand. “It is the spirit that quickeneth,” said Christ, “the flesh profiteth nothing: the words that I speak unto you, they are spirit, and they are life.” [Verse 63.]

We would lay no new foundation for educating our students. We have the Word of the living God as our study book. “The fear of the Lord is the beginning of wisdom.” [Psalm 111:10.] Says the psalmist, “O how love I thy law! it is my meditation all the day. Thou through thy commandments hast made me wiser than mine enemies: for they are ever with me. I have more understanding than all my teachers: for thy testimonies are my meditation. I understand more than the ancients (teachers), because I keep thy precepts. I have refrained my feet from every evil way, that I might keep thy word. I have not departed from thy judgments for thou hast taught me. How sweet are thy words unto my taste! sweeter than honey to my mouth! Through thy precepts I get understanding: therefore I hate every false way. Thy word is a lamp unto my feet, and a light unto my path.” [Psalm 119:97-105.]

“The entrance of thy words giveth light; it giveth understanding unto the simple. I opened my mouth and panted: for I longed for thy commandments.” [Verses 130, 131.]

Again he declares, “The law of the Lord is perfect, converting the soul: the testimony of the Lord is sure, making wise the simple. The statutes of the Lord are right, rejoicing the heart: the commandment of the

Lord is pure, enlightening the eyes. The fear of the Lord is clean, enduring forever: the judgments of the Lord are true and righteous altogether. More to be desired are they than gold, yea, than much fine gold: sweeter also than honey and the honeycomb. Moreover by them is thy servant warned, and in keeping of them there is great reward." [Psalm 19:7-11.] "The works of his hands are verity and judgment; all his commandments are sure. They stand fast for ever and ever, and are done in truth and uprightness. He sent redemption unto his people: he hath commanded his covenant forever: holy and reverend is his name. The fear of the Lord is the beginning of wisdom: a good understanding have all they that do his commandments: his praise endureth forever." [Psalm 111:7-10.]

"Now, therefore, hearken, O Israel, unto the statutes and unto the judgments, which I teach you, for to do them, that ye may live and go in and possess the land which the Lord God of your Fathers giveth you. Ye shall not add unto the word which I command you, neither shall ye diminish ought from it, that ye may keep the commandments of the Lord your God which I command you. Your eyes have seen what the Lord did because of Baal-peor: for all the men that followed Baal-peor, the Lord thy God hath destroyed them from among you. But ye that did cleave unto the Lord your God are alive every one of you this day." [Deuteronomy 4:1-4.] Read the twenty-fifth chapter of Numbers. All who search the Scriptures will understand that there is a decided difference made by the Lord between those who are obedient to His commandments and those who are disobedient.

"If ye shall diligently keep all these commandments which I command you, to do them, to love the Lord your God, to walk in all his ways, and to cleave unto him; then will the Lord drive out all these nations from before you, and ye shall possess greater nations, and mightier than yourselves. Every place whereon the soles of your feet shall tread shall be yours: from the wilderness and Lebanon, from the river, the river Euphrates, even unto the uttermost sea shall your coast be. There shall no man be able to stand before you, for the Lord your God shall lay the fear of you and the dread of you upon all the land that ye shall tread upon, as he hath said unto you." [Deuteronomy 11:22-25.]

"Behold I set before you this day a blessing and a curse; a blessing, if ye obey the commandments of the Lord your God, which I command you this day: and a curse if ye will not obey the commandments of the Lord your God, but turn aside out of the way which I command you this day, to go after other gods, which ye have not known." [Verses 26-28.]

I have a request to make of you, Sister Henry. I have a desire that the convicted, and those newly come to the faith, may have the privilege of reading your little tract relating your experience. I read this little book in some of our meetings, and several were anxious that I should let them have one. But only two were sent to me, and therefore I held fast to them. I thought that I would write to you, and ask you if I could reprint this little book, which pleased me so much, and have it to put into the hands of newly converted souls. I think it would be a blessing to them. Please let me hear from you as soon as convenient.

January 2, 1898

The request which I thought would go in the last mail did not go. I spoke to Willie in reference to the matter, and he said I had better not wait, that we could make it all right with you. Away in this

missionary field we need all the help that we can possibly have in the line of reading matter to help poor souls to decide. In this field people are not so familiar with the Scriptures as in America. Seventh-day Adventists are not so numerous, and our faith not so well known.

The ministers are prepared to make any assertion and advance the most inconsistent doctrines if they can get rid of the Sabbath question. But the time has come when this matter demands attention. It will press itself to the front. The loud cry of the third angel, with his special message, will be heard, and when souls are all broken up, and seem to have lost their foundation, we want every jot and tittle of precious things to help them. Some of the things which the ministers of the churches present have the appearance of sound doctrine, but when compared with Scripture, they are like the chaff which the wind driveth away. Truth is truth, and cannot be changed to error.

Last Friday we sent the little book to be reprinted at the Echo office.

Yours in much love.

Lt 10, 1898

Hare, Joseph

“Sunnyside,” Cooranbong, New South Wales, Australia

January 26, 1898

Dear Brother Hare:

I address you and your children. I sympathize with you in your bereavement at this time. If I were with you, I could speak words of comfort to you, but as I am not, I can only trace a few lines, and let you know that I do not forget you in your affliction. We are not now coming to the perils of the last days; we are in the midst of them. “And the third angel followed them, saying with a loud voice, If any man worship the beast and his image, and receive his mark in his forehead, or in his hand, the same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb.” [Revelation 14:9, 10.]

John’s attention is then called to another party. He beholds the remnant of the people of God, who are loyal to Him and to the truth; and [he] exclaims, “Here is the patience of the saints; here are they that keep the commandments of God, and the faith of Jesus. And I heard a voice from heaven saying unto me, Write, Blessed are the dead which die in the Lord from henceforth: yea, saith the Spirit, that they may rest from their labors; and their works do follow them. And I looked, and behold a white cloud, and upon the cloud one sat like unto the Son of man, having on his head a golden crown, and in his hand a sharp sickle.” [Verses 12-14.]

We are in the evening of this earth's history, and we may lay our dead, knowing that they are hid for a little moment until the indignation be overpast. We need not mourn for them as those who have no hope; for their life is hid with Christ in God. We have every reason to rejoice.

Brother Hare, God says to you, "Because thou hast kept the word of my patience, I also will keep thee from the hour of temptation which shall come upon the whole 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 3:10, 11.]

I address a few words to Father Hare's children. The difficulties which those who put on Christ and keep His commandments must undergo are not of Christ's designing. "If any man will come after me," He says, "let him deny himself, and take up his cross, and follow me." [Matthew 16:24.] The duty of intelligent souls is to hold to the truth, to practice virtue. We are born with a disinclination to both.

It is sad to find in one's own constitution an opposition to virtues that are commendable in the sight of God, as submission, charity, sweetness of spirit, and patience that will not be provoked. Say to yourselves, dear children, I am weakness, but God is my strength. He has given me my post of duty. The General whom I serve bids me be an overcomer. The moment you take your eyes off Jesus, your natural temperament will lead you to cherish high ideas of yourself. But in this there is nothing that will give you a permanent hold upon God. Say, This is the enemy self, which I am to oppose. I am to be an overcomer. I will be loyal to God.

Let the affliction that has come to your family circle be a blessing to you all. Our dear sister, your mother, loved Jesus. Her warfare is ended. You are to remember that she rests in hope. "When he who is our life shall appear, then shall we also appear with him." [Colossians 3:4.] Let the peace and comfort of the Holy Spirit come unto your hearts. Open the door of your hearts, that Jesus may enter as an honored guest, and you will have a Comforter. "This is my commandment, That ye love one another." [John 15:12.] Let the hearts of the living draw close to one another. Let each try to be a blessing to the other, and not a hindrance.

I have but a few moments to write now, but I will write to you again soon. God bless you. He does, He will, bless you. "If ye love me, keep my commandments. And I will pray the Father, and he shall give you another Comforter, that he may abide with you forever; even the Spirit of truth, whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you. I will not leave you comfortless: I will come to you. Yet a little while and the world seeth me no more, but ye see me: because I live, ye shall live also. At that day ye shall know that I am in my Father, and ye in me, and I in you. He that hath my commandments, and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him." [John 14:15-21.]

Let us prepare for the coming of the Son of man. Let us be true to God, and we shall receive the crown of life.

In love.

Lt 11, 1898

Hare, Metcalfe

January 21, 1898

I have some things to say to you, Brother Hare. Do you remember when several of us went to look for a lot for the meetinghouse? You first took us to the spot where was a bent tree, under which a horse and wagon could pass. You said, "This is the lot that W. C. White and Elder Rousseau selected." I said, "I cannot understand that, for just before he left, W. C. White asked me if I would object to getting out of the carriage and looking at the best location for a meetinghouse. I consented, and we looked at the lots, and as near as I can remember I will show you the very spot."

We then went to the ground with Brother Haskell, the brethren Lamploughs and several others. I repeated to those present that which I had said to Brother Hare. Brother Hare said that the first place was the best because secluded, and away from all dust and noise of the bullock wagons. I could not see that the noise of the bullock teams would be an objection. Then the objection was raised that the larrikins would gather about the premises and make mischief. But we thought the meeting should be where it would be accessible to outside parties. The more retired the position, the more favorable it would be for hiding places for those who wished to do mischief; but if placed within sight of the road, and facing the shops of Brethren Hansen and Lamplough, the house would be protected.

As we began to specify the most favorable lots, Brother Hare spoke to me saying if we would wait until W. C. White came home, he would give his opinion. I said, "Brother Hare, his opinion was given before he left for America." He said he understood things differently. Willie was then expected earlier. I said to Brother Hare, We will not rush anything. We will move carefully and considerately. But every man that is on this ground must see that this is the best place for the meetinghouse. We want the very choicest piece of land for a house for the Lord, even if it takes three lots to make it. We will make the Lord no mean sacrifice.

Brother Hare left fully dissenting from us. That night (I think it was about that time. I will not give exact dates, but I think I have them in some of my writings), I was aroused at an early hour. Matters were brought before me in the night season. The words were spoken, "Arise and build a house for God." Then some statements were made, and again the messenger repeated the words, "Arise and build. Make no delay." I wrote this at once to the brethren.

I will not go into all the particulars, but from that time Brother Hare did not co-operate with us. But we knew that the Lord was with us, and that we were following His directions. The work was the Lord's. Brother Hare might have participated with his brethren, and they would have been glad to have him co-operate with them; but he had taken his stand on the other side, and kept it.

The house was built, and the Lord was with those whose heart was in the work. Brother Hare was on losing ground, and I felt this keenly. I regret nothing that we have done. We have moved intelligently, in the fear of the Lord, under His guidance. If Brother Hare chose to stand in the position he had taken,

there he must stand. We had heard the word from the Lord. Go forward, and we would not wait for any human voice that directed contrary to this.

The angels of God were with the workmen on the ground, and the light and blessing of heaven rested upon them. The church was built and dedicated before the school closed, and every heart should have been in perfect harmony to praise God with joyful songs of thanksgiving. We had every encouragement from heaven in this enterprise. It was of God, it was his work, done under his supervision. It was built at the right time; for at that time able workmen were right on the ground to carry forward the work. They were the Lord's instrumentalities just when it was needed to be done.

The light given me of God was to work without delay, and we obeyed His voice. Were we, who moved forward, out of line? No; more recently the light has been given to me that Brother Hare has been working in the counsel of his own erroneous judgment. "Behold, the Lord will help me; who is he that shall condemn me? ... Who is among you that feareth the Lord, that obeyeth the voice of his servant, that walketh in darkness, and hath no light? let him trust in the name of the Lord, and stay upon his God. Behold, all ye that kindle a fire, that compass yourselves about with sparks: walk in the light of your fire, and in the sparks that ye have kindled. This shall ye have of mine hand: ye shall lie down in sorrow." [Isaiah 50:9-11.]

Lt 12, 1898

Hare, Metcalfe

January 21, 1898

Dear Brother Hare:

I am more sorry than I can express for the course you have pursued. I know, and you might have known had your heart been right with God, that the Lord was working in a special manner during the school term. When I see you so dull spiritually that you cannot comprehend when and where the Lord is manifesting His presence and His power, how He is leading and guiding His servants in their work, I am afraid for you. I am afraid for your board. Correct judgment is not manifested.

It has hurt my heart sorely to see you manifest so little respect for Elder Haskell and his wife. There has not been that respect shown to them that their experience in the work of God demands. As matters now stand I cannot counsel them to go into the school. I was glad that you were present at that meeting in the reception tent on the campground when I read the articles and said what I did in reference to Brother Haskell. I then said that the Lord had designated Brother and Sister Haskell as the two persons who should be my helpers and take their position in the school. But your jealousy was not cured as I hoped it would be. The Lord cannot trust decisions with you in the interests and management of the school until your heart shall come into harmony with the mind and will of God.

Under the present circumstances, I cannot see any light in my having the least connection with the school. To see those of the faith acting as though it were praiseworthy to be at variance one with another would bring upon my soul such grief and sadness as would imperil my life. As matters now

stand I should feel relieved were I one thousand miles from this place. Just as long as the spirit of the adversary is cherished, I have nothing further to do beyond telling the reasons why I feel discharged from all responsibility of the school. When those who are leaders make manifest that they do not follow the great Leader—which I know they are not doing, for He never leads in a wrong course—what good could I do in this place? I would much rather be situated in some retired place among unbelievers, for they have not had the light and evidence that you and others have had. You have resisted light. You have set yourself against light to follow your own judgment. God cannot work for you until you humble your heart before Him.

There has been nothing to call forth criticism or complaint from you or any one of those who have found fault with Brother and Sister Haskell. Brother Skinner needs the converting power of the Lord upon his heart. If he does not experience this, he will not walk with God, he will not be found worthy. If this spirit is brought in at the second term of school, it will fall far short of the first. I have hoped and prayed that you would come to your senses; but as there seems to be no change on your part, I am compelled to withdraw myself from the school. I dare not connect with it in any way. During the last term of school, the Lord opened things before me night after night, and I have presented the same to the school. I now lay down the burden.

Your great danger, Brother Hare, is self-will. If you could see these matters as they are in truth, you would not repeat the experience of the past few months. You have not been awed by the testimonies you have received; neither have you been allured into safe paths, into straight lines of duty. You have not rested satisfied with what the Lord was doing.

You have had no ground for displeasure. God says to you, as he said to Jonah, “I have set mine hand to prosper the workmen in building a house for me, and the time has come that for the good of the people, and for my own name’s glory, the house be put up with dispatch. Who are you displeased with? What ground have you for your displeasure: Shall I not do what I will with mine own?” Jonah was very angry because he did not have matters his own way, and according to his will.

The Lord is not pleased to have you go on in this way. You are not advancing spiritually; you are retrograding. You need to understand the perversity of your own heart, and be made sensible of your deep need of a Saviour’s grace to pardon, cleanse, and purify. I cannot bear to see you unhappy. From the plant of selfishness proceeds the root of bitterness. Man seeks to have his own perverse way, to be pleased with his own devising; but from this principle proceeds disobedience, rebellion, discontent, murmuring. This means opposition to God. We must all come into willing obedience to Him. It is a terrible thing for a man to have his own way, and I beg of you to stop right where you are, and ask yourself, “Is this the way of the Lord?”

What is self-will? It is a contest between man and his God. Which will prevail? Shall man, finite man, have God give up His plans and come over to the will of man? Let us not quarrel with the Lord. He has wrought for His own name’s glory. His work went on just the same, although you set your will against the will of God. At the time of the dedication of His house, when your voice should have been heard in

approval, when your soul should have been filled with gladness and joy, you manifested no gratitude, because everything did not go in accordance with your way and will.

My brother, Jesus invites you, "Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you and learn of me, for I am meek and lowly in heart, and ye shall find rest unto your souls. For my yoke is easy, and my burden is light." [Matthew 11:28-30.] O, if you had only been satisfied with the ways of God. The will of God is to do us good, and only good. He came to answer the prayers of His people as He promised He would. With His holy angels He came to favor His people who were following the plan He had marked out. If you had humbled your heart before Him, and, even if you could not do one stroke of work, cheered the others, revealing that a right spirit was within you, you would have been raised to vantage ground.

There is nothing to justify your course of action. Your God will not let you have your own way, for it would be to your injury. His providence thwarts you. The way in which you would manage if left to yourself would not be the right and safe way. And because the Lord is not pleased with your way, He reproves you. You see almost everything in a perverted light. The more efforts are made to please you, the more you will not be pleased.

The Lord wants you and me, and every member of the church, to strive together for unity. He exhorts us, "Be strong in the Lord, and in the power of his might. Put on the whole armor of God, that ye may be able to stand against the wiles of the devil. For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. Wherefore take unto you the whole armor of God, that ye may be able to withstand in the evil day, and having done all to stand." [Ephesians 6:10-13.]

The Lord would bless you abundantly if you would seek for that preparedness of heart which all must have who would enter heaven. Why should your influence be weakened by the faults and mistakes you think you observe in others? You must put yourself under a careful examination and see the reason why you are not drawing in even cords with your brethren. You can be a man of sterling worth if you will not pet yourself; but if you do this, you will fall into grievous blunders.

Who in your board meeting proposed Sister Hughes as matron in the place of Sister Haskell? Those who cannot discern more clearly than this, should not be so ready to propose. Sister Hughes is not strong enough for such a position. If we wanted to sacrifice her, we would say, Go in as matron. But we know, and you should know, that she has not managing ability. It needs experience and firm decision to meet and deal with human minds. It needs a person of firm determination, of justice and mercy blended, to handle such elements as we had in the school last term.

Large responsibilities require peculiar traits of character which but few possess. But Brother Skinner, yourself, and others did not understand the duties of a matron. Had the managing been left with Brother Skinner, it would have been uneven. He would have been sometimes sunshiny, at others cloudy, first up and then down. This would have brought about a demoralizing condition of things. Those who do not know how to deal with human minds may be ready to propose how things should go. They do

not know how to manage their own individual selves, but they can criticize, they can take note of little items, and make a world of an atom, and an atom of a world.

It is entirely contrary to your education to give honor to a woman in office. Your position was not that of matron, and on this point you became confused and displeased. If all would come to their senses, take hold of the work, and sustain each other in their several positions of trust, if they would help and strengthen and lighten each others burdens by unity and co-operation, there would be a different atmosphere in connection with the school than existed during the last term. Those who come in touch with the work of God must be noble-minded and benevolent. Let the heart burn with the love of Jesus, and there will be freedom from criticism. An upright, kindly spirit will be cherished, to sustain all who carry heavy loads of responsibility. It will lead them to esteem those whom the Lord has selected to stand in difficult places.

The Lord knows whom to appoint to positions of trust. He does not need to come to man to ask his opinion. He knows whose temperament can bear the heaviest strain; and when the burden-bearers are seeking the Lord most earnestly for wisdom, He gives them what they ask from His own resources.

If all, students, teachers, and managers, will bridle the tongue which is so easily set in active exercise to complain, the angels of God will walk in the midst of His people. An unruly, accusing tongue can do a great work on the devil's side of the question; and if the students are encouraged to talk about those things that should not be mentioned to others, there will be roots of bitterness springing up. One tells his small complaint, another tells some little thing, of which he makes a large matter. God looks upon this as bearing false witness. It is the infirmity of some souls to talk out all that is in them. Others catch up the matter to marvel and disapprove. Thus the seeds of doubt and criticism are sown, which do harm to the reporter and the hearer, creating enmity in the mind.

Silence is eloquence. If the talkative ones had the grace of God in their hearts, they would overcome their infirmity. The very ones to whom the ready talkers open their hearts dare not make these persons their equal confidants. They are afraid that if they repeat their words they will be taking up a reproach against their neighbor. How lamentable it is that there are no barriers to confine the mischievous tongue. Let those who talk so readily be invited to preserve silence, or to go to the one of whom they talk, and tell them the great burden of their soul. I am afraid to visit, I am afraid to associate with the ready talker, for in many words there wanteth not sin. How much more pleasing to God would it be to have these students take themselves in hand, and see if they cannot overcome their unchristlike characters, and become vessels unto honor.

This school has been appointed of God. God has said, "I will be in your midst." Then should not every student be careful what he says and what he does? Should he not strive to maintain order and discipline in the school? Will the students do, as some have done—make the boast that, notwithstanding the vigilance of the teachers, they associated with the young men by stealth? Is that something of which to be proud? Is it not rather something of which they should be ashamed before the universe of heaven? We are establishing a school as a place where missionaries can form characters not of levity, but sobriety.

The minds of men and women must be worked by the Holy Spirit in order to understand the Scriptures. The Holy Spirit is called the Spirit of truth, and truth is "all and in all" for this time. [See Colossians 3:11.] Every Christian student will help the teachers who carry the load of responsibility. They will not see how far they can go in breaking the rules of the school. This brings in the spirit of error and perversity; and they seek to please only their own unruly attributes!

These things are developing, and who can carry the burden of responsibility if we as Christians do not unite and do all in our power to preserve order and harmony in the school? We established the school for the purpose of making most diligent efforts to reach the higher education, of which Christ spoke in His prayer to His Father. "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.] This is the knowledge it is essential that students, teachers, and managers obtain, that they may through their knowledge and belief in Christ come into possession of eternal life.

The question is, Will all who have any connection with the school interests exercise their sanctified ability on the side of Christ? Will they keep their eternal interests in view, exercising all the influence God has given them to draw with Christ, to draw with the teachers, and win souls to Christ? Will they seek to upbuild, elevate, and ennoble every precious soul with whom they are brought into contact? In doing this, they will co-operate with Jesus Christ, and by their words, their spirit, their attitude, they will help every soul to resist temptation.

God help you, my brother, to unite in this work with your whole soul and mind and heart, for your own sake, and for Christ's sake. If heaven is worth anything to us, it is worth a lifelong, persevering, untiring effort. If we lose heaven, we lose everything.

Lt 13, 1898

Hare, Metcalfe

"Sunnyside," Cooranbong, New South Wales, Australia

January 19, 1898

Brother Hare:

I arise this morning early to speak with you. I have decided to write, for then the enemy cannot tell you I said things which I did not say. I want you to receive the things I have to say. This is the first time I have had it signified to me that I should write to you.

Since I attended the last council, I have had an account of the after meetings. The proposition was made for Sister Hughes to be matron of the school in place of Sister Haskell. When the motion was made for Sister Haskell, there was no second. What does this mean? I said. Who is working out these things? At last an unwilling vote was given; but under such circumstances, I would not advise Brother and Sister Haskell to come into the school at all. There is an abundance of places where they will be wanted.

My duty to write to you, Brother Hare, is now made known to me. I might speak to you, but you might forget my words, or the enemy might cause you to think I said that which I did not say. Therefore I will write.

I was bidden to speak these words to you: "Cast away from you all your transgressions, whereby ye have transgressed; and make you a new heart and a new spirit: for why will ye die, O house of Israel?" [Ezekiel 18:31.] You may say, This is impossible; I cannot do it.

If you see your own helplessness in the matter, one point will be gained. You can truly say, "I have no power to make me a clean heart. Will God mock my inability? Can an Ethiopian change his skin or a leopard his spots? Who can bring a clean thing out of an unclean." You are surely in a helpless condition. You say in truth, My neighbor cannot help me. Why? Because you will not be helped by your neighbor. You say, He cannot help or redeem himself from sin; how can he help me? You are disgusted at the thought. You have not considered that your own heart is in such a diseased state that it cannot be repaired. Therefore the Lord says to you, "Make you a new heart." [Verse 31.]

You do not think that you have wandered so far from God, but you have; and a voice is crying unto you, "Return unto me, and I will return unto you." [Malachi 3:7.] "I will heal all thy backslidings." [Jeremiah 3:22.] This work is yours to see and understand. You need to heed the voice which says to you, "Return." You say, "This is a hard saying," but take heed. [John 6:60.] The working of the Spirit of God upon your heart will make you feel your helplessness to save yourself. When you opened the door of your heart to envy, suspicion, and evil surmisings, Satan took possession of your mind; and if you continue the same work, the words of Christ will be applicable to you:

"By hearing ye shall hear, and shall not understand; and seeing ye shall see, and shall not perceive: for this people's heart is waxed gross, and their ears are dull of hearing, and their eyes they have closed; lest at any time they should see with their eyes, and hear with their ears, and should understand with their heart, and should be converted, and I should heal them. But blessed are your eyes, for they see: and your ears, for they hear. For verily I say unto you, That many prophets and righteous men have desired to see those things which ye see, and have not seen them; and to hear those things which ye hear, and have not heard them." [Matthew 13:14-17.]

The sin of the Jews was prejudice against Jesus Christ. Your sin is prejudice against the servants of God, against God in the person of His brethren. In the place of improving the privileges and opportunities you have had of receiving the engrafted Word, you have closed your heart against the Lord's workmen, because they did not harmonize in all things with your ideas. The servants of God are not placed at your disposal. God has given them their place of duty and their work; but because you have seen them move along in the path that He has bidden them take, you have taken counsel of yourself. You have received the testimonies of others who needed to have an entire change of sentiments. You will understand this when you "make you a new heart." [Ezekiel 18:31.] Then mind and will, thoughts, plans, and purposes, will run in a more correct channel. Motives and principles will be in accordance with the will and ways of God.

The stony heart is as unimpressible as the stony ground hearers of Christ's parable. The engrafted word is not received. "Let us therefore fear, lest a promise being left us of entering into his rest, any of you should seem to come short of it. For unto us was the gospel preached as well as unto them: but the word preached did not profit them, not being mixed with faith in them that heard it." [Hebrews 4:1, 2.] You have much to learn. Unless you have a heart softened by the grace of God you will never enter into the kingdom of heaven. There are hindrances in you which you do not sufficiently consider. Hereditary tendencies and prejudices are strong. You hold fast to your impressions of men and things until, through these strong traits of character, you walk contrary to righteousness and truth. The enemy takes advantage, and brings in and makes prominent your objectionable traits of character, and deceives you. He spoils your Christian experience.

I could say much, for there is much that could be said; but it would not be the least use until Brother Hare makes him a new heart. Then you will not think that God has laid on you the burden of arraying yourself in opposition to His delegated workmen, to whom He has given His work.

You may say, What shall I do? Jesus tells you. "Come unto me," He 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.] Come to Jesus just as you are, helpless sinful. Fall upon the Rock, and be broken. Christ is the Rock. When you see yourself just as you are, you will understand. You will come to Christ just as you are. You will plead with God. As you see your defects of character, you will see that you have been imbued with the spirit of the enemy, and have worked out his will. This is killing your soul. You are in danger, but when you will draw nigh unto God, God will draw nigh unto you.

When you are tempted, He will lift up for you a standard against the enemy. "Then will I sprinkle clean water upon you," He says, "and ye shall be clean: from all your filthiness, and from all your idols will I cleanse you. A new heart also will I give you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh, and I will give you an heart of flesh. And I will put my spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do them." [Ezekiel 36:25-27.]

"Thus saith the Lord God, In the day that I shall have cleansed you from all your iniquities, I will also cause you to dwell in the cities, and the wastes shall be builded. And the desolate land shall be tilled, whereas it lay desolate in the sight of all that passed by. And they shall say, This land that was desolate has become like the garden of Eden: and the waste and desolate and ruined places are become fenced, and are inhabited. Then the heathen that are left round about you shall know that I the Lord build the ruined places, and plant that that was desolate: I the Lord have spoken it, and I will do it. Thus saith the Lord God; I will yet for this be inquired of for the house of Israel, to do it for them; I will increase them with men like a flock. As the holy flock, as the flock of Jerusalem in her solemn feasts; so shall the waste cities be filled with flocks of men: and they shall know that I am the Lord!" [Verses 33-38.]

As the master calls for his servant, and he obeys, so all nature does the bidding of Jehovah. The Lord speaks: "And I will make them and the places round about my hill a blessing: and I will cause the shower to come down in his season; there shall be showers of blessing. And the tree of the field shall yield her

fruit, and the earth shall yield her increase, and they shall be safe in their land, and shall know that I am the Lord, when I have broken the bands of their yoke, and delivered them out of the hand of them that served themselves of them. And they shall no more be a prey to the heathen, neither shall the beast of the land devour them; but they shall dwell safely, and none shall make them afraid. And I will raise up for them a plant of renown, and they shall no more be consumed with hunger in the land, neither bear the shame of the heathen any more. Thus shall they know that I the Lord their God am with them, and that they, even the house of Israel, are my people, saith the Lord God. And ye my flock, the flock of my pasture, are men, and I am your God, saith the Lord God." [Ezekiel 34:26-31.]

God will bring you to the test. You may think yourself honest, that all your course of action is dictated by conscience. But that conscience is not a good conscience. You may be in as grievous an error as was Paul in his blindness. You do not possess the right spirit. When the practical working of the truth is felt upon your own heart, you will be altogether a changed man. You will learn invaluable lessons when you cease to make yourself a criterion. You will not only feel that you are weak, but helpless to help yourself. You will have a burden of soul.

The Word of God is like a sharp, two-edged sword, piercing even to the dividing asunder of soul and spirit. It cuts to the joints and marrow, and is a revealer of the thoughts and intents of the heart. It will discover to you your impotency. It is not enough for you to have a vague sense of your inability and stop with that knowledge. The Lord says, "Make you a new heart." [Ezekiel 18:31.] Then you will have an actual experience. Do this work in the light of the Word, while some strength remains in you to reform. Take hold of the work, for your eternal interests demand it. Break off your habits of criticism, overcome your self-sufficiency. You will then be convinced that some things which you have asserted to be true are the devil's lies.

Things which you have merely surmised have been looked upon in the light in which Satan has presented them to you, until you feel it your privilege to act upon them. The precepts of the Word of God must cut to your very conscience. Unless it does this, you will not reform. You need to closely examine yourself in the place of sympathizing with yourself and others who make a mountain out of a molehill. Take your stand as one whom the Lord can regard as a faithful sentinel. You are not to exercise your own ideas and supposed wisdom to counterwork the work which the Lord has given His servants to do in this locality, where so much is to be done.

You regard yourself as deserving of sympathy because you have made moves to bind about and hedge up the way of the servants of God in doing the work He has appointed them. You are responsible to God to co-operate with the Holy Spirit. Make you a new heart. You can never have a transformation of character until you see your own weakness and the stubbornness of your own heart. The deceitfulness of your own heart must be met and repulsed. You do not need to exercise tenderness toward your defects. These defects weaken your judgment in many things in connections with your brethren. God has not called upon you to maintain your opinions as superior to those of your brethren. This self-sufficiency and want of harmonious action has always in the end reacted upon yourself, although you have not discerned it just in this light.

The great Teacher is giving His lessons line upon line, and precept upon precept, here a little and there a little. As you now stand you cannot hear from Him words of condolence and sympathy. The old heart may tell you that you should hear such words; the new heart will tell you no such fabulous tale. God gives you His precepts of authority. He gives you the injunction, "Make you a new heart, and a new spirit." [Verse 31.] You are responsible for the spirit you manifest in your family. You need much more tenderness and sympathy. This is an hereditary trait that needs to be cut away. You need to have more caution. Trust not to your own impulse. You think you see things in a correct light, and stand braced to resist everything that does not harmonize with your ideas. You shut yourself up to your own ideas. This cannot be while you are associated with your brethren in any work. The Lord's work must be done with all opening candor, without one thread of selfishness or superiority. All must strive for harmonious action.

You may ask, Why did you not come to me with this before? The Lord who sees the end from the beginning, who sees every stage of the spiritual conflict, comes with His individual dealing with the human heart at the right time. When you see your great necessity, and seek the Lord with contrition of soul, that which you cannot possibly do for yourself the Lord will do for you.

As you ask Him with your whole heart, He will respond, "A new heart will I give you, and a new spirit will I put within you." [Ezekiel 36:26.] This must be, or you will never see the kingdom of heaven. That which you need is a transformation of character, and this He promises to bestow upon you as an individual, if you will ask with a sense of your great need. The return which He requires of you, and which you are bound to render Him, is a full surrender of yourself, without any reservation. Then you will be able to say, "He pitied me in my lost estate. He looked upon me in my blindness and helplessness. It was in His grace that He pitied me when I had no pity for my weak, helpless, suffering self. He strengthened me when I was without strength."

When you come to the point where you will submit to be helped in the Lord's own way, then help will come. Then you will learn your obligation to God. You will learn that there is a Sovereign in the heavens, the Authority of God, and that the Lord maintains His right of control and command every one of His creatures. You will realize that whatever may be your personal inability, His power remains the same. He will reign over every human being. But if men will not submit to His salvation, it will be to their own destruction.

If the Sovereign who rules in the heavens and on the earth—He who commands the worlds unfallen, and is excellent in His majesty and glory, who has ten thousand times ten thousand of angels at His command—singles you out, and distinguishes you by sending you the message, "A new heart will I give you, and a new spirit will I put within you," how grateful should you be that it is not too late for the wrongs in your disposition to be righted. The Holy Spirit, who teaches that man is helpless and guilty, and brings his deficiencies before Him, also promises that there is help and forgiveness in Christ. But only in meekness and humility before God will these promises be fulfilled.

"I beheld, and lo, a great multitude, which no man could number, of all nations and kindreds and people, and tongues, stood before the throne, and before the Lamb, clothed in white robes, and palms

in their hands; and cried with a loud voice saying, Salvation to our God which sitteth upon the throne, and unto the Lamb. And all the angels stood round about the throne, and about the elders and about the four beasts, and fell before the throne on their faces, and worshipped God, saying, Amen: Blessing, and glory, and wisdom, and thanksgiving, and honor, and power, and might, be unto our God forever and ever. Amen.

“And one of the elders answered saying unto me, What are these which are arrayed in white robes? and whence came they? And I said unto him, Sir, thou knowest. And he said unto me, These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb. Therefore they are before the throne of God, and serve him day and night in his temple: and he that sitteth on the throne shall dwell among them. They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat. For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters: and God shall wipe away all tears from their eyes.” [Revelation 7:9-17.]

Lt 14, 1898

Haskell, Brother and Sister

“Sydenham,” Westbury St., St. Kilda Road, Melbourne, Australia

March 27, 1898

Dear Brother and Sister Haskell:

I was pleased to receive Sister Haskell's letter this morning. We are greatly privileged by having the loan of the pony and phaeton belonging to Sisters Graham and Ingels. It has been a great blessing to us, and especially to me. Your letter was placed in our hands this morning as we called at the Echo office. You cannot think how strange it appeared to us to go the whole distance from Balaclava to North Fitzroy, and not see a street car on the line. They must all have been keeping the Pope's sabbath.

We are now all hung up with regard to means. None comes from the General Conference. Apparently we are left high and dry. But we must not fret, but just hold on the best we can until the cloud parts, and clear light shines again. W. C. White has been sent for to come to Melbourne, because important matters are to be adjusted. I dare not take any burden, for it nearly kills me when I do. I must rest in peace, and wait for the salvation of God. One thing I have written, or am now writing to Battle Creek, and this is, I must have the royalty upon all foreign books sold. The battle has been kept up with me, and I have had to call upon every resource for means, without much response. Now, when the Conference takes its position, as it has done, I see great perplexity ahead. I shall send by letter to call in all the money unused, and all that shall be received on foreign books, to use in this missionary field. Thousands of dollars have been appropriated in Europe that we have greatly needed in this field.

I fear that those who have visited this country from America have not properly set forth the situation as it is. Will they ever take it in? Will they ever realize that we are not in a community that is favorable to Seventh-day Adventists; that we are not surrounded by churches to which we can appeal in a crisis? We

have no money from which we can draw when we come to a pinch; we must simply stop working unless the Lord helps us in unforeseen ways. We shall just wait for the issue. I know not where the means is coming from for the school or for the church buildings in Balaclava and in Stanmore. I can do nothing unless I receive something. Here the matter hangs.

But our Saviour is not in Joseph's tomb. He is a living Saviour, and we would better cling to Him. I see light in Him, and nowhere else.

I have had freedom in speaking to those who are deciding for the truth. The last Sunday [that] I spoke in the tent, the best attention was shown. One was there who had attended the meetings ever since the tent was pitched in the new place to continue the meetings after the camp meeting. His wife was keeping the Sabbath, but although he saw the evidence of truth, he had not the moral courage to stand the test of going to his employer, and saying, I have decided to keep the Sabbath. But my discourse one week ago settled it. He went to his employer, and told him that he had decided to keep the Sabbath, and that he could not violate his conscience. This man is working in the gas works, in a very responsible position, and is paid good wages.

His employer asked him, Would you work on Sunday if we came into a straight place? Would you take hold and help us? "Oh yes," he answered, "I will do anything on Sunday." "If there was a breakage on the Sabbath, that must be fixed at once, would you feel that you could help us?" his employer asked. "I would," he answered, "but I would not receive pay for anything done on the Sabbath."

His employer then said, "Come to your business, saying nothing to any one. I am the man who is responsible." When this brother received his wages, he saw that he had been paid for the Sabbath, on which he had done no work. He told his employer of this, thinking it was a mistake. He was told that it was no mistake. "I have charge of all this business," his employer said, "and I have a perfect right to pay you thus if I choose."

Brother Robinson called on this brother and his family today. He says he is a happy man, and that the talk that I gave the last Sunday I spoke balanced him fully. His wife, his mother, and himself are all keeping the Sabbath. He has a good home. His mother lives near him, but by herself, in a house of her own. Brother Robinson enjoyed his visit very much.

There is one lady who works in the Government house who is keeping the Sabbath. She is well educated. She has been given six months vacation while the family is making a visit to some place. I mean to see this lady, and have her visit the school if she will.

Quite a number of nice looking people have taken their stand here to obey the truth. They tell me that no less than forty are keeping the Sabbath. Brother and Sister Robinson work very hard, and they do have something to show for their labor. The net has gathered quite a number of the poorer class, but Christ pronounced a blessing upon the poor, and upon those who help the poor and lighten their burden. I am sure that good work has been done here.

I feel loth to have anything to do with the North Fitzroy church, for the members are as dead as logs. They are of such a spirit that I feel that my time would be thrown away in trying to help them. I want all the strength that I can rally to help the souls who have just taken hold of the truth, and to help those who are deciding for the truth. Everything should be done for these that it is possible to do, while Satan is placing every obstruction in their way, by the influence of those who have been long in the truth, but who are filled with jealousy and evil surmising. I have no message for these. I cannot do them the least good until they are humble and contrite before God, and yoke up with Christ to become laborers together with God. I might lift and lift the poor souls who are playing the Pharisee, but what good could I do?

They have had the benefit of a blessed camp meeting; and if they have become blinded, and cannot see afar off, and have forgotten that they were purged from their old sins, and reveal the attributes of Satan, because they have failed to live upon the plan of addition specified in the epistle of Peter, all my words can do them no good.

Said Christ, I am not come to call the righteous, but sinners to repentance—those who realize that they are needy, who are hungering and thirsting for salvation. [Matthew 9:13.] These will not be like the heath in the desert, not to know when good cometh. Our time is altogether too precious to consume in this way. Opportunity is golden. We are to hunt and fish for souls.

One week ago I was in Geelong. Brother Robinson, Sara, and Maggie accompanied me. I spoke in a quaint little brick church, which is very ancient, to our Sabbathkeepers on Sabbath morning. They were hungry for the truth, and it was a pleasure to give them the bread of life and the water of salvation. They thought themselves highly privileged. The melting grace and joy of the Lord was upon me, softening and subduing my heart. I knew that the presence of Jesus was in our midst. There were only about seventeen or eighteen adults present, but they were fed and rejoiced.

It is easy to speak to those who love the truth, those who do not come to meeting to act the Pharisee, to criticize and make careless remarks, showing that they have no interest in the work of Christ, to seek and to save that which was lost. Such want all the attention given to them, and begrudge the attention that is given to the needy souls who are hard beset by Satan, and are struggling for the victory, gasping for the breath of spiritual life. They have no travail of souls for them. May the Lord God of Israel show these selfish souls, who begrudge every crumb of gospel food given to hungry starving souls, their error.

Elder Robinson spoke Sunday evening, and I understand that the people were highly pleased. A hall was hired, and in the afternoon, when I spoke, there were a few more than a hundred present. I spoke upon the coming of the Lord, and had a free time. At Brother Robinson's meeting, there were about a hundred present. A sand storm came up just before the meeting commenced, and this made it very bad; but the discourse was highly appreciated by those present.

On Monday we returned to Melbourne. Our fare both ways was only eighteen pence a piece, a cheap boat ride for forty-five miles. The water was clear, and the boat did not rock. Brother Neilsen met us at the wharf with the pony and phaeton. We were only four hours on the water. We did not get to rest until about eleven o'clock.

The Monday before we went to Geelong, we made one visit; but my soul was so burdened after returning home, and thinking of the work to be done in the churches, that it seemed as though soul and body would part. I was in agony, because I could see no way to reach the people. They seemed to be immovable, helpless, lost. The next day I was very sick, and for several days I suffered much.

During this time Brother and Sister Robinson were hunting for a smaller house into which to move the Mission family, as they could not afford to keep the large house and the land attached to it, after taking down the tent. Elder Robinson had quite a hunt to find a house, but seemed unable to get one that would be near enough the station, and also near where they expect to build the church. At last he grew desperate, and decided to take a miserable, poor, dark, inconvenient house.

I saw how he felt, and I decided to go and see the house that day, as I was too sick to remain in doors. Sister Robinson went with us, and showed us the place. We looked it over, and then I said, If you have to lose one month's rent, you must not take this place. The Spirit of the Lord forbids it. We were returning home when I felt that I must counteract the action. So I told Sara to turn the horse round, and go back to the place. She and Sister Robinson must go and tell them that we could not take the house. This must be done, and at once.

We just managed to get them out of the difficulty, and it cost them nothing. You never saw a more gratified man than Elder Robinson was when he came home and learned what had been done. He had felt sick at the thought of taking this house, and he was pleased to get out of it.

After we had told the family that we could not be made comfortable in the house, Sara and I started out to look for houses. We found one that we thought would do. The house that we had just refused was 11/- a week, and the house that we thought would do was 17/6 a week, and we thought it cheaper than the one at 11/-. Brother and Sister Robinson went to look at it, and were well pleased with it. We all thought that if the rent of the house that we were then in was put down to the same price as the house we had in view, we would not exchange the one we had found for the one we were living in.

The one at 17/6 was only a little over half of what they were paying for the house at Orange Grove. We moved here last Wednesday and our little pony and phaeton did good service. We like the house more and more. We are all moved and settled. But we are greatly in need of a hall in which to hold meetings. There is not a hall in the place that can be secured for Sunday meetings. The little room that we used yesterday was well filled, and we have had excellent meetings during the day. In the afternoon a social meeting was held, and the new Sabbathkeepers were prompt and free in speaking. I will write no more. May the Lord bless you, and may His grace be upon you.

Lt 14a, 1898

Haskell, Brother and Sister

Balaclava, Melbourne, Victoria, Australia

March 3, 1898

Brother and Sister Haskell:

I have many things to say to you, my Brother and Sister Haskell, but I have waited, hoping that you would both be in a receptive frame of mind, so that I could broach the subject to you. I have hoped that through the Holy Spirit of God working upon your mind you would understand that God has not given you a work to do where the opinions of your brethren should have no influence upon you. The Lord has a special work for each of His servants to do. You are not the only actors in the binding-off work for these last days.

Elder Haskell, you were especially presented before me as one who could help me in helping the school, because you had had a knowledge of the work from the beginning; but your taking the responsibility of the work, with the idea that you alone were capable of carrying it, led me to false conclusions in this matter. For years the Lord has been teaching that the greatest evil was liable to occur in our work through one or two persons feeling themselves sufficient to be a complete whole. You have thought, What need is there of a school board? My wife and I can carry all the responsibilities of the school. And when the work in Stanmore was to be bound off, the same feeling was indulged.

Instead of linking up with your brethren, letting them help you, and you helping them, and feeling a unity of sentiment, you took the whole burden of work. This the Lord did not lay upon you. You represented that your brethren were to help you, but you gave them little chance to work. Now, the Lord could and would have used them in positions varying from yours, but you represented that they could not fill the office, and I accepted the representation. This representation, if all true, showed that they needed instruction and training. If they were with you at all, they should not have been left to speak only now and then, while you carried all the important meetings.

The light given was that they were to be your fellow laborers, and if Brother Starr was not concentrated and connected in presenting his subject, you would have been the man to help him, to kindly speak with him, as brother speaks with brother. You should have studied with him, and kindly instructed him. As these men have been carrying responsibilities, they should have had a share in all the work in Stanmore. Today there is no better nor as good a showing, as [to] the numbers and condition of the church, [than] if your brethren had been entrusted with the responsibilities, which were certainly their due. They were out of their place in so largely leaving the churches and coming to hear you preach. Their help was needed in building up the waste places in Zion. It was a mistake on your part to feel that no one but yourself could carry the Sunday meetings.

The Lord has opened the matter before me, and I have some things now to say. You can instruct and help your brethren, but let them have a chance to get hold, and learn to work out the truths which you have taught from the Scriptures. When you are so sensible of the defects of the preaching of your brethren, you reveal this by your words and plans and actions. They must have a chance to work by your side, as they have not had. You are to bring them up to your ideal as far and as fast as possible by trusting to them the responsibilities that will perfect them through the Lord's working them.

You cannot always bear the strain and gather the responsibilities into your own hands. Others are to stand by your side and share those responsibilities. They must impart the precious things they are

receiving from the Word. You embrace too much, and leave little for your associate laborers to do. If you are in advance of them in experience and knowledge, it is because you have educated yourself by practice. There is a chance for your brethren as well as yourself to learn from the great Teacher, and to impart what they receive from the great reservoir of power. If any are deficient in some lines, they are not to be ignored, but helped, not to be criticized and made a subject of remark. It is not the Lord's plan to give one man, or two or three men, power to do all the work. Help every man whom God has chosen, not the ones who will help you alone, not merely the ones who please you. No minister is to be made an errand boy for you or any other minister. There are men who have not ability to open the Scriptures to others, but they can do good service in secular lines; let them do this work.

You should yoke up with your brethren, and esteem them, and not feel that you are so far above them that you cannot permit them to share the responsibilities, but take them all yourself. What profit is it for these ministers to sit and hear you preach, when the preaching talent is needed in other places? I labored that these brethren should connect with you in the work, that everything that could be done should be done. Again I plead for the same thing.

Your brethren feel sensibly the slight you put upon them. It hurts them. You do not put yourself in their place. How would you feel to be treated thus? You feel hurt at the least supposed indifference or slight to your ability; and other men have the same aspirations as yourself. They are not slow to feel that they are regarded as unqualified to preach the Word. In these things you have been extremely sensitive. Cannot you put yourself in their place, and think how you would feel under similar circumstances? You should not do all the work of preaching, for fear that your brethren would not interest the people. If the people are supposed to have a preference for one man, and are foolish enough to say so, that should not lead us to depart from a correct course of action and break down principle.

The Lord can work other men just as verily as He has worked you. He is much displeased when any of His ministers obtain the idea that they are the only ones whom God works. These are things that need to be corrected. The ones who sanction everything you do, and echo every suggestion you make, are thought to be your very best helpers; thus brother links up in fast confidence with brother, but the union is not a right one; it is not for the good of either. You need to be, it may be often, entreated as a father, for there are in you things that need to be corrected just as much as in your younger brethren. You have traits of character that God does not approve, and you as verily as other men need to be shown yourself. But it must be done in tender, pitying love. We are to unite ourselves one with the other, remembering that just as we treat the case of our brethren, God will treat our case. As we judge, we shall be judged.

As the Lord permitted me, I heard the remarks made by yourself and your wife in regard to W. C. White. I was referred to the case of Miriam and Aaron. This history should lead us to guard sacredly the interests of one another. A course similar to that of Aaron and Miriam will meet the signal displeasure of God. On the Stanmore campground I was burdened in regard to the disrespect shown to Brother Haskell because it was supposed that he had made some mistakes. I stood in his defense. The Lord led me to do this, for there was a wrong state of things coming in.

But what other ministers have done to him, he and Sister Haskell have done to other ministers, only in a much greater degree. If we could see ourselves as God could see us, it would put an end to this spirit of criticizing, much of which is borne of evil surmising and seeking to be first. And just as you judge others in little things, so God will judge you in the things you have done which dishonor His name. The Lord requires that those who occupy positions of responsibility shall be doers of His Word in little as well as large things. In regard to this practice of criticism, you were to take warning.

Brother and Sister Haskell, I must leave it to yourselves, under the guidance of the Holy Spirit, to think out this matter, just as you try to get the thought of the Bible. We must not be weighed in the balance and found wanting. Be sure that you are wholly out of sympathy with God and angels when you feel at liberty to give loose rein to your tongues in criticizing and condemning your brethren. You are not at liberty to put your estimate upon any one of God's messengers. You are not to disparage their work, to cut away the influence God has appointed they should have with His people.

Whenever you, Sister Haskell, are disposed to look with contempt upon any of God's servants, or to criticize their missionary work because they are not working exactly after your plans, consider that the leaven of Pharisaism must be purged out of your heart before God will say, "Well done, good and faithful servant." [Matthew 25:23.] You need as verily as did the Pharisees to have the leaven of criticism and accusing purged away from you.

The Lord saw fit to reprove Brother Herbert Lacey, but your treatment of his case did not please the Lord. Brother Lacey was not a stubborn, wilful sinner. His error was small in comparison with the error which both of you have committed. Did you think of it in this light? You have had a large experience, and he was a mere youth when he left Australia for America. He supposed that he was doing right in receiving counsel from those in America to whom he had been recommended. But if you saw in him one jot or tittle that was not of the right order, you became impatient. You did not carry out the light given, to take him into all your counsels, and to instruct and help him. When the Lord reproves anyone, it is not because He hates him, but because He loves him, and desires to save him. He says, "As many as I love, I rebuke and chasten; be zealous therefore, and repent." See Revelation 3:19-21; Hebrews 12:3-7.

Lt 14b, 1898

Haskell, S. N.

Balaclava, Australia

February 29 [March 1], 1898

Dear Brother Haskell,

I was much burdened last night. I was talking with you most earnestly and asked you why you carried the burdens of the meeting. There were Brother Baker and Brother Starr. These men were not attaining an experience that they might have. Both are workers; both God could work and would work if you would only give them a chance—not only at the weekday and night meetings, but interchange and give them a chance Sunday evenings. God will speak through them. Save yourself as much as possible. The

Lord has signified that we have these men to take their share of the work, not to sit on the stand and to hear you preach. God has a work for them, a message for them, just as verily as He has a message for you to give to the congregations.

A variety of gifts are to be brought in and these brethren are not to be in connection with the work and sit and take so little part in the labor. You said, "I fear they could not keep up the interest." Then One was in our midst and we had not seen Him before, and said, "They are the Lord's servants. The Lord will work through them." You must have respect and confidence in your brethren as chosen of God and precious. If you do not give them room to preach the Word but take the principal part of the burden on yourself, you make a mistake. But you should blend your talents with their talents else the work will not be as God would have it. Let them take up labor in places that need their help. But you are doing injustice to yourself and not showing due respect to your fellow laborers. You do not show that you have confidence in them.

You wear your strength unnecessarily. This is not the Lord's doings. As long as you preach in this way, the work will not be a complete work. God does not require this at your hands. When your brethren preach the Word take that time to rest and repair up. You are wasting your strength. All the Lord's servants have their lot and their place. They should unite and mingle their talents. Every man has his appointed work. It is not the man that is the power and efficiency, but God who has given to every man his talents who gives the success to the work. Man can take no glory to himself. The Lord alone giveth the increase. [Read] 2 Corinthians 9:10-15.

You had all the opportunity to use the men you had, and it would have been a blessing to them and you. But you thought they would not do as well as yourself. But the Lord could have used them and blessed them in doing a good work—not altogether as you have [done], but the Lord does not plan that one man shall alone use his special talent and his brethren do nothing. The first part of the meetings after the camp-meeting needed all the abilities that were in the men of God's appointment. You felt too much that all depended on you.

The Lord does not want you ever again to do as you did in Stanmore, carrying the work and responsibilities chiefly yourself, while you had two ministers that needed to work. You did not use them, that in ministry the Lord would speak through them. Why? I ask, Why? Such matters of large responsibility demand a variety of gifts. It does not rest with you individually; it rested upon the three men close beside you. If you had given them their share of the preaching, it would have been altogether consistent and just and right and more in the order of God.

When you keep up a continuing labor as you did in Stanmore, you should sit down and count the cost of the tower you were building and see whether you are able to finish. If you fail, it is because you used your strength in a degree where there was not a necessity to do this. Oh, God, cannot Thy servants become wise? I see my mistake in exhausting my strength by long talking. I ask God to forgive me, for I need to preserve my physical, mental, and moral power, and I will change my course of labor. I know you feel—and so do I—that we must draw from the treasure house things new and old. And we put, I do at least, too much matter in our discourse. But the idea I wish to impress upon you is that when help is

provided for you you must make the most of it, knowing that God can use the men whom He has appointed to give meat in due season. They must have their opportunity for the Lord to use them as you have your opportunity for the Lord to use you.

It is limiting the power of God to suppose that men, Brethren Baker and Starr, and others of God's ministers, are so far deficient that they would kill the interest. Just try it. Show them it is not in the men and women, but in God behind the men who works the human agent. "Not by might, nor by power, but by my spirit saith the Lord." [Zechariah 4:6.] There stands the two messengers before the Lord of Hosts represented by the two olive trees emptying the oil out of themselves unto the vessels that are prepared for them. The Lord will make the impression on the people, it is not you or me. The Holy Spirit's work is to take of the things of God and show them unto us, so that we shall not glory in ourselves or in any man, but glorify in God.

We must take Christ as our Priest, as our Advocate—One who alone is able to represent the human fallen order to the Father and as One who can receive and pardon our transgressions. We must take Him as our King, enlisting in His service. We must seek to know His will and do it. Thus looking to and believing on Christ Jesus in all His completeness, we are His followers. We are Christians indeed. We will follow the Lamb of God whithersoever He goeth. We belong to His kingdom. We are His subjects, and He is our King.

We need an increase of faith, you need this, I need it. We are saved by the power of God through faith and that not of ourselves, it is the gift of God. You must not think that everything depends on your ability.

Now I must speak of a subject that causes me great pain. The last night I spent in Stanmore, I was told by my guide to hear what was being said. Sister Haskell was criticizing this one and that one of the ministers. She was speaking words that if the love of Christ was in her heart, she would never have uttered. But her words were demoralizing other ministers, and placing them in an unfavorable light, picking flaws and presenting their manners, their words, in an unfavorable light and presenting the matter as though these men did not do justice to the Scriptural subjects.

Then there was a council meeting and Sister Haskell was present. The criticisms she made in regard to the propositions which others made carried the minds into mist and fog. Then the words were spoken, "This is a most dangerous abuse of her God-given talents." Then, after the meetings closed, I heard again words spoken by Brother Haskell that were unchristian and altogether displeasing to God. Words were spoken, and his spirit was such that prompted the words, that he will not care to meet their record in the judgment.

Again I was awakened from my sleep, and what did I hear? I heard words placing W. C. White in a low, contemptible light, and demeriting his position as a worker in the cause of God. Her words were like the scorpion's stings. Her faculty of criticism has become a fine art. She can discern defects which she would write as thus, when God would write, "Well done, good and faithful servant." [Matthew 25:23.] This is the element that made Satan in the heavenly courts so successful at making good and right things appear evil things, carrying the misrepresentations so decidedly against Christ Jesus and the law of His

kingdom that a large number of the angels viewed the matter as Satan viewed it. His power was most seductive; his power was such as to mislead. There was the ridiculing of W. C. White and his propositions, [saying,] "Did you ever teach school?" as though as he had never taught school, he was not capable of giving advice and counsel.

Sister Haskell said things that astonished me. It was presenting a drawing of a picture before the mind of her husband and other minds in the same way that Sister Butler had done and which was the means of separating her [from her] husband by her so-called wonderful acute discernment and talking. These things placed her in a position where she could discern nothing clearly or receive any counsel that would help her and the stroke of God was upon her and that tongue silenced.

I had heard these words and seen the influence Sister Haskell had upon her husband's mind. He thought his wife had correct understanding, great discernment, and could see beneath the surface and represent things in strong colors. Then the messenger of the Lord said, "These two, and yourself, united with your son, Willie, could have been a blessing to the school. The Lord has given them much light. If they remain humble and do not exalt themselves, then He will use them to His name's glory. You needed help; the Lord signified these two would help you, but when His servant W. C. White came to take his place in the work, then there was a voice heard that did not voice all that either of them said. Then a spirit nothing less than criticism and accusing came in to discredit W. C. White, who had been engaged in the work for years in this country, whom God has used as His servant, whose labors He has blessed, and whom she was unacquainted with to pass her criticism and judgment upon in the most unchristlike manner. This has changed the spirit of both. The Lord will now change His purpose. You cannot do the work of God safely in connection with them. God would not have His work carried forward in the line it would go under such principles. Therefore you must work disconnected.

"The Lord has not seen in His servant, Willie White, any cause to change His attitude toward him. The Lord seeth not as man seeth. Let mother and son unite in the work and God will bless them, but you must not sanction any wrong. You must stand aloof in one sense from all dependence. Keep yourself free in spirit. The Lord cannot use Hettie Hurd Haskell as sole mind and administrator in the school, because she would connect with none of My servants that I would use to connect with this school. The curse of criticism, of presenting things in the light that is a misrepresentation, has become a habit and she sees not the evil and its results. The Lord has brought her purposely in His providence to connect with My servant Stephen Haskell and with My appointed agencies through whom I speak to carry an influence that her influence should not be made supreme. God designed to link up their talents together, that blending they would accomplish the work He designed, but when brought in connection with the very ones who could help her, she did not correct this overmastering spirit. You cannot bind up your interest with them in a special united effort. If she will treat one whom the Lord has used, one whose spirit is humble, who did not seek for supremacy but to inaugurate safe principles, in the way she has treated the servant of the Lord, she will show she has a spirit that lives and rules that God will not permit to leaven His people.

"Stephen Haskell has been a man whom God has pitied from his youth and loved him and has given him great light in his work; but if he shall encourage the spirit in his wife to rule, to carry things her own way,

then the Lord will make both herself and her husband last and least. The Lord has been very wonderful to His servant because he would be a learner and receive the lessons He has given him through His own instrumentality. But when he will treat any of his fellow servants who have a knowledge of truth, purity, holiness, and the advancement of the work of God, then he knows not through whom I work.”

Again I was brought where the words were spoken by Brother and Sister Haskell against Willie White and also against fellow laborers in the work. The Lord was not pleased with the largest share of the labors falling on Elder Haskell. There were other gifts that should blend with his gifts; he could labor with his fellow-laborers, and unless his unwarranted suspicions should not be the top of the root of bitterness cut off, but the root taken out, he will imagine strange things, untrue things. His wife’s tact and her high self-esteem will lead her to compare her superior gifts with that of God’s chosen ministers. They feel they are a complete whole, but the Lord does not regard it thus. Brother Haskell feels little burden of organization in the different lines of work there. If he would just keep still where he has not talent, and not become an opposer of organization, but consider God has given talents to others that he has never possessed. Let others blend in their talents as laborers together in God. He must give his brethren standing room and a chance to work as well as himself, and consider the Lord recognizes their gifts and varied abilities as well and as fully as he recognizes his gifts; then the work would move harmoniously.

God would have all His servant’s ability recognized. Nothing is to be ignored by any man because he has not the quality of gifts another has, to despise the other’s work whom God uses and will use in His cause to the end of time. Elder Haskell, the Lord has a controversy with you because you ought to have known, if you did not, that He has given W. C. White his work to do just as verily and important in its place as He has given you your work to do. He recognizes that work which Sister Haskell measured by her measuring tape as being of no value in the work. Nevertheless, God will work through whom He will.

Lt 15, 1898

Henry, A. R.

Stanmore, Sydney, New South Wales, Australia

April 20, 1898

My Brother:

I have a warning for you from the Lord. “All the paths of the Lord are mercy and truth unto such as keep his covenant and his testimonies.” “The meek will he guide in judgment, and the meek will he teach his way.” [Psalm 25:10, 9.] I feel very sad in regard to your case, for you are pursuing a course that is deciding your eternal destiny. You are in great trouble of mind, and you have given that mind to be worked by the powers of darkness. Satan is striving to destroy you, body and soul. When in Minneapolis, you took a turn that has influenced all your movements since then in the wrong direction. You must know that you are pursuing a course similar to that of Judas, who betrayed his Lord.

Your supposed wisdom in financial matters has led your brethren to cling to you, and to regard your judgment as superior. They have made a mistake. Notwithstanding all the light God has given His people in regard to the righteousness of Christ, they have not had spiritual eyesight to discern that all wisdom is from God. They have not discerned the truth. Linked up with Harmon Lindsay, you have betrayed sacred trusts, and you have both greatly hurt the cause of God. You must answer for your course of action before God. Would it not be well for you to consider what the end of all this will be? You have already gone as far under the inspiration of Satan as it is in any way safe for you to go. It is your privilege now to make a decided change. In the name of the Lord I warn you not to take one step further in the path you have entered upon. This is a life and death question. Call a halt, I beseech of you. Call a halt before it is everlastingly too late.

How disappointed is your Saviour in you in that you allow your self to be governed by your own wayward fancies. How hard it is for you, in your own finite wisdom, to rightly explain or understand what is moral truth. Your exactions are not just or right. The Lord weighs all our actions. O that you could have a knowledge of your own wayward heart, before it is too late for wrongs to be righted. Your mind is tossed to and fro. Your fears and conflicts are continual. The Word of God tells you that you are bought with a price, that you are not your own. Through the sacrifice of Christ, you are made the living temple, not of the world, but of your Father which is in heaven. Who will be your consolation when through your own choice and course of action, you will have severed the last link that binds you to God and to your brethren?

There is reward and forgiveness with God, and if you now humble your heart as a little child before Him, He will receive you. "At the same time came the disciples unto Jesus, saying, Who is the greatest in the kingdom of heaven? And Jesus called a little child unto him, and set him in the midst of them and said, Verily, 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 a little child, the same is the greatest in the kingdom of heaven. And whosoever shall receive one such little child in my name, receiveth me. But whoso shall offend one of these little ones which believe in me, it were better for him that a mill stone 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." [Matthew 18:1-7.]

The Lord sends His message to you. Satan is playing the game of life for your soul. Temptation is upon you, but shall the enemy have the victory? Will you ward off financial embarrassment by a crime which will react upon you both with a force that you do not now dream of? The test to barter your own soul for a mess of pottage, to become a traitor, is upon you. I want you to humble yourself before God. The Lord asks you to draw your feet from the precipice upon which you are standing, and walk in safe paths. Will you pursue a course that will forever separate you from the people of God? Ask yourself, Will it pay? Will you reveal to the world that you are a traitor, a betrayer? Will you rob the cause of God in order to be revenged? What a position for you to be in! Fearful and fatal will be the effect upon your eternal welfare. As the test came to Hazael, just so surely your test has come.

Will you consider that it was you yourself who acted a part in the work that has brought the displeasure of God upon His instrumentality in Battle Creek? Not you alone, but those also who were connected with you, had warning after warning. God desires that the principles upon which his institution was first established shall be maintained at any cost. There must be a close searching of the Scriptures, to know the way of the Lord.

Under the gracious influence of God, you have often felt the moral obligations devolving upon you. But after the influence you received at the Minneapolis meeting, where it was popular to talk doubt, to question and resist the light God was sending, the sentiments there suggested one to another acted upon your mind and heart like a poisonous malaria. Although every evidence that was essential was given in regard to the work which the Lord had begun in behalf of His people, although those present felt the convicting power of God upon heart and mind, they did not possess humility of heart to the acknowledging of the truth. They revealed that more evidence would accomplish nothing for them. It was not evidence that they needed, for this had been abundant. They needed meekness and lowliness of heart to confess.

Had you yielded your pride and self-sufficiency then, you would have softened your heart, and been converted. But you kept your feet in the path of unbelief. You hated the messages sent from heaven. You manifested against Christ a prejudice of the very same character [as]—and more offensive to God than—that of the Jewish nation. Nothing but spiritual blindness could so obscure your discernment that you would not see the working of the Spirit of God. You did see it, but you would not yield to it. You refused to admit the truth of the heaven-sent message.

You, and all who like yourself, had sufficient evidence, yet refused the blessing of God, were persistent in refusing because at first you would not receive it. You did not search the Scriptures to obtain clearer light, but to obtain something with which to brace your mind to reject the Spirit of God, and strengthen your unbelief. This is your stumbling block, which no one but yourself can remove. Because of your false ideas, you cannot obtain a right understanding of what is truth and what constitutes the third angel's message. Had this blind obstinacy in you been yielded, you would have humbled your heart, and received the greatest blessing you ever had in your life. O what a terrible thing it is for any one to be deceived and deluded by Satan!

“Who is among you that feareth the Lord, that obeyeth the voice of his servant, that walketh in darkness, and hath no light; let him trust in the name of the Lord, and stay upon his God. Behold all ye that compass yourselves about with sparks: walk in the light of your fire, and in the sparks that ye have kindled. This shall ye have of mine hand. Ye shall lie down in sorrow.” [Isaiah 50:10, 11.]

You and Harmon Lindsay have rejected the light sent you from heaven, which, if received, would have made you wise men. Your natural traits of character would have been brought into subjection to the Spirit of God, and your great desire would not have been to make provision for yourselves, in a way that is not honorable or righteous. These plans to follow the imagination of your unsanctified hearts have brought upon you blindness of mind and increased stubbornness of heart, until you could not feel the necessity of saving your souls unto eternal life. In your present state, you are both an offense to God.

Your human, secret devising is as an open book before the Lord. He knows all your works, all your purposes of evil. He knows all your uncertain speculations. That eye that never slumbers or sleeps is cognizant of every action, of every scheme laid to betray His cause. You have laid your plans to hinder the work of God, and to bring reproach upon His cause. The Lord says, "Shall I not judge for these things?" [Jeremiah 5:9.]

What are God's purposes toward you? They are to take you, poor worms of the dust, and transform you, molding your characters after the divine similitude, and fitting you to be the companions of angels and to hold communion with God. But you have cunningly laid plans to do injury to the cause of God, to divert the means into selfish channels, knowing all the time that these plans would bring embarrassment upon the work of God. But this is all written in the books of heaven. You have chosen another school than the school of Christ. You are bending your footsteps in the road that leads to death and hell, and this is the reason I write to you at this time.

Christ came to our world to counterwork sin. God has given His only begotten Son to die for sinners. He "so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." [John 3:16.] "Behold, the Lord's hand is not shortened that it cannot save, neither is his ear heavy that it cannot hear. But your iniquities have separated between you and your God, and your sins have hid his face from you, that he will not hear." "Their web shall not become garments, neither shall they cover themselves with their works: their works are works of iniquity, and the act of violence is in their hands. Their feet run to evil, and they make haste to shed innocent blood: their thoughts are thoughts of iniquity; wasting and destruction are in their paths. The way of peace they know not, and there is no judgment in their going. They have made them crooked paths: whosoever goeth therein shall not know peace." [Isaiah 59:1, 2, 6-8.]

I call upon you in the name of the Lord. "Seek ye the Lord while he may be found, call ye upon him while he is near: let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the Lord, and he will have mercy upon him, and to our God, for he will abundantly pardon. For my thoughts are not your thoughts, neither are your way 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.]

It is a sad position that you are in, and yet the Lord says, If they will return unto me with contrition of soul, I will heal them. Will you dare to defy God? Will you provoke His wrath against you? Do you know what you are doing? You little know the evil of an unconsecrated heart. Hazeel is by no means the only illustration of the solemn truth that the heart is deceitful above all things, and desperately wicked. The history of Hazeel is a memorable instance of the depths of evil to which men sink when under the control of satanic agencies.

Taking advantage of circumstances, Satan arouses all the evil tendencies of the natural heart. He seizes opportunities for setting on fire every evil propensity, until the man who has had every opportunity for obtaining a rich experience in spiritual things, but who did not appreciate his advantages, becomes the dupe of the father of deception and falsehood. Such a man little knows the evil of the unsubdued,

natural heart. A spark is enough to turn his unsanctified temper into a seething cauldron that he cannot control. He is not master of himself. Satan speaks through him, and he is a channel for the power of darkness. He is under the molding hand of Satan, and he has so long been subjected to his control that he has no power to go from the snare to go.

Thus it is with A. R. Henry. His brethren will do him no good by treating him harshly, neither will they do him good by conceding to his demands; for that would sustain him. If he is determined to bring forward accusations against me, let him know that he is not bringing them against me, but against the Lord, who has given me words of warning and reproof. It is against the Lord that he brings his charges.

The Lord has given me a message still again, that A. R. Henry has not worked on right principles, that he has dishonored God. Yet the Lord invites him to return, to repent, to humble his proud heart. He is arraigning the Lord for speaking to him in regard to his wrong course of action. Will the brethren pray for him, that the Lord may have mercy upon him. But if he will not hear, in no case gratify Satan by buying A. R. Henry's silence with money. If the case is put into court, obtain the wisest counsel, and let the man become as Hazael. In no case dishonor God. If any of the brethren have pursued a wrong course toward A. R. Henry, let them take it out of the way and, if possible, save his soul from death. But it will not save his soul to gratify a covetous spirit, which shows that money is what he desires. Living in a straight place, will he sell his birthright, as did Esau, for a mess of pottage?

I hope that A. R. Henry will bring forth fruit meet for repentance. Lay to heart the solemn truth, which will be entered on the record book of heaven, Here is a man arrayed against God, showing to the universe of heaven and to worlds unfallen, in clearer and still clearer light, that his character is molded by satanic agencies.

The mind cannot conceive, nor the tongue express, the depths to which it is possible for the stubborn, jealous soul to sink who rejects light and refuses all entreaties, all warnings, all prayers. Oh, how needful that we all pray for Christian consistency. We are in the world, living among people whose eyes are shut to light, whose ears are open to hear all that is possible of the faults and errors of those who claim to believe the truth. Give no occasion for the devil to gain the victory. All hell triumphs when you do. Oh, how earnestly we should strive and pray that the hateful temper, the stubborn will, shall be brought into submission to God.

Watching unto prayer will save many souls. If our words and tempers are sanctified, we shall adorn the doctrine of Christ our Saviour. If our brethren conduct themselves as saints of the most high God, if they show under every test that they have faith in Him whom they profess to serve, if they are not easily provoked, they will be witnesses for Christ. Those who are by faith children of Abraham have a high calling, and they leave an example that is in accordance with their light and privileges. They trust in Him whose day Abraham saw afar off.

I entreat of you, A. R. Henry, to break the power of Satan. No longer be fastened a slave to his chariot wheels. God's power alone can break this chain, break the fetters of Satan. Heaven is worth everything to you. Then break with Satan. Flee to Christ before it is everlastingly too late. A few more steps in the path you are pursuing will place you where light and truth will have no power over you. I send you this,

for my soul has been wrestling in agony in regard to your case. I want you to be saved. I want you to have life, that life that measures with the life of God. I want to see you a victor. I want to see you an overcomer. Will you be this? Pursue the course you have entered upon, and you will divorce your soul from God; and then what?

In much affliction on your account, I remain,

Your friend.

Lt 16, 1898

Jones, C. H.

“Sunnyside,” Cooranbong, New South Wales, Australia

January 17, 1898

Dear Brother Jones:

I can write you only a few lines this morning. I received a letter from Brother Leininger, stating that he was in need of \$400. He said that he had asked that some shares he owned be transferred to some one else, and he be given the money to pay debts he owed to outside parties, but that no one came to relieve him in his necessity. I think it would have been well for those who claim to believe the truth and to be followers of Christ to have long ago done their duty. They should never have allowed things to come to such a pass. They should have been moved by the same spirit that moved Job, when he vindicated himself before his so-called comforters. He met the charges they heaped upon him with one statement, “The cause I knew not I searched out.” [Job 29:16.] Had you as Christians followed the example of Job, you would not have left things to come as they did, obliging Brother Leininger to mortgage his place. You would have secured help for him.

I have presented this case definitely before you, and wished to present the same to other responsible men. Relieve my mind at once, and place in Brother Leininger’s hands the means that he should have. After I have drawn on his account so large a sum, about \$1400, he sends to me again for money. Why do you not, as men in responsible places, do something about this matter? Did not his money go into the cause? If you at the Pacific Press did not have so large a sum, some one had it to advance the cause in its necessity. Will you pass Brother Leininger by, compelling him to send to me as the only one who can help him? Will you, who are supposed to know the Word of God and your duty, like the priest and Levite, pass by on the other side? God help the poor bruised and wounded souls who have no one to whom to look for help.

Brother Leininger says that he remembers me saying at one time that he needed a guardian, and I would be his guardian. Elder Daniells borrowed \$1200 from him, to invest in some of his schemes, and never paid him. I told him he would never pay him, and that it was not the right thing to do to use his money in such a way, without careful consideration. I told him that it was the Lord’s money, that he must use it with care, and know that when it left his hands, it was to be rendered back to God, not to be

squandered in the way in which Elder Daniells used money. I said, Counsel with your brethren, counsel with me. I will be your guardian as to how to appropriate your means. But without counselling with me in anything, Brother Leininger now comes to me when he is in trouble, claiming me as his promised guardian, to help him out of strait places.

Here I am, trying to do to the utmost of my ability. This missionary field has not the resources that you have in America. But in the place of helping the cause in this destitute field, my hands are being tied to help destitute, distressed souls in America. I understand that resolutions had been made prohibiting our brethren in California to send their means out to help the mission, unless they first consult the proper authorities in Oakland. As this is the law will you not go a little further, and say that all who are in distressed circumstances, who have helped the cause of God in its necessity in the past, shall in their suffering and need make known their wants to the publishing house, and that the office will help them, relieving their immediate distress by bringing the situation before the churches in California.

Let some man get this burden upon him, and after reading the special directions given by God in regard to the brother that falleth into decay, become a doer of the Word. Let not the cry of the children of God come up against you before the Lord. I am carrying a burden of no less than \$14,000 to advance the cause in this mission. I am paying interest on thousands of dollars, and yet my brethren allow these poor souls to come to me. The Lord would be pleased to have you wake up to your own home missionary work. Do not, I beg of you, make it necessary for the Lord to remove your prosperity because you do not deal justly and mercifully with your brother.

“If there be among you a poor man of one of thy brethren within any of thy gates in thy land, which the Lord thy God giveth thee, thou shalt not harden thy heart, nor shut thy hand from thy poor brother, but thou shalt open thy hand wide unto him, and shall surely lend him sufficient for his need in that which he wanteth. Beware that there be not a thought in thy wicked heart, saying, The seventh year, the year of release, is at hand; and thine eye be evil against thy poor brother, and thou givest him nought, and he cry unto the Lord against thee, and it be sin unto thee. Thou shalt surely give him, and thy heart shall not be grieved when thou givest unto him: because that for this thing the Lord thy God shall bless thee in all thy work, and in all that thou puttest thine hand unto. For the poor shall never cease out of the land; therefore I command thee, saying, Thou shalt open thine hand wide unto thy brother, to thy poor, and to thy needy in thy land.” [Deuteronomy 15:7-11.]

“Whoso hath this world’s goods, and seeth his brother have need, and shutteth up his bowels of compassion, how dwelleth the love of God in him? My little children, let us not love in word, neither in tongue; but in deed and in truth.” [1 John 3:17, 18.] “Charge them that are rich in this world that they be not high-minded, nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy; that they do good, that they be rich in good works, ready to distribute, willing to communicate, laying up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life.” [1 Timothy 6:17-19.]

Read Leviticus, chapters twenty-four, and 25:25-35. “And if thy brother be waxed poor, and fallen into decay with thee; then thou shalt relieve him. Yea, though he be a stranger or a sojourner; that he may

live with thee. Take thou no usury of him, or increase: but fear thy God; that thy brother may live with thee. Thou shalt not give him thy money upon usury, nor lend him thy victuals for increase." [Verses 35-37.]

Who spoke this gracious word? It was Christ, who spoke to Moses for the children of Israel, and these words come down along the line to our time. If we refuse to hear the Word of the Lord, if we neglect our duty, will our prayers come up as sweet incense before God? I speak to you who are well acquainted with the law of God. Are you doers of the Word? I do not address this to you, my brother, personally to do these things. You should unite with others in responsible positions in seeing that this work is done. If it is not done, the Lord will place this charge against His people.

I now charge you to draw on my account for \$400, after you have taken these things into consideration, and investigated them, seeing if there is no other means of relief. Put this money in Brother Leininger's hands, and do not let him become discouraged. I write this because I am in earnest and in sorrow for our brother.

In love.

Lt 17, 1898

Jones, C. H.

"Sunnyside," Cooranbong, New South Wales, Australia

February 4, 1898

Dear Brother Jones:

I have received your letter in regard to the shares in Healdsburg College. I am of the same mind as you. But when I see that the brethren in California have so little regard for the word of the Lord, as in the case of Brother Leininger, I know that prosperity cannot attend those who neglect this work. I call upon you in the name of the Lord to no longer neglect your God-given duty. Take that man and set him on his feet. Let every one who would obey God's Word help Brother Leininger, not letting him sink by any means.

God tests His people in these cases, to see what is in their hearts. We cannot with safety swerve from truth; we cannot violate justice. When we see a brother falling into decay, we are not to pass him by on the other side, but are to make decided and immediate efforts to fulfill the Word of God by helping him. It is cold-hearted indifference that makes hearts hard and unimpressible. We cannot work contrary to God's special directions without the result of our work being reflected back upon us. It should be firmly settled, rooted, and grounded in the conscience, that whatever dishonors God in our course of action, cannot benefit us.

The Lord has spoken, and His Word must be strictly obeyed. It should be written upon the conscience, as with a pen of iron upon a rock, that the man who violates the true principles of mercy, compassion, and

righteousness is not conducting himself so that God can co-operate with him and bless him. We are to know that if we are Christians at all, we must be Christians everywhere.

In the directions given by God to Moses we read, "At the end of every seven years thou shalt make a release. And this is the manner of the release: Every creditor that lendeth ought unto his neighbor shall release it; he shall not exact it of his neighbor or of his brother; because it is called the Lord's release. Of a foreigner thou payest exact it again; but that which is thine with thy brother, thine hand shall release; save when there shall be no poor among you; for the Lord shall greatly bless thee in the land which the Lord thy God giveth thee for an inheritance to possess it: only if thou carefully hearken unto the voice of the Lord thy God, to observe to do all these commandments, which I command thee this day. For the Lord thy God blesseth thee, as he promised thee; and thou shalt lend unto many nations, but thou shalt not borrow; and thou shalt reign over many nations, but they shall not reign over thee." [Deuteronomy 15:1-6.]

God is a witness to all transactions, in the home and in the market place. We are either serving Him by doing all He tells us, or we are turning away from His Word, sinning against Him in spirit and works. Thus we become unfaithful stewards of His means.

The man who has been free to help when help was needed should be carefully considered when prosperity no longer attends his course. "If there be among you a poor man of one of thy brethren within any of thy gates in thy land, which the Lord thy God giveth thee, thou shalt not harden thine heart, nor shut thine hand from thy poor brother: but thou shalt open thine hand wide unto him, and shalt surely lend him sufficient for his need, in that which he wanteth. Beware that there be not a thought in thy wicked heart, saying, The seventh year, the year of release is at hand; and thine eye be evil against thy poor brother, and thou give him nought; and he cry unto the Lord against thee, and it be sin unto thee. Thou shalt surely give him, and thine heart shall not be grieved when thou givest unto him: because that for this thing the Lord thy God shall bless thee in all thy works, and in all that thou puttest thine hand unto. For the poor shall never cease out of the land; therefore I command thee, saying, Thou shalt open thine hand wide unto thy brother, to thy poor, and to thy needy, in thy land." [Verses 7-11.]

The Lord will withdraw His prosperity from him who passes these special directions by because selfishness exists in the heart. Those who are in responsible positions should be faithful in all things. They should be tender-hearted, pitiful, courteous. These traits of character we are all to cherish.

We are being tested and tried in the case of our Brother Leininger. This case is passing in the books of heaven, to stand for or against those in California who claim to be believers. My brethren in California, I address you. Do your duty to your brother who has fallen into decay. I do not envy Brother Cook the record he will meet in the books of heaven. What are our brethren in California thinking of that they should let Brother Leininger's case go without doing anything for him?

I leave this matter in your hands. Before anything is done for Sister White in regard to the shares in Healdsburg College, I want Brother Leininger's case attended to. I want it to be understood that I would not withdraw the old shares I have taken in our institutions, only the shares of Mrs. Scott. I want the

money I have thus invested, to advance the work in this field. But much as I need the means to invest in the cause of God, I will wait until you first help Brother Leininger to his feet, and remove from you the reproach of God. Let my case wait until Brother Leininger is helped.

The result of this marked indifference to one who has come into strait places, one who has invested his means in foreign and home missions, is harmful. The men who are appealed to for money will say, I will not do as Brother Leininger has done. If I give of my means to advance the cause of God, I may come into the same strait place, and be left to go to the wall. No one would have any sympathy for me. They would pass me by on the other side. Men see revealed by those in responsible positions a spirit like that of the priests and Levites. Such cases as this will result in the withholding of thousands from the work and cause of God, more than all that could be taken from it to help such men as Brother Leininger.

Let us see again what the Lord says. "And if thy brother be waxen poor, and fallen into decay with thee, then thou shalt relieve him, yea, though he be a stranger, or a sojourner; that he may live with thee. Take thou no usury of him, or increase: but fear thy God; that thy brother may live with thee. Thou shalt not give him thy money upon usury, nor lend him thy victuals for increase. I am the Lord your God, which brought thee forth out of the land of Egypt, to give you the land of Canaan, and to be your God." [Leviticus 25:35-38.] "And I will bring a sword upon you that shall avenge the quarrel of my covenant; and when ye are gathered together within your cities, I will send the pestilence among you: and ye shall be delivered into the hand of the enemy." [Leviticus 26:25.] Is it not best to work on correct principles?

"And I will give peace in the land, and ye shall lie down, and none shall make thee afraid. And I will rid evil beasts out of the land, neither shall the sword go through your land, and ye shall chase your enemies, and they shall fall before you by the sword, and five of you shall chase an hundred, and an hundred of you shall put ten thousand to flight: and your enemies shall fall before you by the sword. For I will have respect unto you, and make you fruitful, and multiply you, and establish my covenant with you. And ye shall eat old store, and bring forth the old because of the new. And I will set my tabernacle among you: and my soul shall not abhor you, and I will walk among you, and will be your God, and ye shall be my people." [Verses 6-12.]

Read this chapter carefully. Do not refuse to be enlightened by God's Word. Let no hardness of heart come into your souls. Let brotherly love be cherished. I ask you to put Brother Leininger on his feet, and then let him get out of Healdsburg. See that he is placed in a situation where he can support himself. But bear in mind that I will certainly do all that you refuse to do. "All ye are brethren." [Matthew 23:8.] Those who read these lines should bear in mind that God may bring you over this same ground. I am more sorry than I can express that I am compelled to write such things to you who have your Bibles. Your duty is plainly defined. Oh, how hard it is to deny self daily, to take up the cross, and follow Jesus. I now leave this with you.

Lt 18, 1898

Jones, C. H.

Balaclava, Melbourne, Victoria, Australia

March 23, 1898

Dear X:

I have now been in Melbourne for four weeks next Friday. I have spoken seven times in the tent to interested audiences. One week ago I spoke by urgent request to the church at North Fitzroy. But I do not have as much freedom when speaking to our churches as I do when speaking to those who have not heard the last message of mercy. Those who have a knowledge of the truth should have root in themselves, and should feel an intense interest for the poor souls to whom the light of truth has not been presented. My heart is much burdened for those who are ignorant of the truth, in the darkness of error. Light has been given me in reference to our last camp meetings in Melbourne and Sydney.

I was shown that our people make a great mistake when, after holding a camp meeting and gathering a few souls, they take down the tents and feel that their duty is done. Their work had only just begun. They have preached doctrines that are new and strange to the people who heard them, and then left the seed sown to be picked up by the birds, or else to wither away for want of moisture. The Lord is not pleased with this manner of working. After the truth has been presented to souls, there are those, ministers, friends, and acquaintances, who will pick up the seed sown if possible. These human birds make the truth appear as error, and do not give the one convicted any rest until they have devoured the seed by false assertions.

What should be done? After the camp meeting is over, establish a mission. Let the very best workers that can be found be organized into a company to sell our literature and also give away papers to some that cannot buy. Preparatory work is not of one-half the value that the after work is. After the people have heard the reasons of our faith, let the house-to-house work begin. Become acquainted with the people, and read to them the precious words of Christ. Lift up Jesus crucified among them, and soon those who have listened to the messages of warning from the ministers of God in the tent, and have been convicted, will be drawn out to inquire in regard to what they have heard.

This is the time to present the reasons of our faith with meekness and fear, not a slavish fear, but a cautious fear lest you should speak unadvisedly. Present the truth as it is in Jesus, with all meekness and lowliness, which means with simplicity and in sincerity, giving meat in due season, and to every man his portion of meat.

This work requires you to watch for souls as they that must give an account. If you have a love for souls, you will reveal a tender solicitude for them. You will offer humble, earnest, heartfelt prayers for those whom you visit. The fragrance of Christ's love will be revealed in your work. He who gave His own life, His own flesh and blood, for the life of the world will work with the unselfish worker to make an impression upon human minds.

The tenderness of Christ must pervade the hearts of the workers. In San Francisco and Oakland some work has been done, but much more than a thousand times more should be done to reach the people where they are. The message is first to go to the higher classes. Thus the parable represents the work to do done. They must hear the invitation.

Our ministers have a broader work to do than merely to preach. They are to minister in word and doctrine, but they are to do more than this. They must do less sermonizing, and give appropriate labor by seeking for the lost sheep. They are false shepherds if they do not seek for souls, watching for them as they that must give an account. This is the work in which they should earnestly and thoroughly engage. Give the birds no chance to pick up the seed sown. Keep on the track of souls. Show tact and skill when visiting families. Pray with them and for them. Bear the truth to them in great tenderness and love, and returns will surely come. If the minister and his wife can jointly engage in this work, they should do so.

Seeking, watching for souls, means to have travail of soul for those ready to perish. This is the work that was taken up after the camp meetings in Melbourne and Sydney. One house opened its doors for Bible readings. As those in the house became interested, they desired their neighbors should hear also, and invited them to come and hear the wonderful things found in the Word of the living God. Public services were held nearly every evening during the week and on Sabbath and Sunday. These meetings have been kept up in both Melbourne and Sydney.

In Stanmore, a suburb near Sydney, the tent has stood since October. Fifty three have been baptized, and the last letter I received states that others are convicted, but not yet fully converted. The visiting from house to house has accomplished a great good, and I know that the end is not yet. Quite a number who did not attend the camp meeting at all have been converted. As souls became interested, they began to pledge money for a meetinghouse without being asked. Before they had as yet taken their stand, one man and his wife pledged five pounds each, and after they were converted to the truth, they doubled their pledges. Four men who have taken their stand were in government employ. Two were given the Sabbath. The other two, who had been in their positions for fourteen and sixteen years, were dismissed.

One brother, Bro. Sharpe, took his position firmly, and lost his place. For one week his faith was tried, and then he secured a better place. The gentleman who now employs him heard that he had lost his situation. This gentleman was at this time keeping his own books while his bookkeeper took a vacation. He saw that he was trusting an unfaithful steward, for he found that his deliveries brought him in fifteen pounds more per month than when his bookkeeper kept the books. He heard that Brother Sharpe had lost his position, and he went to the man who had employed him, and asked about it. He was told that Mr. Sharpe had been dismissed.

He asked if Mr. Sharpe had proved dishonest, and was told that he had not. "Did he do his work well?" he asked. Brother Sharpe's former employer answered, "Yes; he was the most trustworthy hand I had, and his place is now filled by a man I cannot trust." "Then why did you let such an honest, faithful worker leave your establishment?" The answer was, "He said that he had conscientious scruples in regard to the seventh day Sabbath. He said that he would make up his time by putting in extra time during the week; but I want no Sabbathkeeping influence about my premises." "You have made a mistake," the merchant replied; and he left the store determined to secure Brother Sharpe's services if he could find him.

He did find him, and secured him at the same wages he had formerly received, three pounds, ten shillings per week. He gave him a room larger and better healthwise for his work, and said, "You are at liberty to keep Saturday, and I require no bonus. You may have the whole of Saturday as a holiday." (Here in Australia half a day on Saturday is given to the workers.)

Brother Stuckey, who holds an important position in government employ, was given the Sabbath. His wife and daughter are with him in the faith. Another family of excellent influence have taken their stand. They are conscientious, and train their children well. They are temperate in eating and drinking, and before they heard the truth did not use tea, coffee, or meat. They are among the most precious ones who have taken hold of the truth. The husband lost his situation, but nevertheless they are happy in the love of God. The Lord will open a way for them. I presented them with my books, Great Controversy, and Patriarchs and Prophets, and other books. I do a great deal of this work, and it is a success in binding off the work.

Others are fully decided, but their business is in a peculiar shape. The wife of one of them is one of the finest and firmest of those who have come out. Her husband says he will take his position soon.

It is wonderful how many aged people the workers find who need but little labor to lead them to receive the truth, Sabbath and all. Why, they say, this is what we have been praying for. We knew that the Scriptures had much to say upon subjects that the clergymen did not and could not explain to us. These do little else but rejoice in the light and in the truth. Their joy seems to be full.

The building of the chapel will establish these new believers. They will have a home where they can worship God and keep His holy Sabbath. Elder Haskell writes that in seven weeks from the time the foundation was laid, the church will be ready to dedicate.

From the experience of the workers in Sydney, we see that the efforts made after a camp meeting has closed are of far more consequence than the work done before. For years I have been shown that house-to-house labor is the work that will make the preaching of the Word a success. If those interested are not visited by our workers, other ministers get upon their tracks, and confuse them by misquoting and wresting the Scriptures. These people are not familiar with the Word; they think that their ministers must be true and unprejudiced men, and they give up their convictions. But if our workers can visit those interested, to explain the Word of truth to them more fully, revealing the truth in contrast to error, they will become established.

Had this work been done, earnestly and vigilantly, had the workers perseveringly watched for souls as they that must give an account, many more sheaves would have been the fruit of the seed sown at our camp meetings.

This work has also been carried on in Balaclava, Melbourne. There are now no less than fifty new Sabbathkeepers as the result of this personal labor, this hunting for souls. Unless the workers appointed by God do the most interested hunting for lost sheep, Satan will succeed in his work of destroying, and souls will be lost that might have been found and restored.

The success of the efforts made in Sydney and Melbourne gives us courage in the Lord. If these efforts had been made after all our camp meetings, as a part of the appointed plan, many more souls would have responded to the light given. If in the place of holding institutes to convert the ministers, and to fit them for the work, the ministers had been given a work to do in the places where camp meetings have been held; if after being fed with the bread of life by a miracle of God's mercy, they were set to work to feed other souls, the directions given by the Lord would be carried out when He said, "Gather up the fragments that remain, that nothing be lost." [John 6:12.] The ministers, after being set at work as hunters for souls, would obtain a greater experience than they would by listening to the teaching given in Ministerial Institutes.

God calls for self-denying, self-sacrificing workers. Those who devote their God-given time to hunting for souls, travelling for souls, watching for souls as they that must give an account, will obtain a rich experience. This experience they may gain by following up the large interest created by our camp meetings. As they communicate the precious truth of God's Word to others, their own hearts will be opened for the entrance of the Word. They will be instructed by the great Teacher. As they diffuse light to others, they will constantly receive more light.

"The entrance of thy word giveth light; it giveth understanding unto the simple." [Psalm 119:130.] The word simple does not here mean weak-minded. It means those who are graced with humility, with whom God can work, in whose hearts the truth is a living, acting principle. All such God calls upon to do personal labor, as well as to preach the Word with the simplicity that characterized the teaching of Christ.

All along the line faithful workers are called for. Christ has opened a fountain for the sinful, suffering world, and the voice of divine mercy is heard, "Come, all ye thirsting souls; come and drink. You may take of the water of life freely. Ye weary, fainting, parched souls, come, and let him that heareth say, Come, and whosoever will, let him come." [See Revelation 22:17.] Let every soul, women as well as men, sound this message. Then the work will be carried to the waste places of the earth.

God calls for fishers of men. He calls for earnest workers, those who will be fishers of men. When the prophet Isaiah would describe the abundant blessings that would follow the abandonment of idolatry and the return of Israel to their loyalty to God, he says, "In that day the Lord shall open fountains in the valleys, and living springs in the deserts; and with joy the people shall draw water out of the wells of salvation." [See Isaiah 41:18; 43:19, 20; 12:3.] Living streams will open to refresh all who are thirsting for the water of life.

We need now to awake. We need to be in earnest. We have no time to lose. We are to go forward to victory. We must each engage in the warfare, pressing the battle to the gates. Not half is done that will be done when those who claim to believe the truth will work diligently. We have no time now to fold our hands. We must hunt for souls as the faithful shepherd hunts for his lost sheep. God help us to help each other, to do our best.

Lt 19, 1898

Jones, C. H.

Balaclava, Melbourne, Victoria, Australia

March 25, 1898

Dear Brother Jones:

I write to you, having received your letters concerning the book now in your hands. I advise that the book be not delayed. It is greatly needed in the field, and I would hasten it out, with the cuts you deem suitable.

I have just received my American mail, and sorry enough I am that the letters were not opened at Sunnyside, so that Willie could have read them. But they were sent on without being opened, and neither Willie nor Marian have seen them. But I say, Put in your cuts, for it is not possible for you to hear anything from W. C. White or Marian till next mail. Close up the book, and put it in circulation as soon as possible. I am sure that W. C. White and Marian would give this advice. These delays are most painful to me. We are losing time that we can ill afford to lose. Whatever the cuts may be, if they are essential to the sale of the book, put them in, and afterwards, if we have a chance to make improvements, we will do so. But we must have the book, so please hasten its completion. May the Lord give you all wisdom and counsel, is my prayer.

I have now been in Melbourne four weeks today, and shall return to Cooranbong this week or the week following. As to money matters we are closely shut up. Every avenue seems to be closed. As far as obtaining help from the General Conference is concerned, it seems to be a hopeless matter. But I feel that God is true, and that He will not forsake us.

You must know that the money I have had to let Brother Leininger have has been greatly needed in the work we are carrying on here. The meetinghouse in Stanmore is going up, but there is no source to which we can look for means with which to complete this house. We expected means from Africa, but none has come, and we are in dire need of help. There are, I think, more than sixty souls who have embraced the truth since the camp meeting held in Stanmore.

Since I went to live in Cooranbong, I have been confined to a room fifteen by fifteen as my sleeping room and office. It was not built for any such purpose, but the means have been called for, for the school building, for meetinghouse, and for the health home, so that I have thought that I could get along. But my writings are piled up all around me, some in boxes under the bed, some in my bureau drawers, some in small telescope baskets; and it was thought best for me to have a room added to the small room that I have been occupying. This room is now being completed. But money matters seem to be a problem. What shall we do? I am troubled to know what to do. Willingly would I forgo the building of an additional room, but at my age, my health demands it, and I dare not say that I will not have it done, though I have been on the point of saying this again and again. But now the matter is settled, and I must leave it as it is.

This brings money matters close upon me again. I have paid my pledge of £25 to the church at Stanmore, and pledge £20 toward the building of a church in Balaclava. Now patients are coming into the Health Home so fast that they have been obliged to hire another house, but they have no money with which to furnish the rooms for the patients. How we shall get along with the Stanmore meetinghouse, the Health Home, which must be carried on, and the meetinghouse in Balaclava, Melbourne, is a problem too hard for us to solve.

But the Lord God Omnipotent reigneth. I am sure that the Lord would have us advance. I very much need the fourteen hundred dollars that have been taken from me in the case of Brother Leininger, that I may push the work here. Then my shares in the Healdsburg school is a problem. You know about that. I fully believe that if our churches in California knew of these things, they would not allow me to carry them, and thus be deprived of money with which to help in the cause of God as it advances. The walls of Jericho came down without a human hand being laid upon them, and God can help in building up just as readily as His armies tore down the walls of Jericho. The walls of Jericho, that now seem so formidable, He can lay even with the ground. My soul, wait thou upon the Lord, for He will bring it to pass. I will rest all upon the Lord. But then, I know He does nothing without the co-operation of man. God works, and man works. "We are laborers together with God." [1 Corinthians 3:9.]

Lt 20, 1898

Kelsey, Sister

"Sunnyside," Cooranbong, New South Wales, Australia

January 16, 1898

Dear Sister Kelsey:

I would be much pleased to see you and Hannah and the children. It would be much better than writing with pen and ink. I do not forget you, notwithstanding I write seldom. I will be pleased to hear from you both. Please write to me. I sympathize with you in all your afflictions. I am seventy years old. What is your age, my sister?

I have not strength at this time to write you more than a few lines, but I do not mean that it shall be so long again before any letter shall go to you. We believe the end is near and in the little time that is left us we want to do the work God has given us with fidelity. We can keep our own souls warm with the love of God by seeking to warm the hearts of others. We are still in probationary time. He that earnestly desires eternal life will strive for it. He will get it by desire and effort. Gold is hid in the earth. Desire and effort combined alone will secure the treasure. If we have aroused an interest in souls that are ready to die, we have aroused our own souls.

What a comfort it is to know that the Lord wants us in His family above. "For God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." [John 3:16.] We need to cherish and exercise faith. Our faith must work. We must have that faith that works by love and purifies the soul. The leaven has a vital energy, penetrating and

absorbing all the elements into which it is introduced. So likewise, the law of the Lord is perfect, converting the soul. The Word of the Lord is quick and powerful, sharper than any two-edged sword. The Word is a power as we practice it. The great change that the truth makes is inward. It begins in the heart, and works outwardly. With the heart man believeth unto righteousness, and with the mouth confession is made unto salvation. "Burnt offerings and sacrifices thou wouldest not." [Hebrews 10:5, 6.] "The sacrifices of God are a broken spirit." [Psalm 51:17.] God is not pleased with Pharisaical pretense.

We will hide in Jesus Christ. We will trust in His love. We will believe day by day that He loves us with a love that is infinite. Let nothing, nothing, discourage you, and make you sad. Think of the goodness of God. Recount His favors and blessings.

I am laboring constantly in writing and speaking. The Lord has been my very best friend, and you both can testify the same. Let the praise of the Lord be ever in our hearts and in our minds and upon our lips. In this way we can magnify the truth. The Holy Spirit will witness with our spirit that we are indeed children of the heavenly King. Be of good courage, Jesus is our personal friend and Saviour. He loves us and if He notices the little brown sparrow, how much more will He love and care for us. The memory grows weak when it is not exercised. So will our faith and hope and courage become feeble unless we look unto Jesus with all the confidence that a little child looks to its mother. By beholding Him, we become changed into His righteousness. Let not one thought of unbelief be woven into our religious experience. The Lord will be our efficiency and exceeding great reward.

W. C. White, May, Ella, and Mabel are well. Their twins are good but lively little fellows. Their mother is glad to have Willie home. We are all glad for this. The Lord bless you as a family.

Lt 21, 1898

Kellogg, Brother and Sister [J. H.]

"Sunnyside," Cooranbong, New South Wales, Australia

February 13, 1898

Dr. J. H. Kellogg

Sanitarium

Battle Creek

Dear Brother and Sister Kellogg:

It would give me great satisfaction to have a long visit with you. I have much to say to you, and you have much to say to me. Sometimes I have a strong impression that I shall again bear my testimony upon the old field of battle—Battle Creek. I am very grateful to my heavenly Father for the great love He has expressed in so many ways for us and our work in this country. The work has been hampered by the want of means. We have to walk by faith in every onward movement. We see that there is a work to be

done in advanced lines, and we do not dare to wait until all obstructions are removed. We advance, we remove every hindrance in our path, calling upon the Lord for His help at every step.

How fast time passes! How much there is to be done! How limited are our means! If we could only with our voice reach by earnest appeals of warning, not only those who are nigh, but those who are afar off! Waste not your pennies and your shillings in purchasing unnecessary things. You may think these little sums do not amount to much, but these many littles will prove a great whole. If we could, we would plead for the means that is spent in needless things, in dress and selfish indulgence. Poverty in every shape is on every hand. And God has made it our duty to relieve suffering humanity in every way possible.

The Lord would have His people thoughtful and caretaking. He would have them study economy in everything, and waste nothing. There are those who are indulging themselves in decorating their homes. O if they were only imbued with the self-denial of their Lord and Saviour! He walked the earth, His divinity clothed with humanity. Who was He? The Son of the infinite God. Who was He? The Majesty of heaven, the Lord in human form. If in this missionary field, we could have the means that is expended in frivolous things, in the adornment of houses, and in dress, we could build a hospital in Cooranbong, we could make better provision for the poor.

We have now come to the place where we must advance in the medical missionary work. We have been anxiously waiting for the help of Brother John Wessels, but he has disappointed us. He says that he cannot come. We are now handicapped on every side. We are in need of means. We feel perplexed, but we must cry unto God. We must make our wants known unto the Most High. He has means, and it is in the hands of His stewards.

If our own people would only put into the cause of God the money that has been lent them on trust, that portion which they spend in selfish gratification, in idolatry, they would lay up treasure in heaven, and would be doing the very work God required them to do. But like the rich man in the parable, they live sumptuously. The money God has lent them on trust, to be used to His name's glory, they spend extravagantly. They do not stop to consider their accountability to God. They do not stop to consider that there is to be a reckoning day not far hence, when they must give an account of their stewardship.

We need to walk very humble with God. What said our Saviour? "He that will come after me, let him deny himself, and take up his cross, and follow me." [Mark 8:34.] Why will parents refuse to help their children to follow the self-denying, self-sacrificing Redeemer? Why will they prove unfaithful stewards, while souls are perishing in their sins, and families are suffering for want of help to help themselves? In my next letter, I may have time to relate some of the experiences we are just now passing through in helping a family to rise from depression, suffering, and want. Although the work and cause of God needs means for its advancement, yet these are things, brought to our immediate notice, that we cannot and will not neglect. These people must have temporal help; then we can give them spiritual help. We help them, hoping for nothing in return. But if they can, they will return to us every dollar.

I have just subscribed £25 to help a worthy family, twelve in number including father and mother. We are securing a little farm for them. There are seven boys and three girls. The father is a first class

carpenter, an excellent Christian man, living in Prospect, near Parramatta. He could not get work where he was, because of the Sabbath. His wife is a hardworking, neat, tidy housewife. She came to visit her husband by his request. They have a little son who fell and injured his knee. His father sent to have him come, as he wanted the help that Sister Sara McEnterfer could give. She found the knee very bad. It has been in this condition for six months. She has been treating it for one week, and we believe it is greatly improved.

This brother wants to get his family on a piece of land, but has been unable to get work. He is now helping on the boys' dormitory of the school building. He also helped in building our chapel here. I have been with Brother James and Sara to view the land, and have selected a spot for him, containing nineteen acres. I did not know how to spare the money, but felt that it must be done. The place will come to about five hundred dollars, and I have advanced £25 of this. They all have courage now to take hold together, and go to work to secure a home.

I have known this family since 1894, and have helped them in various ways. They are a very intelligent family, but have not been able to master the misfortunes of poverty. They desire that their children shall attend the school, and I shall have the help of others in paying their tuition. They live on the most meager fare. The little boy of ten years we keep, and are giving him treatment. It will cost something to move them all, and set them up; but it must be done. This is the second family we have taken hold of, to help out of the deepest poverty, to get a home of their own. We must go further with this family, and help them to build a home. The husband is elder of the church in Prospect, four miles from Parramatta.

I will not burden you with more details. But this is our work. And when we know that many have means which they use only to please themselves, we feel sad, knowing that a time is coming when it will be said to them, Give an account of thy stewardship. We must now open the work in Newcastle. I pledged myself to take hold of this work, investing means if I have it to invest. But I must stop writing. I have been up since half past two o'clock.

Brother and Sister Kellogg, the Lord is coming, and the people must be warned. A good work has been done in Stanmore, and many souls have taken their stand for the truth. The interest has not abated. The work from house to house is still going on. On the evening of the 12th, I received a letter from Elder Haskell, stating that the lot for church is now procured, and that the building is to go up. This will cost money, but those who have recently embraced the truth are giving of their means. I have paid £25 toward this, and expect to pay more. Brother Haskell has paid £25; Brother Humphries paid £25. I wish you could have seen this brother's face when he made his pledge. He looked as happy as if a gift had been made to him.

Well, the work is advancing. We want to take hold of the medical missionary work, but our lack of means holds us back. Oh, cannot something be done to lead human beings to deny the idol self, to lift the cross of self-sacrifice? We know that in taking hold of this work, we shall advance the truth. May the Lord help me, is my prayer. If my books have a ready sale when they get into the market, I see work that will call for every dollar of it in this new field. Why do so many forget that we are not our own, that we are bought with a price?

The unused talent of the slothful servant was brought into account just as much as were those that had been used, and had increased by use. It was God's money that was withheld. Our lifework is bound up with the second advent of our Lord. We are trading with our Lord's money, and on His return He will reckon with His servants, to know how much every man has gained by trading. The reckoning is to be as individual as was the bestowment of the talents, and proportionate results will be expected from their use. "My reward is with me, to give every man according as his work shall be." [Revelation 22:12.]

But I must not write further. I had many things in mind to say, which I cannot say. We mean to work and watch and wait and pray. The Lord will help us, praise His holy name! Our life is a talent of precious value. Ye are bought with a price, therefore glorify God in your body, and in your spirit, which are God's.

In much love to you all as a family,

Your sister in Jesus Christ.

Lt 22, 1898

Kellogg, J. H.

Balaclava, Melbourne, Victoria, Australia

March 25, 1898

Dear Brother:

I have just received your communications, which were very interesting to me and will also be to others, to whom I shall read them. My letters were re-mailed to me from Cooranbong. I expected to receive your book of selections that you mentioned, but so far no book has come. Please send us the book or books. But it may be that our folks at home have received them and have not re-mailed [them] to me, as I expect to return home in a couple of weeks. I suppose the Echo office will send for these books. I do not know.

At present there is no money in the treasury, and we are sorely pressed on every hand financially. I see also that you are having a close battle. I am so glad that you can heed the encouragement given, "Let him take hold of my strength, and make peace with me, and he shall make peace with me." [Isaiah 27:5.] We will have faith in God. We will put our trust in Him. He understands all about the situation, and will work in our behalf. I am so thankful that we may trust in God. And the Lord is honored when we trust in Him, bringing to Him all our perplexities. "Whatsoever ye shall ask in my name," He says, "that will I do, that the Father may be glorified in the Son." [John 14:13.] God's appointments and grants in our behalf are without limit. The throne of grace is itself the highest attraction, because occupied by one who permits us to call Him Father. "For God so love the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." [John 3:16.]

The Lord Jehovah did not deem the principle of salvation complete while only invested with His own love. By His own appointment He has placed at His altar an Advocate clothed in our nature. As our

Intercessor, His office work is to introduce us to God as His sons and daughters. Christ intercedes in behalf of those who have received Him. To them He gives power by virtue of His own merits, to become members of the royal family, children of the heavenly King. And the Father demonstrates His infinite love for Christ, who paid our ransom by His blood, by receiving and welcoming Christ's friends as His friends. He is satisfied with the atonement made. He is glorified by the incarnation, the life, death, and mediation of His Son.

In Christ's name our petitions ascend to the Father. He intercedes in our behalf, and the Father lays open all the treasures of His grace for our appropriation, to enjoy and communicate to others. "Ask in My name," Christ says. "I do not say I will pray the Father for you; for the Father Himself loveth you, because you have loved me. Make use of My name. This will give your prayers efficiency, and the Father will give you the riches of His grace. Wherefore ask and ye shall receive, that your joy may be full." [See John 16:26, 27, 24.]

What condescension! What a privilege is granted us. Christ is the connecting link between God and man. He has promised His personal intercession by employing His name. He places the whole virtue of His righteousness on the side of the suppliant. Christ pleads for man, and man, in need of divine help, pleads for himself in the presence of God, using the power of the influence of the One who gave His life for the world. As we acknowledge before God our appreciation of Christ's merits, fragrance is given to our intercessions. Oh, who can value this great mercy and love! As we approach God through the virtue of Christ's merits, we are clothed with His priestly vestments. He places us close by His side, encircling us with His human arm, while with His divine arm He grasps the throne of the infinite. He puts His merits, as sweet incense, in a censer in their hands, in order to encourage their petitions. He promises to hear and answer their supplications.

Yes; Christ has become the medium of prayer between man and God. He also has become the medium of blessing between God and man. He has combined divinity and humanity. Men are to be co-laborers with God in the salvation of their own souls, and then make earnest, persevering, untiring efforts to save those who are ready to perish.

I am more than pleased with the work that is being accomplished for a class that never would be restored unless merciful, compassionate hands reached to them where they are. With one hand they grasp the perishing soul, while with the other they grasp the throne of God, and draw men from the pit of ruin.

We must all work now while the day lasts, for the night cometh, in which no man can work. I am of good courage in the Lord. There are times when a distinct view is presented to me of a state of things in our churches that is not calculated to help but hinder souls. Then I have hours, and sometimes days, of intense anguish. Every part of my being is wrenched, as if soul and body would be rent asunder, because many of those who have a knowledge of the truth do not do the works of God. Their influence is no better than the influence of worldlings. They talk like the world and are passionate, like the sons of Belial. Oh, how my heart aches, because Christ is put to shame by their unchristlike behavior. But after

the agony is past, I feel like working harder than ever to restore the poor souls, that they may reveal the moral image of God.

I so much hope that the medical missionary work will get fully established in Australia. You ask in regard to Dr. Caro. He is doing excellent work. His work in Napier, New Zealand, was much valued. His work at the camp meeting in Stanmore was much appreciated. He is now connected with the Health Home, and also with the school in Cooranbong.

I have now been in this place four weeks, and must visit Ballarat one week from next Sabbath. Then unless some necessity arises, I shall make my way to Sydney and attend the dedication of the church in Stanmore. I shall then return to my home in Cooranbong.

When we came over to Melbourne, all the country that we passed through looked dry and brown. Scarcely a blade of green grass could be seen. And here in Victoria cattle are in pastures where there is not an appearance of verdure. For nearly a year everything has been burning up. There have been few refreshing showers. When we left our home in New South Wales, everything was green and fresh with the showers and dew from heaven, and I learn by letter that as yet everything looks fresh in Cooranbong.

I long to get to my quiet home in the country. I shall enjoy it, I am sure. I greatly wish that you with your good wife could visit us in Cooranbong, but this may not be possible.

With much love to yourself and family, and Sister Henry.

Lt 23, 1898

Kellogg, J. H.

"Sunnyside," Cooranbong, New South Wales, Australia

April 28, 1898

Dear Brother:

I have just received and read a letter from Brother Crothers, of New Zealand. I think you must know this brother. He is in a critical condition healthwise. He has difficulty with his stomach. He now feels that if he could go to the St. Helena Sanitarium, and rest awhile, then go on to Battle Creek, he would receive skill and attention that he cannot possibly receive in this country.

Brother Crothers is one of the Lord's workmen. He has done a good work in New Zealand, and we are very sorry to part with him, and more sorry than we can express to let him go in his feebleness alone on so long a journey. But if he is spared to reach you, for he is fully set to go, will you please give him special attention; for he has great confidence in you and in the skill of the physicians at the sanitarium.

I will send you an order to draw for him fifty dollars from my royalties on foreign books. Will you do as much for him by giving him treatment and the very best attention? The Lord will accept this as done to

Himself. We highly respect this brother. He has valuable capabilities, and we want his services in the cause again, if it pleases the Lord to favor him with health.

My heart is made sad to hear of the deaths of Brethren Tripp and Carmichael. What a loss this must be to that missionary field. But our heavenly Father knows all about this. He will work for the poor people in Africa, who in Brethren Tripp and Carmichael have lost their best friends.

I shall ask you now to help Brother Crothers. I need not urge you. I know that you will do your best in the name of the Lord.

Lt 24, 1898

Merrill, Brother

Balaclava, Melbourne, Victoria, Australia

March 25, 1898

Dear Brother Merrill:

I received your letter, with enclosure of testimony written about twenty years ago. I write to say that he is a man that has the tact of gathering influence to himself. His course was such that I should not feel authorized to acknowledge him as a laborer in the work and cause of God. A man that has been so greatly deceived, and so imbued with satanic attributes to bind women to himself and pursue the course toward them that he has pursued, should have no influence over others by being given an official position.

This is the third letter that I have received in reference to this man. Glad indeed am I that you did not destroy the testimony. I am also glad to have it in my possession. I know that the man made himself as God, and led women astray, just as the testimony says. The testimony has been corroborated. All it said was true, and more was true than I desired to trace with pen and ink. Wherever he may be thought capable of leading, as far as intelligence is concerned, his dark experience in the past forbids his occupying a leading position as teacher or counsellor. He is not worthy.

I have not now time to review this writing, but I well know that this man was a dark cloud in our meetings. After I exposed him, the spell was broken, and the Lord gave us the victory.

I know that the work you are engaged in is the very work that should be done in connection with the third angel's message, as the hand is connected with the body. I have no fears of workers who are engaged in the work represented in the fifty-eighth chapter of Isaiah. This chapter is explicit, and is enough to enlighten any one who wishes to do the will of God. There is plenty of opportunity for everyone to be a blessing to humanity. The third angel's message is not to be given a second place in this work, but is to be one with it. There may be and there is a danger of burying up the great principles of truth when doing the work that is right to do. This work is to be to the message as the hand is to the body. The spiritual necessities of the soul are to be kept prominent.

But there is a work to be accomplished for many to whom it would not be of the least good for you to tell the truth, for they could not comprehend it. But you can reach them through disinterested acts of benevolence. There are outcasts, men who have lost the similitude of God, who must first be cared for, fed, washed, and decently clothed. Then they are not to hear anything but of Christ, His great love and His willingness to save them. Let these perishing souls feel that all you have done for them was done because of your love for their souls.

The Lord uses the human agent. The divine and the human are to unite, becoming laborers together in the work of uplifting and restoring the moral image of God in man. But my brother, move intelligently and perseveringly. Do not be discouraged if you do not at first have all the sympathy and co-operation that you expect. If you work, making the Lord your dependence, be assured that the Lord always helps the humble, meek, and lowly. But you need the working of the Holy Spirit upon your own heart and mind, in order to know how to do Christian help work.

Pray much for those you are trying to help. Let them see that your dependence is upon a higher power, and you will win souls.

Lt 26, 1898

Peck, Sarah

Orange Grove, Balaclava, Melbourne, Victoria, Australia

March 3, 1898

Dear Sister Peck:

I do not have much stamina to write at all, and this makes me almost homesick. I want to be with you all at home. I wish I could have been with you when Sister Haskell was relating to you the result of our considerations and counsels. What think you, my sister? I wish you to understand that this move was made because we could not think of anything better to do. I did not want to do this. I need every jot and tittle of your time on my work. We have, yourself, Marian, Maggie, and Minnie, a great work before us. It will open as we advance, and as we lay hold of it. I have felt almost desperate that I have had to neglect the work that in all its importance is opening before us.

But we want to speak to the people all the words God has spoken to us. We want to make plain to many who do not understand or discern it, their individual power to devise and execute that which is best for the many-sided life of the people at large, of all grades, high and low, rich and poor, so that in our connection with them, each member may feel that he has an individual responsibility to the whole body. We must catch souls, and recognize those who have tact to watch for and care for souls as they that must give an account, those who can appreciate all questions relating to spiritual life.

What can we do to organize men, women, and youth, of various temperaments, in various callings and positions? Who will take hold of the work that must be done, bringing their God-given talents into most solemn service for the Master? We must broaden, and by an earnest experience speak words that will

arouse the dormant energies of the people before us. Can we not, by a daily connection with God, obtain a deep insight into our own lives and the lives of others, thus enlarging the circle of our influence, even in Cooranbong? Thus, we may be as those who are co-workers with Jesus Christ, able to enrich all to a large degree with special and appropriate gifts, because we are channels of light.

This is the grand work which will prepare us to understand the relation of Christ to the whole world. Christ was an Israelite according to the flesh. He was obedient to the law which was the foundation of the whole Jewish system. But the system was perverted, abused; and the maxims and false theories of men became as tares sown among the wheat, in order to allure men from the true service of God by false theories and a false interpretation of the Scriptures.

It was the work of Christ's disciples to counteract these errors. We have this work to do now. We must learn our lessons daily in the school of Christ. We shall then say from the heart, "Lord, to whom shall we go? Thou hast the words of eternal life." [John 6:68.] He who hath the Son hath life. Jesus, the personal Saviour, alone can awaken the soul.

It is fellowship with Christ, receiving His grace, which enables the mind and heart and soul to triumph over the lower nature. This we must all practice and teach. "I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me." [Galatians 2:20.] We must all get this life into the chambers of the mind, and into the practical life.

"I count all things but loss," Paul declares, "for the excellency of the knowledge of Christ Jesus my Lord: for whom I have suffered the loss of all things, ... that I may win Christ, and be found in him, not having mine own righteousness, which is of the law, 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." [Philippians 3:8-10.] We must make it a point to teach and enforce in a sound, intelligent manner that to have Christ means to have everything. We will draw nigh to Him. We will be found in Him, living His life. Let us have simple faith in God. Let us talk faith, act faith, and live by every word that proceedeth from the mouth of God.

I want you to write to me. I want you to tell me how you regard the consent of Sister White to let you serve, if you will, for a little while in the school at its commencement. Tell me plainly what you think of this. We must be true yoke-fellows now. I need the help you can give me. But I must close this letter now. I appreciate my workers very much. We shall consecrate ourselves without any reservation to God.

In much love.

Lt 28, 1898

Robinson, Brother and Sister [D. A.]

"Sunnyside," Cooranbong, New South Wales, Australia

January 24, 1898

Dear Brother and Sister Dores Robinson:

I have heard of you quite often from various sources. I would be much pleased if I could visit your field of labor, and clasp hands with you, my old and tried friends. How good it is to remember, when separated by long distances from friends and relatives, that we have a Friend who is ever near us, who has said, "All power is given unto me in heaven and in earth. Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world." [Matthew 28:18-20.]

What courage and hope and faith has this promise inspired in the workers in every age, those who are in heathen lands, lifting up the standard of truth. Certainly you are not studying your case, or laboring to lay up treasure in this world. You are far away from us, but the Lord is at your right hand. He will help you. He commissions the angel-messengers about his throne to go to every part of the globe and minister to those who are suffering with diseased bodies and with the leprosy of sin. The Lord will be a wall of fire about those who serve Him.

I often think of you, and wish I could see you. We are not among those who are termed heathen; yet they are the very worst kind of heathen. Idolatry is practiced in their sports, their games, their horse racing. These are abundant, and lead to deepen their misery, and increase their crime. The earth is groaning under the inhabitants thereof. It is cursed because of the sins of those who inhabit it. The Lord is viewing the inhabitants of the earth, with all their iniquity, and He is preparing to come forth out of His place to punish for these things. The earth shall disclose her blood, and no more cover her slain. There are wars, and rumors of wars. A power from beneath is stirring men with an intensity which but few human beings realize. Satan has come down with great power; he is working with his army of apostate angels, united with evil men, and what a snare has he laid for the world!

The religious world is deluded. "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 and with a strong voice, saying, Babylon the great is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird. 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 are 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.]

These warnings are given to the world, and those who see their import have a work to do in giving the trumpet no uncertain sound. We are to proclaim the third angel's message, the commandments of God and the faith of Jesus. Here is contained the whole duty of man. Those who have the truth in their hearts will not now study fashion and dress and display. This has always been an offense to God, and at this time it is a positive denial of the faith. The unconsecrated, indulgent lives of many are crucifying to

themselves the Son of God afresh, and putting Him to open shame. The life of the Son of God was a life of self-denial and self-sacrifice. What for? That He might seek and save that which was lost.

My heart is often greatly burdened because so many who might work are doing nothing. They are the sport of Satan's temptation. Every church member who has a knowledge of the truth is required to work while the day lasts; for the night cometh in which no man can work. Ere long we shall understand what that night means. The Spirit of God is being grieved away. The day of the Lord will come as a thief in the night. The nations are angry one with another. Preparations are being made for war. The night is at hand, when no man can work. Let the church awaken and go forth. There is plenty of work to do right around us, and when these have heard the message, we must extend our message to towns and cities that have never heard the message of warning. Every soul, learned or unlearned, can bear the message in the highways and hedges.

"Little children, it is the last time: and as ye have heard that antichrist shall come, even now are there many antichrists; they went out from us, but they were not of us; for if they had been of us, they would no doubt have continued with us; but they went out, that they might be made manifest that they were not all of us. But ye have an unction from the Holy One, and ye know all things." [1 John 2:18-20.]

"They went out from us." [Verse 19.] They were once with us in the faith, but they became offended at something that was said or done. They withdrew themselves from us, and went over to the ranks of the enemy, to war against the truth which they had once built up. These are the evidences of the sharp practice of Satan, whereby we know that it is the last time.

Our camp meeting in Stanmore commenced the 15th of October, and closed the 1st of November. It was a meeting of deep interest. Crowds came out to hear. We have not had a greater interest than this in any camp meeting we have held. At the close of the meeting the decision was made to continue meetings in the preaching tent on the same ground. Brother and Sister Haskell and Brother and Sister Starr hired a house, established a mission, and have since been laboring there, educating the workers. They give two lessons daily, and have held meetings through the week, with the exception of Monday night. Meetings are held all day Sabbath and in the evening, and Sunday afternoon and evening.

Brother and Sister Wilson joined the workers, and these three couples separate, and each goes to different houses to give Bible readings. This personal labor is educating families in the truth. The work has been in progress since November. The calls are so numerous that the workers cannot get round to visit half the families that need visiting. Twenty workers could be employed in this work. They have decided to have several families assemble in certain localities, and give them Bible readings. By this means they can accomplish more than they have hitherto done. It will save time, and will be more interesting. They can join in prayer when they assemble together and can all learn from the Scriptures.

Sometimes I go to Stanmore to speak with the people on Sabbath and Sunday afternoon. The interest in the meetings does not abate, and we have faith that as many or more than one hundred souls will obey the truth.

We are now trying to secure land on which to build a meetinghouse. The tent is not the best place in which to meet, although it has been the best we could get. The meetinghouses are not opened to us, but we shall soon have a church erected. The interest seems to be widening, and the truth is stirring many minds. If our own people would awake out of sleep, and work as Christ worked, manifesting His self-denial and self-sacrifice, we should see of the salvation of God. Just as soon as the church members will become instrumentalities through whom the Lord can work, personal effort will be made to present the truth as it is in Jesus.

We hope in the establishment of our schools to educate and train the youth to be self-denying missionaries, for the work can only be done by self-denying, consecrated men and women. It is consecrated effort that is needed. If visible things are allowed to absorb the mind, they will paralyze the power of human effort. Every effort must be made to fix the attention upon Jesus Christ. The things that are unseen should absorb the attention. I hope the coming school term will be more after the order of the schools of the prophets, that the Spirit of God will rest upon teachers and students in a large measure.

But my time is limited. I drop you these few lines, and will send with them enclosures. We will bear in mind that we are laborers together with God.

In much love to you, Brother and Sister Robinson.

Lt 29, 1898

Sisley, W. C.

"Sunnyside," Cooranbong, New South Wales, Australia

January 11, 1898

Dear Brother Sisley:

I wish to speak a few words to you. I feel to regret that you were placed in the position of trust that you now occupy. This is too heavy a responsibility for you. You are not physically healthy. You suffer with a diseased stomach. Connected with so many responsibilities, you need a sound mind and a sound body. Your state of health affects your words. You are often blue in spirit, and then you have little hope, courage, or faith. At these times, if you have to deal with young men and young women, if you say anything in answer to their question, it is in an abrupt way. And if you think that any one is wronging you, you speak in a harsh manner. This is especially the case when you have physical infirmities.

My brother, this abrupt way of dealing with the youth creates an atmosphere about their souls that is very objectionable. Unless you are imbued with the Spirit of Christ, you will do harm to souls. You will not be kind and courteous to your brethren and sisters and to the workers in the office. The spirit of despondency, if allowed to obtain the victory, will make you impatient, and unkind in speech, and will cause you to look unfavorably upon many matters brought before you.

You do not see the necessity of being with one accord in one place. Your faith must lay hold upon the promises of God. Then the Holy Spirit will come upon you and heal your infirmities. When subjects of importance are brought before you in regard to any lines of God's work, you need the softening, subduing influence of the Spirit of God upon your heart, that you may be moved upon, and hear the still, small voice speaking to you.

There are floods of spiritual influence yet to be poured out upon all who will be worked by God's Spirit. The zeal of these will kindle and burn. They will speak words that will represent the Spirit within their heart, crying, "Prepare ye the way of the Lord; make his paths straight." [Matthew 3:3.]

You are supposed to be one who is working to cleanse the office from the cold, harsh, unsympathetic spirit that has been a curse to it for so long. This was the sin of Brother A. R. Henry. He has a diseased stomach and a very much diseased faith, and being destitute of the Spirit of God, he was wholly unfitted to have a connection with the work. Now, my brother, I love you in the Lord, and I feel deeply over your being so heavily burdened. As a man of experience, you should ever be prepared to advance the work in its various lines, but unless the Holy Spirit floods your soul, you will take very narrow views, and will surely retard the work. The Lord designs that all who are connected with the work in the office shall be under His controlling power. The plan of the Holy Spirit was to send forth holy influences, multiplying and combining with perfect unity to raise human efficiency to the highest standard in the carrying forward of the work of God.

"Ye are the light of the world." [Matthew 5:14.] The solemn charge is given to us to go forth and dispense the light, that the world may see and receive it and rejoice in its beams, and in their turn shine forth amid the moral darkness, that others may receive the light. To refuse to shine is to lose the light that is shining upon you, for in not letting your light shine forth, you contract a burden of guilt that is of great magnitude. "They that be wise shall shine as the brightness of the firmament, and they that turn many to righteousness as the stars forever and ever." [Daniel 12:3.] Then why does not the church take up this work, yoking up with Christ to be co-laborers with Him?

The freshness and power of the Holy Spirit upon the human agent is diffusive. <I speak to the church,> Let not the spirit of indolence and slothfulness be indulged, for it will be the most sorry indulgence you have ever experienced. Take up the work. Every one who has the light of truth is to do something. Do it now, before another day passes. Wrestle with God in prayer.

I address the church in Battle Creek. Let the sweetness and fragrance of the Spirit of God find a place in your hearts. Then it will be entertained in your homes. A home where Christ presides is a home where peace and love and joy are the ruling elements. Then the Spirit of God will not be repulsed by your perverse, untamable spirit. You will bear about with you the sweet fragrance of peace, and love, and unity. Your work is not to repulse, but to draw, saying, "The Spirit and the Bride say, Come. And let him that heareth say, Come. And let him that is athirst come and take of the water of life freely." [Revelation 22:17.]

God's Spirit enters the home first, and presides there. Then it is brought into the church, to sanctify and bless the church. Every holy agency is put into working order. No voice can be silent. Every talent

entrusted to man is to be used for the recovery of the lost image of God in man. Each one is to help his brother who is weak in faith. Every converted soul is a new agency coming in to unite in working for the great object for which Christ gave His life.

Hear the words of the Saviour, "I Jesus have sent mine angel to testify unto you these things in the church, I am the root and the offspring of David, and the bright and morning star." [Verse 16.] What a wonderful declaration is this. Christ Himself united the wide extremes of divinity and humanity. "All power is vested in me, both in heaven and earth," He declares. "I have made in it my plan that angels as well as men should act a part in My service. Therefore I have sent mine angel to communicate these things to all the world; and lo, I am with you to the end of the world. The Holy Spirit and the church, angels and men, are to combine in the great, grand work of pointing to the living fountain of life, opened to the whole world if they believe on Me. This is My final will. All may partake of the waters of life freely."

Every soul that believes is to connect with Christ and angels in saying, Come; whosoever will may partake of the water of life freely. But we look around us, and what do we see? Many churches erected, and worship going on in them, formal and insincere. The heart is going after its idols. In the place of heart-devotion, the Lord beholds apparent solemnity and formality. The attitudes and signs of devotion are performed. He hears men confessing their sins, but not repenting or forsaking them. He discerns an array of spiritual idols which engage the attention, and in which men trust, supplanting God. He sees a system of maxims, customs, and false theories, which they tenaciously cherish, robbing Him of the honor due His name.

The idols of the heathen stood between them and their God, obscuring God from their vision. Thus it is today. By the cunning deception of Satan, false theories are made a power to rob God. Man's spiritual understanding is darkened by Satan's sophistry. Instead of religion making men meek and lowly in heart, it works to make them religious zealots, exacting and hard-spirited because their ideas are not met. Their religious ideas do not lead the soul to humble, fervent trust in God. False theories, wholly human, stand between them and their God. Their souls are wrapped up in their own preconceived opinions, separate them from all who differ with them, engrossing the soul to self.

Shall not Seventh-day Adventists have a record differing entirely from this? The Lord declares that He will have the whole heart, for God is a Spirit, and all who worship Him must worship Him in spirit and in truth and in the beauty of holiness. My brother, you need so much to have enlarged views. Then your light will shine. You will not try to shine, for you cannot help shining. Satan is working with power, deceiving the world by his sophistry, putting into the hearts and minds of those who minister in the churches that God's law is done away—the very same story that he tried to make current in heaven, and with which he induced angels to become disloyal with him. Out of the heart, said Christ, proceed evil thoughts. A heart unsubdued by the grace of Christ is the source of moral defilement. The Satan who fell from the high estate he occupied in heaven has originated in those who serve him many untrue thoughts of God, which the tongue does not express. He has created many desires, which are covered from the light.

Christ said, Every man is known by the fruit he bears. Make the tree good, and the fruit will be good. God asks for the whole heart. My brother, give it to Him daily. Let the Lord work you, and the fruit from your lips will be good. For many years, ever since the printing office was established, the Lord has plainly shown what principles should prevail in it. No hard, unsympathetic spirit should be cherished. Those who act in the capacity of superintendents, <managers, and foremen in the different departments> should be men who have the heart of a father, treating every child as his child, every fellow worker as God's property, as of more value than gold or silver or precious stones. For who can estimate the price paid for men in the sufferings and death of the only begotten Son of God?

<Of Christ it is written,> "And the Spirit of the Lord shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of the Lord; and shall make him of quick understanding in the fear of the Lord: and he shall not judge after the sight of his eyes, neither reprove after the hearing of his ears." Those who have an abiding Christ will do His ways and speak with His Spirit. "With righteousness shall he judge the poor, and reprove with equity for the meek of the earth: and he shall smite the earth with the rod of his mouth, and with the breath of his lips shall he slay the wicked." [Isaiah 11:2-4.]

"Behold, the day of the Lord cometh, cruel, both with wrath and fierce anger, to lay the land desolate, and he shall destroy the sinners thereof out of it. For the stars of heaven and the constellations thereof shall not give their light: the sun shall be darkened in his goings forth, and the moon shall not cause her light to shine. And I will punish the world for their evil and the wicked for their iniquity; and I will cause the arrogancy of the proud to cease, and will lay low the haughtiness of the terrible." [Isaiah 13:9-11.]

In God's kingdom the loftiest distinction is reserved for the pure, the contrite in heart. When the heart is fully consecrated to God it becomes one with the heart of Christ. All who are truly converted will show that they have passed from death unto life, because they love the brethren. Why do they love them? Because they are united in the same parent stock.

"I will make a man more precious than gold," God declares; "even a man than the golden wedge of Ophir." [Verse 12.] Christ impressed upon His disciples that they were to ask God in prayer for the gift of the Holy Spirit, and then, placing themselves in an attitude to receive, they would receive all the gifts comprehended in the gift of the Spirit. The work of the Holy Spirit is to purify the heart, uniting it with the divine nature. The Spirit changes the heart, bringing it into conformity with its own pure nature. The heart of every church member must become as humble as the heart of a little child. All overbearing, accusing speech must be overcome, else we can never unite with the family above.

My brother, looking unto Jesus, communing with Jesus, you will become one with Christ. "Ask, and ye shall receive; seek, and ye shall find; knock, and it shall be opened unto you: for everyone that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened. Or what man is there of you when if his son ask bread, will he give him a stone; or if he ask a fish will he give him a serpent? ... If ye then being evil, know how to give good gifts unto your children, how much more shall your Father which is in heaven give the Holy Spirit to them that ask him?" [Luke 11:9-11, 13.]

Stand in your Saviour. Be gentle, be kind, be tender and compassionate. An abundance of the opposite attributes, which originate with Satan, have been manifested. This has made a record in heaven that none of those who are guilty will care to meet. "By their fruits ye shall know them." [Matthew 7:20.] How selfish has been the spirit of some who have served in the office of publication. Sharp, criticizing, unjust dealing has marked their course. The hearts of some connected with the work became so imbued with the attributes of Satan that they had no vital interest in the Lamb of God, who taketh away the sins of the world. Their souls were palsied by self-sufficiency and superiority. They were so disabled by the sting of the serpent that they were incapable of appropriating the bread which comes down from heaven. They did not put into every line of the work a divine life that has been provided for them at infinite cost.

Some seemed to have such great spiritual blindness that they were in the hands of the tempter, ingenious to pervert every blessing received, turning it into wrong channels, misinterpreting and misrepresenting God. This was done to such a degree that God could not bless them. Thus at the heart of the work have satanic attributes held sway.

My brother, I entreat of you not to enter into this kind of policy. Search out God's expressed will in the Old Testament Scriptures. "Thou shalt not oppress the hired servant that is poor and needy, whether he be of thy brethren or of the strangers that are in thy land within thy gates; at his day thou shalt give him his hire, neither shall the sun go down upon it; for he is poor and setteth his heart upon it: lest he cry against thee unto the Lord, and it be sin unto thee. ... Thou shalt not pervert the judgment of the stranger, nor of the fatherless; nor take a widow's raiment to pledge; but thou shalt remember that thou wast a bondman in Egypt, that the Lord thy God redeemed thee thence; therefore I command thee to do this thing.

"When thou cuttest down thy harvest in the field, and hast forgotten a sheaf in the field, thou shalt not go again to fetch it; it shall be for the stranger, for the fatherless, and for the widow; that the Lord thy God may bless thee in the work of thy hands. When thou beatest thine olive tree, thou shalt not go over the boughs again: it shall be for the stranger, for the fatherless, and for the widow. When thou gatherest the grapes of thy vineyard, thou shalt not glean it afterward; it shall be for the stranger, for the fatherless, and for the widow. And thou shalt remember that thou wast a bondman in the land of Egypt; therefore I command thee to do this thing." [Deuteronomy 24:14, 15, 17-22.]

The Lord will have mercy upon those that seek Him with contrition of soul. "I am the light of the world," He declares. [John 8:12.] He is a blessing as universal as light. He came to break down every wall of partition, to throw open every compartment in the temple of His creation, that every soul, Jew or Gentile, might have free access to the presence of God. The message He brought from the Father was for the ears of the whole world. Then let every soul yoke up with Christ in an effort to reach the souls of every caste, of every nation. There are no boundaries to God's grace.

I leave these words with you. I beg of you to hang your helpless soul upon Jesus Christ. Seek to encircle and draw every soul to Christ.

In much love to yourself and your family.

Lt 30, 1898

Sanderson, Dr.

"Sunnyside," Cooranbong, New South Wales, Australia

April 28, 1898

Dear Brother:

I address my brethren in positions of trust at the St. Helena Sanitarium, asking them to receive Brother Crothers, who has been president and general agent of the New Zealand branch of the International Tract and Missionary Society. He needs careful and wise treatment. We feared that we should lose him, but the Lord has heard the prayers of His people, and has spared the life of our brother. He now feels that if he could get to the St. Helena Sanitarium, and rest awhile, then go on to Battle Creek, he would receive skill and attention that he cannot possibly receive in this country.

We shall continue to feel a decided interest in this our brother. We shall present his case to the great Physician, who has done wonderful things in the cure of disease. Human skill, combined with the divine power of God, can do marvelous things. Give this faithful soldier of the cross of Christ all the advantages possible for his recovery. Do not neglect him at all. We do hope and pray that the Lord will raise him up to health, and restore him again to his field of labor. If he is called to work in America, we shall not object, but will let him labor where his health will be best secured.

Leave nothing undone that can be done for Brother Crothers, for this is the highest missionary work that we can do. Make our brother feel that he is at home, and when he shall think best to move on to Battle Creek, help him on his way. He is a laborer together with God.

I shall now leave this case in your tender, sympathetic care, and may the Lord bless you in your efforts, is my prayer.

Lt 31, 1898

Smith, Uriah

"Sunnyside," Cooranbong, New South Wales, Australia

January 12, 1898

Dear Uriah Smith:

I am pleased that the Lord is in mercy again visiting the church. My heart trembles as I think of the many times He has come in and His Holy Spirit has worked in the church; but after the immediate effort was over, the merciful dealings of God were forgotten. Pride, spiritual indifference, was the record made in heaven. Those who were visited by the rich mercy and grace of God dishonored their Redeemer by their unbelief.

When Christ was upon the earth, He used every means possible to gain admission to the hearts of those whose doors should have been thrown open to receive Him. He came to His vineyard seeking fruit. He dug about the vine He had planted. He pruned it and dressed it. But when He looked for grapes, behold, only wild grapes rewarded His care. The people disappointed the Saviour.

How earnestly and untiringly Christ labored to reach the most lowly, as well as those who occupied higher positions. Hear Him saying to His disciples, "Sit ye here, while I go and pray yonder." [Matthew 26:36.] What an example He gave them of His prayers in their behalf, that their faith should not fail, but increase.

Christ's heart was ever touched by human woe. He walked and worked in the streets of the cities, teaching the weary, inviting them to come to Him, crying, "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.] Christ employed every means to arrest the attention of the impenitent. How tender and considerate were His dealings with all. He longed to break the spell of infatuation upon those who were deceived and deluded by satanic agencies. He longed to give the sin-polluted soul pardon and peace.

Christ was the mighty Healer of all spiritual and physical maladies. Look, O look upon the sympathetic Redeemer. With the eye of faith behold Him walking in the streets of the cities, gathering the weak and wary to Himself. Helpless, sinful human beings crowd about Him. See the mothers with their sick and dying little ones in their arms pressing through the crowd that they may get within reach of His notice and touch. Let the eye of faith take in the scene. Watch these mothers pressing their way to Him, pale, weary, almost despairing, yet determined and persevering, bearing their burden of suffering in their arms.

As these anxious ones are being crowded back, Christ makes His way to them step by step, until He is close by their side. Tears of gladness and hope fall freely as they catch His attention, and look into the eyes expressing such tender pity and love for the weary mother as well as for the suffering child. He invites her confidence, saying, What shall I do for you? She sobs out her great want, Master, that Thou shouldest heal my child. She has shown her faith in urging her way to Him, though she did not know that He was making His way to her; and Christ takes the child from her arms. He speaks the word, and disease flees at His touch. The pallor of death is gone; the life-giving current flows through the veins; the muscles receive strength.

Words of comfort and peace are spoken to the mother, and then another case just as urgent is presented. The mother asks help for herself and her children, for they are all sufferers. With willingness and joy Christ exercises His life-giving power, and they give praise and honor and glory to His name who doeth wonderful things.

No frown on Christ's countenance spurned the humble suppliant from His presence. The priests and rulers sought to discourage the suffering and needy, saying that Christ healed the sick by the power of the devil. But His way could not be hedged up. He was determined not to fail or become discouraged.

Suffering privation Himself, He traversed the country that was the scene of His labor, scattering His blessings, and seeking to reach obdurate hearts.

That Saviour has oft visited you in Battle Creek. Just as verily as He has walked the streets of Jerusalem, longing to breathe the breath of spiritual life into the hearts of those discouraged and ready to die, has He come to you. The cities that were so greatly blessed by His presence, His pardon, His gifts of healing, rejected him; and just as great, yea, greater evidence of unrequited love has been given in Battle Creek. Has Christ not loaded down His church with benefits and blessings? Has He not sent His servants with messages of pardon and righteousness, to be given freely to all who will receive them?

Jerusalem is a representation of what the church will be if it refuses to receive and walk in the light that God had given. Jerusalem was favored of God as the depository of sacred trusts. But her people perverted the truth, and despised all entreaties and warnings. They would not respect His counsels. The temple courts were perverted with merchandise and robbery. Selfishness and love of mammon, envy and strife, were cherished. Every one sought for gain from his quarter. Christ turned from them, saying, O Jerusalem, Jerusalem, how can I give thee up? How often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not.

So Christ sorrows and weeps over our churches, over our institutions of learning, that have failed to meet the demand of God. He comes to investigate in Battle Creek, which has been moving in the same track as Jerusalem. The publishing house has been turned into [a] desecrated shrine, into [a] place of unholy merchandise and traffic. It has become a place where injustice and fraud have been carried on, where selfishness, malice, envy, and passion have borne sway. Yet the men who have led into this working upon wrong principles are seemingly unconscious of their wrong course of action. When warnings and entreaties come to them, they say, Doth she not speak in parables? Words of warning and reproof have been treated as idle tales.

When Christ looked down from the crest of Olivet, He saw this state of things existing in every church. The warning comes down to all that are following in the tread of the people of Jerusalem, who had such great light. This people is before us as a warning. By rejecting God's warnings in this our day men are repeating the sin of Jerusalem. The Lord sees what the human agent does not see and will not see—the outcome of all the human devising in Battle Creek. He has done all that a God could do. He has flashed light before the eyes of the people, that their sins might not reach the boundary where repentance cannot be felt. But by a long process of departure from just and righteous principles, men have placed themselves where light and truth, justice and mercy, are not discerned. This course has become part of their very nature.

I call upon all who have united in a course of action that is wrong in principle to make a decided reformation, and forever after walk humbly with God. The world is soon to be judged. A righteous God must avenge the death of His Son. Today men are choosing Barabbas, and saying, Crucify Christ. They will do this in the person of His saints. They will go over the same ground that the Jewish priests and rulers did in their treatment of Christ. He, the Son of God, and an innocent man, was murdered because He told men truths that it did not please them to hear. Yet He was the Son of the infinite God.

Those who today despise the law of Jehovah, showing no respect for His commandments, are taking sides with the great Apostate. They proclaim to a sin-corrupted world that the law of God is null and void. Those who declare this as truth deceive the people, and have virtually nailed the law of Jehovah to the cross between two thieves. What a thought!

Before the worlds unfallen and the heavenly universe, the world will have to give an account to the Judge of the whole earth, the very One they condemned and crucified. What a reckoning day that will be! It is the great day of God's vengeance. Christ does not then stand at Pilate's bar. Pilate and Herod and all that mocked, scourged, rejected, and crucified Him will then understand what it means to feel the wrath of the Lamb. Their deeds will appear before them in their true character.

What a terrible deception is upon the minds of those who think that the world is growing better. Christ declares, "As it was in the days of Noe, so shall it be also in the days of the Son of man." [Luke 17:26.] "For as in the days that were before the flood, they were eating and drinking, marrying and giving in marriage, until the day that Noe entered into the ark; and knew not until the flood came and took them all away; so shall also the coming of the Son of man be." [Matthew 24:38, 39.] To just such a pass will the world come in rejecting the law of God.

"And the third angel followed them, saying with a loud voice, If any man worship the beast and his image, and receive his mark in his forehead or in his hand, the same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb: and the smoke of their torment ascendeth up forever and ever, and they have no rest day nor night, who worship the beast and his image, and whosoever receiveth the mark of his name." [Revelation 14:9-11.]

John was called to behold a people distinct from those who worship the beast and his image by keeping the first day of the week. The observance of this day is the mark of the beast. John declares, "Here is the patience of the saints, here are they that keep the commandments of God and the faith of Jesus." [Verse 12.]

"And the dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God and have the testimony of Jesus Christ." [Revelation 12:17.] We are plainly shown that two parties will exist at the appearing of our Lord and Saviour Jesus Christ. In which party do we wish to be found? "Behold, I come quickly," Christ says, "and my reward is with me, to give every man according as his work shall be. I am Alpha and Omega, the beginning and the end, the first and the last. Blessed are they that do his commandments, that they may have right to the tree of life, and enter in through the gates into the city." [Revelation 22:12-14.] This is the destination of commandment-keepers. Should we not all wish to be among that number who have the right to the tree of life, and who enter through the gates into the city?

Adam and Eve and their posterity lost the right to the tree of life because of their disobedience. "And the Lord God said, Behold, the man is become as one of us, to know good and evil; and now lest he put forth his hand, and take also of the tree of life, and eat, and live forever." Adam and Eve transgressed the law of God. This made it necessary for them to be driven from Eden and be separated from the tree

of life, to eat of which after their transgression would perpetuate sin. "Therefore the Lord God sent him forth from the garden of Eden to till the soil from whence he was taken. So he drove out the man, and he placed at the east of the garden of Eden cherubims, and a flaming sword, which turned every way, to keep the way of the tree of life." [Genesis 3:22-24.] Man was dependent on the tree of life for immortality, and the Lord took these precautions lest men should eat of that tree and "live forever" — become immortal sinners.

Death entered the world because of transgression. But Christ gave His life that man should have another trial. He did not die on the cross to abolish the law of God, but to secure for man a second probation. He did not die to make sin an immortal attribute; He died to secure the right to destroy him that had the power of death, that is, the devil. He suffered the full penalty of a broken law for the whole world. This He did, not that man might continue in transgression, but that they might return to their loyalty and keep God's commandments, and His law as the apple of their eye.

The sign of obedience is the observance of the Sabbath of the fourth commandment. If men keep the fourth commandment, they will keep all the rest. It was no human voice that spoke to Moses, giving him the Sabbath as a sign. "The Lord spake to Moses, saying, Speak thou also unto the children of Israel, saying, Verily my sabbaths ye shall keep; for it is a sign between me and you throughout your generations; that ye may know that I am the Lord that doth sanctify you. Ye shall keep the Sabbath therefore; for it is holy unto you: every one that defileth it shall surely be put to death; for whosoever doeth any work therein that soul shall be cut off from among his people." [Exodus 31:12-14.]

The Lord does not leave so important a precept as this without definite specification. "Six days may work be done; but in the seventh is the Sabbath of rest, holy to the Lord: whosoever doeth any work in the Sabbath day, he shall surely be put to death. Wherefore the children of Israel shall keep the Sabbath to observe the Sabbath throughout their generations for a perpetual covenant." [Verses 15, 16.]

Human philosophy declares that an indefinite period of time was taken in the creation of the world. Does God state the matter thus? No; He says, "It is a sign between me and the children of Israel forever; for in six days (not six indefinite periods of time, for then there would be no possible way for man to observe the day specified in the fourth commandment) the Lord made heaven and earth, and on the seventh he rested and was refreshed." [Verse 17.] Please read carefully the fifth chapter of Deuteronomy. God says again, "Remember (do not forget) the Sabbath day, to keep it holy ... For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the Sabbath day, and sanctified it." [Exodus 20:8, 11.]

Yet with the living oracles before them, those who claim to preach the Word present the suppositions of human minds, the maxims and commandments of men. They make void the law of God by their traditions. The sophistry in regard to the world being created in an indefinite period of time is one of Satan's falsehoods. God speaks to the human family in language they can comprehend. He does not leave the matter so indefinite that human beings can handle it according to their theories. When the Lord declares that He made the world in six days and rested on the seventh day He means the day of twenty four hours, which He has marked off by the rising and setting of the sun.

God would not pronounce the death sentence for a disregard of the Sabbath unless He had presented before men a clear understanding of the Sabbath. After He had created our world and man, He looked upon the work that He had done, and pronounced it very good. And when the foundation of the earth was laid, the foundation of the Sabbath was laid also. When the morning stars sang together and all the sons of God shouted for joy, God saw that a Sabbath was essential for man, even in Paradise. In giving man the Sabbath, God considered his spiritual and physical health.

God made the world in six literal days, and on the seventh literal day He rested from all His work which He had done, and was refreshed. So He has given man six days in which to labor. But He sanctified the day of His rest, and gave it to man to be kept free from all secular labor. By thus setting apart the Sabbath, God gave the world a memorial. He did not set apart one day and any day in seven, but one particular day, the seventh day. And by observing the Sabbath, we show that we recognize God as the living God, the Creator of heaven and earth.

There is nothing in the Sabbath that restricts it to any particular class of people. It was given for all mankind. It is to be employed, not in indolence, but in the contemplation of the works of God. This men are to do that they may know "that I am the Lord that do sanctify them." [Exodus 31:13.]

The Lord draws very nigh to His people on the day that He has blessed and sanctified. "The heavens declare the glory of God, and the firmament sheweth his handywork. Day unto day uttereth speech, and night unto night sheweth knowledge." [Psalm 19:1, 2.] The Sabbath is God's memorial, pointing men to their Creator, who made the world and all things that are therein. In the everlasting hills, in the lofty trees, in every opening bud and blooming flower we may behold the work of the great master-artist. All speak to us of God and His glory.

Every loyal heart will study to know the truth. John states the truth so plainly that a child may understand it. "If ye love me keep my commandments. And I will pray the Father and he shall give you another Comforter, that he may abide with you forever; even the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him." [John 14:15-17.] Do we choose to be numbered with those who cannot discern the truth, who are so blinded by the deceptive power of the enemy that they see not Him who is the express image of the Father's person?

The followers of Christ are of another class altogether. "But ye know him; for he dwelleth with you, and shall be in you. I will not leave you comfortless; I will come to you. Yet a little while, and the world seeth me no more; but ye see me; because I live, ye shall live also." "He that hath my commandments, and keepeth them, he it is that loveth me; and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him. ... If a man love me, he will keep my words, and my Father will love him, and we will come unto him, and make our abode with him. 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." [Verses 17-19, 21, 23, 24.] The word of a human being is not to be received and believed without question. We must first ask, Do they speak in harmony with the world? Do they refuse a plain "Thus saith the Lord" because they see that it involves a cross?

Are we on the side of those who refuse to be loyal to God? They have no interest in knowing God. They reject the divine Son of God, the personification of all human goodness. They place themselves with those who, although no fault could be preferred against Christ, chose instead a thief and a murderer. This testifies to the moral taste of the world. Shall we be on the side of the world, or on the side of Christ, who declared, I have kept my Father's commandments?

The word of Jehovah will stand forever. "In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him, and without him was not anything made that was made. In him was life; and the life was the light of men. And the light shineth in darkness; and the darkness comprehendeth it not. ... He was in the world, and the world was made by him, and the world knew him not. He came unto his own, and his own received him not. But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name: 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 1:1-5, 10-14.]

Those who receive Christ by faith as their personal Saviour cannot be in harmony with the world. There are two distinct classes. One is loyal to God, keeping His commandments, while the other talks and acts like the world, casting away the Word of God, which is truth, and accepting the words of the apostate, who rejected Jesus.

On whose side are we? The world cast Christ out, the heavens received Him. Man, finite man, rejected the Prince of life; God, our sovereign Ruler, received Him into the heavens. God has exalted Him. Man crowned Him with a crown of thorns, God has crowned Him with a crown of royal majesty. We must all think candidly. Will you have this man Christ Jesus to rule over you, or will you have Barabbas? The death of Christ brings to the rejector of His mercy the wrath and judgments of God, unmixed with mercy. This is the wrath of the Lamb. But the death of Christ is hope and eternal life to all who receive Him and believe in Him.

God will most assuredly call the world to judgment to avenge the death of His only begotten Son, the One who stood at the bar of Pilate and Herod, that One is now in the heavenly courts, making intercession for the people who refused Him. Shall we choose the stamp of the world, or shall we choose to be God's separate, peculiar people? Shall we receive a "Thus saith the Lord," or the "Thus saith" of man? The Lord says, The seventh day is the Sabbath of the Lord thy God. The Papal power, the man of sin, declares that the Roman Catholic church has changed the law of God. In the place of the seventh day, they have baptized and presented to the world a child of the Papacy, the first day of the week, to be observed as a holy day of rest. The Protestant world has received this child of the Papacy, has cradled it, and given to it the honor that God has placed on the seventh day.

"Behold, I have taught you statutes and judgments, even as the Lord my God commanded me, that ye should do so in the land whither ye go to possess it. Keep therefore and do them; for this is your wisdom and your understanding in the sight of the nations, which shall hear all these statutes, and say, surely this great nation is a wise and understanding people. For what nation is there so great who hath God so

nigh unto them as the Lord our God is in all things that we call upon him for? And what nation is there so great that hath statutes and judgments so righteous as all this law, which I set before you this day?

“Only take heed to thyself, and keep thy soul diligently, lest thou forget the things which thine eyes have seen, and lest they depart from thine heart all the days of thy life: but teach them thy sons and thy sons’ sons; specially the day that thou stoodest before the Lord thy God in Horeb, when the Lord said unto me, Gather me the people together, and I will make them bear my words, that they may learn to fear me all the days that they shall live upon the earth, and that they may teach their children. ... And he declared unto you his covenant, which he commanded you to perform, even ten commandments; and he wrote them upon two tables of stone.” [Deuteronomy 4:5-10, 13.]

“Hear, O Israel, The Lord our God is one Lord; and thou shalt love the Lord thy God with all thy 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 sitteth 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 thy house, and on thy gates.” [Deuteronomy 6:4-9.]

“For thou art an holy people unto the Lord thy God. The Lord thy God hath chosen thee to be a special people unto himself, above all people that are upon the face of the earth. The Lord did not set his love upon you, nor choose you, because ye were more in number than any people; for ye were the fewest of all people; but because the Lord loved you, and because he would keep the oath which he had sworn unto your fathers hath the Lord brought you out with a mighty hand. ... Thou shalt therefore keep the commandments, and the statutes, and the judgments, which I command thee this day, to do them.” [Deuteronomy 7:6-8, 11.] Please read carefully the whole of the seventh chapter of Deuteronomy, and think upon the Word of the Lord.

Will you turn from a plain “Thus saith the Lord,” after reading the history of Adam’s sin and fall? He fell because he discarded the words of the Lord, and heeded the words of Satan. Will it pay to transgress? By transgression Adam lost Eden. By the transgression of God’s commandments man will lose heaven, and an eternity of bliss. These are no idle tales, but truth. Again I ask, On which side are you standing? “If the Lord be God, follow him; but if Baal, then follow him.” [1 Kings 18:21.]

Lt 32, 1898

Tripp, Mary

“Sunnyside,” Cooranbong, New South Wales, Australia

April 27, 1898

Dear Sister Mary Tripp:

We were distressed as we heard of the death of your husband in the far-off land of Africa, and you may be assured that you have our sympathies. We are anxious to hear from you in regard to how this affliction affects your relation to the work. We feel so sad that when laborers are so few, we should lose two of our missionaries. This is a sad blow, which you must feel deeply.

Would it not be best for you to come to Australia? Here you will find friends and a place to labor, after you have had a period of rest. Where your place shall be we cannot now specify, but for one of your experience there are many places where you can labor for the Master. Please consider this matter.

Willie White's family are all the picture of health. Ella May has never been so well and healthy as in Cooranbong. Mabel is as tall and solid in flesh as Ella, and more so. She is the picture of health, and is strong physically. The twin boys are robust little fellows, full of activity and play. Mabel has a good deal of the care of them, keeping them out of doors, which is a blessing to the boys, as well as to herself. Both the girls are in school. We have an excellent school. All the buildings erected are well filled, yes, crowded full.

We would be very much pleased to see you after so long a separation. Will you please write to us in regard to your own health and the mission, which has so recently been bereft of its workers. We desire so much to know the particulars of your husband's sickness and death, and also of Brother Carmichael's death. In our papers we have read the history of that field, and of your missionary labors. You have had Christ with you in all places, and at all times, and all paths are holy to them that walk with Him. As His representatives, you have suffered with Him. You have suffered deprivation in a foreign country. You have been saddened by the sight of poor, wretched beings dying around you for want of food and clothing.

Throughout His life on earth, Christ was a divine missionary, and His love for souls was not quenched by hunger, thirst, or weariness. He was the world's greatest Teacher. He came to seek and to save that which was lost. We will rejoice in that we can be laborers together with God, that we can be humble instruments for His use. He flashes the light of His own pure, heavenly truth into the chambers of the mind, and into the soul temple of the needy souls who long for that light and truth that He alone can impart.

Oh, how thankful my soul is in your behalf, that in your bereavement and trial that One who was a man of sorrows and acquainted with grief, who was often hungry and thirsty, can take in all your wants, your trials, your suffering, your loneliness. The Lord Jesus is your helper, your Restorer. The Giver of all blessings will comfort and bless and strengthen you and all who suffer in doing His work.

Let us hear from you at once.

Lt 33, 1898

Wessels, Brother and Sister [John]

"Sunnyside," Cooranbong, New South Wales, Australia

January 25, 1898

Dear Brother and Sister John Wessels:

I learn that Sister Sarah Peck arrived in Sydney the first of last week. She had a very good passage and is now making a short visit with Brother and Sister Haskell. Sister Sara McEnterfer goes with me to Sydney this week, to spend the Sabbath and Sunday with the people in Stanmore.

There are those who are still inquiring for the truth, and personal labor is being given them in Bible readings and seasons of prayer. Up to the present time, thirty-nine have been baptized. Three of these are from the Ashfield church, the rest have been converted to the truth since the camp meeting; and still the interest is increasing. Those who have never heard me speak are desirous to hear me, and are requesting that I shall come to them. I shall do this if the Lord is willing. This is a great work, and it bears the signet of heaven.

Those who have embraced the truth have had special labor given them. There has been constant, vigilant watching for souls. Those who were interested began at once to invite the ministering brethren to come to their houses. Never in our experience have we seen this done on so large a scale as in this series of meetings. The ministers of the other churches were on their vacation, and this gave our workers an excellent opportunity to make the best impression upon the people. When the ministers returned, they found plenty to do, for the very best workers in their churches were taking their position for the truth.

One newly converted man said that he had been under conviction since the Ashfield camp meeting, three years ago. This man has been employed in a firm for fourteen years. He was receiving £3.10 a week. He had a wife and a family of three or four children to keep. It was a severe trial to them. Many of his friends and relations were watching his case, to see how he would come out. At last he notified the firm that he could not work any more on the Sabbath. He said that he would put in all his time by working extra hours, but his employer was very much annoyed that the Sabbath was creating so much stir, and he determined that he would be rigid, and give no quarters. He told this brother that he would retain him one month, and if he did not change his faith, he must then go.

When the time was up, Brother Sharpe came to his wife with the news that he was discharged. She was not so fully established in the truth as was he. She had but little faith, and was so overcome and disappointed that she went into a spasm, and for a time her case was a most critical one. But the Lord was merciful, and He pitied the poor, suffering soul. Prayer was offered in her behalf, and the Lord helped her. She was very much alarmed when she learned that this had nearly caused her death. She was greatly humbled.

For one week brother Sharpe was in trial. He could get no work. His employer would not give him a recommendation. I wrote to W. C. White that we must get him something to do. Word came that there was an opening in Melbourne, but £2.10 was all they could promise him at first. But before this word could reach him, the proprietor of another firm in the same business in Sydney sent word that he desired an interview with Brother Sharpe. The head clerk of this man was on a vacation, and in his

absence, the proprietor himself had done his work. He found that he brought in £15 per month more, and this alarmed him.

He saw that his workman had dishonestly robbed him of his just dues. He heard of the discharge of Brother Sharpe, and learned that his employer had perfect confidence in his honesty, but that he would not retain him because he kept the Sabbath, and that this was his only objection. He said, If he is conscientious, and will risk losing a good situation rather than give up the truth, that is the very man I want. He took him in gladly, and felt that he had secured a favor. He gave him the same wages he had before received, a very much larger and pleasanter room in which to work, and the Sabbath, saying that he did not want any bonus time put in.

This was the Lord's doing. Brother Sharpe was a spectacle to the world, to angels, and to men. He was rejoiced, and he and his wife were baptized one week ago last Sabbath. They are a very thankful couple. His experience has been a great blessing to his wife. She said, When the Lord opened the way so abundantly to my husband, I felt the reproof come to me, O thou of little faith, wherefore didst thou doubt?

Another couple attended all the meetings in the tent, and the morning meetings, which were help by Brother Haskell. They had seasons of prayer in the morning, and the blessing of the Lord rested upon them. This man, his wife and daughter, knew from the Word that they were hearing the truth, line upon line, precept upon precept, here a little and there a little. The truth was opened to them, and those who had ears to hear were attracted by its spell. The Holy Spirit impressed the truth upon their hearts. All was new to these convicted ones. The Bible became to them a treasure house of knowledge.

But there were those who would not candidly search the Word, like the noble Bereans, to see if these things were so. Their eyes were blinded because they would not see and acknowledge the evidence given them. These reported the falsehoods that Canright had published, and, having a disposition to reject evidence, and loving falsehood themselves, they did their best to throw these seekers off the track of truth. But this family brought the points that troubled them to our ministers, who were feeding the flock of God with pure provender, thoroughly winnowed from the chaff. Then all their perplexities were removed.

These people were becoming familiar with the truth, and could make error appear in its falsity. The husband, Brother Stuckey, was in the employ of the government printing establishment, and was receiving good wages. He thought to first ascertain if his employers would expel him; but he was deeply convicted, and ventured to go forward in baptism. This man and his wife were greatly blessed. Then he laid the case before his employer, and, without any objection, received the Sabbath. Among the number who have accepted the message are four men holding positions in government firms, and this brings the truth to the front. There are also men who are in charge of Sunday schools, and one man is a local preacher. Nearly all who have embraced the truth are men of influence, who, if soundly converted, will be men who can communicate the truth to others. This is what we need so much.

Several have commenced to pay their tithe, and this is a wonderful help just now. The churches in the suburbs of Sydney greatly needed financial strength, and God is giving it to us more than we have had in

the past. And still the work is embracing new families. Three ministers and their wives are laboring constantly, preaching and visiting, opening the Scriptures, and presenting the truth as it is in Jesus.

I could wish that you were on the ground now, that we might counsel together. I think could the medical missionary work be more fully developed, as it ought to be, this would make an impression preparatory to the more testing message which must be given to the world.

I have not felt like continually urging you to come, because the whole situation has been presented before you. In the accessions we have had to the truth since the camp meeting, there are businessmen, who will be a great help to us. Some who embraced the truth in the early efforts made, after we came to this country, seemed to think that if they received the truth, we must surely look after them and supply their temporal needs. We did do this largely, but soon learned that they were offended if we did not continue to do so. This came very heavily upon me for three or four years. But some of this class went out from us. Others are still with us. We help them some, but they are doing much better.

The medical missionary work is doing all that we can expect. Dr. Caro will unite with the work, and he has a very interesting way, which helps him to find access to the people. We shall be much pleased to see you. We feel very much encouraged when we see those embracing the truth who are not what we call wealthy men, but conscientious and God-fearing, who, we have reason to believe, love the truth. As soon as they became interested in the truth, they began to plan for a house of worship, and these families pledged what they would give to the building. But as they became more decided, they doubled their subscriptions. These families are paying tithe.

The promise to those who will bring all their tithes into the storehouse is, "Bring ye all the tithe into the storehouse, that there may be meat in mine house, and prove me now herewith, as the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing that there shall not be room enough to receive." [Malachi 3:10.]

These directions are presented to the people as the part that God requires them to act; and they see it, not as the word of man, but as the word of the living God. Such rich and full promises are for all to understand. If men will do their part, God will certainly do His part. He never fails in any of His agreements with His people.

Oh, how pleasant it is to forget self, and co-operate with God in the closing scenes of this earth's history. The work is aggressive. We do not now experience that mean, contemptible opposition, so violent in its demonstration, that we did in 1894 and 1895. We see the Holy Spirit working on human hearts. I am very grateful for this. We are called upon to link up with Christ, to wear His yoke, and bear His burdens.

Human selfishness would make a monopoly of eternal life. The scribes and Pharisees, in the days when Christ was in the world, desired to make a local and national benefit of all the gifts of heaven, and exclude the rest of God's family in the world. But Christ came to break down every wall of partition. He came to show to the world that His gift of mercy and love is as unconfined as the air we breathe, the water we drink. That gift is free to all the world.

David's sin has been the sin of selfish men in every age. They have made efforts to number Israel, to count the people; but Christ lifted up His voice to proclaim that the gift of eternal life was free to all who would receive Him as a personal Saviour. "For God so loved the world that he gave his only begotten Son, that whosoever believeth on him shall not perish but have everlasting life." [John 3:16.] There is no nationality, tribe, or clans with God. He is the Maker of all mankind. It would be as just to put a price upon the air and light, the showers of rain, and every other blessing that God gives to our world, as to exclude from any sect, rank, or class of people the light shining from the throne of God. Christ declared that whosoever will may take of the water of life freely. [Revelation 22:17.]

The Lord has shown who it is that will not enter heaven and comprise the family of God. Of the angels who kept not their first estate, the Word of Inspiration declares that God has reserved them in everlasting chains, under darkness, unto the judgment of that great day. [Jude 6.] We are to thank God that we are prisoners of hope. The voice comes down from generation to generation, I have found a ransom.

"And he saw that there was no man, and wondered that there was no intercessor: therefore his arm brought salvation unto him; and his righteousness, it sustained him. For he put on righteousness as a breastplate, and an helmet of salvation upon his head; and he put on the garments of vengeance for clothing, and was clad in zeal as a cloak." [Isaiah 59:16, 17.]

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

This is the work we want to do more fully in this country. We want to represent Christ by reaching out to others. We are to work under the commission Christ gave to His disciples, "Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost, teaching them to observe whatsoever I have commanded you, and, lo, I am with you alway, even unto the end of the world." [Matthew 28:19, 20.] This then is our work, to reach the people who are neglected, and win them to Christ. Until recently our people have made but little or no effort to help these.

Christ came not to call the righteous, but sinners to repentance. He would have every soul regard the efficacy of His blood as of unlimited value, able to save unto the uttermost all whom we can persuade to come to Him. He would have every individual of our race, formed in His image, remember that God is infinite, and that His love revealed in the atonement of Christ, in favor of all mankind, makes manifest the value He places on humanity. He bids them come to Him and be saved. To the Source of all our mercies we must come. He will use men as His agents to win their fellow men from sin. He is the Giver of all our mercies. While His common blessings are given to the world, shall the stigma of selfishness and exclusiveness be reserved for grace alone?

"I am the light of the world," Christ declares, a blessing to all classes, even as the light of heaven is given to benefit all the human race. [John 8:12.] The more men through false ministry have been made apostates to the law of Jehovah, the more urgent is the call for the help of every human agent to connect with the world's Redeemer in seeking to save that which is lost. He came to demolish every wall of partition, to throw open every compartment in the temple, our world, that every soul may have free access to God, that every soul may see that God is looking upon him individually, and through His agencies, saying, Turn ye, turn ye, for why will ye die?

The message of mercy that Christ brought from the Father is meant for all the world. Christ enriched the world with His own attributes of grace. But men have been untrue to God and His appointments. They have not acted in the place of Christ, nor have they been touched with human woe. God desires that we shall have hearts that will respond to Christ's heart of sympathy, leading us to relieve suffering humanity.

All who will come within the call of Christ, who will receive Him as their personal Saviour, will have eternal life. Herein is love. How can we express it? It is a love so deep, so broad, so full, so free, that it penetrates everywhere. It lifts out of Satan's circle the poor souls who have been deluded by his hellish deceptions, and places them within reach of the throne of God, encircled by the rainbow of promise. That one soul saved will let his light shine forth upon the world that lieth in darkness. Then shall we not work in Christ's lines? In connecting finite man with the infinite God, an honor that is beyond expression is conferred upon us. We are "laborers together with God." [1 Corinthians 3:9.]

"Therefore we ought to give the more earnest heed to the things which we have heard, lest at any time we should let them slip. For if the word spoken by angels was steadfast, and every transgression and disobedience received a just recompense of reward, how shall we escape if we neglect so great salvation, which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard him, God also bearing them witness, both with signs and wonders and with divers miracles and gifts of the Holy Ghost, according to his own will? ... For verily, he took not on him the nature of angels: but he took on him the seed of Abraham. Wherefore in all things it behoved him to be made like unto his brethren, that he might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people. For in that he himself hath suffered being tempted, he is able to succor them that are tempted." [Hebrews 2:1-4, 16-18.]

O what a God we have connected with us by the strongest ties! His spontaneous love calls for love, deep, earnest, and full, from every soul whom He has redeemed. He has a work for us to do in this world. For our sakes He became poor, that we through His poverty might be made rich. What do these riches comprehend? A life that measures with the life of God, an eternal weight of glory. He has collected all the riches of heaven, and laid upon all the resources of His infinite nature for all who will consent to return to their loyalty. He has given all heaven to our world. He has given to us a gift to convince us that there is no love that can measure with the love of God; and He would have His children express their love in return, by obedience to His commandments. "The Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth. ... And of his fulness have all we received, and grace for grace." [John 1:14, 16.]

Lt 34, 1898

Wessels, Sister

"Sunnyside," Cooranbong, New South Wales, Australia

February 21, 1898

Dear Sister Wessels:

How much I desire to see you, and speak with you face to face. If you could now visit Cooranbong, you would scarcely know where you were. We have had a second crop of peaches and nectarines from our trees. Many of our peaches weighed half a pound each. I did not expect my trees to bear this year, but they bore some of the finest and most beautiful fruit I ever looked upon. Our gardener thought the trees too young to bear so quickly, and cut off every branch close to the trunk of the trees; but they made just as much in branches as before, and notwithstanding this, some of the trees were so loaded with fruit that we had to prop up the branches lest they should break. I have never seen so many heavy peaches growing in a cluster. I made a present of some of them to different men in Cooranbong.

We have not had to buy any garden produce this year. We have had plenty of potatoes, greens, green corn, green beans, tomatoes, and some grapes. We know how to prize these things, for we used to have to send to Parramatta for our vegetables and all our garden stuff, and when they reached us, they were so wilted and heated that at least half was not safe to use. Our garden has furnished our family of twelve, Willie's family of six, and Brother James' family of ten. Brother James is our farmer. We have all the watermelons we can use. Some of them are delicious, and very large. We have squashes and real American pumpkins. We have pie plant, and if the Lord favors us, next year we shall have abundance of fruit, that we can can, from our own orchard. It is so much more palatable when we can eat it fresh from the trees.

The school land is being tended and thoroughly worked by Brother Hughes. They have kept students through the vacation to work the soil, and learn lessons from nature as they work. They take some studies, and will attend school the coming term, which begins the first of next month.

There have been twelve in the family during vacation, and a large quantity of fruit from their own trees has been consumed. We are sure we did right in setting out trees just when we did. Now we enjoy not only fruit, but vegetables from the school ground. We see the advantages of having fruit of our own raising. The school have potatoes, squashes, turnips, carrots, watermelons, muskmelons, beans, and other things that I cannot name. All these things grown upon the land save expense.

The third large school building is now nearly finished. Other buildings will go up as soon as possible. The church is built, and we thank the Lord for your liberal donation.

Brother and Sister Haskell, Brother and Sister Starr, and Brother and Sister Wilson are in Stanmore. They are still holding meetings in the tent, but it is no longer really safe for them to do this. We have been looking for land which would not cost so much but that we could secure it. The land we selected was £5

and £6 per foot, but in every case, after we decided to buy, there would be some hitch or scheme, we could not tell what, which placed the land quite beyond our reach.

Now we have a nice location. It is the nicest we have yet looked at, and will cost about, I think, £325. I may not have the figures exact, but this, I think, is the price. Now the church will go up, and we need it very much. It will cost about £700. We have all done our level best to help in this matter, and the Lord will help us when we do all in our power. Those who have newly come to the faith are not wealthy, but many of them have homes of their own, and this is worth considerable to the cause now. All are so grateful that a church is going to be built, and those who have been long in the truth are filled with enthusiasm.

W. C. White, his mother, and Sara McEnterfer have been urged for months to go to Melbourne, and attend the meetings there. Brother Robinson's plea has been very urgent. There is to be a general meeting the last of this month, so we leave Cooranbong on the 23rd for Stanmore. On the 24th we take the cars for Melbourne, and will be with them next Sabbath. We may not be gone more than three weeks. We may remain longer.

W. C. White will have to return to the present at the opening of the school in the last of March. We have been straining every nerve to gather means to supply workers for the destitute fields. In the night season the divine Instructor was in our assembly. He had words for us, words of encouragement. Then with deepest solemnity He spoke in regard to the work to be done among those who know the truth. Your family, my sister, was one that was specified as being in peril, for they do not sense the requirements of God.

Last night matters were urged upon my mind by the heavenly Counsellor. There is a careless ease, a self-indulgent spirit, in the Wessels family that will surely leave them unprepared for the future test and trial.

The Messenger said, The Lord has tender compassion for you all but you are not working to His name's glory. There have been times of great perplexity in your family. There have been times of great affliction. But the Lord has not forsaken you. In prosperity there is a great snare. There is danger that under the temptations of the enemy you may be enticed to allow the possessions you have to lead you into worldly schemes and investments. This has been your danger, to bind yourselves up with worldlings.

This matter was laid out plainly before me. It is nearly mail time. I will write what I can, and the rest must be left till I have more time. The messenger said to the young men of the Wessels family, In order to be great in God's kingdom, you must become as a little child, teachable, living in the simplicity of faith and in the purity of that love which elevates, ennobles, and purifies the soul. Influences are twining themselves about you that will lead you away from God. You must be meek and lowly in heart. If you would have peace and hope and heaven, you must not refuse to deny self, to sacrifice self. This is a part of the Christian's life. You must consent to the lowly condition, if it is the will of the Master, of Him who for your sake became poor, that you through His poverty might become rich.

God's providence will work wondrously for all who will learn lessons in the school of the greatest Teacher the world has ever known. It is safe for you to place your hand in Christ's hand, when you are willing and long to be led in safe paths. God works in His own way to make you see the way into the kingdom of heaven. But this is not to follow the life you are now pursuing. It is a lowly path, a narrow way, a straight gate, through which you are to pass. The golden gate opens not to display its glory to earth's self-indulgent ones. It is not lifted up to the proud in spirit, that they may pass in with their possessions and symbols of power. But the everlasting portals will open wide at the trembling touch of a little child. In order to be great in the kingdom of God, you must walk in the humble path of duty, love, and willing obedience.

The Messenger turned to Philip and Peter, and calling them by name, said, Walk in the light of God's countenance. The family need you not as you are now, but as you might have been and may be. Your influence may be thrown around them, fragrant, pure, and unadulterated by any worldly corruptions. You are now to say to your family, The Lord has given to each of you your work.

The Messenger addressed Philip Wessels, How long shall the Lord call for you, and you refuse to answer His voice, refuse to come to Him that you may live? How long will you refuse to listen to counsel? The Lord calls you. Will you now yield to His invitation? You stepped out of the line of duty under the delusive temptations of Satan. Will you now return? The truth will advance unto victory, whether you advance with it or not. But the Lord loves you, erring child; come back to the service of God. Give Him the heart that once loved Him. Take your place in the work and cause of God. Philip, your name was spoken with deep, earnest love. Come back to your heavenly Father, come back.

You may have a life of cheerful trust, a humble, happy walk with Jesus in all the ways of duty and of peace. The worldly-wise way that some of you have been travelling is one of thoughtless gaiety and social excitement. It drives all the heavenly graces, all elevated tenderness and sympathy from your heart, and selfishness, suspicion, vanity, and indulgence come in to take their place. You will find no happiness in following your undisciplined inclinations, for Satan is on the watch, and he will come in to control the mind and fashion the character. Your Redeemer is grieved. He gave His life for you. Will you give your heart to Jesus?

I leave these lines with you. I am full of tenderness for you. My heart longs after you in Jesus Christ; and Christ, who wept over Jerusalem, weeps over you.

Would you secure the highest success in life? You will find it in the Life-giver. Would you enjoy the confidence of your fellow men? Become humble, meek and lowly of heart. Lay aside all jealousy, all pride and ambition, all worldly anxiety and covetousness; and seek the Lord daily. You will find in Him a refuge. You have wandered from God's ordinances; but Jesus invites you, "Take my yoke upon you, and learn of me; for I am meek and lowly in heart; and ye shall find rest unto your souls." [Matthew 11:29.]

To Mother Wessels the Messenger said, You are making a mistake. You are handling the Lord's entrusted goods. Your love for your children is not to be expressed by indulging them in using the means for which they must give an account, to gratify human taste, human pride and ambition.

Consider the life of Christ. Your love for your children may be no less, but let it be expressed in leading them away from self-indulgence and self-gratification. The money that is spent as fancy may dictate would support laborers of God in the field, to carry the gospel message to many who are perishing in their sins.

Will these brothers come into line with each other, and every member of the family cut away from his life all selfish indulgence? Will you not, in the name of Jesus Christ of Nazareth, work wholly on the Lord's side? Will you take your position to help the members of the family to live Christian lives? Be not envious of the rich. Learn well the lessons of self-denial. Let every member of the family use the Lord's goods to secure for himself the heavenly treasure. The Lord would have every member of the family co-operate with Him. Look at the life of Christ. Study His character, and be partakers with Him of His self-denial. Take up your cross, and follow Him; and you will have eternal riches in the kingdom of God.

I have more to write, but I must stop here. Three weeks ago I was in your family, and Mother Wessels was burdened for her children. I was directed to bear a message to you as a family: "Love not the world, neither the things that are in the world." [1 John 2:15.] He that loveth the world, the love of the Father is not in him.

If the expenditures now made for self-pleasing were carefully treasured, it would surprise you to see the amount that is wasted in needless things. God calls upon you to change this order of things. This money, that is worse than thrown away, would support laborers in fields where the standard of truth has never yet been lifted. You could bring happiness to many hearts if you would use wisely the means that is now spent for show. Christ Jesus your Redeemer gave His life for you, to make it possible for you to secure that life that measures with the life of God, and a place in that city which hath foundations, whose Builder and Maker is God.

Lt 35, 1898

White, J. E.

"Sunnyside," Cooranbong, New South Wales, Australia

January 1, 1898

Dear _____:

I wish you a happy New Year. 1897 with its burden of record has passed into eternity. Today W. C. White spoke to the people here in Cooranbong. The discourse was, I understand, appropriate for the occasion. The ordinances were administered. The meeting was a profitable one.

It has been very warm here today. We have had some thunder and lightning, and some refreshing showers.

The same interest is still manifested in the meetings in Stanmore. During the coming week, there is to be [a] baptism. Since the camp meeting I have visited Stanmore often, and have spoken eight times, on

Sabbath and Sunday afternoons. The interest is wide and extended. Brother Wilson and wife, Brother Starr and wife, and Brother Haskell and wife are all working in the mission, educating workers to give Bible readings. Brother Baker has the care principally of the churches in Ashfield, Parramatta, and other places. Two men are employed to care for the tent in Stanmore. There is quite a large family in the mission. One room, a large front parlor, is a meeting room. One room has been fitted up very pleasantly for me. I furnish it.

The workers in the mission cannot go out husband and wife together. There are so many to visit that they have to divide. Satan works very earnestly through the ministers to keep the people bound in error, but continually we hear of one and still another deciding to take a stand for the truth.

On Sunday or Monday the baptism will take place. They are expecting me to be present, but I do not think that I can be. I weary much more easily than formerly, especially during the hottest part of the season. It is midsummer now, and the most debilitating part of the year.

There is need of fifty laborers now in Melbourne and Sydney. We have not enough efficient workmen, and there is also a dearth of means to carry forward the work essential to be accomplished for this time. If those who knew the truth, the present truth for this time, would individually realize that a responsibility rests upon them to communicate to those who know not the truth, the light the Lord has graciously given them, they would more nearly meet the mind of Christ. They would be His light, penetrating the darkness of error which covers the religious world, and which is as dense as the darkness that enveloped the Jewish nation in the days of Christ.

Shall Seventh-day Adventists walk in the same path as did the Jewish nation? Shall the message to the Laodicean church be applicable to this people? Shall those who have seen great light, who have had large opportunities and many privileges, cease to do service as witnesses for Christ? Those who know the truth, but who feel no special burden to reveal corresponding works, will be like that servant who knew his Master's will, but did it not.

The Lord has appointed every converted soul to witness for Him. The light that has been given to the individual members of His church is to shine forth, not merely in much talk, but in good works. Every talent entrusted to every soul is to be traded upon. The talents that might have been put out to the exchangers by those who have done nothing in the service of God will be required again with the improvements that the Lord required His stewards to make. Every jot of light, of ability, of influence, is to be used, not for self-pleasing, but for the Lord. We are to be yoked up with Christ in perfect obedience to the Lord [our] God, who is holy, just, and good. Thus God's people may develop characters of increasing consecration, efficiency, and tact, and act their part as laborers together with God.

Why are so many so slow in recognizing the work they ought to do in seeking to save that which is lost? Consider prayerfully what is to be done. Kill indolence. Lay hold of personal labor. Too much labor is done by those who minister in word and doctrine in behalf of churches that should be set to work themselves. The church members should carry a weight of responsibility. They should keep their own souls in the love of God by exercising all the powers they have. By precept and example they should bear witness of the power of the truth and grace of Christ upon human hearts. This will commend the

truth that the seventh day Sabbath is a sign between them and their God. Obedience in the observance of the Sabbath testifies of the sanctification received through its observance.

In many of our organized churches the banner of truth is trailing in the dust because the members are not doing service to God, but are serving their own pleasure. They work through the influences that surround the soul. By precept and example, in self-indulgence, in their worldly habits of dress, in their words and actions, they testify against the truth, against self-denial, against the meekness of Christ. They are cold spiritually, and far separated from Christ. If they followed in the footsteps of Christ, they would be partakers of His self-denial, of His self-sacrifice, that they might lift up and save the souls that are ready to perish.

The talents entrusted to men may be used in an unconsecrated manner, by doing a good action from impulse, in a haphazard way, refusing to see opportunities that are close by, and that should claim the attention. Many practice self-denial and self-sacrifice by fits and starts. They need to seek the wisdom that comes from God alone. They need to consult their Leader. They need to do much praying, much trusting in Jesus Christ that His Holy Spirit may work in them, revealing a straightforward course of service which God will approve, and which will be a benefit and blessing to many souls. The consecration of all our words and actions to God makes us His witnesses. It develops a character that is the result of cherishing the truth in all its principles. Truth is not a cheap commodity; it is as precious gold, tried in the fire.

We pass through this world but once. Let every step taken by those who claim to be sons and daughters of God be forward. Listen to the words of Christ: "He that will come after me, let him deny himself, and take up his cross, and follow me." [Mark 8:34.] This alone will designate each of us as His disciples. Are we witnessing before the angels of heaven and before the worlds unfallen that we as human beings recognize that we understand what this means, "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.] Entire consecration to God, living an undivided heart-life of service, this is a living testimony to the world that you recognize your accountability to improve.

Every entrusted talent is to be treated as absolutely and really belonging to Him whose you are by creation and redemption. Consecration of words, of voice, or every work, is needed. This act of sanctification of soul, body, and spirit, is not an act on the part of the human agent of creating anything and rendering it to God. All we have is from God and by Him. It is just as much His if we do not recognize it thus, and take some credit to ourselves. By consecrating all to God, you are simply showing the angels of heaven that you recognize that soul, body, and spirit belongs to the Lord, and are to be devoted to His service.

The talent given to the unprofitable servant, which he wrapped in a napkin and buried in the earth, was the Lord's own, entrusted to the servant for use. It was to be so used that it would gain other talents. Our life is to be a life of earnest, thoughtful service to God. Those who feel no real obligation to represent the truth in life and character, who do not testify to the power of the grace of Christ by

revealing the reformation it has wrought in them, fail to exalt the law of God before those whose characters are demonstrated in making that law void by their wrong principles.

The true commandment keeping people of God show to the world a character of unspotted integrity, testifying by their own course of action that the law of the Lord is perfect, converting the soul. Thus the Lord Jesus, the Son of God, through His obedience to the law of God, exalted and made that law honorable. God will surely condemn every member of every church claiming to be Seventh-day Adventist, who is not doing Him service, but through pride, selfishness, and worldliness is showing that the truth of heavenly origin has not worked a reformation in his character.

Please read carefully Revelation 3:15-18. The voice of Jesus Christ is heard. "As many as I love, I rebuke and chasten: be zealous therefore (not half-hearted) and repent. Behold, I (your Saviour) 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 19-21.]

Will the churches heed the Laodicean message? Will they repent or will they, notwithstanding that the most solemn message of truth—the third angel's message—is being proclaimed to the world, go on in sin? This is the last message of mercy, the last warning to a fallen world. If the church of God becomes lukewarm, it does not stand in favor with God any more than do the churches that are represented as having fallen and become the habitation of devils, and the hold of every foul spirit, and the cage of every unclean and hateful bird.

Those who have had opportunities to hear and receive the truth and who have united with the Seventh-day Adventist church, calling themselves the commandment-keeping people of God, and yet possess no more vitality and consecration to God than do the nominal churches, will receive of the plagues of God just as verily as the churches who oppose the law of God. Only those that are sanctified through the truth will compose the royal family in the heavenly mansions Christ has gone to prepare for those that love Him and keep His commandments.

"He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him." [1 John 2:4.] This includes all who claim to have a knowledge of God, and to keep His commandments, but who do not manifest this by good works. They will receive according to their deeds. "Whosoever abideth in him sinneth not; whosoever sinneth hath not seen him, neither known him." [1 John 3:6.] This is addressed to all church members, including the members of the Seventh-day Adventist Churches. "Little children, let no man deceive you; he that doeth righteousness is righteous, even as he is righteous. He that committeth sin is of the devil; for the devil sinneth from the beginning. For this purpose the Son of God was manifested, that he might destroy the work of the devil. Whosoever is born of God doth not commit sin; for his seed remaineth in him, and he cannot sin, because he is born of God. In this the children of God are manifest, and the children of the devil; whosoever doeth not righteousness is not of God, neither he that loveth not his brother." [Verses 7-10.]

All who claim to be Sabbath-keeping Adventists, and yet continue in sin, are liars in God's sight. Their sinful course is counterworking the work of God. They are leading others into sin. The word comes from

God to every member of our churches, "And make straight paths for your feet, lest that which is lame be turned out of the way; but let it rather be healed. Follow peace with all men, and holiness, without which no man shall see the Lord; looking diligently lest any man fail of the grace of God, lest any root of bitterness springing up trouble you, and thereby many be defiled; lest there be any fornication or profane person among you, as Esau, who for one morsel of meat sold his birthright. For ye know how that afterward, when he would have inherited the blessing, he was rejected, for he found no place of repentance, though he sought it carefully and with tears." [Hebrews 12:13-17.]

This is applicable to many who claim to believe the truth. Rather than give up their lustful practices, they venture on in a wrong line of education under Satan's deceiving sophistry. Sin is not discerned as sinful. Their very consciences are defiled, their hearts are corrupted, even the thoughts are continually corrupt. Satan uses them as decoys, to a lure souls to unclean practices which defile the whole being. "He that despised Moses' law, (which was the law of God) died without mercy under one or two witnesses; of how much sorer punishment, suppose ye, shall he be found worthy who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and hath done despite unto the Spirit of grace. For we know him that hath said, Vengeance belongeth unto me; I will recompense, saith the Lord. And again, The Lord will judge his people. It is a fearful thing to fall into the hands of the living God." [Hebrews 10:28-31.]

Lt 36, 1898

White, J. E.; White, Emma

"Sunnyside," Cooranbong, New South Wales, Australia

January 11, 1898

Dear children Edson and Emma:

We have been in counsel with the board in regard to the arrangement of our school. We pray for divine wisdom. We must have it at every step. We know that without the abiding presence of Christ we can do nothing. We were compelled to lay hold of these responsibilities, because it was presented before us that this was the will of God. We worked under great difficulties, but our first term of school was a success. The Lord signified that He had provided help for me, that I should not carry the burden of the school alone. He revealed to me that He had provided help in Brother and Sister Haskell. He would give them wisdom and judgment. He would give them understanding, and co-operate with them. The Lord said that He would be with Brother Haskell as His responsible and experienced servant, that He would be with his mouth, and enable him to present the truth in simplicity.

The Lord showed me that every means must be tried to have all co-operate with God to make the school a success. We must press our petitions to the throne, and be faithful in the discharge of our duty. There are disorderly elements that require a firm, steady hand; there must be no lowering of the standard. These elements of character need to be controlled by the Holy Spirit. Those in responsible positions

must work in right lines, making God their dependence. When the reproach of indolence is wiped away from the school and the church, the Lord will reveal Himself, giving the youth understanding hearts, as He did to the youthful captives of Babylon. We read of them, "As for these four children, God gave them knowledge and skill in all learning and wisdom." [Daniel 1:17.]

Most precious opportunities will be given for the Spirit of God to graciously bless the means employed, according to the instruction the Lord had given. The Lord will give light and knowledge if the teachers will work in accordance with the living oracles of God. A strong, firm influence, blended with kindness, is to be held over the students, else Satan will take them out of our hands, and make the school a failure. If the students will receive light, if they will consecrate themselves to God, he will forgive their sins and give them new hearts.

The influence of the Holy Spirit will transform the characters of teachers and students. Those who have not been under discipline and restraint must be determined in themselves to be a law unto themselves, that they will not rebel at discipline. If they will draw nigh to God, seeking help from Him, He will help them. "Then will I sprinkle clean water upon you, and ye shall be clean. ... I will put my Spirit within you, and cause you to walk in my statutes." [Ezekiel 36:25, 27.]

These were the counsels given. And the agency employed to carry into effect the gracious purposes of God was the Holy Spirit. Every student in the school needed the converting power of God. They were half and half religious; they did not set Christ, the Pattern, before them. They needed a spiritual transformation. All were not thoroughly converted, because they had not felt the need of the work of God upon heart and mind. If these students were to act a part in the work of saving souls, they must have a real sense of sin, else they would not seek for forgiveness for sin. The truth must come into the heart. They must have such a faith in Christ as their personal Saviour that they would not rest until their sins were forgiven. Well, God wrought in His own way, and a good work was accomplished. We did see the moving of the Spirit of God.

In about six weeks the second term of school is to commence. I seem to shrink from the burden of being in any way connected with the school. Elder Haskell and his wife, Brother and Sister Wilson, and myself carried the load of responsibility during the last term. I wish to be counted out, and find some place where I can be away from the school, and give myself entirely to the work of getting out my books. But I will wait the opening of Providence. I will not choose for myself. I have asked this privilege of the Lord, and if He thinks best, He will make a way for me. I know not where to look or which way to turn, but I shall ask the Lord to help me.

In a few weeks I go to Melbourne, how long to remain I cannot say. Brother Robinson urges me to come as soon as possible, for he thinks that my testimony is needed there. Forty-three have taken their stand with us on the truth in Melbourne. In Sydney twenty-seven have been baptized, and we think quite as many more will take their stand. In a few days ten more are to receive the ordinance of baptism.

What is the test that these souls have the truth, that they love God and keep His commandments? They work to win souls to Christ. Those who are truly converted will subordinate themselves as living, working

agencies with Jesus Christ to draw souls to Him. No one who is truly converted will stand as an idle looker-on.

We are to use our God-given capabilities as entrusted talents in the work of proclaiming the truth to those who are in the darkness of error. We are to teach every individual that he must act a part in this great work of seeking to save those that are lost. There can be no inactivity without spiritual death.

There are those who have fear of opposition and failure. This is because they look at the things that are seen and not at the things that are unseen. Who is willing to consecrate his service to God at this very time? Our warfare is aggressive. Stirring scenes are before us. We must catch the ardor of Christ. We must cherish his meekness and lowliness. Mark Christ's words, "He that is not with me is against me; and he that gathereth not with me scattereth abroad." [Matthew 12:30.]

We are living during the days of preparation for the closing scenes of this earth's history. He who commanded the light to shine out of darkness has shined in our hearts, to give the light of the knowledge of Jesus Christ. Let your light so shine before men that by seeing your good works they may glorify your Father which is in heaven.

Lt 37, 1898

White, J. E.; White, Emma

"Sunnyside," Cooranbong, New South Wales, Australia

February 13, 1898

Dear son Edson and daughter Emma:

I have not a long letter to write you at this time. I was broken off abruptly, and know not where I left off; but I will write independently of what I have written.

We have been greatly retarded in the work of finding a suitable location for our meetinghouse in Stanmore. Several lots have been offered us. The cheapest we could find was £500, but this was too small. Another lot was £700, but this seemed too large a sum for us to pay. A few days since, Willie came from Stanmore, and he says they have been offered a lot in the best location they have yet seen, for £240, \$1,200. This lot is very near the ground on which our camp meeting was held, and where we have been holding meetings for the last few months. Now the church will go up quickly, I believe. We need it so much, so much.

Edson, there is much to be done, and unless we are guarded, we will grasp too many responsibilities. We can only do the work that the Lord has appointed us. The Lord has a special work for each to do. Your work has been pointed out to you, and you are to work in the lines that God has marked out. He will make your work a success if you make Him your dependence. It is our privilege to consecrate our souls to God every day. Every day we are to look into the mirror of God's Word, and know for ourselves that we are overcomers. We must have no self-sufficiency. We must not blame others for things which

we think they ought to have done, which they have not done. You are very sensitive of blame, of being misjudged. Do not feel too sensitive of the words and attitude of others. We must not have too great confidence in what "I" can do. Only when "I" is hid with Christ in God can the Lord work with us.

Medical practitioners have experimented on the eyes, and in so doing, have not only forever weakened the strength of the delicate organs, but the injury done has extended to the brain, through the nerves connecting the eye with the brain. I have positively refused to use anything but hot water with a little salt, or pulverized charcoal put in a bag, and dipped in hot or cold water, as is most agreeable. Let there be no meddling with the eye. Use only the most mild applications.

And the soul needs to be treated just as tenderly as the eye. No harsh denunciation, no accusing, is to be indulged in by the saints of God. Let every one bear in mind that Satan is playing a game of life for the soul. We need to commune with God, and seek Him with the whole heart. If we walk humbly with God, we shall never be put to shame. We need to yoke up with Christ.

The meek and lowly Jesus possessed heaven's activity, heaven's ambition. He rejected the bribe of the whole world when tempted to worship Satan, who came to Him as an angel of light. We must have this same keen discrimination. The world's Redeemer longed to extend His kingdom to all parts of the world. He endured the agonies of the cross to accomplish this work, and He was cheered by the prospect of a universal triumph.

In dying for the sinful race, He destroyed principalities, powers, and him who has the powers of death. The terrible exhibition of nature—the darkness that came upon the whole world—was the hiding of the angelic host who were witnessing the death of Christ. The sun was veiled to hide the expiring agonies of Christ's death struggle for victory over a rebellious world.

The blood of the cross sealed the irrevocable covenant which ensures to our Redeemer the heathen for His inheritance, and the uttermost parts of the earth for His possession. Those who work with unselfish hearts, enlarged by being partakers of Christ's sufferings, who share His sympathies, co-operating with Him in the work He came to our world to do, will help to swell the tide of His joy, and will give honor and majesty and praise to His exalted glory.

Christians have a sacred, holy work to do in carrying forward the work that Christ came in human flesh to accomplish. Here is an open field for every family to manifest the breadth of their love and loyalty. Christ longs to have every human soul yoke up with Him. They may be ignorant, but if they are meek and lowly, He will make them vessels fit for the Master's use. They will be whole-hearted, sincere disciples who can comprehend His great design in favor of a perishing world.

The Lord Jesus calls for volunteers who will be self-denying, self-sacrificing soldiers of the cross of Christ, who will endure hardness as good soldiers, who will be laborers together with God. The last great battle in behalf of Christ our Redeemer is to be fought.

Our work is the work of faith. Christians, do you discern the signs of the times? Can you with humble tread put your feet in the footprints of your Redeemer? Can you give yourselves to a good work, a

perilous undertaking? Verily, the Lord has need of armies of workers, and some of the most precious souls will be found in the very pit of degradation. God calls upon men to go among this class.

Do not lose your purity because you are among the impure, “but, beloved, remember ye the word which was spoken before of the apostles of our Lord Jesus Christ; how that they told you there should be mockers in the last time, who should walk after their own ungodly lusts. These be they who separate themselves, sensual, having not the Spirit. But ye, beloved, building up yourselves on your most holy faith, praying in the Holy Ghost, keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life. And of some have compassion, making a difference. And others save with fear, pulling them out of the fire, hating even the garments spotted by the flesh. Now unto him that is able to keep you from falling, and to present you faultless before the presence of his glory with exceeding joy, to the only wise God our Saviour, be glory and majesty, dominion and power, both now and ever.” [Jude 17-25.]

Edson, you are to keep yourself in the love of God, building yourself up in the most holy faith, praying in the Holy Ghost, looking for the mercy of our Lord Jesus Christ unto eternal life. God will help you to stand in your lot manfully. With that wisdom that cometh alone from above, you may help to advance the cause and work of God, which needs whole-hearted, thorough workers who will not fail nor be discouraged, who, imbued by the Spirit of God, will let their light shine, who will diffuse the light that God has given. Let them voice the words of God, that have so melted their own hearts, “Go ye into all the world, and preach the gospel.” [Mark 16:15.]

Love for God and love for the souls for whom Christ died will give you a missionary spirit. It is heart-missionaries that are wanted. There must be much more zeal, much more faith, and much more earnest prayer. Spasmodic efforts will do little good. Our past failures must be turned to victories by never slipping on the ground of defeat. Keep your feet in straight paths. We should not try to forget past experience, in one sense. It should help us to keep from failing on the same point. Let past failures prove lessons of instruction for our future course of action. We shall ever be hampered by the want of means, but the Lord’s missionaries must rejoice that they are counted worthy to walk in Christ’s footsteps.

May the Lord help you, my children, to be of good courage, and not trust in your own wisdom.

Lt 38, 1898

White, J. E.; White, Emma

“Stanmore,” Sydney, New South Wales, Australia

February 2, 1898

Dear children Edson and Emma:

We have been in Stanmore since Thursday evening. Your brother Willie came down Monday, January 31. Sabbath, January 29, I spoke to the congregation assembled under the tent. The Lord gives me His

Spirit as I stand before the people. The attendance is not decreasing, but is increasing. But, Edson, it is a hard pull.

Sunday I spoke again. There was a good attendance. The Lord gave me a message for the people, and I spoke in a decided manner. After I had finished speaking, we made a revival effort in the old American style. We knew that many were on the eve of deciding, but did not have moral courage to take the step. A break was made, some came forward, and we had a precious season of prayer. Several decided to obey the truth.

There are now no less than fifty who have taken their position; but we have strange elements to deal with. One man who took his position on Sunday has held the position of postmaster in Stanmore for, I think, eighteen years. He owns several houses. His wife has been baptized. A lady, for this she is in every sense of the word, was brought to the tent in a carriage, and then carried inside and placed in a chair. She is soon to be baptized. Several of her children have become interested, and in a week or so, one will be baptized with her mother.

The interest here is broadening and deepening. The men in government employ who are interested are afraid to come out and say to the authorities, I will keep the Sabbath. But two have taken their stand, and they are both enjoying the blessing of the Lord. One, Brother Sharpe, lost his position, and was out of work for one week only. He was then employed by another firm at the same wages he had been receiving, and was much more comfortably situated. The other, Brother Stuckey, was baptized. He then told his employer that he could not work on the Sabbath, and the Sabbath was given him. Others who have good positions are interested, but the cross seems heavy. Those who have taken their stand are sharp, intelligent businessmen, and if all their talents are cultivated, they will be a great blessing to the church.

Monday, January 31 Brother Baker pled with me to go to Ashfield, a few stations from Stanmore, and speak to the church there. This I consented to do, and a cab was hired, and Sister Peck, who has just come from Africa to help me, and I rode to Ashfield. But neither we nor the driver knew just where the church was, so we had a longer drive than we anticipated! Sister Peck, who accompanied me, is a solid, sensible woman, and one that will help us, I am sure. I am much pleased with her.

I bore a decided testimony of reproof to the Ashfield church. Some of the members of this church, though professing to be Christians, are unconverted. They have acted very much like children, murmuring and complaining. I told them that they knew not what spirit they were of, and that God had heard their murmurs and complaints, when they should have been full of thankfulness because the Lord, by His Holy Spirit, was moving upon souls to take their position on the side of truth. I told them that they should take courage, for they had tokens of God's mercy and love. But instead of realizing the value of souls, they were cherishing envy, jealousy, evil surmisings, and were full of criticism, because the labors of the ministering brethren had not been bestowed upon them.

I told them that they had had every opportunity to know and understand the truth. They had been blessed with tent meetings in which several workers were employed. I paid several workers first one pound each per week and then one pound, eight shillings. The people had had the very best instruction.

No pains had been spared in their behalf that they might become rooted and grounded in the truth. But they had grieved the Spirit of God by murmuring because earnest labor was being given to those who were entirely ignorant of the reasons of our faith. I told them that they should have united with us by working to the utmost of their ability to interest their friends and neighbors to go to the tent meetings and hear the truth. The Lord will co-operate with those whose minds are not preoccupied with self, who are deeply concerned for the salvation of those who are ready to perish.

I said, I have invested in your meetinghouse all that I felt it my duty to invest. The rest you could have done if your hearts had been right with God. You have seen and known that the power and Spirit of God has spoken through the human instrumentality. I have known that the Lord Jesus was in your midst. I have felt the power of God upon me in a decided manner as I have spoken to you. You have had the talents of the best speakers.

When McCullagh sent word, We want your testimony in Petersham, or in Ashfield, I have driven with my team twelve or fourteen miles, and after speaking, have driven home, for I knew of no place where I could lay my head. On such occasions I would not get to bed till twelve o'clock. This I did repeatedly in 1895.

It is not evidence that you want, I said. It is new hearts. The Lord will not favor you with increased evidence, for in your present state you would not appreciate the most marked evidence. You have closed your eyes lest you should see, and your ears lest you should hear, and be converted, and the Lord should heal you. I have had no permission to come to you now. The effort I have made this evening will cost me a night's sleep. You will never be Christians until you see how foolish as well as wicked it has been to contend as you have done against Omnipotence. You yourselves are your worst enemies. You have forsaken the Lord by cherishing thoughts and doing deeds opposed to the mind of God's Spirit.

My soul was burdened and grieved because of their spiritual blindness. I have no smooth words to speak to them, and I left them. I carried a heavy burden on my soul, and that night I could not close my eyes till one o'clock.

Brother Wilson and Brother Baker told me that after I left the meeting confessions were made by the people. They had hope that a decided change would be made in the atmosphere of the meetings.

Tuesday night I spoke under the tent to a good congregation. The power of God came upon me in a more decided manner than on Sunday. I was full of my subject. It required no effort to speak, for it seemed that the Spirit of the Lord spoke through me. But I was so aroused myself that I could not sleep till one o'clock.

Plans were made for me to remain over the Sabbath and speak to the people in the evenings. But I cannot do this, for the subjects upon which I speak are of such intense interest to me that every fiber of my being is stirred. I must return to "Sunnyside" and prepare the book on the parables to go in this mail, if we can get it ready. But I think I shall have to withhold it until next mail. We prepared the chapters on the parables for the large book on the life of Christ, and condensed them for this purpose. They must now be made fuller, seeing that they are to be put in a book by themselves. This makes me refuse the

urgent plea made for me to remain here. The people are deeply moved, for the Spirit of the Lord has taken hold of them. But my duty cannot be in two directions at once. I may come down again next Friday.

The people promised that they would come every night to hear me, but I must adhere to my decision not to speak in the evenings. The two last nights, I have slept but three hours each night, and I cannot sleep during the day. I wish I could speak in the evening, for the Lord gives me great power before the people. The truth never seemed to me to be more the power of God unto salvation than at the present time. I am weakness, but God is strength. We need faith, living faith, that will increase day by day.

We have had great trials in securing a lot on which to build a church. We decided on one, but were not able to pay the large sum asked, £600 pounds for a one hundred foot lot—and therefore had to give it up. We have found another lot, and are going to take it if it can be secured for £500. It is two hundred feet by ninety feet. The owner, a woman, lives at quite a distance from Stanmore; but we hope to receive an answer in a few days. The building itself will cost £700, but a meetinghouse must be built. When wind and rain come, the tent is not a proper place for meeting.

Last Sabbath, before I rose to speak, the tent master told Brother Haskell that there had been a breakage in the gearing of the tent, and that two slender ropes were all that were keeping the tent from falling. He said that these ropes might snap at any minute. Brother Haskell kept praying that the Lord would keep us from harm and danger, and the Lord did hold the tent up by His own power. We felt thankful that no one was hurt. Just as soon as the Sabbath closed, the tent was quickly lowered, and the ropes mended.

For some time Elder Robinson has been pleading with Elder Haskell and Sister White to visit Melbourne. Sixty have taken their stand for the truth there, and he wants me to bear my testimony to the people. I shall leave for Melbourne in about ten days. W. C. White and Sara will accompany me. I shall probably visit Adelaide and hold some public meetings, for there the apostasy of McCullagh and Hawkins occurred one year ago, and I have been daubed with all kinds of mud. For this reason I wish to visit Adelaide and speak the truth as a witness for Christ.

McCullagh has been working against health reform. Collins, who has also left the truth, is a persistent meat eater. Meat is his principal food. While in the work, he made deceptive movements. He has now gone out from his [work], and his influence has been felt. But I do not love to dwell on these things. I will send you by next mail more from my own pen.

Lt 39a, 1898

Advisers of Medical Students

Brisbane, Queensland, Australia

October 26, 1898

To the Advisers of Medical Students:

There is a burden upon my soul. There are young people who are encouraged to take up a course of study in medical lines who ought to be preparing themselves to proclaim the third angel's message. It is not necessary for our medical students to spend all the time that they are spending in medical studies. Their work should be more decidedly combined with a study of God's Word. Ideas are inculcated that are not at all necessary, and the necessary things do not receive sufficient attention.

A Danger to Be Guarded Against

While students are being educated in this way, they are being made less able to do acceptable work for the Master. The taxation that they undergo to obtain an extended knowledge in medical lines unfits them to work as they should in ministerial lines. Physical and mental weariness come because of the overstrain of study, and because the students are encouraged to labor unduly for the outcasts and the degraded. Thus some are disqualified for the work that they might have done had they begun missionary work where it was needed and let the medical line come in as an essential part, connected with the work as a whole as the hand is connected with the body. Life is not to be imperilled in an effort to obtain a medical education. There is danger, in some cases, of students ruining their health and unfitting themselves to do the service they might have done had they not been encouraged unwisely to take a medical course.

Often erroneous opinions are transcribed on the mind, and these lead to an unwise course of action. Students should have time to talk with God, time to live in hourly, conscious communion with the principles of truth and righteousness and mercy. At this time, straightforward investigation of the heart is essential. The student must place himself where he can draw from the Source of spiritual and intellectual power. He must require that every cause which asks his sympathy and cooperation has the approval of the reason which God has given him, and the conscience which the Holy Spirit is controlling. He is not to perform an action that does not harmonize with the deep, holy principles which minister light to his soul and vigor to his will. Only thus can he do God the highest service. He is not to be taught that medical missionary work will bind him to any living man, who shall dictate what his work shall be.

Medical missionary work is not to be drawn apart and made separate from church organization. The medical students are not to receive the idea that they may regard themselves as amenable only to the leaders in the medical work. They are to be left free to receive counsel from God. They are not to pledge themselves and their future to anything that erring human beings may outline for them. No thread of selfishness is to be drawn into the web; no scheme is to be devised that has in it one particle of injustice. Selfishness is not to control any line of the work. Let us remember that individually we are working in full view of the heavenly universe.

A High Standard

"Thou shalt love the Lord thy God with all thy heart, and with all thy mind, and with all thy soul, and with all thy strength; and thy neighbor as thyself." [Luke 10:27.] Just before He left His disciples to return to heaven, Christ declared, "A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another." Here we see the standard lifted higher and still higher. "By this shall all men know that ye are my disciples, if ye have love one for another." [John 13:34, 35.] The

disciples could not then comprehend Christ's words, but after His crucifixion, resurrection, and ascension, they understood His love as never before.

Be careful. Take heed. Let God enter to control the work. He will make His combinations and arrangements. The Lord has need of men of intense spiritual life. Are we prepared to do the work for this time? The Lord has declared the Source of the strength of His people. "Not by might, not by power, but by my Spirit, saith the Lord of hosts." [Zechariah 4:6.]

Teaching and Healing

The Lord's people are to be one. There is to be no separation in His work. Christ sent out the twelve apostles, and afterward the seventy disciples, to preach the gospel and to heal the sick. "As ye go," He said, "preach, saying, The kingdom of God is at hand. Heal the sick, cleanse the lepers, raise the dead, cast out devils; freely ye have received, freely give." [Matthew 10:7, 8.] And as they went forth preaching the kingdom of God, power was given them to heal the sick and cast out evil spirits. In God's work teaching and healing are never to be separated. His commandment-keeping people are to be one. Satan will invent every device to separate those whom God is seeking to make one. But the Lord will reveal Himself as a God of judgment. We are working under the eyes of the heavenly host. There is a divine Watcher among us, inspecting all that is planned and carried on.

Lt 40, 1898

Wilson, Brother and Sister [G. T.]

"Sunnyside," Cooranbong, New South Wales, Australia

May 10, 1898

Dear Brother and Sister Wilson:

I want to hear something particular from you. I learn that you have been sick, and this has grieved my soul. There were many things that I felt compelled to write for this American mail, and last week, for several nights I was not able to sleep past one o'clock. I worked fourteen hours on Sunday, as hard as I could, and that night I had a perilous attack of heart difficulty. At three o'clock the crisis came, and I was in peril for some hours. But the Lord was my Helper and my Restorer. On Monday I was unable to do anything, and hardly to speak. Tuesday I was much better, and am now writing you these few lines by lamplight. I am still very weak, yet I rejoice in the Lord God, who is the help of my countenance, and my strength, my front guard and my reward.

I shall now have my son Willie with me, and I shall do less than I have done.

I feel the deepest interest in you in Queensland, and I hope that this attack will prove a blessing to you in freeing your system from impurities, and that you will gain strength. You must not be placed where burdens will come upon you. Please write. If neither of you can write, Sister Lucas can from your

dictation. I am anxious to hear from you. I read your letter to Brother Starr, I think it was, and was very much rejoiced to hear that you are pleased with the climate. Please let us know how you are.

I cannot write much, for I have but little strength. Yesterday I rode out for a little while. While Sara and the twins were getting lemons, I sat in the phaeton. But I was exceedingly tired; it was too much for me.

I have made arrangements that W. C. White, Sarah Peck, Maggie, Minnie, and Sara shall attend the Bible lesson given by Brother Haskell at half past eleven in the morning. This instruction in Bible lines is too invaluable to be lost by my family.

I am glad that you have Sister Lucas with you. She can be a help to you, and you can be a help to her. We are praying for you. Your labors are missed in Sydney; but at this time of the year, it is better for you to be where you are.

The meetinghouse in Stanmore was just finished in time. Had it been delayed, and this fearful storm struck it when it was in an unfinished condition, the Lord could have spared it; but we had no such trial. Oh, praise the Lord, for He is good, and His mercy endureth forever.

Be of good courage in the Lord. He lives; He loves you. He knows your labors of love, and He will be your helper. But did you go to Queensland to keep a boarding house? This ought not to be. You did not go there to exhaust your strength in entertaining comers and goers. If you were both physically strong, it would be a different matter, but as it is, you cannot do it. You have other work to do. Some other arrangements must be made to take this care from you.

I know the comers and goers do not realize these things, but they must not let this burden come upon you. They do not understand that you were taken away from a place where you could do great good, in order that you might be benefited by a better climate. They must understand that burdens are not to come upon you in entertaining even your own brethren. Let someone be appointed to do this work. I think you did wisely in sending for Sister Lucas, but this action does not mean that you are to take the burden of a boarding house upon you. Again I say, Let some provision be made in this line.

I am surprised that our brethren cannot reason from cause to effect, and spare you every unnecessary taxation, that you may both preserve your strength to do the work to which the Lord has called you. I have not received a line from you, but in the night season I was advising you to be guarded in these things. I put the scene before you now, and hope that you will not allow yourselves to be overtaxed.

These thoughtless acts of letting burdens fall upon those who are ill-prepared to bear them, is a great mistake. Especially is this so in your case. You have a work to do in the ministry, and let those who are not called to labor in this line do the physical labor. But I will say no more on this point. I ask you to cling to the Mighty One, who is your Restorer. Quietly rest in His promises. Be sure and provide nourishing food for yourselves, and thus strengthen your physical powers. Exercise is of advantage for you, not violent exercise: but live in the open air all you possibly can. Do not confine yourself to much brain work. Be free to recover yourself. Co-operate with God in this work.

We are not to be presumptuous and think that the Lord will do the part that He has left for us to do, according to the light God has given us. Do not give up speaking to the people, but limit yourself to fifteen or thirty minutes. Do not pray lengthily, but offer short prayers.

Do not lift heavy things, but exercise in the open air as much as possible. Do not worry. Living or dying, you are in the hands of the Lord. You need to trust in the Lord, and co-operate with Him.

I must close, as my breakfast has been brought to me. Love to all the family.

Lt 42, 1898

Irwin, G. A.

“Sunnyside,” Cooranbong, New South Wales, Australia

May 19, 1898

Dear Brother Irwin:

In the last mail from America I received a letter from you. I was glad to read your letter, and the next American mail, which leaves here in about two weeks, will take you answers to your questions more to the point than I can now send. I have written largely upon some subjects, and have written some personal testimonies.

A most decided work needs to be done in our churches in Michigan. There has been a lack of co-operation and harmonious action, but if you will all draw steadily in Bible lines, a change will be wrought in the churches.

You cannot be surprised at the existing state of things when some of those who have been managers of our institutions have been representing self and selfishness in the place of representing Christ. They have co-operated with those who would not care if the institutions crumbled to pieces if they were separated from them. It is the connection of these men with our institutions, and their management on wrong principles, that has brought about the sad state of things that now exists.

How can we rightly consider the infinite sacrifice made in our behalf to serve us individually? Each one should realize that his salvation was purchased at an infinite cost, and then should appreciate the value of his own soul as costing the life of the Son of God. It is work, earnest work, that all are called upon to do. They are to cooperate with God in the salvation of their own souls. If they give up the work, leaving God to do it all, they will never know what it means to be co-laborers with Christ. God demands of all what all owe to Him—perfection of character, a life molded after the divine similitude.

I hope that now, as never before, you will all, ministers and church members, come up to the help of the Lord, to the help of the Lord against the mighty powers of darkness. But I have written so much matter that I need not write largely to you. I will inquire why some of our ministerial brethren are so far behind in proclaiming the exalted theme of temperance. Why is it that greater interest is not shown in health reform? There are many who nourish and keep alive a constant prejudice against Dr. Kellogg. He is doing

a large work. Why do they not fill their places in the ministry as well, as zealously, as he is filling his place? Why do not the ministers of our churches do the very work that ought to have been done years ago? I am glad that someone has taken up the work which has been so neglected.

The complaint comes, Dr. Kellogg has gathered up all the young men he can get, and therefore we have no workers. But this is the very best thing that could be done for the young men and the work. To you, as president of the General Conference, and to Brother Evans, president of the General Conference Association, and to Brother Durland, as president of the Michigan Conference, I would say, Continue to work with tact and ability. Get some of these young men and young women to work in the churches. Combine medical missionary work with the proclamation of the third angel's message.

Make regular, organized efforts to lift the churches out of the dead level in which they have been for years. Send out into the churches workers who will set the principles of health reform before every church in Michigan. See if the breath of life will not then come into these churches.

There are too many today who are merely human moralists. A new element needs to be brought into the work. God's people must receive the warning and work for souls right where they are, for people do not realize their great need and peril. Christ sought the people where they were, and placed before them the great truths in regard to His kingdom. As He went from place to place, He blessed and comforted the suffering, and healed the sick. This is our work. God would have us relieve the necessities of the destitute. The reason that the Lord does not manifest His power more decidedly is because there is so little spirituality among those who claim to believe the truth.

There are in our world many Christian workers who have not yet heard the grand and wonderful truths that have come to us. These are doing a good work, in accordance with the light they have, and many of them are more advanced in knowledge and practical work than are those who have had great light, great opportunities.

The indifference among our ministers in regard to health reform and medical missionary work is surprising. Even those who do not profess to be Christians treat the subject with a greater reverence than do some of our own people, and they are going in advance of us. The word given to me for you is, "Go forward." "All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you; and, lo, I am with you always, even unto the end of the world." [Matthew 28:18-20.]

The message has been given to those in Battle Creek to move into places where they could do this very work in connection with their temporal business. Had they moved out by faith, they would have obtained a rich experience in the things of God. But they thought they would find things a little less taxing in Battle Creek than elsewhere. Many crowd into Battle Creek who get no good there because they make no use of the knowledge they receive. They do no good in Battle Creek, and are only swelling the number who need conversion. They have no spirit of sacrifice. They have a great deal of self and a little bit of Christ, a little faith, and a few good works, and they think that they have religion. But it all amounts to nothing.

What do we read in the seventeenth chapter of John? "I have given unto them the words which thou gavest me; and they have received them, and have known surely (by experimental knowledge) that I came out from thee, and they have believed that thou didst send me." [Verse 8.] Please read this chapter; for it is full of richness. "As thou hast sent me into the world," Christ continued, "so have I sent them into the world, and for their sakes I sanctify myself, that they also might be sanctified through the truth. Neither pray I for these alone, but for them also which shall believe on me through their word." [Verses 18-20.] Are we voicing the words of Christ? Are we sanctifying ourselves through obedience to the truth?

"Neither pray I for these alone, but for them also which shall believe on me through their word; that they all may be one, as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me. And the glory which thou gavest me, I have given them, that they may be one, even as we are one; I in them, and thou in me; that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me." [Verses 20-23.]

Apply these words to the members of our churches, and see if they are teaching the plan of salvation as Christ has appointed. Are they seeking for that perfect oneness that Christ prayed they should have? Have they indeed kept the words of the living oracles of God? I tell you, my brother, that there is a work to do besides preaching—the work of ministering.

When any one in Battle Creek or in any place shall speak words which depreciate the medical work, ask them what they are doing to perform the work God has given them to do. Let them take up the work just where they are.

"And you hath he quickened, who were dead in trespasses and sins, wherein in time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience. Among whom also we all had our conversation in times past in the lusts of our flesh, fulfilling the desires of the flesh and of the mind, and were by nature the children of wrath, even as others. But God who is rich in mercy, by his great love wherewith he loved us, even when we were dead in sins, hath quickened us together with Christ, (by grace ye are saved;) and hath raised us up together, and made us sit together in heavenly places in Christ Jesus: that in the ages to come he might show the exceeding riches of his grace in his kindness toward us through Jesus." [Ephesians 2:1-7.]

We are assured that we may be so identified with Christ, the Son of God, as to be wholly one with Him, as He was one with the Father. Who can comprehend this? These words place on us a great responsibility. They are the highest measure of character, and contain the richest blessings that it is possible for any human being to enjoy.

Brother Irwin, take hold of the work of health reform. If any of the ministers have the idea that the medical missionary work is gaining undue preponderance, let them take the men who have been working in these lines with them into their fields of labor, two here and two there. Let the ministers receive these medical missionaries as they would receive Christ, and see what work they can do. I do not

think they will find them dwarfs in religious experience. See if, in this way, you cannot bring some of heaven's vital current into the churches. See if there is not a class who will grasp the education they need so much, and see if they will not bear the testimony, "But God, who is rich in mercy, for his great love wherewith he loved us, even when we were dead in sins, hath quickened us together with Christ, (not aside from Christ,) (by grace ye are saved;) and hath raised us up together, and made us sit together (not in independent atoms,) in heavenly places in Christ Jesus." [Verses 4-6.]

Suppose that the degrading influence of jealousy and evil surmising, which is death to all spiritual life and symmetrical growth, should be crucified instead of being retained. Would it not be better to do this crucifying, than to do the work that many have been doing—crucifying to themselves the Son of God afresh, and putting Him to open shame? Suppose that individually you take hold of this work and begin to crucify the lust of the flesh, the pride of life, and the love of the world. Forget every other person but yourself, until you decide that you will no longer pierce the Son of God afresh by serving divers lusts and seeking only your own pleasure. Cease to worship idols, and continue no longer in bondage—degraded slaves to Satan and to sin.

Talk this to our ministers, pray it, and work in Christ's lines. Think of the blessings brought to all who believe in Jesus. What tongue can express God's love? It would not satisfy His heart of infinite love to let those who believe in Him occupy any lower place than that of His own sons. Can we wonder at the language of the inspired apostle as, in view of this stupendous grace, he exclaimed, "Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ: according as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love: having predestined us unto the adoption of children by Jesus Christ to himself, to the praise of the glory of his grace, wherein he hath made us accepted in the beloved. In whom we have redemption through his blood, even the forgiveness of sins, according to the riches of his grace." [Ephesians 1:3-7.]

Shall we not arise to our high privilege? Shall we not labor as we have never before? Shall we not seek as did Jacob, for the blessing, saying, "I will not let thee go except thou bless me"? [Genesis 32:26.] Oh, what a depth of love, what fulness and completeness there is in Christ Jesus. It is the purpose of God to exceed all our highest imaginations by glorifying His name, through the endless ages of eternity, in the redemption and glorification of the sons and daughters of God.

But here I must stop. I have written as fast as my pen could move over the paper, today and yesterday and for days before, to get the matter, which I shall send in this mail before you. I desire that the churches should have this; for the Lord has strengthened me and imbued me with His spirit to write it. Educate the churches in every possible way to deny and sacrifice self. Teach them that they must forsake their idols and cherish supreme love for God, and then they will love their neighbor as themselves.

With much earnest prayer in behalf of our churches, I remain,

Your sister in the blessed hope.

Lt 43, 1898

Gage, W. C.

"Sunnyside," Cooranbong, New South Wales, Australia

May 19, 1898

Dear Brother:

I have received your letter of inquiry as to whether you are standing in such a relation to God and His cause that your judgment would be acceptable to Him. I am very glad that you express the idea [that you] should not accept the position on the board if, spiritually you were not in a condition to serve.

I will now write you some things that have been presented to me in reference to the matter of principle. The method which some have adopted of gathering up the proxies, and using them to carry their own plans, is not prompted by correct principles. It is using a power to oppose the decisions of a people who are properly instructed in regard to matters which require an intelligent conviction of right and wrong. For any person to obtain proxies and use them to accumulate votes is a fraud. Those votes speak, and under certain circumstances produce a power to bring into important positions of trust, unworthy, unreliable persons.

Satan is watching every avenue, that he may divert the minds of those who believe present truth, and steal a march upon them by introducing his subtle workings. And more can be done through those who claim to believe the truth but do not obey it, than through those believers who are not wide awake to the situation. Every advance step in the straight and narrow path prepares the way for another step.

Those who attempt to use proxies place themselves in a very precarious position. If I send my proxies to Battle Creek, I cannot be there in person to see and become intelligent in regard to circumstances and the relation that one proposition may have to another phase of the work. Were I on the ground myself, I could handle my proxies. But some plan must be instituted to use no proxies for the purpose of securing the majority of votes unless the one who has these proxies is present to know personally and intelligently what use will be made of the votes they give to the questions that are brought before them. If by fair means, or by misrepresentation, men have secured proxies to add numbers to their own schemes, those placed in position by these votes will, if they are anxious to do the right thing, refuse to accept the nomination. They should give no influence to the votes obtained by proxies.

The important work of God will go forward although the Lord has been greatly dishonored by men who have had no connection with God and have put their mold upon the work. Let great vigilance be exercised at this time that men who would control the various lines of the work, in their selfish, authoritative manner, may have no standing or place, for in such men heavenly angels cannot find appropriate channels through which to work. Hard and unimpressible [men] have been prepared to say Yea to things to which they should have said Nay with decision.

I have written this because there is danger now from men who become offended as did the disciples who walked no more with their Master.

Brother and Sister Gage, I would gladly be released from addressing you at this time, but I dare not refrain. The warning which has been given you both in connection with Mary Roth has not been heeded, and you are both in a dangerous condition spiritually. You and she must answer to God for walking directly contrary to the light which He has given. You are gaining nothing in spiritual efficiency, or in the experience you might have if you were taking heed to the warning. You have not been conducting your life in lines that are most favorable to the high development of mental and moral capabilities. The springs of your mental and spiritual activity do not find their source in Jesus Christ. Your influence is not such as the true children of God can respect—a mind that is led captive by Satan at his will.

“Why then is the children of Jerusalem slidden back by perpetual backsliding? They hold fast deceit. They refuse to return. I hearkened and heard, but they spake not aright: no man repented him of his wickedness, saying, What have I done? Everyone turned to his course, as the horse rusheth into the battle. Yea, the stork in the heavens knoweth her appointed times, and the turtle and the swallow observeth their coming, but people know not the judgment of the Lord. How do ye say, We are wise? and the law of the Lord is with us?

“Lo, certainly in vain made he it; the pen of the scribes is in vain: the wise men are ashamed, they are dismayed and taken; lo, they have rejected the word of the Lord, and what wisdom is in them? ... For they have healed the hurt of the daughter of my people slightly, saying, Peace, peace; when there is no peace. Were they ashamed when they had committed abominations? nay, they were not at all ashamed: neither could they blush: therefore shall they fall among them that fall, in the time of their visitation they shall be cast down, saith the Lord.” [Jeremiah 8:5-9, 11, 12.]

This is the word I am commissioned to bear unto you: “Thus saith the Lord of hosts, the God of Israel, Amend your ways and your doings, and I will cause you to dwell in this place. Trust ye not in lying words, saying, The temple of the Lord, The temple of the Lord, The temple of the Lord are these; for if ye thoroughly amend your ways and your doings, if ye thoroughly execute judgment between man and his neighbor: if ye oppress not the stranger, the fatherless, and the widow, and shed not innocent blood in this place, neither walk after other gods to your hurt: then will I appoint you to dwell in this place, in the land that I gave to your fathers, forever and ever.

“Behold, ye trust in lying words, that cannot profit. Will ye steal, murder, and commit adultery, and swear falsely, and burn incense unto Baal, and walk after other gods whom ye know not; and come and stand before me in this house, which is called by my name, and say, We are delivered to do all these abominations? Is this house, which is called by my name, become a den of robbers in your eyes? Behold, I even I have seen it, saith the Lord. ... But this thing commanded I to them, saying, Obey my voice, and I will be your God, and ye shall be my people: and walk ye in all the ways that I have commanded, that it may be well with you. But they hearkened not, nor inclined their ear, but walked in the counsels and in the imagination of their evil heart, and went backward, and not forward.” [Jeremiah 7:3-11, 23, 24.]

“Ho, everyone that thirsteth, come ye to the waters, and he that hath no money: come, come ye, buy, and eat; yea, come, buy wine and milk without money and without price. Wherefore do ye spend money for that which is not bread, and your labor for that which satisfieth not? Hearken diligently unto me, and eat ye that which is good, and let your soul delight itself in fatness. Incline your ear, and come unto me: hear, and your soul shall live: and I will make an everlasting covenant with you, even the sure mercies of David.” [Isaiah 55:1-3.] Read also Isaiah 6, 7.

On a certain night I was unable to sleep. A voice said to me, “Look ye,” and some matters were presented before me, which I was able to understand. But I have so little confidence that you will see, that you will understand. You are both sustaining each other. Sister Gage is as blind in discernment as if the darkness of the earth and the gross spiritual darkness of the people were in covering her like a pall. There is no more hope for either than for the veriest sinner unless you are born again. You have corrupted your ways before the Lord, and your spiritual blindness must be removed. You must see your condition as it is. Your intellectual accomplishments are tainted and corrupted, and have become the instruments for the gratification of your heart’s imaginings, your appetites and desires. Your intelligence should teach you that it is wise for you to restrain yourselves, rather than to place yourselves in channels where Satan can lure you and gloss over evil as righteousness.

The Lord sees you, and is acquainted with all your doings. You are not progressing in grace or in the knowledge of the truth. You demonstrated how difficult it was for you to change or modify your habits when you allowed your mind to run in a certain channel. You were presented to me as standing up before intelligent minds, and in a most decided manner expressing your opinion, just as freely as though, like Daniel, you were receiving your light from God. It is not safe for you to be connected with any of our institutions. “I know thy works, that thou art neither cold nor hot; I would thou wert cold or hot.

“So that because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth. Because thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched and miserable and poor, and blind and naked: I counsel thee to buy of me gold tried in the fire that thou mayest be rich, and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eyesalve that thou mayest see.” [Revelation 3:15-18.] This seventeenth verse gives an accurate description of your condition. Will you heed the counsel given to the Laodicean church?

Your association with Mary Roth is working to her soul’s injury, and to the ruin of your own souls. The warning has been given you, and you are indeed in a most pitiable state of darkness, unfit to hold forth the Word of life to others. You may preach, no one can hinder you, but your words will be like your prayers; you will give lip service when your heart is far from God. Your own son has justified his errors by the example you have given him.

“So then, because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth.” [Verse 16.] Your labors in connection with the work and cause of God in any line are described in the words of Christ as nauseating to Him. The figure of spewing out of His mouth means that He cannot

offer up your prayers or your expressions of love to God. He cannot endorse your teaching of His Word or your spiritual work in any wise. He cannot present your religious exercises with the request that grace be given you, because there is a dead fly in the ointment of your religious services. "And knowest not that thou art wretched and miserable and poor and blind and naked." [Verse 17.] O that there might be a turning away from the idols that you love and worship to the living God.

Sister Gage also is destitute of discernment and spiritual perception as to the propriety of her course of action. By speaking smooth words and fair speeches to her husband regarding his course of action, she makes herself a partaker of his defects and sins. Your folly is made manifest, and there is no excuse for this species of idolatry. God says to you both, as He said to Cain, "If thou doest well, shalt thou not be accepted? and if thou doest not well, sin lieth at thy door." [Genesis 4:7.] You cannot incorporate light with darkness. Christ with Belial, purity with impurity, good with evil. You will receive the sure result and penalty of transgression. You will lose your sensitiveness of conscience, and become indifferent to the religious experiences.

Genius, a bright intellect, has been entrusted to you, but you have cherished such a selfish indulgence, that to gratify your own unsanctified appetite, bearing no genuine responsibility in your enjoyment. Some time [ago] Sister Amadon wrote to me that she thought your intelligence and capabilities were not appreciated as they should be. I made no response; I should not encourage the idea of giving you influence, for this would have been giving my voice to your leading souls astray by loose, unprincipled ideas and habits.

Genius can be perverted. Prosperity can deceive and ruin the soul. I would warn all who would obtain the hope set before them in the gospel not to follow your example, but counterwork your influence. I would warn poor souls that they are to beware of all that would endanger the purity and simplicity of our faith and religious character. If God has entrusted wealth, prosperity, or talent to any, let them beware how they prostitute the gifts of God to their own spiritual ruin. These precious blessings of God are not to be tampered with, for they are the divine safeguard to ensure peace and to elevate and ennoble the entire man. If you refuse to hear and obey the caution given by God, if the warning, Come out from among them and be separate, is not received and acted upon, the door is opened and kept open for you to invite the devil's temptation which you have become fearless to resist.

Had you spiritual discernment to see your own case, could you see the influence of your course of action, and how offensive this course is to God, what carefulness would you exercise in the formation of friendships and companionships of men or women! How careful you would be to avoid lowering by your influence the standard of religious principle or sapping the foundation of religious faith of those who are looking at you. You are a spectacle to the world, to angels, and to men. Unsanctified, frivolous connections will produce fatal results to spirituality. By such connections you show that the word spoken of Solomon, "His heart was not perfect with the Lord his God," are true of you. [1 Kings 11:4.]

This theme cannot be treated indifferently, for just as surely as it is, the scenes of your misspent lives will be held before you both. When it is too late to redeem the failure, you will review with bitterness the loss you have sustained by living a superficial life, frittering away in frivolous excitement and selfish

pleasure the hours which belong to God, not to yourself. "Ye are not your own, for ye are bought with a price: therefore glorify God in your body and in your spirit which are God's." [1 Corinthians 6:19, 20.]

The Lord takes no pleasure in you. Your influence, all three of you, is of a character to counterwork the work of God. O, how much more valuable to you than all else is the wealth of clean hands and the golden treasures of a pure, undefiled heart. The nobility of the soul for whom God has given His [Son] to save it from corruption, the ornament of a meek and quiet spirit, which in the sight of God is of great price. These you can render to God for all His benefits.

Bear in mind the perpetuating power of evil influences. Shall the sad state of apostasy from correct, elevating, ennobling influences be laid at the feet of Satan? The question, "Who made Israel to sin?" will have to be answered. Talk not of taking part in board meetings or councils, for you have no true, genuine connection with God. You have talents, but they are tainted and corrupted, and for their misuse you must answer in the judgment. Is your influence a blessing or curse to your children? Shall your name be whispered with saddened looks and tearful eyes? Shall your children say, "His influence, irreligious when he claimed to be religious, ruined me," or, shall they say, "His piety, his elevated, noble principles, saved me from ruin"?

This warning now comes to you, and what will you do with it? Will you say, "Have no fear of me?" But beware of that which the old writers called the world's trinity—the lust of the flesh, the lust of the eyes and the pride of life. If you trifle and tamper with these, they will prove your ruin. Unless you are born again, unless your objectionable hereditary tendencies are changed, unless purity and sanctification work a transformation in your lives, your barque will be shipwrecked, your souls lost.

Take a retrospective view of your life, [to see] if you have followed Him who said, "He that will come after me, let him deny himself, take up his cross, and follow me." [Mark 8:34.] "I am the Way, the Truth, and the Life." [John 14:6.]

Lt 44, 1898

Evans, I. H.

"Sunnyside," Cooranbong, New South Wales, Australia

May 20, 1898

Dear Brother Evans:

Although I have written many pages today, I desire to send you a few lines. I am writing this by lamplight. I received your letters, and if I could see you, would sit down and hold conversation with you. It would give me much more satisfaction than it does to write with pen and ink.

It is not best to become fainthearted and discouraged. The Lord lives, and there is no end to His resources. We have a living Saviour as our Advocate. He understands all our perplexities. His invitation is yet good, "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 soul. For my yoke is easy, and my burden is light." [Matthew 11:28-30.]

We feel deeply the need of constant help from God in order to advance. If we do not advance, we retrograde. Do you, my brother, appreciate the words of Christ: "He that will come after me let him deny himself and take up his cross, and follow me"? [Mark 8:34.]

Is there anything in the principles of health reform taught by our people that should lead men [to] take the position that either to demerit it or to manifest no interest to educate the people? We are not to be false shepherds or false teachers who, in order to court the favor of the self-indulgent, speak to them words that encourage rather than repress self-indulgence and idolatry.

The True Witness has given those who are living in these last days a decided testimony to bear: Read Revelation 1:13-18. How much this True Witness has to say in reference to the work of overcoming! The Lord bade John write to the church in Ephesus. Every church has a guardian angel who is to minister to that special church. Solemn thought!

"These things saith he that holdeth the seven stars in his right hand, that walketh in the midst of the seven golden candlesticks: I know thy works." Then He specifies the excellent qualities which are cherished in the church. These are qualifications which they must have. But the word of commendation changes. "Nevertheless," He says, "I have somewhat against thee, because thou hast left thy first love. Remember them from whence thou art fallen, and repent, and do the first works." [Revelation 2:1-5.] That love for Jesus Christ which embraces also the brethren, they had not cherished; and, losing the love of those for whom Christ had died, they would soon lose the love of Christ.

The Saviour addressed His disciples, "Little children, yet a little while am I with you. Ye shall seek me: and as I said unto the Jews, Whither I go ye cannot come; so now I say to you. A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another." [John 13:33, 34.]

"Remember therefore from whence thou art fallen and repent, and do the first works, or else I will come unto thee quickly, and will remove thy candlestick out of its place, except thou repent." [Revelation 2:5.] "And unto the angel of the church in Sardis, write, These things saith he that hath the seven Spirits of God, and the seven stars: I know thy works, that thou hast a name that thou livest, and art dead. Be watchful and strengthen the things which remain, that are ready to die: for I have not found thy works perfect before God. Remember therefore how thou hast received, and heard, and hold fast, and repent. If therefore thou shalt not watch, I will come on thee as a thief, and thou shalt not know what hour I will come upon thee." [Revelation 3:1-3.]

What was the sin of the Sardis church? It was want of love and interest to strengthen the things which remained. They were not to put down those things, but build them up on the most holy faith. Their works could not be perfect before God until they had done this work. They were to keep fresh in their memory the things they had heard and received, and were to communicate the same to others. They were themselves to hold fast, and repent, that they had made so little use of the truth in helping the

souls that were ready to die. This work had been neglected, and they were revealing to the world that their works did not correspond with their faith. The things they had received and heard, they were to hold fast in their memory, and in love for souls, they were to communicate it. God called for repentance, because of this neglect of duty, which made their work imperfect before Him. They were weighed in the balance of the sanctuary, and found wanting.

“If therefore thou shalt not watch,” said God, “I will come on thee as a thief, and thou shalt not know what hour I will come upon thee.” [Verse 3.]

There is a work to be done, not only for the churches who know the reasons of our faith, but the souls that are ready to die outside the church. The light which God had given to His church is not to be hidden under a bed or a bushel; it is to be put on a candlestick, that it may shine to all that are in the house. The house represents the world. While some are looking with suspicion upon the work of Dr. Kellogg, what work are they themselves doing? Says the True Witness, “Remember therefore how thou hast heard and received, and hold fast, and repent.” [Verse 3.] There is to be a watching done, that we may do the work appointed to each individual soul. To every man is given his work, and if this work is neglected, then what? I leave you to answer this question before God. Is it not time that every member of our churches shall exercise his God-given talents, and diffuse light and knowledge? Let not any one of our ministers or presidents of our conferences seek to stay the work that is given to all to do for those who are ready to die.

“Thou hast a few names even in Sardis, which have not defiled their garments (by contamination with the world, in dressing, in conversation, in selfishness, pride, and idolatry.) 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. He that hath an ear, let him hear what the Spirit saith unto the churches.” [Verses 4-6.]

I would be pleased to write much upon this subject, which mean so much to every human being upon the earth, but I cannot do this, for I have been up writing since two o’clock. My brother, let me tell you that you have lost precious blessings, and a rich experience, by not combining the health question with all your labors in the church. The people must have the light on health reform. This work has been neglected, and people are ready to die because they need the light which they ought to have, and must have, to cut them away from selfish indulgence.

The Lord loves His people, and will co-operate with them when they co-operate with Him. The work that is to be done in these lines, Dr. Kellogg is doing, and those who are standing aside to criticize should themselves be engaged in this work, asking to help souls to find the way of life. Seek the lost sheep. This is not a fanatical and superstitious work; it is the work that Christ did when He was in our world. He said, “Except a man deny himself, and take up his cross daily, and follow me, he cannot be my disciple.” [See Luke 9:23; 14:27.]

As a people, we have advanced light, and we must communicate this light to those who are in darkness. Do not let your faith and courage fail. In the name of the Lord, and in faith, come up on to higher ground, and let the message of mercy and truth and hope be given to the people who need it. Set the

church to work, and they will find that they need so much help from God, for themselves and others, which they must gain by prayer, that they will have no time to watch and criticize others. The Lord calls for workers. He calls for sincere repentance from those who have done so little of the work that the Lord has given them to do. His people are to represent the character of Christ. We have lost time, and now we need the converting power of God upon our souls that are languishing and ready to die because we have not faith and love. The temperance question covers much, and must be kept before the people.

Lt 45, 1898

Gage, Brother and Sister [W. C.]

“Sunnyside,” Cooranbong, New South Wales, Australia

May 19, 1896

Dear Brother and Sister Gage:

I have a message for you, but I fear that I cannot get it off in this mail. But I will write a few things to you, as you have kindly written to me. I have written out something in regard to votes by proxy. The way in which this matter has been managed should not be repeated. Those who, by the number of votes which they have accumulated, have placed men whom they had chosen, in positions of influence, reveal that they are untrustworthy. They show just what they would do if they could. It may be that the Lord has suffered this thing to be, that He may awaken the understanding of His people. There must be faithful watchmen on the walls of Zion, who will be ready to give the note of warning to the unruly elements who think that they have wisdom to run anything they choose.

It is the privilege of all who are thus elected to say, I do not choose to serve in any position brought about by such unprincipled means.

I will send more to you in the next mail, which leaves in two weeks. In love for your soul, I wish to say to you and your wife, Have you followed the light that God has given you in regard to your own course of action? Have you accepted the warnings given, and conscientiously acted upon them? If you have not done this, how can any word that I shall write make any impression on your mind?

From the light recently given me, you have not acted up to the light you have. This warning was given me by One who gave His life for you, whose you are by creation and redemption. You are both weak in moral power. The close oneness into which you have entered with Marie Roth is a detriment to you and her. You make an impression on other minds that is no honor to any one of you. This sentimentalism has already come to such a pass that God has seen fit to warn you of your danger. The influence of such intimacies is demoralizing. You have not a vital connection with God. You have been, and are now, following another leader, who has laid a net for your souls, and he will succeed if you will let him. The lowest appetites are indulged. You need [to] understand that self-denial and self-sacrifice are the conditions of discipleship with Christ. The principles that bind you together are not of that order that will make you heavenly-minded, and if they are not changed, they will prove the ruin of your souls.

There is idolatry in this union, and that which will do harm to your own souls and to the souls of others. A bewitching power holds sway over the sentiments of your mind, and the influence exerted over others is objectionable. The love of praise and flattery, the confidences exchanged, are not inspired by the Spirit of God. They are deteriorating in their influence.

Obedience to God is your duty. Study the Word of God. If you were ambitious to answer the prayer of Christ, "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" [John 17:2, 3], you would become sound in mind. This must be our only ambition, this our single aim, to walk before God in a way that will be well pleasing to Him. Oh, how thankful you should be to God for His grace, which is still striving for a place in your soul. If you love God supremely, what ever you may do, you will stand firm as a rock to principle. You will encourage nothing in your associations or friendships which will dampen your zeal for God. But you are bowing to an idol, and there is not the least prospect of your overcoming the temptations of the enemy, which you have invited, unless you make an entire change.

You are all three registered in the books of heaven as unclean in the sight of God. Sin is not wanting in your close union together. Your hope and confidence in God are so mingled with corruption that your services are not acceptable to Him. You may do plenty of speechifying, but the endorsement of God is not upon it. You are not in harmony with the work for this time, and the Lord cannot endorse your actions. You need divine enlightenment. Self-denial and self-sacrifice you know but very little about. You have but little experience in following the example of your self-denying Redeemer.

Sister Gage, your overflowing love had better be given to Him who owns you. Your generous affection and regard might better be given to Him who gave His life for you. He was despised and rejected of men, but He is infinitely deserving of your highest admiration. You have talents, but they were not created by you. They have been lent to you by God, and you are to improve them and return them to your Maker. You have need of the Spirit of God to co-operate with your mind, and lead and control it to His name's glory. If this power does not control you, all your aptness, your smartness, will be placed on the enemy's side, to counterwork the work of God.

Time and again you have been led captive by Satan at his will, and have only a cheap surface experience in religious things. There is no such thing as sanctified ignorance. The work of God demands all that there is of you.

Brother Gage, I am sorry that your wife is of the same spirit as yourself. You are now sowing seed from which you must reap your harvest. Sanctified knowledge would lead you in different lines to those in which you have been traveling. Your voice is often heard in erroneous propositions, and in opposition to light and truth. This is because you do not know what manner of spirit you are of. But the Lord gives you another invitation, and you are warned to come out from the corrupting influences of the world, and come on the Lord's side.

I write this because I have a love for your souls, but I will try by the next mail to send you the words that the Lord has given me for you. I cannot feel at liberty to send them now. May the Lord have compassion

on all three of you. None of you are safe and pure and true and holy. You need a work done for you which has not yet been done. You need to be converted—body, soul, and spirit.

Lt 46, 1898

Hardy, E.

“Sunnyside,” Cooranbong, New South Wales

May 24, 1898

My Dear Young Brother:

Last Sabbath was the first day I have attempted to speak in the chapel for three months. The Lord gave me a message for the people. I did not see your face among the students. Why is it that you are not here? I had hoped that you would be here to receive the benefits of the Bible studies, and I still have hope that you will be here. Why not?

We are having an excellent school term. There is a good class of students in attendance. Last term there were a few who made things disagreeable for a time, but we have not seen anything of this kind this term.

Before the school opened I was called away to Melbourne, and remained there for two months, visiting Geelong and Ballarat, and speaking four times in Stanmore on my return.

We shall all be glad to see your face among the number who are deriving all the benefits possible from the school. You have good perceptive faculties, and here you would have advantages that you cannot afford to miss of securing a Biblical knowledge as well as in other lines. Education is a science, and it embraces much—a physical as well as an intellectual knowledge. It teaches the human agent how to perform his duty, and to healthfully work all the human machinery. But you understand all this and have no need that I should dwell at length upon it. You understand the principles upon which we are trying to work. But the foundation of all true education is the wisdom of God. We feel that there is a necessity now for preparing for the future eternal life. We have the most instructive lessons from the Word of God. You understand this, and will appreciate the same. We want you to come into the channel of light.

I felt very sad when it seemed that your attendance at the school was likely to be obstructed, but I think now that your father would raise no objection to your becoming a student in the school. You need all the help that you can possibly obtain—help which is opened to you in a full uncontaminated faith in the Source of all strength.

God’s abounding love and presence will give you the power of self-control. He will mold and fashion your mind and character. He will direct your aims and purposes and capabilities in a channel that will give you moral and spiritual power, which you will not have to leave here in this world, but can carry with you and retain through eternal ages.

“Ye are laborers together with God: ye are God’s husbandry, ye are God’s building.” [1 Corinthians 3:9.] “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.] Then you will be silently as well as consciously developing a special individual character. As you take the yoke of Christ, and wear it, you will heed His invitation, “Learn of me: for I am meek and lowly in heart, and ye shall find rest unto your souls.” [Matthew 11:29.]

I know that temptations are in every place, but more especially are they in our cities, and you will meet these temptations in every form. You need the grace of Christ every moment, that your intellect may not run to waste. The estimate which Christ has placed upon every human being, is only ascertained by the great sacrifice He has made to redeem the soul. You may be distinguished for industry and energy of character. You could help students in many lines of industry. They may profit by the inculcation of the knowledge of practical work which you have. Many are very ignorant where you are more wise.

You need now to make a full consecration of yourself to God. You need to have your mind strengthened and ennobled by cultivating spiritual lines of study. You want to find your place in the vineyard of the Lord. You want your mind impressed with the importance of securing spiritual efficiency which will make you a blessing to others. This is the higher education. What hinders you from coming at once to the school, that you may be advantaged by all that you can obtain? This would not only be a great satisfaction to me, but to all who have any acquaintance with you. You scarcely know yourself, you do not understand your danger, for Satan is very subtle in his ingenious methods for leading souls away from light into darkness.

From the light which the Lord has been pleased to give me, I must tell you that your soul is in peril. Standing where you are, you are under temptation. You need to draw nigh to God, and He will draw nigh to you. Humble yourself in the sight of the Lord, and He will lift you up. It is not best for you to stand alone and in discouragement. Remember the words, “Thou God seest me.” [Genesis 16:13.]

If there is not another soul in the universe that regards you, the Lord God of Israel is looking upon you with thoughts of compassion, tenderness, and sympathy. He sees you with your strong impulses when fainthearted and discouraged. Hereditary tendencies strive for the mastery, and you lose your tenderness of heart. You blame circumstances. You would rather be in any place than with your own thoughts. Now, there is a way out of it. Christ is your Saviour, your Redeemer, and He sends you a tender, compassionate, sympathetic invitation, “Come unto me, all ye that labor and are heavy laden, and I will give you rest.” But there are conditions. “Take my yoke upon you,” He says, “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.]

There is light and grace for you, and I hope that you will be a student in our school. This very morning I was speaking with Brother Haskell about you, and I said, “He ought to be in the school.” “Yes,” he said, “why is he not here?” “I wish he would come.” If you would only open your heart to the precious light of truth that is being brought before you, you would consider the truth, and it would be to you as a mine of gold, from which you could draw the heavenly treasure.

Not only has every provision been made that when tried and tempted you should find help and strength and grace, but also that your influence upon other minds should be fragrant. Not only does Christ know every soul, and the temptations and trials of that soul, but He knows all the circumstances that irritate and chafe the spirit.

Your great danger is in being self-sufficient. This will not do for a Christian. Christ will give you His patience if you ask for it. A true shepherd knows and pities and helps the sheep that most need his help—those that are bruised and lame and feeble. “He shall lead his flock like a shepherd.” [Isaiah 40:11.]

Far more intimately than the patriarch Jacob knew the weak, the suffering, and the lame among his sheep, does the chief Shepherd know His flock. He knows what no one else knows. He has Himself weighed every burden. No one knows the weight like Himself, for He has borne all our griefs, carried all our sorrows. It was this that made Him a man of sorrows and acquainted with grief.

If you suppose that you have no sympathy from any human heart, you make a mistake. But even if this were the case you have the deepest, the richest, the most refreshing sympathy in the bosom of the great Shepherd. We have not an high priest who cannot sympathize with us, but One who was in all points tempted like as we are, yet without sin. I want you to understand that if your soul is saved, it will be because you have cooperated with Jesus Christ in His great work of restoring in you the moral image of God. You must work out your own salvation with fear and trembling, for it is God that worketh in you, both to will and to do of His good pleasure. “We are laborers together with God.” [1 Corinthians 3:9.]

Every young man, if he will, may have that faith that works by love and purifies the soul. There are duties to the body and duties to the soul, and these every human agent must cooperate with God in seeking to perform. In this age of the world especially young men need excellency of character. Do not submit to receive a cheap mold. The young need sound common sense; for they are living for two worlds. They should make everything practical.

I address you, my brother. Apply the truth to your own individual case. You have a soul to save or a soul to lose. Have a will of your own, but let it be subject to the will of God. Be determined that you will not become angry, that you will not become self-sufficient, that you will not be hasty and overbearing. If this is your weak point, guard that point as a man would guard a broken limb. Watch your spirit, and let not a hasty spirit conquer you. Be careful to examine the weak points in your character, knowing that the evils which exist may be overcome by steadfastly refusing to yield to your weakness. The evil of hasty, wicked, indulgence of temper makes any youth a madman. Keep sane. A soft answer turneth away wrath. Evil can and will grow into existence through repetition.

Do not underrate the importance of little things because they are little. By action and reaction these little defects accumulate, and bind themselves together like rods of steel. That little action, that unguarded word, repeated, becomes habit.

I have a message for you. Cultivate a kind, tender, sympathetic heart, and never call these attributes weakness, for they are the attributes of Christ. Be careful of your influence. Let it be of so pure and

fragrant a character that you will never be ashamed to have it reproduced in others. We are fitting ourselves for the great family of heaven.

You will hear men expressing infidel sentiments. Never make these men your associates, because they are controlled by a satanic agency that you do not see. Many poor souls are being trained under the black banner of the powers of darkness.

As drops of water make the river, so little things make up life. Life is a river, peaceful, calm, and enjoyable, or it is a troubled river, always casting up mire and dirt. In this life you may place yourself under the discipline of the Holy Spirit. Through the sanctification of the Spirit you will thus grow more and more like Christ.

A violent display of temper is at all times the work of Satan. Thus he leads human agents to reflect his image. You need an education entirely different from that which you are now receiving. Christ speaks to you; hear His voice. "He that will come after me, let him deny himself, and take up his cross daily, and follow me." [Luke 9:23.] Christ calls you just as you are. All that you are asked to do is to cooperate with Him. His influence will mold and train your soul. You will be transformed by the Spirit of Christ into His likeness.

Acts repeated form habits, and habit constitutes character. My young brother, for Christ's sake, make a decided effort to cooperate with God. Do not make any delay, for eternal interests are involved. You have had precious opportunities. The Lord would have you unite with those who are spiritually minded, that your life and character may be molded after the Divine standard, that you may be indeed a child of God and heir of heaven.

I ask you to come to our school as a student. I do not believe your father would oppose this, although I have not spoken to him in regard to it.

In love for your soul.

Lt 47, 1898

Haskell, Brother

Sunnyside, Cooranbong, New South Wales, Australia

June 1, 1898

Dear Brother Haskell:

I received your letter last evening. Thank you for writing. All has been done that we could do, and yet it seems difficult for the people in Cooranbong to exercise faith. I do not think any of us are where we ought to be in this matter. Unbelief seems to be the obstacle in the way of our advancement spiritually. We all need to pray, Lord, increase our faith.

I spoke last Sabbath at three o'clock. We encouraged old and young, believers and unbelievers to come to the meeting in the morning. Lunch was provided for them, and about forty ate their dinners under the trees. They had a pleasant time in every way. There was a meeting in the forenoon and also in the afternoon on Sunday. W. C. White, Herbert Lacey, and wife went to Dora Creek. I spoke there to between thirty and forty people. I had perfect freedom. Brother and Sister Lacey did their best in the singing, which was well executed. A number of unbelievers were present, and they seemed to be much interested.

On Monday we commenced our morning prayer meetings at six o'clock. Seventeen were present. I talked to them on faith, after which nearly all bore testimony, acknowledging that they saw their deficiencies in not exercising faith in God and putting their entire trust in Him, in not taking Christ as their personal Saviour. I am sure some began to understand what it means to believe.

W. C. White has been suffering severely with influenza. He has been so hoarse that he could say but a few words.

At the Sunday evening meeting we had a full house. My horses and carriages do good service on Sunday and Sabbath, bringing the people to meeting. The meeting on Sunday evening was reported to be a success. Many outsiders were present.

Monday morning early we were again in meeting, with a larger number out, and I had freedom in prayer and in speaking upon the subject of entire consecration to God and the exercise of faith in Christ's power, and His willingness to impart to us His richest blessings as soon as we prepare the way to receive the gift of the Holy Spirit. Again testimonies were borne which evidenced that some were obtaining a better knowledge of the science of faith.

At nine o'clock on Monday morning I spoke in the school building to a full room, on the subject of the improvement of the talents which God has entrusted to every human being, of their obligation to improve these talents by use, and thus gain others to render back to the Giver. I read something upon this subject, and I know an impression was made upon many minds. One brother made his confession with weeping. He felt in his heart that he had backslidden from God. He saw that his talents had been neglected, that he had not made the best use of them. There was a good spirit in the meeting. Many hearts were softened and subdued by the Spirit of God. Many testimonies were borne by the students, both young and old.

In the afternoon, meeting was held in the church. I attended, and engaged in prayer. I talked to them a short time upon faith, and told them my experience in the night season. I was before a company, talking with them upon faith, and trying to make them understand that they were far behind in this respect. I was showing them that because of this, they had not advanced spiritually, that they had a deficient experience in the knowledge of God and their Redeemer. I was trying to show them that they must be able intelligently to voice the words of John, "Behold the Lamb of God, which taketh away the sin of the world," that they must behold Him as their Sin-bearer. [John 1:29.]

Then the Word of God was opened before me in a most beautiful, striking light. Page after page was turned, and I read the gracious invitations and words of entreaty to seek God's glory and God's will, and all other things would be added. These invitations, promises, and assurances stood out as in golden letters. "Why do you not grasp them?" I said. Seek first to know God before any other thing. Search the Scriptures. Feed on the words of Christ, which are spirit and life, and your knowledge will enlarge and expand.

Study your Bible. Study not the philosophy contained in many books, but study the philosophy of the Word of the Living God. Other literature is of little consequence when compared with this. Do not crowd into your minds so many things that are cheap and unsatisfying. In the Word of God is spread before you the richest banquet. It is the Lord's table, abundantly provided, whereof you may eat and be satisfied.

The promises of God stood out clear and distinct, as though placed in letters of gold. Why, Oh why are they not appreciated! Why is not the heart filled with thanksgiving and praise? Why are your tongues so silent? Where are the words that express thanksgiving and praise to God for all His benefits? The talent of speech is misappropriated. Let the talent of choice words be given to God in thanksgiving and rejoicing, and this will glorify His name. Surrender self entirely to God. "Let the peace of God rule in your hearts, ... and be ye thankful." [Colossians 3:15.]

I cannot write more on this subject. I have not slept since one o'clock and am writing these few words to you. After I had given my message to the people, I left, and others carried on the meeting. Three times I spoke that day. Tuesday we assembled again for worship. My heart was drawn out in supplication to God that the deep things of God might be opened to the minds of those present, and that we might understand what it means to serve Him in love, and the language of the heart be, "I delight to do thy will, O my God, yea, thy law is within my heart." [Psalm 40:8.] It was when the heart of David was enlarged that he could run in the way of the commandments of the Lord.

At nine o'clock I again spoke in the chapel of the school building to the students. I read something more in regard to the use of the talents. I had freedom in presenting before them the rich grace prepared for them if they would only receive and appreciate the heavenly gift. They would rejoice in the Lord in humble obedience to His requirements. Many testimonies were borne by the young men and young women. If they will only receive the truth as it is in Jesus, what light will shine forth from them to the world.

There was a meeting last night in the church, but I have not yet heard about it, for none are yet up. My heart yearns for these young people. The Lord is waiting to bless them if they will open the door of the heart, but they must do this individually. I shall continue to labor as the Lord shall strengthen and bless me. My trust is in the Lord; He is my portion forever. We shall do all we possibly can on this occasion, and with the cooperation of God we hope to see an advancement in spiritual lines.

I am so thankful to our Heavenly Father that souls are still coming to the knowledge of the truth. We must keep drawing with Christ, and draw hard and continuously. We need faith, living, acting faith. The power of the Holy Spirit will work all who will be worked. We need the Lord Jesus with us every moment. Our soul should pant after Him as the hart panteth after the water brooks.

Tell Brother Starr I will write to him soon. Love to all in the house.

Lt 48, 1898

Gorrick, Sister

"Sunnyside," Cooranbong, New South Wales, Australia

June 1, 1898

Dear Sister Gorrick:

I commenced a letter to you, and had it nearly finished, but was called away, and now I cannot find it. I will write a few lines to you. I feel deep sympathy for you, knowing that you are sorely tempted. The enemy is trying to make you faint and become discouraged. I feel no less sympathy and deep interest for your husband. Our Saviour will be his Saviour if he will accept Him. Never, never are any one of us to feel that it is anything but the highest honor to become the sons and daughters of God.

My sister, never, never yield to the temptation to sacrifice Christian principle in order to meet the world's criterion. Be firm; be faithful, for you are bought with a price. Your duty to your Saviour may not lead you in the smoothest paths, for your Redeemer never walked in paths of self-pleasing and self-indulgence. He lived not to please himself. He went without the camp, bearing the reproach. Wherever Providence has placed you, God will give you strength to stand firm in the faith. Let nothing interpose between your soul and God.

We will press close to Jesus. Hear His voice to His disciples: "He that will come after me, let him deny himself, and take up his cross daily and follow me." [Luke 9:23.] God requires of us our life service. Our Saviour came to this world to be a Sin-bearer, to take away the sin of the world. He came as our Advocate. He is the propitiation for our sins, and not for our sins only, but also for the sins of the whole world. "Hereby we do know that we know him, if we keep his commandments." [1 John 2:3.]

Christ did not merely give us directions as to the path in which we must travel, but He came to be our teacher. He did not merely tell us how we ought to obey, but in His own life He gave us a practical example of how we should obey. Thus He is the true helper. Going before us, He beats down the obstructions, and tells us to walk in His footsteps. Our blessed Saviour says, Follow me. I will lead you. I am the way, the truth, and the life. He that followeth me shall not walk in darkness.

Christ served as a true son, an obedient son. He declared, "I have kept my Father's commandments." [John 15:10.] Sanctification is a lifelong obedience. We can be greatly honored by being in co-partnership with Christ. "Take my yoke upon you," He says, "and learn of me; for I am meek and lowly in heart, and ye shall find rest unto your souls." [Matthew 11:29.] The obedience of which Christ has left us an example is perfect and complete. He lived the law in human nature, that human nature may receive Him by faith, and through the power given, become the sons of God. God's love is magnified in His law by restricting and binding about the impulse to work against the attributes of God, and His great love

magnifies the law and makes it honorable. He came not to do His own will, but the will of Him that sent Him.

It is for our present good and happiness in this life, and for our eternal interest in the future life, to consider the life of Christ, His sonship in humanity. All who connect with Him will be partakers of the divine nature, and will render Him their willing service. They will not feel that it is an arbitrary exaction. Obedience is required to save the world from the dire and sure results of disobedience. The Lord Jesus is teaching every soul to step in the sonship of His obedience in humanity, not as a hard duty, but as sons of God, in oneness with the Son in the Father. This obedience in oneness with Christ will make the path of obedience pleasant, for we shall be walking in Christ's foot prints. We shall follow where our Saviour leads the way. We may not always see a clear path for our feet, but we can follow in His footsteps, knowing that His example is right. We can leave all the issues with Him. And in this close following, we help others by our example.

My sister, the universe of heaven is interested in your human life. Christ is interested in your family. His heart of love is grieved that the talents He has entrusted to your children are misdirected and misapplied. They are not choosing a career that will elevate, ennoble, and sanctify the mind, that will develop a character after Christ's likeness, that will make them such that Christ can unite them with His family in the courts above. I am sorry that the enemy has deceived them, because they are lost to the service of Christ as long as they are thus following a path of their own choosing, and they are bringing hay, wood, stubble, to the foundation, rather than gold, silver, and precious stones, which are imperishable. The very highest honor we each can have is to lift and bear the cross of Christ. That cross is to all who bear it the pledge of the crown of eternal life.

My sister, the Lord loves you, and He wants you to have the crown of life. "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.] The white robes are the garments of Christ's righteousness, and all who have this righteousness are partakers of the divine nature. They have written upon them, "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." [Verse 12.]

The Lord is calling upon your husband to make a surrender of himself to God. He has been bought with a price, even the blood of the Son of God. "As many as received him, to them gave he power to become the sons of God, even to them that believe in his name." [John 1:12.] My brother, may the Lord indeed wash all your sins away, and give you a new heart. "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.]

"And I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunderings, saying, Alleluia: the Lord God omnipotent reigneth. Let us be glad and rejoice, and give honor to him: for the marriage of the Lamb is come, and his wife hath made herself ready. And to her was granted that she should be arrayed in fine linen, clean and white: for the fine linen is the

righteousness of saints. ... Blessed are they which are called unto the marriage supper of the Lamb. ... These are the true sayings of God." [Revelation 19:6-9.]

Lt 50, 1898

Daniells, A. G.

"Sunnyside," Cooranbong, New South Wales, Australia

June 3, 1898

Dear Brother Daniells:

W. C. White has just sent me your last letter to read. This contains important matter, and is a relief to me as well as to you. In answer to your question about applying means just now, I would say that the light God has been pleased to give me since the beginning of our week of prayer, is that, for the honor of His name, most decided efforts should be made to relieve the financial embarrassment of our school at this time.

Today Brother Hughes came and laid his soul's burden upon me. He asks, What shall be done? We are fifteen thousand dollars in debt, and we must have the main building up, if it is only enclosed. We are very much crowded, and everything is inconvenient. We must, if possible, secure more students; and, if possible, more means must be gathered in.

I did not dare to say to him what I now say to you—that the work of the health home is a good work, and that the Lord will bless it if all will walk humbly with Him; but that it must stand second to the school interest. In consideration of the situation of the school and its relation to the work at this time, for the good of souls and for the honor of God, the school must now come first. It must not be marred by a heavy debt. The work on the main building must advance as fast as possible.

The school enterprise is of great importance, of more importance than any of us realize. We have a most excellent school, and if we all seek the Lord in humility, if we all cooperate with God to make the school a success before the world and the heavenly universe, the Lord will let His blessing rest upon it. Money must be applied for it, and the teachers must make devoted, zealous efforts to draw in even lines, that no disunion may exist. Then faith and works will harmonize.

The Lord knows all about how we are situated here, and how much we need means. I know He will not leave His work to be crippled if we do our best, walking humbly with God and trusting in Him.

The Lord has ever placed the school interest before any other enterprise; and I have no hesitancy in saying that at this time the school interest must come first, and more than that, must be kept first. But I cannot take in all your letter now. I will read it over carefully once more, and then will write you again.

Lt 50a, 1898

Daniells, A. G.

"Sunnyside," Cooranbong, New South Wales, Australia

June 6, 1898

Dear Brother Daniells:

We have tried to do the best we could in this locality during the Week of Prayer. My horses and carriages have been taken into the neighboring townships to bring in believers and unbelievers to the meetings. We have held meetings at Dora Creek. I spoke there last Sunday in the old schoolhouse, now used for a hall. Brother Herbert Lacey has spoken there once. Since last Sabbath I have spoken, in the school and in the church, twelve times. One day I spoke in the six o'clock morning meeting, then to the students in the school chapel, then in the afternoon in the church.

W. C. White contracted a severe cold, and was so hoarse that he could scarcely speak. He is better now.

We have held early morning meeting in the church throughout the week. I have attended all these meetings but one. The Lord has hitherto helped me.

We have also held social meetings in the school chapel, and the students have borne their testimonies quite freely. Brother Herbert Lacey has broken his heart before the Lord, and has manifested a good, contrite spirit.

We are doing all we can to enlighten minds in regard to exercising faith and trust in God. Here lies our great deficiency. When we believe the Word of God, and make a practical application of it, the Lord will be able to use us as vessels unto honor. Oh, let us know what it is to have living faith in the Word of God. We must talk faith, sing faith, act faith, and then we shall see the deep moving of the Spirit of God. We are weak on this point, when we should be strong.

In the matter of the school, the Lord will work. We shall see of His salvation.

In regard to the publication of the matters which have taken time, and crowded out matters of greater importance, we would say, You must pray, you must watch. Please read what is written in regard to canvassers in Gospel Workers, 345-358. I would not advise abrupt movements in regard to the cutting out of such matters as you sent me, to displease and offend the people. But you need to cut away these things soon. Move guardedly in all things, and give no offense if you can avoid it. Give them a little more time.

It is a grave mistake for our people to canvass for such matter. There is need of putting the whole soul into the work of spreading the light of truth, through our own publications. By this means the canvassers can talk the truth as they have opportunity. They should use great wisdom in presenting the truth. They should be wise as serpents, and harmless as doves. The canvassing work must be revived. Great care should be exercised as to whom you choose to represent the work for this time.

This letter must now go to the post office.

Lt 51, 1898

Brethren

"Sunnyside," Cooranbong, New South Wales, Australia

June 6, 1898

Dear Brethren in Battle Creek:

There are times when the truth must be spoken, whether men will hear or whether they will forbear. The Lord is greatly dishonored when those who claim to believe the truth make their appeals to lawyers. Will you read your Bibles, and practice the Word of God on this point? The interests of the cause of God are not to be committed to men who have no connection with heaven.

Matters have been presented before me that have filled my soul with keen anguish. I saw that men are linking up arm in arm with lawyers, but God was not in their company. I am commissioned to say to you that you are not moving under the inspiration of the Spirit of God.

Brother Smith, have you not been united with W. C. Gage long enough to know that his counsel and influence are misleading? Is it necessary for the Lord to come to you with a rod to show you that you need a higher experience before you can be fitted for connection with the family above? Will you link up with men who have a faculty of accusing, and thinking and speaking evil of the things that God approves? In the name of the Lord, I tell you that you need clear discernment and spiritual eyesight.

Again and again the Lord has pointed out the work which the church in Battle Creek and those all through America are to do. They are to reach a much higher standard in spiritual advancement. They are to wake out of sleep, and go without the camp, working for souls that are ready to perish. Doctor Kellogg is doing the very work which God has given to the church in Battle Creek—the last call to the supper He has prepared.

The many interests centering in Battle Creek should be divided and subdivided and placed in other cities. You who think you are wise men may say, It will cost too much. We can do the work here in Battle Creek at less expense. Well, does not the Lord know all this? Is He not a God who understands all your unbelieving reasoning that holds so many interests in Battle Creek? He has revealed to you that centers should be made in all the cities. This would call many out of Battle Creek to work in other places. In order to be carried forward aright, the medical missionary work needs talent, wise discrimination, but can this work be done while those in responsible places, presidents of conferences and ministers, bar the way? I say to the president of the Michigan [Conference], to Elder Smith, and to others, Remove the stumbling block that you are surely placing before the people.

The people in Battle Creek have not exercised their talents in devising and planning how they may plant the standard of truth in regions where decided efforts should be made, and the Lord has moved upon Doctor Kellogg to do the work offered to those in Battle Creek, which they did not choose to accept. The work which God has given to the Battle Creek church has not been done, and while some of you are repeating the very work that has been done over and over again, the work of blinding the spiritual eyesight, God has placed His work in the hands of those who will take it up and carry it forward.

God is in His holy place, and He dwells also with him that is of a humble and contrite spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones. Those who are doing medical missionary work in Battle Creek should have the full sanction and cooperation of the church. If they do not have this, they are bound about. Nevertheless, they will advance, though without the cooperation of those who refuse to help. There will be two churches in Battle Creek in regard to principle of action.

If the workers engaged in medical missionary work will carry this special line into the churches, if they will work in the fear of God, they will find doors opened before them. But how much better it is to seek for unity of action.

If no help is given, by the presidents of our conferences and ministers to those engaged in our work, Doctor Kellogg will no longer pay in the tithe from the workers in the Sanitarium. They will appropriate this to carry forward the work that is in harmony with the light of God's Word.

Please read the invitation to the supper, and the last call made. Study to see what is being done to meet the command of Jesus. I cannot understand why this indifference is manifested, why you should stand off and criticize and draw away. The gospel net is to be cast into the sea, and it draws both good and bad. But because this is so, shall men and women ignore the efforts made to save those who will believe, and who will unite in the work of reaching that class of which Christ spoke in His rebuke to the Pharisees? "Sinners and harlots," He said, "go into the kingdom before you?" [Matthew 21:31.] Will you not see that in every church there are those who have no connection with God? But Christ says, "Let the tares and the wheat grow together until the harvest, then I will send my angel to gather out the tares and burn them, but the wheat will I gather into my barn." [See Matthew 13:30, 39.]

When the Lord moves upon the churches, bidding them do a certain work, and they refuse to do that work, and someone consents to reach to the very depths of human woe and misery, God's blessing will rest upon him. Even though but few souls accept the grace of our Lord Jesus Christ, His work will not be in vain; for one soul is precious, very precious in the eyes of God. Christ died for that soul, in order that he might live through eternal ages.

Please read the eighteenth chapter of Matthew. The whole chapter should be an eye opener. "Take heed," said Christ, "that ye despise not one of these little ones; for I say unto you, That in heaven their angels do always behold the face of my Father which is in heaven. For the Son of man is come to save that which was lost. How think ye? If a man have an hundred sheep and one of them be gone astray, doth he not leave the ninety and nine, and goeth into the mountains, and seeketh that which is gone astray? And if so be that he find it, verily I say unto you, He rejoiceth more of that sheep, than of the ninety and nine which went not astray. Even so it is not the will of your Father which is in heaven that one of these little ones should perish." [Verses 10-14.]

There are many souls that are being rescued, wrenched from Satan's hand by faithful workers. Someone must have a burden of soul to find the souls that have been lost to Christ, and one soul redeemed, over whom Satan has triumphed, causes joy among the heavenly angels. There are those who have destroyed the moral image of God in themselves. The gospel net must gather in these poor outcasts.

Angels of God will co-operate with those who are engaged in this work, who make every effort to save perishing souls, to give them a chance which, perhaps, they have never had.

There is no other way to reach them but by the medical missionary work. Only thus can they be taken from the depths of hell. The workers must do their work in love, feeding, cleansing, and clothing them. In this way these outcasts are prepared to know that someone cares for their souls. The Lord has shown me that many of these poor outcasts from society will, through the ministration of human agents who co-operate with the divine, seek to restore the moral image of God in others for whom Christ has paid the price of His own blood. They will be called the elect of God, precious, and will stand next to the throne of God.

“And then shall appear the sign of the Son of man in heaven, and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory. And he shall send his angels with the sound of a great trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other. ... Watch therefore; for ye know not what hour your Lord doth come. But know this, that if the goodman of the house had known in what watch the thief would come, he would not have suffered his house to be broken up. Therefore be ye also ready: for in such an hour as ye think not the Son of man cometh.

“Who then is a faithful and wise servant, who his lord hath made ruler over his household, to give them meat in due season? Blessed is that servant, whom his lord when he cometh shall find so doing. Verily I say unto you, That he shall make him ruler over all his goods. But and if that evil servant shall say in his heart, My Lord delayeth his coming, and shall begin to smite his fellow servants, and to eat and drink with the drunken, the lord of that servant shall come in a day when he looketh not for him, and in an hour that he is not aware of, and shall cut him asunder, and appoint him his portion with the hypocrites; there shall be weeping and gnashing of teeth.” [Matthew 24:30, 31, 42-51.]

Brethren, be careful, very careful. There is a work being done in Battle Creek which answers to the description given in Matthew 24:48-51. The Lord is working to reach the most depraved. Many will know what it means to be drawn to Jesus Christ, but will not have moral courage to war against appetite and passion. There are those in the ministry who have had light and a knowledge of the truth, but who will not be overcomers. They will not restrict their appetite or deny themselves for Christ's sake, and many poor outcasts, even publicans and sinners, will grasp the hope set before them in the gospel, and go into the kingdom of heaven before the ones who have had great opportunity and great light, yet who have walked in darkness. In the last great day, many will say, Lord, Lord, open unto us. But the door will be shut, and their knock will be in vain.

I feel deeply over these things, for they are truth. If you have an estimate of the value of truth and of your own souls, for Christ's sake I beg of you to come to your senses and walk circumspectly with God. Time is short, and there is a great work to be done. If you feel no interest in the work that is going forward, if you will not encourage medical missionaries to work in the churches, they will do it without your consent, for this work must and will be done. Brother Smith, Brother Durland, Brother Evans,

Brother Irwin, in the name of the Lord, I call upon you to take your position on the Lord's side. Do not be found fighting against God.

Lt 51a, 1898

Smith, Uriah; Irwin, G. A.

"Sunnyside," Cooranbong, New South Wales, Australia

June 6, 1898

Dear Brother Smith and Brother Irwin:

This day the mail goes to America by the Vancouver boat. I arise at 2 o'clock a.m. to write that which will accompany this letter. I have had represented to me that you need so much the working of the Holy Spirit in your midst. Neither Brother Durland, yourself, Brother Nicola, William Gage, Brother Howe, nor Brother Evans sees things "eye to eye" with God. There is to be a decided change in your lines of work; and the very best thing you can do is to cleave to the Word of God, and not let the work God would do for the saving of souls, be hindered. All our churches are in need of a great revival.

Why, I ask you, have not special efforts been made to employ medical missionary workers in our churches? Dr. Kellogg will make some moves that I would feel sorry to have him feel compelled to make. He says if no means is allowed to carry the message by medical missionary laborers into the churches, he shall separate the tithe that is paid into the Conference, to sustain the medical missionary work. You should come to an understanding, and work harmoniously. For him to separate the tithe from the treasury would be a necessity I greatly dread. If this money in tithe is paid by the workers into the treasury, why, I ask, should not that amount be apportioned to the carrying forward of the medical missionary work—a work which our people greatly need to have done for them, and they become vitalized by the Holy Spirit's power as they work in our churches?

Why, I ask, do you not make God your Counselor? Why do you link up with those who have had the weakness so often to be found on the wrong side, who have evidenced that they are not following our Leader? You [who] are engaged in opening the things connected with our work to lawyers, will realize that those who trust the things connected with our work to those who know not God will be left to trust to the law, and have all the law they want until their souls are satisfied. God will not be their Counselor. They have chosen their help from parties that are represented as the murky waters of the valley, in the place of drinking of the pure waters of Lebanon.

I would write further, but cannot. I have now spoken, in eight days, before students in the school chapel, and before all the church assembled in church chapel, before the small companies in six o'clock meeting, and at Dora Creek—fourteen times in eight days; and the Lord has sustained me. I thank His holy name.

I send you, Brother Smith and Brother Tenney, these enclosures. After you have both read them, you can ... [Letter ends here.]

Lt 51b, 1898

Brethren in Battle Creek

"Sunnyside," Cooranbong, New South Wales, Australia

June 6, 1898

Dear Brethren in Battle Creek:

There are times when the truth must be spoken, whether men will hear or whether they will forbear. The Lord is greatly dishonored when those who claim to believe the truth fail to harmonize among themselves, and make their appeals to lawyers. Will you study the Word of God, [and] heed its instruction on this point? The interests of the cause of God are not to be committed to men who have no connection with heaven.

Matters have been presented before me that have filled my soul with keen anguish. I saw men linking up arm in arm with lawyers, but God was not in their company. Having many ideas regarding the work, they go to the lawyers for help to carry out their plans. I am commissioned to say to such that you are not moving under the inspiration of the Spirit of God.

"Is it because there is not a God in Israel, that ye go to the god of Ekron?" [See 2 Kings 1:3.] Men in responsible positions are uniting with those in the church and out of the church, whose counsel is misleading. Is it necessary for the Lord to come to you with a rod to show you that you need a higher experience before you can be fitted for connection with the family above? Will you link up with men who have a faculty for accusing, and thinking and speaking evil of the things that God approves? In the name of the Lord, I tell you that you need clearer discernment and spiritual eyesight.

If the light which God has given you over and over again, that missionary centers should be established in many cities, and that the labor and the means centered in Battle Creek should be divided and planted in many places, had been followed, the present state of confusion and dearth of means would never have been.

Men located in Battle Creek have disregarded the counsels of the Lord, because it was more convenient for them to have the work centered there. God has left these to the results of their human wisdom, and its fruit is seen in the present perplexities. "Who is among you that feareth the Lord, that obeyeth the voice of His servant, that walketh in darkness, and hath no light? let him trust in the name of the Lord, and stay upon his God. Behold, all ye that kindle a fire, that compass yourself about with sparks: walk in the light of your fire, and in the sparks that ye have kindled. This shall ye have of mine hand; ye shall lie down in sorrow." [Isaiah 50:10, 11.]

"Now therefore go to, speak to the men of Judah, and to the inhabitants of Jerusalem, saying, Thus saith the Lord: Behold, I frame evil against you, and devise a device against you: return ye now everyone from his evil way, and make your ways and your doings good. And they said, There is no hope: but we will walk after our own devices, and we will everyone do the imagination of his evil heart. Therefore thus

saith the Lord: Ask ye now among the heathen who hath heard such things: the virgin of Israel hath done a very horrible thing. Will a man leave the snow of Lebanon, which cometh from the rock of the field? or shall the cold flowing waters that come from another place be forsaken? Because my people have forgotten me, they have burned incense to vanity, and they have caused them to stumble in their ways from the ancient paths, to walk in paths, in a way not cast up." [Jeremiah 18:11-15.]

Again and again the Lord has pointed out the work which the church in Battle Creek and those all through America are to do. They are to reach a much higher standard in spiritual advancement. They are to awake out of sleep, and go without the camp, working for souls that are ready to perish. The medical missionaries are doing the long-neglected work which God gave to the church in Battle Creek—they are giving the last call to the supper which He has prepared.

My brethren, why do you keep so many things bound up in Battle Creek? Why do you not take the tract and missionary work into other cities, where there is much missionary work to be done? The many interests centering in Battle Creek should be divided and subdivided, and placed in other cities. You who think you are wise men may say, It will cost too much. We can do the work here in Battle Creek at less expense. Well, does not the Lord know all this? Is not He a God who understands all the unbelieving reasoning that holds so many interests in Battle Creek? He has revealed to you that centers should be made in all the cities. This would call many out of Battle Creek to work in other places.

In order to be carried forward aright, the medical missionary work needs talent. It requires strong and willing hands, and wise, discriminating management. But can this be while those in responsible places, presidents of conferences and ministers, bar the way? The Lord says to the presidents of conferences and to influential brethren, Remove the stumbling blocks that have been placed before the people.

The people in Battle Creek have not exercised their talents in planning and devising how they may plant the standard of truth in regions where the message has not been proclaimed, and where decided efforts should be made. And the Lord has moved upon Dr. Kellogg and his associates to do the work which belongs to the church, and which was offered to them, but which they did not choose to accept. Some in Battle Creek, instead of taking up the work given them of God, have, by following their own selfish way, blinded their spiritual eyesight and the eyesight of others; and God has placed His precious work in the hands of those who will take it up and carry it forward.

God is in His holy place, and He dwells also with him who is of a humble and contrite spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones. Those who are doing medical missionary work should have the full sanction and co-operation of the church. If they do not have this, they are hindered. Nevertheless, they will advance. It is not God's plan that there be two churches in Battle Creek because of the want of cooperation in this line. How much better it is to seek for unity of action.

If the medical missionary workers will carry this line of effort into the churches everywhere, if they will work in the fear of God, they will find many doors opened before them, and angels will work with them.

Please read the invitation to the supper, and the last call made. Study to see what is being done to meet the command of Jesus. I cannot understand why this indifference is manifested, why you should stand off, and criticize, and draw away.

The gospel net is to be cast into the sea, and it draws both good and bad. But because this is so, shall men and women ignore the efforts made to save those who will believe, and who will unite in the work of reaching that class of which Christ spoke in His rebuke to the Pharisees? "Sinners and harlots," He said, "go into the kingdom before you." [See Matthew 21:31.] Will you not see that even in the church there are those who have no connection with God? But Christ says, Let the tares and the wheat grow together until the harvest; then I will send my angel to gather out the tares and burn them, but the wheat will I gather into my barn.

When the Lord moves upon the churches, bidding them do a certain work, and they refuse to do that work, and when some, with their human efforts united with the divine, endeavor to reach to the very depths of human woe and misery, God's blessing will rest richly upon them. Even though but few souls accept the grace of our Lord Jesus Christ, their work will not be in vain; for one soul is precious, very precious in the [eyes] of God. Christ died for that soul, in order that he might live through eternal ages.

Let us study the eighteenth chapter of Matthew. This chapter should enlighten our eyes. "Take heed," Christ [said], "that ye despise not one of these little ones; for I say unto you, That in heaven their angels do always behold the face of my Father which is in heaven. For the Son of man is come to save that which was lost. How think ye, If a man have an hundred sheep, and one of them be gone astray, doth he not leave the ninety and nine, and goeth into the mountains, and seeketh that which was gone astray? And if so be that he find it, verily I say unto you, He rejoiceth more of that sheep, than of the ninety and nine which went not astray. Even so it is not the will of your Father which is in heaven that one of these little ones should perish." [Verses 10-14.]

There are many souls being rescued, wrenched from Satan's hand, by faithful workers. Someone must have a burden of soul to find those who have been lost to Christ, and one soul redeemed, over whom Satan has triumphed, causes joy among the heavenly angels. There are those who have destroyed the moral image of God in themselves. The gospel net must gather in these poor outcasts. Angels of God will co-operate with those who are engaged in this work, who make every effort to save perishing souls, to give them opportunities which many never have had. There is no other way to reach them but in Christ's way. He ever worked to relieve suffering and to teach righteousness. Only thus can they be taken from the depths of hell.

The workers must labor in love, feeding, cleansing, and clothing those who need their help. In this way these outcasts are prepared to know that someone cares for their souls. The Lord has shown me that many of these poor outcasts from society will, through the ministration of human agencies who co-operate with the divine, seek to restore the moral image of God in others for whom Christ has paid the price of His own blood. They will be called the elect of God, precious, and will stand next to the throne of God.

“And then shall appear the sign of the Son of man in heaven, and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory. And He shall send his angels with the sound of a great trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other. ... Watch therefore; for ye know not what hour your Lord doth come. But know this, that if the goodman of the house had known in what watch the thief would come, he would not have suffered his house to be broken up. Therefore be ye also ready; for in such an hour as ye think not, the Son of man cometh. Who then is a faithful and wise servant, whom his lord hath made ruler over his household, to give them meat in due season?

“Blessed is that servant, whom his lord when he cometh shall find so doing. Verily I say unto you, That he shall make him ruler of all his goods. But and if that evil servant shall say in his heart, My lord delayeth his coming, and shall begin to smite his fellow servants, and to eat and drink with the drunken, the lord of that servant shall come in a day when he looketh not for him, and in an hour that he is not aware of, and shall cut him asunder, and appoint him his portion with the hypocrites; there shall be weeping and gnashing of teeth.” [Matthew 24:30, 31, 42-51.]

Brethren, be careful, very careful. There is a work being done by the medical missionaries which answers to the description given in Matthew 24:48-51. The Lord is working to reach the most depraved. Many will know what it means to be drawn to Jesus Christ, but will not have moral courage to war against appetite and passion. But the workers must not be discouraged at this, for it is written, “In the latter times some shall depart from the faith, giving heed to seducing spirits and doctrines of devils.” [1 Timothy 4:1.] Is it only those rescued from the lowest depths that backslide?

There are those in the ministry who have had light and a knowledge of the truth who will not be overcomers. They will not restrict their appetite and passions, or deny themselves for Christ’s sake, and many of the poor outcasts, even publicans and sinners, will grasp the hope set before them in the gospel, and will go into the kingdom of heaven before the ones who have had great opportunities and great light, but who have walked in darkness. In the last great day, many will say, Lord, Lord, open unto us. But the door will be shut, and their knock will be in vain.

We should feel deeply over these things, for they are truth. We should have a high estimate of truth and of the value of souls. Time is short, and there is a great work to be done. If you feel no interest in the work that is going forward, if you will not encourage medical missionary work in the churches, it will be done without your consent; for it is the work of God, and it must be done. Brethren and sisters, take your position on the Lord’s side, and be earnest, active, courageous co-workers with Christ, laboring with Him to seek and to save that which is lost.

Lt 52, 1898

Daniells, A. G.

“Sunnyside,” Cooranbong, New South Wales, Australia

June 6, 1898

Dear Brother Daniells:

Just before Sabbath I sent you a short answer to your letter. You ask, Tell me whether we should put more into the school, or devote £100 to the bakery, or whether we should use some of it for the medical work. The answer that I gave you was brief. These are serious matters, and they should be carefully prayed over and weighed. All should be able to see eye to eye before we determine how means shall be appropriated. It is necessary that we see how we stand financially in all our lines of work.

I am fully in harmony with the medical missionary work, but that mission must, to a large extent, make its own way, and be self-supporting. And it will be thus if it is conducted properly. Your bakery in Melbourne also, if managed properly, should bring in that which will carry it forward, until our financial outlook is a more favorable one. All that has to do with the medical missionary work is to be carried forward with the gospel message. God's people are to go into the highways and the byways with the gospel invitation, "Come, for all things are now ready." [Luke 14:17.] We must keep in mind that this great enterprise is to be as the Lord has represented it—as the arm is to the body; it is not to be treated as the whole body.

In spiritual things, in Christian activity, the churches have been in such a languid state that God has been dishonored. Message after message has come to Battle Creek for the families to move out of this great center, and establish themselves in other localities. In the dissemination of the truth, the medical work must be combined with the gospel message in well-organized effort. And because the light given in this line has not been followed, there is confusion and disunion where there should be perfect harmony. Ministers are standing aloof—criticizing. They need to take hold of the work that Christ has given them to do in his lines. There is great need of men of well-balanced minds to carry the work forward in symmetry. We see the need of workers in many lines. Ministers cannot draw their salary for want of means.

The light has been given me that our school established in Cooranbong should receive our first attention financially. It is in need of our help. The tuition has been placed so low that, with the greatest economy, it can barely cover the salary of the teachers. Again, the Melbourne school was taken over to this school clouded with a heavy debt. This enterprise means much to all who are connected with the cause of God in this country. There is no virtue in creating funds in this poor missionary field to be appropriated for foreign missions while a heavy debt of fourteen thousand dollars hangs over this mission. The work done here must show a success. Our school must overcome its debts in the place of increasing them.

When contributions are to be taken for the school, let that one thing become a specialty. Do not place other objects close beside it to share in the funds received. The school needs more buildings to accommodate the students, and we should have them. And these will need proper furnishing. We have established the primary department of the school for the training of the younger students, and this is of as great consequence as the higher department; but if it is to be carried forward successfully there must be funds to sustain it. The poor families must be benefited. We cannot call ourselves missionaries when we leave outside those who are at the very age when they most need our help. Let the means collected here be applied here until suffering humanity at our door is relieved.

We do not wish to establish a church or school here upon incorrect principles, where the church, in the place of letting her light shine forth to the world, is putting it under a bed, or under a bushel; where its members, in the place of converting the worldly, the ignorant, the sinful, shall themselves need to be converted. There are so many to be cared for, and we call upon all our people in Australia to come to the help of the Lord. We ask every church to do to the best of her ability. If God's people will work, communicating the grace given, more grace will be imparted to them. A renovating power will be manifest in the church.

Christian knowledge is extending; but within our very borders, within twenty or forty miles, there are those who have never had the standard of truth lifted up before them. A few workers are doing what they can in the line of books, but they know not when their pay will come in. More workers, many more, need to be in the field; and twentyfold more might be working now if we had the means with which to support them. We have hired money until we see a frowning debt hanging over us, and until means comes into our schools we cannot do as we would to advance the work that must be carried forward. We must not limit our school advantages in teachers or in school facilities if we would make the work a success. Our mission school must stand upon God-given principles, that students may receive an all-round education. We want young men and women to go forth from the Avondale school as medical missionaries, as laborers together with God.

Light, light upon God's Word is needed in every section of this new field. There is a dearth of laborers to correctly represent the work and set the school free from debt, but Christian principles are to shine forth in teachers and students as a light amid the darkness that covers the earth, and the gross darkness of the people. The people of God are to unite in their labors for the recovery of the world. God has given His pledged word that His Holy Spirit will be given to supply all their deficiencies; and this will surely be seen in the establishment of this school if the church will do her appointed work. Church and school are not to be disconnected. All are to be bound together.

God has put in action the instrumentality which He has designed for drawing men to Himself. He who is mighty in counsel has taken His survey of all the possibilities and probabilities. He has marked out the course to be pursued, that a school may be established. True, obstacles will arise; but "Go forward" is the word. "Prepare the youth to have an all-round education that they may go forth in self-denial, lifting the cross, and bearing it after Jesus, ministering in every place where they may go." Again and again, God has repeated this injunction.

When Christ instructed His disciples, we read, "Then opened he their understanding, that they might understand the Scriptures." [Luke 24:45.] While priests and rulers were darkening the minds of men with their counsel, "teaching for doctrine the commandments of men," Christ said to them, "Thus it is written." [Matthew 15:9; Luke 24:46.]

"It behoved Christ to suffer, and to die on the cross, and be buried, and rise again the third day, and that repentance and remission of sin should be preached in the name of Jesus Christ among all nations." [Verses 46, 47.] "And ye are my witnesses," He says. [Isaiah 43:12.] If the students engage in the work of God, the Holy Spirit will qualify them for it. "Ye shall receive power from on high," Christ says, "after that

the Holy Ghost is come upon you.” [Acts 1:8.] “All power is given unto me in heaven and in earth.” Go, and ye shall move under the hand of Omnipotence. “Lo, I am with you alway, even unto the end of the world.” [Matthew 28:18-20.]

Christ now awaits the co-operation of His people. If they will be humble, if they will live and advance by faith, if they will go forth in His name, His benediction will be upon them. For them also is the promise of Christ as with hands outstretched above His disciples He slowly ascended to join the company of angels who were waiting to escort Him to the Father’s throne:

“Teaching them to observe all things whatsoever I have commanded you; and, lo, I am with you alway, even unto the end of the world.” [Verse 20.]

Lt 53, 1898

Teachers and Students in Our Schools

June 12, 1898

To the Teachers and Students in Our Schools:

There are many in our world who think that to learn a trade would be lowering to their dignity. Such have an incorrect idea of what constitutes true dignity. Enshrouded in the pillar of cloud Jesus Christ, one with the Father, and Commander of the heavenly hosts, led the children of Israel in their journeyings through the wilderness. To this encampment of more than a million people He gave special direction that every youth should learn a trade and gain a knowledge of practical life, that he might be self-supporting.

The great work essential for parents to do is to find some employment for their children which will involve the bearing of responsibilities proportioned to their age and strength. The active brains and hands of children must be employed, and if parents neglect this work, they do their children great injury, for they leave the way open for Satan to find them something to do. But by giving children something to interest them and keep them busy, fathers and mothers carry out the requirements of God.

The mother is to teach her children that as members of the household they are to act their part in cheerfully carrying the burdens of the home. She is also to explain to them the construction of the muscles of the body, and their connection with the nerves, which our wise heavenly Father has provided us the means whereby the human machinery is kept in motion. Every organ of the body is a servant to the mind, and has its part to perform. David exclaimed, “I am fearfully and wonderfully made”; and yet how few have any special interest in the construction of the human habitation. [Psalm 139:14.]

Every mother should be the first teacher of her children. The home should be the place where every child receives its first lessons. The custom now followed is for children when very young to begin to take music lessons. Even though the parents are poor, they will pay a music teacher. Everything is made secondary to this object. This is not wise. It is not the best thing for a nervous child’s health to set him at music when he is young. Let the mother teach her children how to use their muscles and nerves, and to

make music in the home by doing acts of usefulness, but relieving her of some of her burdens. Let her teach them to use the needle, to keep their clothing in repair, to cook their food. Accustom them to bear burdens. Then intellect is strengthened by use. The perception is taught by seeing what needs to be done. The memory is helped by acting a faithful part. The best music children can learn is to know how to save their mother's steps.

The mother may feel that it would be easier to avoid the duty of educating her children to find their chief exercise and recreation in bearing burdens. She may think it hard to open before them the knowledge of their own bodies. But she does her children great harm if she neglects to give them this education. Their Creator furnished them with this wonderful machinery that it might be exercised, and strengthened by use. The muscles are dependent on the brain and nerves for the power of action. The mind wills to move the limbs. To keep this machinery in working order, it is essential that brain, bone, and muscle be brought into action. The exercise of the muscles quickens the circulation of the blood. How important then that parents understand the philosophy of the healthful action of brain, bone, muscles, and nerves, and how needful that they educate their children in this line.

Simple lessons in the use of the various organs of the body should be given to children to commit to memory. The idea that it is physical exercise that strengthens every organ and gives new life and nourishment to every part of the living machinery, should be firmly imprinted on the mind. This is the law that God has ordained shall govern the body. Every part must be exercised. The harmonious working of the whole is required in order for the members of a family to do service in the home, and help each other to acquire education and discipline. The brain must plan and devise, and the muscles must carry out the will of the brain.

If in early years children were thus trained to habits of usefulness in the home, they would obtain an education far superior to that gained by close confinement in the schoolroom. But if part of the muscles are unused, it will soon be seen that the blood does not nourish these muscles. The limbs do not increase in size and strength as they would if they were used. Students who have but little exercise in the open air soon grow weak and lose flesh. The brain is overworked, while the physical organs are left to rust with inaction. Inactivity is not the law the Lord has ordained for the human body; and if this law is followed, feebleness, debility, and disease will come as the result. But nerves and muscles will increase and strengthen if they are exercised.

We lose or gain physical strength just in accordance with the way in which we treat the body. When the largest portion of time is devoted to brain work, the organs of imagination lose their freshness and power, while the physical organs lose their healthy tone. The brain is morbidly excited by being constantly exercised, while the muscular system is weak from lack of exercise. There is a manifest loss of strength and increase of debility, which in time makes its influence felt on the brain. As far as possible, harmony should be preserved between the mental and physical powers. This is necessary for the health of the entire system.

Parents should realize that they are the guardians of their children, and that they are to give these children occupation for mind and body that will interest them, and at the same time give them the

satisfaction that they are helping to bear the burdens of the home. The exercise gained in mere play does not give the inspiration that quickens every organ of the body. Exercise merely for exercise soon becomes uninteresting. Let children take exercise by performing the duties of the home, thus relieving the overtaxed mother. If daughters would follow this plan, instead of allowing their time to be occupied by a round of selfish pleasure, they would enjoy the satisfaction of knowing that they had done their duty and borne their share of the home duties.

Children and youth, young men and young women, should be ambitious to do something that will be beneficial to others, as well as to themselves. They should seek to prolong the life of their mother by giving her pleasure. This they cannot fail to do if they engage in useful domestic exercise. Such efforts will be rewarded with health of body and peace of mind, for the approval of God rests with loving assurance upon children who strive to share in the duties of the home.

Thus children may be educated to minister in the home, and at the same time obtain the exercise so essential to their health. As they increase the enjoyment of the family circle by bearing their share of the burdens that some one must bear, they carry with them a fragrant atmosphere, and the mother, as well as the children, is blessed by their faithful performances of home duties.

By precept and example children should be taught to be truthful and unselfish. They should not be allowed to cherish habits of indolence. Their hands should not be folded in idleness. We may overcome selfishness by accustoming ourselves to think of and care for others. This closes the door to many temptations. Wise instruction on this point, given in a calm, decided manner, will bring its returns. Angels of God co-operate with parents who strive to do this God-given work, imparting to them strength and efficiency. Heavenly satisfaction is the fruit of virtuous industry and of the cultivation of habits of loving to do good.

Carefulness in Diet Essential

When parents realize their responsibilities, far less of the training of their children will be left for the teachers in the day school and Sabbath school. Far more vigilant work will be done in the home. Parents are to carefully consider the question, What kind of food shall be placed on my table? for on this question depends the health of their family. The knowledge of how to cook is a very important matter. If children were thoroughly educated in the skillful preparation of bread and other wholesome food, if they were taught to depend on the exercise of their own wisdom in this matter, with guidance as the case demanded, this alone would secure for them positions of trust and influence; for there are few thoroughly qualified housekeepers.

Temperance is to be practiced in eating as well as in drinking. Many people eat more food than nature requires. The vital powers are exhausted in the effort to throw off the excess. The liver and kidneys become diseased. Less food would have nourished the system, and its powers would not have been taxed by overwork. The gastric juice works on the amount that the system can assimilate, and the surplus remains undigested, to decay, making the breath offensive, and causing a disagreeable taste in the mouth.

“Whether therefore ye eat or drink, or whatsoever ye do, do all to the glory of God.” [1 Corinthians 10:31.] We all need to use wisdom in eating. A sufficient quantity of wholesome food to properly nourish the body should be eaten. But appetite becomes a dangerous element if cultivated by indulgence. Those who provide for themselves every luxury that the heart can wish are in danger of becoming gourmands. The table is spread with a variety of dishes. Course after course is spread before the guests, and the food designed to minister to happiness becomes, through ignorance and want of self-control, an injury to the physical, mental, and moral powers. The whole being is unfitted for God’s service.

The elaborate preparations made to gratify perverted taste often bring disease and suffering of every type. If only two or three varieties of food were provided for the meal, few would be guilty of burdening the stomach with too large an amount. The dessert should be placed on the table and served with the rest of the food; for often, after the stomach has been given all it should have, the dessert is brought on, and is just that much too much.

The children of wealthy parents seem to think that because they are blessed with an abundance of money, it is their duty to eat as long as they retain a relish for food. Some have so indulged their taste that unless they have the very article of food it calls for, they find no pleasure in eating. If condiments and spiced foods are placed before them, they make the stomach work by applying this fiery whip; for it has been so treated that it will not acknowledge unstimulating food.

Wealth cannot secure a relish for food that is eaten at irregular periods, when the system does not require it. The stomach is taxed with the effort to grind up this food. It has no time to rest. Often when a large variety of food is placed before the people, they eat because the food tastes good. The blood is called from all parts of the body to dispose of this food, and cold hands, cold feet, and cold limbs are the consequence. The digestive organs are deprived of their power to do good work. They have used the full amount of food demanded by the system, and the remainder is left to decay. Sugar, candies, and cakes supply no nourishment to the body. They are dangerous dainties, which disorder the stomach and weaken the constitution, preparing the way for dyspepsia and fevers.

How much more sensible it would be for people, instead of gratifying appetite, to study the relation of eating to health. The nourishment received from food is carried to all parts of the body. On the power of the system to appropriate the food eaten, our strength depends. Nature will use all that the system requires, to strengthen each nerve and muscle. But that for which the system has not need is simply left to decay.

Too often the rich live in what is supposed to be genteel idleness, eating without taking the exercise necessary to keep them in health. Much suffering and many deaths are caused by overeating, when the stomach demands entire rest. God would have the rich remember that their property makes them responsible and accountable stewards. They are not to use their treasures in self-indulgence. Idleness and self-gratification make invalids.

Christ Our Example

Christ, the Majesty of heaven, was rich in treasures. The gold and silver were all His. The world was His, for He made it. But for our sake He became poor, that we through His poverty might be made rich. That He might reach fallen humanity, that He might associate with men, reaching their hearts through the common avenue of sympathy, He clothed His divinity with humanity. He who had lived amid the glories of heaven was found in fashion as a man. He humbled Himself, working for the recovery of the human race by adapting Himself to the situation.

Then how foolish it is for man, who has nothing he can call his own, to exalt himself and walk haughtily. God has lent him what he has, that he may impart to those who are in need. How inappropriate and entirely out of place to act as did Nebuchadnezzar, who made the proud boast, "Is not this great Babylon, that I have built for the house of the kingdom, by the might of my power, and for the honor of my majesty?" [Daniel 4:30.] Because of his proud boasting, the king of Babylon was humbled by the God who gave him all he had. His reason was taken from him, and for seven years he lived among the wild beasts of the field.

God has not surrounded any human being with blessings to curse them with the sure result of idleness, and deprive them of the blessings which come from a wise improvement of the talents. The children of the wealthy should not be deprived of the great blessing of having something to do. It is their privilege to enjoy God's blessing by devoting their mind and strength to His glory. To every man, woman, and child, God has given a work. He gave Adam and Eve a beautiful garden to tend; and this work was to them a pleasure. Work would never have been anything but pleasure and happiness had not Adam transgressed God's commands.

Christ, the Example for all the human family, learned the carpenter's trade, and in His home life He was ever obedient to His parents. He was not content to be a defective workman, even in His trade of handling tools. He was a perfect workman, as He was a perfect character. He did not use His physical powers recklessly. Every organ was kept in the best condition to do the most acceptable work in every line. And as He worked, He was being educated. He studied most diligently the Scriptures and the book of nature. His habits and practices were in harmony with God's Word.

Of His childhood we read, "And the child grew, and waxed strong in spirit, filled with wisdom, and the grace of God was upon him." [Luke 2:40.] When He was twelve years old, His parents lost Him as they were returning from the Passover. They found Him sitting among the doctors, hearing them, and asking them questions. He asked these questions as a learner, but in each question there were gems of light that gave His hearers thoughts concerning the Messiah that they had never before had. "All that heard him were astonished at his understanding and his answers." [Verse 47.]

"Son, why hast thou dealt thus with us?" His mother asked. "Behold, thy father and I have sought thee sorrowing." He answered, "How is it that ye sought me?" Pointing upward He continued, "Wist ye not that I must be about my Father's business?" [Verses 48, 49.] The work He was then engaged in was the work He had come to this world to do.

"And he went down with them, and came to Nazareth, and was subject unto them." [Verse 51.] This is a lesson for all children and youth. Christ did not, as many today do, devote all His time to amusement. He

studied the Word of God, and became better and better acquainted with the truths it contains. He delighted in the beautiful things of nature, and when talking to the people, He drew His illustrations from the great treasure of household affection, and from the things of nature with which they were most familiar. He plucked lilies and, placing them in the hands of children said, "Consider the lilies of the field, how they grow [in their natural simplicity and loveliness]; they toil not, neither do they spin: and yet I say unto you, That even Solomon in all his glory was not arrayed like one of these." [Matthew 6:28, 29.]

With His own youthful face aglow with the sunlight of His Father's countenance, He continued, "Wherefore, if God so clothe the grass of the field, which today is, and tomorrow is cast into the oven, shall he not much more clothe you, O ye of little faith?" [Verse 30.] These words were spoken not only for children and youth, but for everyone whose life is full of worry and perplexity, who is bowed down with disappointment and sorrow. Christ says to them, "Take no thought, saying, What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed? ... for your heavenly Father knoweth that ye have need of these things. But seek ye first the kingdom of God and his righteousness, and all these things shall be added unto you." [Verses 31-33.]

The simplest truth unfolded by Christ is full of the richest treasures of truth. He revealed knowledge that was not perverted by the sayings of men, knowledge that always led heavenward. His words were to His hearers as a new revelation. He could speak of the things He Himself had made, of properties and qualities peculiarly His own. He could make nature speak in shrub and flower, in seedtime and harvest. Divine, momentous truths, bound up with natural things, were laid open by Him.

Rightly studied and interpreted, nature is but an extended page of God's Word. To Adam and Eve Eden was teeming with instruction, and vocal with wisdom that they were attentive to hear, for they conversed with God in His created works. And to every student of Holy Writ nature reflects like a mirror the different aspects of truth.

Lt 54, 1898

Brethren in the Ministry

June 15, 1898

An Appeal to Ministers

Dear Brethren in the Ministry:

There is a most decided work that needs to be done in our churches throughout the field. There has been in many places a lack of co-operation and harmonious action, but if the workers will now lay aside their personal ambitions and prejudices, and will all draw unitedly in Bible lines, a change will be wrought among our people.

Why do not all our ministers heartily co-operate with those who are carrying forward the medical missionary work? Why do they not follow the example of Christ, and carefully study His life, that they

may know how He would have them labor? Is it for you, the appointed ministers of Christ, who have His example before you, to stand off and criticize the very work which He came among men to do?

Christ sought the people where they were, and placed before them the great truths in regard to His kingdom. As He went from place to place, He blessed and comforted the suffering, and healed the sick. This is our work. God would have us relieve the necessities of the destitute. The reason that the Lord does not manifest His power more decidedly is because there is so little spirituality among those who claim to believe the truth.

In the time of Christ, the appointed leaders of the people had settled down to work upon set lines, and they were displeased with those who would work differently from themselves. They were content to teach the law, without bringing into their lives its living principles. As Jesus saw the ambition and self-esteem which prevented them from understanding the principles of His kingdom, He gave them this parable:

“When thou art bidden of any man to a wedding, sit not down in the highest room; lest a more honorable man than thou be bidden of him; and he that bade thee and him come and say to thee, Give this man place; and thou begin with shame to take the lowest room. But when thou art bidden, go and sit down in the lowest room, that when he that bade thee cometh, he may say unto thee, Friend, go up higher; then shalt thou have worship in the presence of them that sit at meat with thee. For whosoever exalteth himself shall be abased; and he that humbleth himself shall be exalted.” [Luke 14:8-11.]

Let us study diligently this parable, for it teaches the esteem in which we should hold our fellow workers, and the attitude which we should maintain toward them.

This is followed by another parable, showing that our first attention should be given to those who are most needy: “When thou makest a dinner or a supper, call not thy friends, nor thy brethren, neither thy kinsmen, nor thy rich neighbors; lest they also bid thee again, and a recompense be made thee. But when thou makes a feast, call the poor, the maimed, the lame, the blind; and thou shalt be blest; for they cannot recompense; for thou shalt be recompensed at the resurrection of the just.” [Verses 12-14.]

One of the Pharisees present, hoping to turn the conversation into another channel, exclaimed with a sanctimonious air, “Blessed is he that shall eat bread in the kingdom of God.” [Verse 15.] His remark was designed to turn away the minds of the guests from the subject of their practical duty. He thought to turn their minds from the work of the present life to the time of the resurrection of the just. But Jesus read the heart of the pretender, and fastening His eyes upon Him opened before the company the character and value of their present privileges. He showed them that they had a part to act at the present time in order to share in the blessedness of the future. He would have them understand that the privileges of service which they lightly regarded, and the invitation which they were slighting, would be sent to those whom they despised as of little value in the sight of God.

“Then said he unto him, A certain man made a great supper, and bade many; and sent his servant at supper time to say to them that were bidden, Come; for all things are now ready. And they all with one consent began to make excuse. The first said unto him, I have bought a piece of ground, and I must

needs go and see it; I pray thee have me excused. And another said, I have bought five yoke of oxen, and I go to prove them; I pray thee have me excused. And another said, I have married a wife, and therefore I cannot come." [Verses 16-20.] None of those who were bidden are represented as making a flat refusal to come to the wedding; but all gave frivolous excuses. Other things absorbed their attention, and they said, "I pray thee, have me excused."

It was a great condescension for Him who had prepared this supper to extend this invitation to those who were bidden, and they had insulted Him by offering these frivolous excuses. "And the lord said unto his servant, Go out into the highways and hedges, and compel them to come in, that my house may be filled. For I say unto you, That none of those men that were bidden shall taste of my supper." [Verses 23, 24.]

Have our ministers and our churches understood this parable? Was it not the outcasts, the publicans and sinners, the despised of the nations, that Christ called and by His loving kindness compelled to come in. Has not this class been overlooked by us, as though they were not worthy of our efforts?

"Verily I say unto you," Christ said to the Pharisees, "that the publicans and the harlots go into the kingdom of God before you. For John came unto you in the way of righteousness, and ye believed him not: but the publicans and the harlots believed him, and ye, when ye had seen it, repented not afterward, that ye might believe him." [Matthew 21:31, 32.]

This is applicable to many in our day. Light—clear, gospel light—has been given, but many of those occupying the highest positions of trust in connection with the work of God have not received the heaven-sent message. Having taken the place of instructors, they are not willing to humble themselves, and occupy the place of learners. There are too many today [who] are merely human moralists. A new element needs to be brought into their work. God's people must receive the warning, must listen to His commands, and go and labor for souls right where they are; for the people do not realize their peril and their great need of help.

The ministers to whom have been committed the oracles of God should have the most intense interest and travail of soul to see the Master's table filled, but they have not felt this burden as they ought. The command has come, "Go into the highways and hedges, and compel them to come in." [Luke 14:23.] In obedience to this, we must go to the heathen who are near us, and to those who are afar off. The "publicans and harlots" must hear the Saviour's invitation, which, through the kindness and long-suffering of the messengers bringing the invitation, becomes a compelling power to lift and elevate those who are sunk in the lowest depths of spiritual wickedness, without God, and without hope in the world.

"Wherefore remember that ye being in times past Gentiles in the flesh, who are called Uncircumcision by that which is called Circumcision in the flesh made by hands, that at that time ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenant of promise, having no hope and without God in the world." [Ephesians 2:11, 12.]

What is the message that we are to give? "Ho, every one that thirsteth, come ye to the waters; and he that hath no money, come ye, buy, and eat; yea, come, come buy wine and milk without money and without price. Wherefore do ye spend money for that which is not bread? and your labor for that which satisfieth not? hearken diligently unto me, and eat ye that which is good, and let your soul delight itself in fatness. Incline your ear, and come unto me, hear, and your soul shall live; and I will make an everlasting covenant with you, even the sure mercies of David.

"Behold, I have given him for a witness to the people, a leader and an commander to the people. Behold thou shalt call a nation that thou knowest not, and nations that knew not thee shall run unto thee because of the Lord thy God, and for the Holy One of Israel, for he hath glorified thee. 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 ..., and unto our God, for he will abundantly pardon." [Isaiah 55:1-7.]

To my ministering brethren I would say, prosecute this work with tact and ability. Set to work the young men and the young women in our churches. Combine the medical missionary work with the proclamation of the third angel's message. Make regular, organized effort to lift the churches out of the dead level into which they have fallen, and have remained for years. Send into the church workers who will set the principles of health reform in their connection with the third angel's message before every family and individual. Encourage all to take a part in work for their fellow men, and see if the breath of life will not quickly return to these churches.

Study faithfully the 33rd chapter of Ezekiel. The work which is being done in medical missionary lines is the very work which Christ commanded His followers to do. Can you not clearly see that those who are engaged in this work are fulfilling the Saviour's commission? Can you not see that it would please your Saviour if you would lay aside all false dignity, and learn in His school how to wear His yoke and carry His burdens?

The world needs evidences of sincere Christianity. Professed Christianity may be seen everywhere, but when the power of God's grace is seen in our churches, the members will work the works of Christ. Natural and hereditary traits of character will be transformed. The indwelling of His Spirit will enable them to reveal Christ's likeness, and in proportion to the purity of their piety will be the success of their work.

There are in our world many Christian workers who have not yet heard the grand and wonderful truths that have come to us. These are doing a good work in accordance with the light which they have, and many of them are more advanced in the knowledge of practical work than are those who have had great light and opportunities.

The indifference which has existed among our ministers in regard to health reform and medical missionary work is surprising. Some who do not profess to be Christians treat these matters with greater reverence than do some of our own people, and unless we arouse, they will go in advance of us.

The word which the Lord has given me for our ministers and our churches is, "Go forward." "All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you; and, lo, I am with you alway, even unto the end of the world." [Matthew 28:18-20.]

Lt 54a, 1898

Ministers of Our Conferences

"Sunnyside," Cooranbong, New South Wales, Australia

June 15, 1898

To the Ministers of Our Conferences:

Why do you not co-operate with those who are carrying forward the medical missionary work? Is it for you, who have the example of Christ before you, to stand off and criticize?

"And he put forth a parable to those which were bidden, when he marked how they chose out the chief rooms, saying unto them, When thou art bidden of any man to a wedding, sit not down in the highest room, lest a more honorable man than thee be bidden of him; and he that bade thee and him come and say to thee, Give this man place; and thou begin with shame to take the lowest room. But when thou art bidden, go and sit down in the lowest room, that when he that bade thee cometh, he may say unto thee, Friend, go up higher; then shalt thou have worship in the presence of them that sit at meat with thee. For whosoever exalteth himself shall be abased, and he that humbleth himself shall be exalted.

"Then said he also unto them that bade him, When thou makest a dinner or a supper, call not thy friends, nor thy brethren neither thy kinsmen, nor thy rich neighbors; lest they also bid thee again, and a recompense be made thee. But when thou makest a feast, call the poor, the maimed, the lame, the blind: and thou shalt be blessed; for they cannot recompense thee, for thou shalt be recompensed at the resurrection of the just.

"And when one of them that sat at meat with him heard these things, he said unto him, Blessed is he that shall eat bread in the kingdom of God. Then said he unto him, A certain man made a great supper, and bade many: and sent his servant at supper time to say to them that were bidden, Come, for all things are now ready. And they with one consent began to make excuse. The first said unto him, I have bought a piece of ground, and I must needs go and see it: I pray thee have me excused. And another said, I have bought five oxen, and I go to prove them: I pray thee have me excused. And another said, I have married a wife, and therefore I cannot come: I pray thee have me excused. So that servant came and showed his lord these things." [Luke 14:7-21.]

None of those bidden are represented as making a flat refusal to the invitation. All gave frivolous excuses as the reason why they did not obey the call. Other things took their attention, and they said, "I pray thee have me excused."

The servant told his lord, and the master of the house was angry; for those he had bidden had insulted him by refusing his gracious invitation, which was a great condescension for him to make. "And the Lord said unto the servant, Go out into the highways and hedges and compel them to come in, that my house may be filled. For I say unto you, That none of those men which were bidden shall taste of my supper." [Verses 23, 24.]

Have our churches in America understood this parable? It was the outcasts, the publicans and sinners, the despised of the nation, of whom Christ said, "Compel them to come in." [Verse 23.] Has not this class been overlooked by us, as though they were not worth any effort?

"Verily I say unto you," Christ said to the Pharisees, "That the publicans and the harlots go into the kingdom of God before you. For John came unto you in the way of righteousness, and ye believed him not: but the publicans and the harlots believed him: and ye, when ye had seen it, repented not afterwards, that ye might believe him." [Matthew 21:31, 32.]

This is applicable to many in our day. Light—clear gospel light—has been given, but many of those occupying the highest positions of trust in connections with the work of God have not received the heaven-sent message. Having taken the place of instructors, they have not been willing to humble themselves and take the place of learners.

The ministers to whom have been committed the oracles of God should have the most intense interest and travail of soul to see the Master's table filled. But they have not felt this burden. The command has come, Go into the highways and hedges, and compel them to come in, that my house may be filled. To obey, we must go to the heathen, "the publicans and harlots," and present to them the Saviour's invitation, which is a compelling message to those sunk to the lowest depths of spiritual wickedness, without God and without hope in the world. "Wherefore remember that ye, being in time past Gentiles in the flesh, who are called Uncircumcision by that which is called the Circumcision in the flesh made by hands, that at that time ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world." [Ephesians 2:11, 12.]

What is the message we are to give, "Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy, and eat; yea, come, buy wine and milk without money and without price. Wherefore do ye spend money for that which is not bread? and your labor for that which satisfieth not? hearken diligently unto me, and eat ye that which is good, and let your soul delight itself in fatness. Incline your ear, and come unto me: hear, and your souls shall live; and I will make an everlasting covenant with you, even the sure mercies of David.

"Behold, I have given him for a witness unto the people, a leader and commander to the people. Behold, thou shalt call a nation that thou knowest not, and nations that knew not thee shall run unto thee because of the Lord thy God, and for the Holy One of Israel; for he hath glorified thee. Seek ye the Lord while he may be found; call ye upon Him while He is near: let the wicked forsake his way, and the unrighteous man his thoughts, and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon." [Isaiah 55:1-7.]

Please read also the thirty-third chapter of Ezekiel. Can those who believe the gospel of Christ not see that the work now being done in medical missionary lines is the very work Christ commanded should be done? What is clearer than that those who are doing this work are fulfilling the Saviour's commission? Brethren, do you believe the Word of God? Would you know how you can best please your Saviour? It is by laying aside your self-assumed dignity, and learning in the school of Christ how to wear His yoke and carry His burdens.

The world needs evidence of sincere Christianity. Spurious Christianity may be seen everywhere. When the power of God's grace is felt in our churches, the members will work the works of Christ. Their natural and hereditary traits of character will be transformed by the Spirit that dwelt in the greatest Minister that ever trod the soil of this fallen world. The indwelling of this Spirit will enable them to reveal Christ's likeness, and in proportion to the purity of their piety will be the success of their work.

Lt 55, 1898

Brethren in Battle Creek

June 15, 1898

Brethren in Battle Creek:

I address our people in Battle Creek. My brethren, why do you keep everything bound up in Battle Creek? Why do you not take tract and missionary work into cities where missionary work can be done? Why do you not make centers in Grand Rapids, Detroit, and other large cities? Move out, move out. Educate your workers to do something for those outside the camp. Why do you keep within the borders of Battle Creek? Go out, go out into regions beyond.

There is much work to be done, but you can do but little for Battle Creek proper. Is it not best for you to do what the Lord has made manifest you should do? Seek the Lord most earnestly, with humble fervent prayer, for the success of this endeavor. Take your light from under the prescribed bushel, and from under the bed, and put it on a candlestick, that it may give light to all that are in the house.

Do you not wish to advance the glory of God, and the salvation of your fellow men? A crisis in the missionary effort is upon us. There is a work to be done. As this work is done in Michigan, we hope that its influence will leaven the churches in the other conferences, which stand as though paralyzed. The institutions that God has established are not blending and cooperating together. Their first work is to harmonize. Our ministers must awake to the situation. The gospel is to be the sanctifying influence in our world.

The standard is to be uplifted, and the atonement of Christ presented as the grand, central truth. The medical missionary work is to the cause of God as the right arm of the body. The third angel's message goes forth, proclaiming the commandments of God and the faith of Jesus. Medical missionary work is the gospel in practice. All lines of the work are to be blended in a complete whole in giving the invitation, "Come, for all things are now ready." [Luke 14:17.]

God speaks to you in His Word. "Wherefore the Lord said, Forasmuch as this people draw near me with their mouth, and with their lips do honor me, but have removed their heart far from me, and their fear toward me is taught by the precept of men: therefore, behold, I will proceed to do a marvelous work among this people, even a marvelous work and a wonder; for the wisdom of their wise men shall perish, and the understanding of their prudent men shall be hid. ... 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 shall also increase their joy in the Lord, and the poor among men shall rejoice in the Holy One of Israel." [Isaiah 29:13, 14, 18, 19.]

God has called you to do a certain work, but you have not done it. In the place where you are there is discord and contention and strife. It need not be thus. God would not have His workmen stand apart as independent atoms. All have a great and solemn work to do, and it is to be done under God's supervision.

"The wilderness and the solitary place shall be glad for them: and the desert shall rejoice and blossom as the rose. It shall blossom abundantly, and rejoice even with singing: the glory of Lebanon shall be given unto it, the excellency of Carmel and Sharon, they shall see the glory of God and the excellency of our God. Strengthen ye the weak hands, and confirm the feeble knees. Say unto them that are of a fearful heart, Be strong, fear not; behold, your God will come with vengeance, even God with a recompense: He will come and save you. Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped. Then shall the lame man leap as an hart, and the tongue of the dumb sing: for in the wilderness shall waters break out, and streams in the desert.

"And the parched ground shall become a pool, and the thirsty land springs of water; in the habitation of dragons, where each lay, shall be grass with reeds and rushes. And an highway shall be there, ... and it shall be called, The way of holiness; the unclean shall not pass over it, but it shall be for those: the wayfaring man, though fools, shall not err therein. No lion shall be there, nor any ravenous beast shall go up thereon, it shall not be found there; but the redeemed shall walk there. And the ransomed of the Lord shall return and come to Zion with songs and everlasting joy upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away." [Isaiah 35:1-10.]

This Scripture gives a description of the work the Lord will do if men will co-operate with Him. He works upon the minds of men. The wilderness itself has neither glory nor excellency, and to the Lord is to be ascribed all the honor for the transformation wrought. This great work is of God. Magnify not the men who are under the special working of His power. Glorify God, and He will continue to work.

"Strengthen ye the weak hands and confirm the feeble knees." [Verse 3.] The Lord has a special work to be done at this time. You may call it the last message of mercy to a fallen world. This is the very work the apostle Paul charged the churches to do. "Wherefore lift up the hands which hang down, and the feeble knees; and make straight paths for your feet, lest that which is lame be turned out of the way, but let it rather be healed. Follow peace with all men, and holiness, without which no man shall see the Lord: looking diligently lest any man fail of the grace of God, lest any root of bitterness springing up trouble you, and thereby many be defiled." [Hebrews 12:12-15.]

Please read the seventeenth chapter of John. The whole of this chapter is not only to be held forth again and again, but is to be eaten and digested. "For their sakes I sanctify myself," Christ prayed, "that they also might be sanctified through the truth. Neither pray I for these alone, but for them also which shall believe on me through their word; that they all may be one; as thou, Father, art in me and I in thee, that they also may be one, in me: 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 made perfect in one: and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me." [Verses 19-23.]

Are these words, so important to us, always to be neglected? God calls upon all who claim to be His sons and daughters to practice these words, to eat them, live them. Seek for unity and love, else the candlestick will be removed out of his place.

Lt 55a, 1898

Brethren in Battle Creek

June 16, 1898

See also Lt 55, 1898.

An Appeal to Our Brethren in Battle Creek

Why is it, my brethren, that you continue to keep so many things bound up in Battle Creek? Why do you not listen to the counsels and warnings that have been given to you regarding this matter? Why do you not take decisive steps to establish centers of influence in many of the large cities? Why do you not encourage the Michigan Tract Society and the International Tract Society to establish their offices where there is a great missionary work to be done, and where their secretaries and workers may engage personally in missionary labor, and act as leaders in important missionary enterprises? Move out, brethren, move out, and educate your workers to labor for those outside the camp. Why do you hide your light by continuing to remain in Battle Creek? Go out, brethren, go out into the regions beyond.

There is much work to be done, and our experienced workers should strive to place themselves where they may come in direct contact with those needing help. It is comparatively little that they can do in Battle Creek. Is it right, brethren, for you to keep your light hid under a bed or under a bushel? Is it not better that you should do that which the Lord has plainly indicated that you ought to do? Resolve now that you will give up your preference, your way, and that you will obey His voice. Seek the Lord most earnestly, with humble, fervent prayer for wisdom and for success in this endeavor. Then take your light from under the bushel, the place which seems most favorable for your financial interests, and from under the bed, the place most convenient for your comfort, and put it on a candlestick, that it may give light to all that are in the house.

A crisis in missionary effort is upon us. There is a great work to be done, and if this work is earnestly done in Battle Creek, if it is faithfully done throughout the churches in Michigan, if it is vigorously prosecuted in all our older churches and strongholds of influence, we may hope that its influence will

leaven the churches throughout all the conferences, many of whom are now standing as though paralyzed.

The institutions which God has established as centers of influence and for the dissemination of light are not blending their interests, and working together as God would have them. The managers of these institutions should know that their very first work is to harmonize with their fellow workers. Our ministers must awake to understand the situation. The gospel is the sanctifying influence in our world. Its influence upon hearts will bring harmony. The standard of truth is to be uplifted, and the atonement of Christ presented as the grand, central theme for consideration.

The medical missionary work is to the work of the church as the right arm to the body. The third angel's message goes forth proclaiming the commandments of God and the faith of Jesus. The medical missionary work is the gospel in practice. All the lines of work are to be harmoniously blended in giving the invitation, "Come, for all things are now ready." [Luke 14:17.]

The message has been given to those in Battle Creek that many should move into places where they may engage in this very work, in connection with their temporal business. Had they moved out by faith, willing to endure wearing labor and privation for the work's sake, they would have obtained rich experiences in the things of God. But they thought that they would find things a little more comfortable in Battle Creek, that the work there would be less taxing than elsewhere, and thus they remain. Many who crowd into Battle Creek get no good there, because they do not make use of the knowledge they receive. They do no good in Battle Creek, but are swelling the number who need conversion. They have not the spirit of sacrifice. They have much of self, and little of Christ, little faith, and few good works. They think that they have religion, but it all amounts to nothing.

God speaks to you in His Word, "Wherefore the Lord said, Forasmuch as this people draw near me with their mouth, and with their lips do honor me, but have removed their heart far from me, and their fear toward me is taught by the precepts 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. ... 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." [Isaiah 29:13, 14, 18, 19.]

My brethren, the Lord has called upon you to do a certain work, but you have not done it. And now in the place where you are, there is discord and contention and strife. But this need not be. God does not design that His workmen shall stand apart as independent atoms. All have a great and solemn work to do, and it is to be done under God's supervision.

God will do great things for His people if they will co-operate with Him. He will work upon the minds of men so that their lives and the influence of their work will correspond to the following promises:

"The wilderness and the solitary place shall be glad for them; and the desert shall rejoice, and blossom as the rose. It shall blossom abundantly, and rejoice even with joy and singing. The glory of Lebanon

shall be given unto it, the excellency of Carmel and Sharon, they shall see the glory of the Lord, and the excellency of our God. Strengthen ye the weak hands, and confirm the feeble knees; say unto them that are of a feeble heart, Be strong, fear not; behold, your God will come with vengeance, even God with a recompense; he will come and save you. Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped; then shall the lame man leap as an hart, and the tongue of the dumb sing; for in the wilderness shall water break out, and streams in the desert.

“And the parched ground shall become a pool, and the thirsty land springs of water; in the habitations of dragons, where each lay, shall be grass, with reeds and rushes. And an highway shall be there, and a way, and it shall be called the way of holiness; the unclean shall not pass over it; but it shall be for those; the wayfaring men, though fools, shall not err therein. No lion shall be there, nor any ravenous beast shall go up thereon, it shall not be found there; but the redeemed shall walk there: and the ransomed of the Lord shall return, and come to Zion with songs and everlasting joy upon their heads; they shall obtain joy and gladness, and sorrow and sighing shall flee away.” [Isaiah 35:1-10.]

The wilderness itself has neither glory nor excellency, and to the Lord is to be ascribed all the honor for the transformation wrought. This great work is of God. Therefore magnify not the men who are under the special working of His power. Glorify God, and He will continue to work.

The Lord has a special work for His people to do at this time. He says, “Strengthen ye the weak hands, and confirm the feeble knees.” [Verse 3.] This is the very work that the apostle Paul charges the churches to do. “Wherefore lift up the hands which hang down, and the feeble knees; and make straight paths for your feet, lest that which is lame be turned out of the way; but let it rather be healed. Follow peace with all men, and holiness, without which no man shall see the Lord; looking diligently lest any man fail of the grace of God; lest any root of bitterness springing up trouble you, and thereby many be defiled.” [Hebrews 12:12-15.]

I pray that you may now, as never before, both ministers and church members, come up to the help of the Lord, to the help of the Lord against the mighty powers of darkness. Study prayerfully the 17th chapter of John. This chapter is not only to be read again and again, but its truths are to be eaten and digested. “For their sakes,” Christ prayed, “I sanctify myself, that they also may be sanctified through the truth. ... 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. 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.” [Verses 19, 21-23.]

Are these words, of such import to us, to be always neglected? God calls upon those who claim to be His children to study these words, to eat them, to live them. Seek for unity and love, else the candlestick will be removed out of its place.

Lt 56, 1898

Wessels, Brother and Sister [John]

June 28, 1898

Dear Brother and Sister John Wessels:

I have been hoping that we would receive a letter from you in regard to the prospect of your coming to Australia. We would very much like to have you here when the decision is made regarding the location of a sanitarium. We have felt loth to make this decision before you should be on the ground to aid us with your judgment. We have had excellent opportunities for purchasing houses and land, which could be fitted up without a great outlay of means. If you were only here, and would invest means in purchasing, a good and important work could go forward. You are not asked to do this as a gift, but to establish the institution, that we may do the work that seems to be essential.

Your judgment would help us very much.

The work is moving along as well as could be expected. At the present time the Health Home is full. We want Sydney to be worked. Money is needed to invest in buildings. We see a large number of people who are destitute of a knowledge of how to take care of themselves. We feel a great desire to advance the work. I would quote some words of Scripture that are highly appropriate, "Yet now hear, O Jacob, my servant; and Israel, whom I have chosen: Thus saith the Lord that made thee, and formed thee from the womb, which will help thee: Fear not, O Jacob, my servant; and thou, Jeshurun, whom I have chosen, for I will pour water upon him that is thirsty, and floods upon the dry ground: I will pour my Spirit upon thy seed, and my blessing upon thine offspring: and they shall spring up as among the grass, as willows by the water courses.

"One shall say, I am the Lord's; and another shall call himself by the name of Jacob, and another shall subscribe with his hand unto the Lord, and surname himself by the name of Israel. Thus saith the Lord, the King of Israel, and his Redeemer the Lord of hosts: I am the first, and I am the last; and beside me there is no God. And who, as I, shall call, and shall declare it, and set it in order for me, since I appointed the ancient people? and the things that are coming, and shall come, let them show unto them. Fear ye not, neither be afraid: have not I told thee from that time, and have declared it? ye are even my witnesses. Is there a god beside me? yea, there is no God, I know not any." [Isaiah 44:1-8.]

If there are not thirsty ones all around us who need to be refreshed and restored, I know not where they may be found; and the Lord declares His purpose to "pour water on him that is thirsty." [Verse 3.] We are trying to work to the utmost of our ability and means. If you can invest yourself and some of your means here in doing service for God, I do not think you will be disappointed.

"Remember these, O Jacob and Israel; for thou art my servant: I have formed thee: thou art my servant: O Israel, thou shalt not be forgotten of me. I have blotted out, as a thick cloud, thy transgressions, and, as a cloud, thy sins: return unto me; for I have redeemed thee. Sing, O ye heavens; for the Lord hath done it: shout, ye lower parts of the earth: break forth into singing, ye mountains, O forest, and every tree therein: for the Lord hath redeemed Jacob, and glorified himself in Israel. Thus saith the Lord, thy Redeemer, and he that formed thee from the womb, I am the Lord that maketh all things; that stretcheth forth the heavens alone, that spreadeth abroad the earth by myself; ... Thou shalt be

inhabited; and to the cities of Judah, Ye shall be built, and I will raise up the decayed places thereof.”
[Verses 21-24, 26.]

God is carrying forward a special work, and here He represents Himself as supplying the necessities of His created universe. He satisfies the desires of the soul, as well as moistening the dry lips and cooling the tongue. The Lord is good. He is gracious. He not only supplies our spiritual necessities, but our temporal needs.

The abuse of the appetite has greatly lessened our hold on life. The taste is a precious gift from God, but it becomes a snare when cultivated to lust after those things which are evil. It is the indulgence and misapplication of the appetite that produces so much evil. But the evil exists and will continue to increase, the more it is gratified.

I can write only a few lines this morning. I have not slept since one o'clock.

How many forget the individuality of the soul and the great necessity of the human race! We need a sanitarium in Australia. We desire to be the Lord's agencies, to do all in our power to supply the necessities that have been created by wrong and perverted appetite.

We should not use the drugs and narcotics used by worldly physicians to relieve the necessity which the abuse of appetite has created in the physical structure. Our work now is to point men and women to the cross of Calvary. Through His death on the cross, Christ has provided a supply of His rich grace. This is the water of life, and the spring from whence it flows is never exhausted. It is deep and wide and pure. God is nearer than we think to poor hungering, thirsting souls. We have the privilege of receiving the water of life direct from Christ. To the woman of Samaria Christ said, "If thou knewest the gift of God, and who it is that saith unto thee, Give me to drink, thou wouldest have asked of him, and he would have given thee living water. ... Whosoever drinketh of the water that I shall give him shall never thirst, but the water that I shall give him shall be in him a well of water, springing up into everlasting life."
[John 4:10, 14.]

This is a great work that we have commenced in Australia, and it has advanced more rapidly than we had reason to hope, with our dearth of means and workers. But all, saints and sinners, must hear the last message of mercy to a fallen world, that they may be warned, and turn from sin to the living God, that they may taste and see that the Lord is good. The men and women who know the truth are to be doers of the Word. Only when they connect themselves with the Source of light can they be safe teachers. They must find the wellspring from which flows forth the water of salvation. Living streams flow forth from Christ, and each soul may form a connection with the Source of the water of life.

Brother and Sister Haskell are doing a good work in the school. The school is composed of an excellent class of students, who, we hope, will go forth to labor as missionaries for the Master. We need your help. Tell us when your promise is to be fulfilled. We shall hold you to your promise, unless the Lord gives you light to go to another place.

Lt 57, 1898

Prescott, Brother and Sister

"Sunnyside," Cooranbong, New South Wales, Australia

June 19, 1898

Dear Brother and Sister Prescott:

I have commenced many letters to you, but other things have come in and crowded them out. I will now send with this copies of letters which may interest you. On Friday morning we sent our American mail. I was up at 2:30 a.m. It was an important mail and I have felt intensely over the matter.

The Week of Prayer was a period of deep interest to us all. Elder Haskell was obliged to be at Stanmore, where the interest continues. Seventy have already embraced the Sabbath. Elder Starr writes that he has just had an interview with a very nice appearing lady who has commenced to keep the Sabbath. She was convinced through reading Great Controversy. Two or three others are also deciding to take their stand. Directly after the camp meeting I told the Lord that we could not be satisfied with less than one hundred souls, and we have not given up. We will not ask for less, and we shall have them, I believe.

Three months ago I was absent from home for two months. I was called to come to Melbourne to speak in the large tent at Balaclava. I had freedom in speaking. Then the burden for North Fitzroy came upon me. I spoke twice in the church, once to the workers in the office, and for several mornings read many things to the leading men. Then I visited Geelong, in company with Brother Robinson, Sara, and Maggie Hare. I had never been there before. The little church needed help very much. We had much freedom in speaking to them.

We then visited Ballarat. I spoke there twice. While there I was sick with heart trouble, caused by my burden of mind because of the state of things that existed in the churches at North Fitzroy and Prahran: the old Sabbathkeepers had placed themselves where they could be no help to those newly come to the faith, and this made me sick. How to remedy the difficulty was the question. Had they possessed the religion of the Bible, all these things could have been easily adjusted; but there were those who felt that they were injured because labor and attention had been given to those souls who had never heard the truth. Some nights it seemed as if I could not live and endure such agony of soul at seeing such a spirit and such blindness revealed. They surprised the new Sabbathkeepers. About forty persons had embraced the truth, but the old church members acted toward them the part of the elder brother in the parable of Christ.

I cannot tell you how this grieved me, for I saw that unless the old church members were converted, they would counterwork the work of God. I had to write much, for the Lord gave me a message for these envious, jealous, wicked brethren. I think they have made some changes. I worked very hard, and left them, glad to get home again.

Arriving in Sydney, we had to remain there over two Sabbaths, until the dedication of the church in Stanmore. This is a nice building, and I praise the Lord for it with my heart and voice. I think I never spoke in any meetinghouse where it was so easy as in this. It is located on high ground on one of the

best lots that could be found. The Lord was in this building. The Sydney church now have a place of worship, and will no longer have to be dependent upon halls. Two or three of the brethren took the responsibility of the debt for the means that could not be raised at the time, but which will, we think, be raised after a little.

There is a special work to be done in the churches for the individual members. "For as ye have many members in the same body, and all members have not the same office; so we, being many, are one body in Christ, and every one members one of another. Having then gifts differing according to the grace that is given unto us, whether prophecy, let us prophesy according to the proportion of our faith; or ministry, let us wait on our ministering; or he that teacheth, on teaching; or he that exhorteth, on exhortation: he that giveth, let him do it with simplicity; he that ruleth, with diligence; he that sheweth mercy, with cheerfulness. Let love be without dissimulation. Abhor that which is evil, cleave to that which is good. Be kindly affectioned one to another, with brotherly love; in honor preferring one another; not slothful in business, fervent in spirit, serving the Lord; rejoicing in hope, patient in tribulation; continuing instant in prayer." [Romans 12:4-12.]

The Lord has given gifts differing according to the grace that is given. Let no one suppose that his special gift is above all other gifts. These gifts are to be made helpful by connecting them with the gifts of others. Each is to fill his place with the gifts appointed of God. They are to be appreciated as essential for the advancement of the cause of God. We are in the midst of rebels and enemies, by whom the will of God is neglected and His honor contemned. The sons of God are to represent Him and His cause in the midst of a crooked and perverse nation.

The Lord has given to every man his work. The Lord has given to W. C. White a special work to do in this country ever since he first stepped upon its soil. God has used him in a special manner as an organizer. This is the work to which he is appointed. He is appointed to a far greater work than that of a financier. By the purity of his purposes, his self-denial and liberality, he has become one who can co-operate with God. The management of financial matters has been placed upon him and this is unjust. False witness has been borne of him, and been carried far and near; but God judgeth righteously.

Those who were planning and managing and carrying responsibilities when he was not on the ground could set things in their true light. I could name these men, but I will not do this. As long as the books of heaven contain the record, it will be as it should be.

The Lord has a work for W. C. White to do, and He will give him his place in the work in connection with his brethren. He has ever been ready to step into the hardest places, to give every other one the best chance possible. He has been the unwearied servant of men's necessities, saints and sinners.

I speak of that I know. In the name of the Lord I testify this matter as something which I should say. W. C. White has not sought his own interests in anything. He has been a servant of servants. To help and bless and strengthen others has been his delight. It has been his meat and his drink to do all the good possible, to brighten the lives of others, to encourage the desponding, and to make hopeful the discouraged hearts of the sons and daughters of God. He has taken in the situation of those who have felt the misfortune of circumstances, and in order to help them he has placed himself in embarrassment.

He has had to bear the criticisms of men who ought to have known the trying circumstances that forced upon him work that he did not want, but which no one else would accept; and for three years these criticisms blocked the way for the work to advance in this place.

W. C. White has had to come into places and do the work which others have left undone. Whatever his weariness from his work, a call to fill some hard place has never been refused. He has placed his wife and his children second. His first question has been, What has the Lord for me to do to advance His cause, to build up the waste places? He has carried the weighty load of disagreeable responsibilities. With his counsel, his prayers, his influence, his words of wisdom, he has helped his fellow men to find rock bottom on which to stand.

This has cost him more than his brethren can begin to imagine. He has not let wife or children become his idols to draw him from the work. His experience in the work and cause of God is that of one whom the Lord has led step by step, one whom the Lord has educated and trained. He has been instructed by the Lord how to set things in order upon an organized plan.

We must not regard any one man's opinions or methods as supreme, as though they did not need the divine touch. Self-will seeks to assert itself at all times, and in a most marked manner; but is God glorified in this? No, He is not. There are to be organized efforts put forth in the church that have not yet been made. A message has come telling what must be done, but there are not many who will do the work to establish the cause, that it may be prosecuted by correct methods. It is because this kind of work calls for much thought and study that many will not touch it. But this entrusted talent is of value. It is needed in Cooranbong. It is needed in the planning and conducting of the school.

Lt 58, 1898

White, J. E.; White, Emma

"Sunnyside," Cooranbong, New South Wales, Australia

July 13, 1898

Dear Children, Edson and Emma:

I have again returned to my quiet home. Sara and I left Cooranbong last Thursday afternoon.

I was awakened in the night at 11:30 o'clock, and my mind was drawn out in prayer to God, that He would hold in check the angry nations for a period, that the truth might go forth to many who have not yet heard it. As a people we have not been true and faithful and consecrated to the work. O, how my soul is burdened, pressed as a cart beneath sheaves.

Elder Haskell has urged me to go to Stanmore, and speak to the people Sabbath afternoon and Sunday evening. I consented to go, and on Thursday we went to Morisset and stepped on board the train at 10 a.m. One lady was in the compartment beside ourselves. I lay down and slept nearly all the way to Stanmore. This was a great blessing to me.

We found Brother Starr in the process of moving. Half of his goods had been moved. The house he was to occupy needed much done to it before it would be habitable. It was a wonder to us all how people could have lived in such a house. Its unsanitary condition was fearful. Brother Starr has been searching out the death traps under the house, and the noisome smell is fearful.

The workmen are now at work under the direction of Brother Starr. They see and understand that it is for their interests to have healthful, sanitary conditions ruling on the premises. Fevers, measles, and various diseases are everywhere in these cities.

The same train of thought was taken up that I have been troubled over the night before—what can be done to enlighten the people? What poverty of understanding there is. Some are safe and happy while others are living in such wretchedness and wickedness. We are close by these people, and yet so far off, separated by a gulf of impossibilities. Rum hotels are to be seen everywhere you go. I felt like praying, “Thy kingdom come, thy will be done on earth as it is in heaven.” [Matthew 6:10.] I want to do so much, and can do so little. My cry night and day is, “Help me, O Lord, help me.”

There are souls in Stanmore who are deeply convicted, while others are on the very eve of taking their position on the side of truth. Sabbath afternoon a large number were present at the meeting. I had freedom in speaking to them from Colossians 2:1-10.

On Sunday night a large number who were not of our faith were out to hear. The burden of the travail for souls came upon me. I had a plain, straightforward, unvarnished testimony to bear. I spoke for more than an hour from Luke 10:25-37. I could not read the hearts of the many present who were transgressors of the law, but I presented the difference between obedience and disobedience in the reality that forced itself upon my mind. I spoke of temperance and intemperance, of the world as it was before the flood and before the destruction of Sodom, of the value of the human soul in the light of the cross of Calvary, of the sacrilegious feast of Belshazzar and its result, of the writing on the wall, “Thou art weighed in the balances and found wanting.” [Daniel 5:27.]

I was told afterwards by Brother Starr that two men, brothers, sat before me. They had been intemperate men. One had been kept on a farm to get him away from the temptation to drink. The other brother, the elder had left drink, but both were using tobacco. I learned that the elder brother, a lawyer, said to the younger, “Let us give up our tobacco; it is an evil.” Both pledged themselves to do this, but unless they make Christ their strength I have little hope that they will succeed. The power of perverted appetite makes men slaves. They do not realize the strength of their bonds until they attempt to break them.

Both these brothers have good intellect. They are struggling for freedom. The lawyer has been under conviction for some time. His health has been greatly injured by his former habits of intemperance, and now he is like a drowning man trying to catch hold of something that will save him. These brothers have been taking treatment at the Health Home, where the workers seek to instill the truth as they labor for the health of the patients. If these poor souls can see and understand that Christ is their only safety, they will see that they are not compelled to sin, that their own consent must first be gained by the arch deceiver. They will see by faith that Christ alone is the one who can protect them from the enemy.

I looked upon the company before me, and lifted up my voice in warning: You have souls to save, or souls to lose. You are deciding your own destiny for eternity. Let no more moments be wasted. Flee to your refuge. Lay hold of eternal life. At the close of the meeting I returned to my stopping place, but I could not relieve myself of the burden.

If we had help so that we could speak every Sunday night, the interest would be as good as it has been at any time. In the providence of God circumstances are taking place that are calling the attention of our people to families that need help. One day information was brought in regard to a destitute family, and Brother Starr and another person went to see them. There they found the bailiff in the house, quartered upon them, to feed and lodge, until they could pay the rent of the house. This they could not possibly do, and when they told him that they had not covering enough to keep the children warm, and he could see for himself that all the things in the house would not bring more than a sum of £2, he slept and obtained his food elsewhere. And yet everyday he was in the house his wages must be paid. Such is the relentless character of human laws.

The children were sitting up at a late hour, and one of our sisters suggested that they had better go to bed. The mother said they were waiting for their father to come home, that he was later than usual. At last the children were falling asleep in their chairs, and again they urged the advisability of giving them their supper without waiting for the father. The mother with quivering lips said, "They cannot have their supper until their father returns." Then she understood that there was nothing in the house to eat. She soon had something brought in for them. Then she laid the matter before our brethren. Brother Johnson was present, and he put his estimate on the mite left them of their worldly goods, which amount to about two pounds. The goods were then put up to auction, and the auction price paid, and then the goods were returned to the family. Brother Johnson found as cheap a house as he could, and saw them established in it.

The beds were covered, but on looking beneath he found only bags sown together for covering. They had no warm blankets. But in spite of their poverty everything was as neat and clean as possible. The father is a businessman, and I cannot think how he came to be in such a position. But this has opened the way so that he can help himself. He is now in some work connected with the sale of health goods.

These are the things which we have to see and become acquainted with. The Lord knows all about these matters and He will bring to our notice those who need help. This family may receive the truth. By their Christian interest, our people have opened the way for them. The Lord is opening ways whereby we may find an entrance to the hearts of the people. We are so glad to find an open door by which to reach and speak to them.

The Health Home is the means of reaching many souls that would not otherwise be reached. Christ represents Himself as the Good Shepherd, and to those who follow Him He says, "Fear not, little flock; for it is your Father's good pleasure to give you the kingdom." [Luke 12:32.]

There is earnest work to be done for the children. Before the overflowing scourge shall come upon all the dwellers upon the earth, the Lord calls upon all who serve Him, those who are Israelites indeed, "Gather your children into your own houses; gather them in from the classes that are voicing the words

of Satan, who are disobeying the commandments of God. Get out of the cities as soon as possible. Establish church schools. Gather in your children, and give them the Word of God as the foundation of all their education." Had the churches in different localities sought counsel of God, they would not need that I should write to them on this point.

When the children of Israel were gathered out from among the Egyptians, the Lord said: "For I will pass through the land of Egypt this night, and will smite all the first born in the land of Egypt, both man and beast; and against all the gods of Egypt I will execute judgment; I am the Lord. ... And ye shall take a bunch of hyssop, and dip it in the blood that is in the basin, and strike the lintel and the two side posts with the blood that is in the basin; and none of you shall go out of the door of his house until the morning. For the Lord will pass through to smite the Egyptians; and when he seeth the blood upon the lintel, and on the two side posts, the Lord will pass over the door, and will not suffer the destroyer to come in unto your houses to smite you. And ye shall observe this thing for an ordinance to thee and to thy sons forever." [Exodus 12:12, 22-24.]

Any one of the children of the Hebrews that was found in the Egyptian habitations was destroyed. The blood upon the lintel of the door symbolized the blood of Christ, which alone saved the first born of the Hebrews from the curse.

We have a special work to do in educating and training our children that they may not, either in attending school or in association with others, mingle with the children of unbelievers. Boys and girls should not be often together. The Lord calls for decided separation. And yet every effort is to be made by the servants of God to seek to save perishing souls. All that can be done should be done, yet the Lord says, "Come out from among them and be ye separate, and touch not the unclean thing, and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty." [2 Corinthians 6:17, 18.]

The apostle Paul says: "Be ye not unequally yoked together with unbelievers; for what fellowship hath righteousness with unrighteousness? or what communion hath light with darkness? And what concord hath Christ with Belial? or what part hath he that believeth with an infidel? and what agreement hath the temple of God with idols? for ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them: and I will be their God, and they shall be my people. Wherefore come out from among them, and be ye separate, and touch not the unclean thing; and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty." [Verses 14-18.]

These are precious words. We are adopted into the family of God. We are to be His peculiar people. Those who mingle with worldlings should make special efforts to win them to Christ. We should seek by much prayer for wisdom to speak to those who are ignorant of their duty to God, ignorant of the word of the Lord. But when we find that we cannot lift them out of their sin, or awaken in their hearts a desire to be saved in the Lord's appointed way, then if we choose their society we become one with them. Christ is as the vine to all who choose to be united with Him. He feeds and nourishes the soul. "He restoreth my soul and leadeth me in the paths of righteousness, for his name's sake." [Psalm 23:3.]

"I will bless the Lord at all times: his praise shall continually be in my mouth. My soul shall make her boast in the Lord; the humble shall hear thereof, and be glad." This will be the evidence given. Those who claim to be Christians will receive no harm from the atmosphere of unbelievers. "O magnify the Lord with me; and let us exalt his name together. ... They looked unto him, and were lightened, and their faces were not ashamed." [Psalm 34:1-3, 5.] All who have this experience can safely carry their religion wherever they go. The Lord can say to them, "Go, and I will go with thee." All their talents, all their faculties, will be employed in doing good and honoring God. They will declare the excellencies they possess in the righteousness of Christ. All who observe their deportment will be convinced that they look upon goodness, wisdom, and holiness as the most precious treasures they can possess.

Lt 58a, 1898

Gorrick, Sister

"Sunnyside," Cooranbong, New South Wales, Australia

July, 1898

Dear Sister:

We had some conversation in reference to your accompanying your daughters to the theater. Last night I was commissioned to speak to you, saying, "Come out from among them, and be ye separate." "Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? or what communion hath light with darkness? and what concord hath Christ with Belial? or what part hath he that believeth with an infidel? and what agreement hath the temple of God with idols? for ye are the temple of the living God: as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people. Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing, and I will receive you, and will be Father unto you, and ye shall be my sons and daughters saith the Lord Almighty." [2 Corinthians 6:14-18.]

My sister, you are to be connected with Jesus Christ. Our Saviour, in His example, has led the way which every sinner who turns from sin must follow. By taking the requisite steps—in conversion, in repentance, in faith, and baptism—he is to fulfill all righteousness. Christ has shown that repentance, faith, and baptism are the steps that all must take if they would follow His example. All who in obedience to Christ's command follow in this ordinance, in the name of the Father, and of the Son, and of the Holy Ghost, signify that they are dead to the world. They are buried in the likeness of Christ's death, and raised again from the water in the likeness of His resurrection. Says the apostle Paul: "If ye then be risen with Christ, seek those things that are above, where Christ sitteth on the right hand of God. Set your affections on things above, and not on things on the earth. For ye are dead, and your life is hid with Christ in God. When Christ, who is our life, shall appear, then shall ye also appear with him in glory." [Colossians 3:1-4.]

Christ is the light of the world. All who are born into the kingdom of God, Christ adopts into the household of faith. If you have been converted, then the whole tenor of your life is changed. You have

been convicted by the Word of God. You have accepted unpopular truth. But now comes your danger. As a mother you have not felt your responsibility to so educate and train your children that they would consider themselves a part of the family firm, to take hold with their mother in their education, and become efficient in learning a trade. This is essential for practical life, and this is work that devolves upon the parents. They are to educate and train their children in this probationary time, that they may not remain in disobedience and transgression, standing under the banner of the prince of darkness, and uniting their God-given powers with the enemy of righteousness.

My sister, you have decidedly failed in the duties which every mother should do in the fear of God, in training her children to lift with her the burdens that come with every child that is born into the family. You have a work to do even now, and God will help you if you will take up your work in your home life. Your children are God's property, and they should not be left to become estranged from Him. True, you have had large odds to contend with, but you have not maintained the surrender you made of yourself to the Lord. Had you followed on to know the Lord, you would have better understood what it means to give up your way and will to the Lord. But the temptation and snares of the enemy came to your children, and through them to yourself, and as a family you are in constant peril of the loss of your souls.

Had you, my sister, followed on to know the Lord, you would, during this period, of time have had enlightenment from the Sun of Righteousness. Your only safety lay in following in His footsteps. But in not decidedly taking your stand to give no sanction by your presence to the theatrical performance of your children, you have encouraged them in their choice of the use they have made of their talents. Their capabilities and powers belong to God, but they are not now being used to gather with Christ; they are drawing away, and scattering from Christ.

All their talents were lent them to use to the honor and the glory of God, that they might win souls away from everything that pertains to this class of fascinating amusement, that absorbs the mind and draws it away from God and from heavenly things. But they have not had an experimental knowledge of what is truth. The principles of truth have never been stamped upon their souls. The deceptive temptation that they can be a blessing to the world in serving as actresses is a delusion and a snare, not only to themselves but to your own soul. Said Christ, "Without me ye can do nothing." [John 15:5.] Can the Lord Jesus Christ accept these theatrical exhibitions as service done for Him? Can He be glorified thereby? No; all this kind of work is done in the service of another leader.

My sister, you cannot have an experimental knowledge of the love of God in the soul, and the joy of true obedience to your Lord, who has bought you and your family with the price of His own blood, while you join yourself to these things. Your family do not understand as do you the reasons of the faith that leads away from all such pursuits. You can never be free in Jesus Christ and yet have a divided heart. My sister, you need now to consider that your influence, in accompanying your daughters to the theater, is decidedly against Christ. He declares that "he that loveth son or daughter more than me, is not worthy of me." [Matthew 10:37.]

The Word of God is free. Under its hallowed power of influence you may with the disciple John say, "Behold the Lamb of God, which taketh away the sin of the world." [John 1:29.] Thus you may co-

operate with God in saving many souls to Christ. You may be a savor of life unto life by becoming a living influence in your family to save them from Satan's deceptive snares. But if you are not steadfast, rooted and grounded in the truth, self-delusion will place you where God cannot use you as a vessel unto honor. The light which comes from God is the light which guides the human soul to God, and the Lord calls for every power He has lent the human agent to be exercised strenuously on Christ's side of the question, to rescue the souls deceived and infatuated with just such service as your daughters have entered upon—to amuse and delight the senses and endeavor to supply a necessity in which Christ has no part.

You can see, my dear sister, that the blessing which attends the cheerful, consecrated sons and daughters of God cannot be realized by those who work with a divided heart. You do not feel the freedom, the rest, and the joy of believing in Christ because your mind is largely taken up with worthless things. Your work, and the work which God has given your children to do, they and you are not doing. They have consented to work up a counter attraction that has no Christ in it.

If the truth as it is in Jesus is brought into actual contact with the souls that are ready to perish, it will produce good works. The talents of your daughters should be brought into the home life to make a model home. They should use their God-given powers to reform, to restore, and to bring order and discipline and sound principles into the home life. This would be the beginning of the work represented in the Word of God as bringing to the foundation gold and silver and precious stones, which are imperishable. This work will bring the approval of God. Angels of God in the heavenly courts would rejoice to see such a work done.

The "form of sound words" is to be prized, for it leads to sound right actions. [2 Timothy 1:13.] The souls of your children cost the greatest sacrifice our God could make. He gave His Son to die that they might not perish. They have souls that Jesus loves, but if they follow a course of disregard for the truth and the commandments of God, they cannot enter into the kingdom of heaven. If they accept the only One who can save them from ruin, He will accept them and their service. And angels of God will be their escort as they use their powers in guiding lost and perishing souls to a haven of rest. The power of the truth will elevate the nature, refine the taste, sanctify the judgment, and give them characters after the divine similitude. They will become members of the royal family, children of the heavenly King.

There is an abundance of theatrical performances in our world, but in its highest order it is without God. We need now to point souls to the uplifted Saviour. Deceptions, impositions, and every evil work are in our world. Satan, the wily foe in angel's garments, is working to deceive and destroy. The object of the death of Christ was to declare His righteousness, and no man, woman or child can do this in his own strength or by his own words.

Paul declared: "Unto me, who am less than the least of all saints, is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ; and to make all men see what is the fellowship of the mystery, which from the beginning of the world hath been hid in God, who created all things by Jesus Christ; to the intent that now unto the principalities and powers in heavenly places might be

known by the church the manifold riches of God, according to the eternal purpose which he purposed in Christ our Lord.” [Ephesians 3:8-11.]

“To make known to principalities and powers in heavenly places the manifold wisdom of God.” [Verse 10.] Righteousness is made known in that manifold wisdom, for nothing that is unrighteous can be wise. The wisdom of God and the power of God is waiting every human agency. God desires that we shall put to the tax every spiritual nerve and muscle, that we shall strive for an entrance into that city which hath foundations, whose builder and maker is God. All who win eternal life will arm themselves for the conflict against every influence that would obstruct the way. They must bring their minds up to noble and elevated thoughts. While they offer humble prayer to God they are to search to know what is truth.

Does my sister place herself in a position where the Lord can come close to her to manifest His presence? What do the angels see in your house on the Sabbath day? All who become members of the heavenly family will have a philosophy and faith which is founded on a true faith in Jesus Christ. His life alone is to be our guide. His life, His attributes, are to become woven into all our life and all our works. God speaks from heaven, “This is my beloved Son, hear ye him.” [Matthew 17:5.]

Christ did not come into the world to disparage education, for He Himself was the greatest Teacher the world has ever known. Christ came to call the minds of His redeemed people to learn of Him. He will sanctify the human talents that are employed for His glory. He came to make human learning strong and pure and ennobling, and of such a character that He could commend. He came to give it a foundation upon which to stand—a knowledge of Himself. Christ declared, “Think not that I am come to destroy the law or the prophets; I came not to destroy, but to fulfill.” [Matthew 5:17.] He came to give every specification of the law a depth and meaning which the Pharisees had never seen nor understood. Christ is the originator of all the deep thoughts of true philosophy, of every line of that education that will be retained through sanctification of the spirit. True education is that which will not be left behind when He shall come to be admired in all them that believe.

Every member of your family is deciding his own destiny. Those who will be rewarded with the gift of eternal life in the kingdom of God will be those who are learning here of the great Teacher. You do not have peace and joy because you have not consecrated yourself to God. To you the voice of your children is above the voice of Jesus Christ, and in not taking your stand firmly you are being led away from God and His holy requirements. In becoming their escort and companion to go where they choose, you are marking yourself one with them. You endorse the ambitious enterprise that is perverting their talents so that God cannot sanctify them. And the food you thus give to your soul in seeing and hearing is making its impression upon the mind. Should the heavenly intelligences offer you the bread of heaven, you would have no relish for it.

Just that which you give your soul to feed upon will determine the character of your experience. If you place yourself in objectionable positions where the Lord is not honored or glorified, you disqualify yourself for enjoying wholesome, heavenly instruction that would make you wise unto salvation. You are bought with a price. The plan of salvation is so vast that it brings into action the attributes of the divine nature.

If we will let Him, the Lord by His Holy Spirit will put every part of our entrusted capabilities into His service. He will cause us to feel our deep need of the grace of Christ that we may feel His love constraining us to declare that could we multiply our powers a thousandfold they should all be invested in the work and cause of God. Our testimony would be, "Of thine own we give thee." [1 Chronicles 29:14.] When we have a soul hunger for Christ, we shall be filled with His fulness.

My sister, I have an intense interest that you shall have the rich manna of heaven upon which to feed. Read the sixth chapter of John. You are choosing whom you will serve. If you keep before your eyes and in your ears the transactions of the theater, you will find in your heart no soul hunger for God. It is a question of life or death with you. The Lord has appointed means whereby you may gain spiritual strength and comfort. But if you close the door of your heart to the rays of light from the throne of God, and give your mind to the performances of the stage, you can have no peace, no joy, no hope. Gradually you have been losing the Spirit of assurance. Your love for Bible religion is dying out. You cannot serve God with a divided heart.

I have a message for your daughters: You are not feeding upon the bread which came down from heaven, but upon husks. All the praise and glory you receive from human beings is of no value. Repent ye, for the kingdom of heaven is at hand. Christ the Sent of God, gave His life a sacrifice that the world might have a second probation in which to return to their loyalty to God. When Christ was threatened by His foes, He said, My kingdom is not of this world. It is not My mission to recognize caste and human theories or to establish political interests. My kingdom is not to be set up by the power of human armies or the sword. If My kingdom were of this world, then would My soldiers fight. No human power can weaken or overthrow My kingdom through the enemies of God.

Who are the subjects of the kingdom of heaven? Daniel tells the world the name by which they shall be called. "And the saints of the Most High shall take the kingdom, and possess the kingdom forever and ever." [Daniel 7:18.] And Paul writes to the Philippians: "To all the saints in Christ Jesus which are at Philippi: ... grace be unto you and peace from God the Father and our Lord 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 offense in the day of Christ, being filled with the fruits of righteousness unto the glory and praise of God." [Philippians 1:1, 2, 9-11.]

Again he says: "For through him (Christ) we both have access by one Spirit unto the Father. Now therefore ye are no more strangers and foreigners, but fellow-citizens with the saints and of the household of God; and are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone; in whom all the building fitly framed together groweth unto an holy temple in the Lord: in whom ye also are builded together for an habitation of God through the Spirit." [Ephesians 2:18-22.]

All who are enrolled as citizens of the heavenly country are required that their behavior shall be such as the Gospel of Christ can approve. And it is our privilege to claim the rights and privileges of subjects of the kingdom of heaven. But to every one who accepts Christ as his personal Saviour, He says, "Come out from among them [the world] and be ye separate." [2 Corinthians 6:17.] We are to conform to the

Lord's requirements and not disgrace our citizenship before the angels of heaven or before men. We are to render to God cheerful service. Christ does not speak to those who are no more to wrestle with temptation, who are not in any danger of being drawn away from Christ and overcome by the wiles of Satan, when He says: "Let your conversation be as becometh the gospel of Christ." [Philippians 1:27.]

"Stand fast in one spirit, with one mind, striving together for the faith of the gospel. ... For unto you it is given in the behalf of Christ, not only to believe on him, but also to suffer for his sake." [Verses 27, 29.] There is to be no strife or vainglory, no selfishness or murmuring, no disputing, nothing impure or dishonest, found in the characters of the followers of Christ.

Lt 59, 1898

Kellogg, Brother and Sister [J. H.]

Stanmore, Sydney, New South Wales, Australia

July 26, 1898

Dear Brother and Sister Kellogg:

What a satisfaction it would be to me to see and talk with you. We are at Stanmore, where our New South Wales conference has convened.

As far as we have knowledge, the sanitarium is doing good work. We have just come to the point of the vexed meat question: should not those who come to the sanitarium have meat on their tables, and be instructed to leave it off gradually? One physician, Dr. Caro, and another Dr. Rand, as in the case of Dr. Maxson, have prescribed a meat diet for the patients, and in one case the large use of butter, even as high as three pounds per week. I knew that these prescriptions were not in the order of God, but that if a change should take place, and we meet one difficulty, a worse state of things might be created.

Years ago the light was given me that the position should not be taken <positively> to discard all meat, because in some cases it was better than the desserts, and dishes composed of sweets. These are sure to create disturbances. It is the variety and mixture of meat, vegetables, fruit, wines, tea, coffee, sweet cakes, and rich pies that ruin the stomach, and place human beings in the position where they become invalids with all the disagreeable effects of sickness upon the disposition. The character becomes perverted, a depraved appetite is established, and a diseased religious experience is the result. The words of the apostle to the Romans should be repeated to all the churches and to all families: "I beseech you, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this world, but be ye transformed by the renewing of your mind, that ye may prove what is that good and acceptable and perfect will of God." [Romans 12:1, 2.]

The perfection of Christian character is attainable. As we approach the close of this earth's history, we will find that the whole world is becoming a lazar house of disease, and transgression of the law of God is bringing the sure result.

“Now therefore hearken, O Israel, unto the statutes and unto the judgments, which I teach you, for to do them, that ye may live, and go in and possess the land which the Lord God of your fathers giveth you. Ye shall not add unto the word which I command you, neither shall ye diminish aught from it, that ye may know the commandments of the Lord your God, which I command you. Your eyes have seen what the Lord did because of Baal-peor: for all the men that followed Baal-peor, the Lord thy God hath destroyed them from among you. But ye that did cleave unto the Lord your God are alive, every one of you this day. Behold, I have taught you statutes and judgments, even as the Lord my God commanded me, that ye should go so in the land whither ye go to possess it.

“Keep therefore and do them; for this is your wisdom and your understanding in the sight of the nations, which shall hear all these statutes, and say, Surely this great nation is a wise and understanding people. For what nation is there so great, who hath God so nigh unto them, as the Lord our God is in all things that we call upon him for? And what nation is there so great, that hath statutes and judgments so righteous as all this law, which I set before you? Only take heed to thyself, and keep thy soul diligently, lest thou forget the things which thine eyes have seen, and lest they depart from thy heart all the days of thy life; but teach them thy sons, and thy sons’ sons.” [Deuteronomy 4:1-9.]

In the fifth chapter of this book, the commandments of God are repeated, verses 6-21. The whole chapter is very definite. Read verses 29-33. Again the requirements of God are given in the eighth chapter verses 1-15.

These requirements were to be framed into song, and sung in the congregations of Israel, lest they should forget them. Chapter 10:12-22; 11:26-32. The entire chapter contains the expressed will of God.

I present the Word of the Lord God of Israel, because of transgression, the curse of God has come upon the earth itself, upon the cattle, and upon all flesh. Human beings are suffering result of their own course of action in departing from the commandments of God. The beasts also suffer under the curse.

Meat eating should not come into prescriptions for any invalids from any physician from among those who understand these things. Disease in cattle is making meat eating a dangerous matter. The Lord’s curse is upon the earth, upon man, upon beasts, upon the fish in the sea; and as transgression becomes almost universal, the curse will be permitted to become as broad and as deep as the transgression. Disease is contracted by the use of meat. The diseased flesh of these dead carcasses is sold in the market places, and disease among men is the sure result.

The Lord would bring His people into a position where they will not touch nor taste the flesh of dead animals. Then let not these things be prescribed by any physician who has a knowledge of the truth for this time. There is no safety in eating of the flesh of the dead animals, and in a short time the milk of the cows will also be excluded from the diet of God’s commandment-keeping people. In a short time it will not be safe to use anything that comes from the animal creation. Those who take God at His Word, and obey His commandments with a whole heart, will be blessed. He will be their shield of protection. But the Lord will not be trifled with. Distrust, disobedience, and alienation from God’s will and way will place the sinner in a position where the Lord cannot give him His divine favor.

All heaven is working to resist Satan's power, to bind the strong man. The angels of God are working to put restriction upon the power of the enemy, until man shall be fully tested and tried. Hear the gracious invitation made to every soul, "He that cometh unto me I will in no wise cast out." [John 6:37.] This is not a bodily movement, but the submitting of the human will to the will of supreme wisdom] The human agent has not to go into heaven to bring God down, or into the deep to bring Him up. He is not far from every one of us. "In him we live, move, and have our being." [Acts 17:28.]

No bodily movement is required to bring us near to God. Neither is a violent exercise of the mind necessary. But the Lord invites every human agent to meet Him on the ground of the great atoning sacrifice. Man is required to give a cordial assent to the terms of salvation, and be reconciled to God to do all His commandments and walk in obedience and fellowship with God. The Word of God gives the conditions, testifying, "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him, should not perish, but have everlasting life." [John 3:16.]

The invitation is gracious, full and free to all who receive Christ as their personal Saviour. To all such He gives power to become the sons of God, even to them that believe in His name. Christ's dying love is the pledge we bring to the Father for reconciliation with Him, and to all who advance toward Him He gives a hearty welcome. We may take God at His word. There is a oneness between man and his God. Christ is an all-sufficient Saviour. Fallen man may place himself under his Father's protection. The prodigal may be covered with the robe of Christ's righteousness, and given a place at His table.

Again I will refer to the diet question. We cannot now do as we have ventured to do in the past in regard to meat eating. It has always been a curse to the human family, but now it is made particularly so in the curse which God has pronounced upon the herds of the field because of man's transgression and sin. The disease upon animals is becoming more and more common, and our only safety is in leaving meat entirely alone.

The most aggravated diseases are now prevalent, and the very last thing that physicians who are enlightened should do is to advise patients to eat meat. It is in eating meat so largely in this country that men and women are becoming demoralized, their blood corrupted, and disease planted in the system. Because of meat eating many die, and they do not understand the cause. If the truth were known, it would bear testimony it was the flesh of animals that has passed through death. The thought of feeding on dead flesh is repulsive, but there is something besides this. In eating this we partake of diseased dead flesh, and this sows its seed of corruption in the human organism.

I write to you, my brother, that the giving of prescriptions for the eating of the flesh of animals may no more be practiced in our sanitarium. There is no excuse for this. There is no safety in the after influence and results upon the human mind. Let us be health reformers in every sense of the term. Let us make known in our institutions that there is no longer a meat table, even for the boarders; and then the education given upon the discarding of a meat diet will not be only saying but doing. If patronage is less, so let it be. The principles will be of far greater value when they are understood, when it is known that the life of no living thing shall be taken to sustain the life of a Christian.

In this country we see the necessity of our words and deeds harmonizing. I had a decided talk with the physicians just at the right time, and I think now the question will be settled with them. I spoke Sabbath upon this subject, and the church was full of believers and unbelievers. So these will now know our position without mistake. Of course, there must be an abundance of fruit and well-cooked grains. We are setting the example of making out-of-door ovens, and baking our own bread. Three families use our brick oven, and it is a great blessing to us all.

I continue my two-meal system, and I eat very sparingly, and seldom ever know what it means to be hungry. Although at times circumstances compel us to be unable to eat our meals at regular periods, yet I am never hungry. I consider myself in good health. I shall be seventy-one next November. The Lord is good. I praise His holy name. During the meeting I have spoken and read important articles four times, and this morning early I go to speak for the last time before returning to Cooranbong.

Lt 60, 1898

To Whom It May Concern

“Sunnyside,” Cooranbong, New South Wales, Australia

July 29, 1898

To Whom It May Concern:

Sabbath morning, I awake in the early hours, and while all are sleeping I write in my diary. In the night season I was earnestly addressing those who are bearing the responsibilities of editors and contributors of our periodicals. The Lord gave me a message for them. These words seemed to be spoken to me with great power: “Knowing the time, that it is high time to awake out of sleep: for now is our salvation nearer than when we believed (than when we were first awakened to receive and believe the truth for this time; which deeply affected our hearts, and led to have love one for another).

“The night is far spent, the day is at hand: let us therefore cast off the works of darkness, and let us put on the armor of light. Let us walk honestly, as in the day, not in rioting and drunkenness, not in chambering and wantonness, not in strife and envying. But put ye on the Lord Jesus, and make no provision for the flesh, to fulfil the lusts thereof.” [Romans 13:11-14.] “Awake to righteousness and sin not, for some have not the knowledge of God: I speak this to your shame.” [1 Corinthians 15:34.]

“Love worketh no ill to his neighbor: therefore love is the fulfilling of the law.” [Romans 13:10.] “But why dost thou judge thy brother? or why dost thou set at naught thy brother? for we shall all stand before the judgment seat of Christ. For it is written, as I live, saith the Lord, every knee shall bow to me, and every tongue shall confess to God. So then every one of us shall give account of himself to God. Let us not therefore judge one another anymore: but judge this rather, that no man put a stumbling block or an occasion to fall in his brother’s way.” [Romans 14:10-13.]

Why, I ask, is there so much said in regard to Frances Willard? In her great wisdom, wherewith she is exalted by those who claim to be loyal and true to the commandments of God, Frances Willard was on

the other side, putting all her powers to work to exalt and voice the doctrines of men. She was teaching for doctrines the commandments of men. I leave Frances Willard with her God. I would not disparage her, neither would I extol her. Already she has had too much of praise and exaltation. She became so much wedded to her own ideas that she has not given ear to the voice of her God, but has been misled and misleading in her zeal to carry out her ideas, which were contrary to the will of God.

She has sought to exalt a false sabbath, and in making this her work, she has exalted that which has no value with God. Had she lived, the influence she had obtained would have created a sentiment which would have continued to exalt that which God does not exalt. She would have bound about the servants of God whom God has made free in Christ Jesus. The Lord in His pity would not suffer Miss Willard to stand on the pinnacle of greatness, in mingling a good work with a manifest determination to exalt an institution of the papacy, that others would entrench themselves behind Miss Willard as a pattern and example for them.

Had she been true to her convictions, she would have been loyal and true to obey a "thus saith the Lord." But should she plant her feet on a "thus saith the Lord," the work she had been trying to preach for so many years must be surrendered. Herein was her mistake, and the mistake of all who close their eyes to truth in the Word of God. Herein lies the mistake of many God-loving, truth loving women in our world. Influence is power, and it appears to them an utterly vain endeavor to carry that influence in the world, when keeping the seventh-day Sabbath. Obedience to its claims would cut off her hopes, in securing representatives and so-called influential men to co-operate with her in her wonderful ideal of what she was determined to accomplish. But God would have been to her a majority—in force, in power, in influence.

The wrong cannot be made right by her death. The wrong is still wrong. Neither time nor eternity can make it otherwise. But we leave this our sister in the many good and valuable works with her God. We must speak the truth. You who have had light, who have had truth, and evidence of the value of truth, your course in the exaltation of Frances Willard is an offense to God.

Do my brethren and sisters suppose that they are glorifying God in exalting Frances Willard in so ample a manner? The Lord is not honored in the exaltation of any human being. He is not pleased when men as it were worship the creature. Those who keep Frances Willard before the people had far better be giving praises to Jesus, their Redeemer. Was God leading Frances Willard to exalt and magnify a spurious sabbath? Was he leading her to magnify error and discard the Sabbath of the Lord?

Frances Willard was one of those who has been planning to make laws to bring oppression upon a people whom the Lord is leading and guiding. "O, consistency, thou art a Jewel!" Have the Lord's people thought that by extolling Frances Willard they would find favor with God? It is just such things as this that bring the displeasure of God upon His people. Those who, in order to make themselves popular, strain matters and virtually present before the community that obedience to God's commandments is a crime will bring upon them the displeasure of God.

I see the parable of the ten virgins continually before me. Five of these virgins were wise, and five were foolish. Shall those who are having the generalship of the Educator make it their work to weave in false

theories? Shall those who claim to believe the truth in these last days fill the papers with praise and exaltation of one whose main work has for years been to trample upon the seventh day and to exalt Sunday as the sabbath, though indeed ignorant of the work she was doing in placing her whole power on the side of those who have worked to make of none effect the law of Jehovah, and bring into action measures that will oppress God's people? But the Lord has His witnesses to all these movements, and He has put His hand upon the one who has great and effective measures to carry out.

The good things have been woven up with the erroneous, the right all tangled up with the wrong. Frances Willard was the one who in sentiment united with Mr. Crafts to influence in every possible way the legislature to protect and exalt Sunday. She had her Bible. She could read the Word of God. She could have known the law of God, proclaimed in awful grandeur from Mount Sinai. She could have read (Exodus 31), where the Lord specifies in plain words the binding claims of His law and the penalty of transgression. She had ability and could have traced out the evidences upon this important subject.

God had given her and all who are working in the line of Christian temperance ability to be sanctified to His service, and be under His supervision, under the rule of God. If those who are engaged in the Christian temperance reforms would had done the work which in the last great day they will have no excuse for having neglected, the Lord would have been back of all their endeavors. Their capacities and powers would not have been employed in setting people on the wrong path, the path of transgression and sin. No movement would have been made to impeach the character of God.

The efforts put forth to make void the law of God is a work that no one will be proud to acknowledge in that great day when every case will be tried by the great moral standard, the law of God. That law will judge every man "when the judgment shall sit and the books shall be opened," and all are judged according to the deeds done in the body. [See Daniel 7:10.]

There are lessons of eternal importance to be learned in the Christian temperance work. The law of God is to be carefully studied, just as it reads. The holiness of God is discovered in His precepts and was represented by Jesus Christ in giving that law. God sends His only begotten Son into the world, and declared Him to be the revelation of the character of God to man. Jesus answered the question of Thomas, "I am the way, the truth, and the life: no man cometh unto the Father, but by me. ... If ye love me, keep my commandments. ...

"He that hath my commandments, and keepeth them, he it is that loveth me: and he that loveth me, shall be loved of my Father, and I will love him, and will manifest myself to him. ... If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him. 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 14:6, 15, 21, 23, 24.] "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." [John 15:10.]

The praise given Frances Willard is misleading. This exalting of her virtues and the works you do not understand. I am commissioned to say unto you: You are dishonoring God. I could say much, but will not do this now. Who placed anyone of you in the judgment seat as God? You would do best to keep silent. Why do our people move so strangely, and extol and praise when God, who reads every heart, has given

them no commission to do so? Lift up the Man of Calvary. Unfurl the banner of the third angel's message.

If those in charge of our periodicals have no more judgment than to fill the publications with the exaltation of human beings, then let them seek the wisdom of God. Your spiritual eyesight needs the heavenly anointing. In such cases as that of Frances Willard, let those who have considered her high and lifted up speak as they view her case, and those who know that she has not been loyal and true to the law of Jehovah consider that for them silence is eloquence. It does not become those who are proclaiming the third angel's message to do the work they are doing. They are leaving impressions on minds that those who are exalting a spurious sabbath and bringing in methods to make it appear a sacred, holy day, deserve a reward of merit.

These productions in our papers reveal that men who have so much to say need to know the mind of God before they exalt any human being, dead or living. In pouring forth an overflow of praise of one whom you do not know, who has not accepted a "Thus saith the Lord" in keeping His commandments, they place themselves where, in the crisis coming upon us, they will have defective discernment as they shall see the good things done by those who will seek to deceive, who will claim to be Christ, and prophets sent of God.

Christ says of that time, "If it were possible, they shall deceive the very elect." [Matthew 24:24.] And again the question is asked, "When the Son of man cometh, shall he find faith on the earth?" [Luke 18:8.] Those who use their pen and voice to give such praise to human beings need to have clearer discernment. How much better would it be if this confidence and faith would be exercised toward those who are striving with pen and voice to do the will of God as obedient children, keeping His commandments, not to praise or glorify the individual, but to obey the Word of God, to love as brethren, to uproot every fiber of the root of bitterness that they are allowing to spring up.

The leaven of evil has been introduced into the church, and it has created dissension and alienation and strife. If God's people possessed the daily converting power of the truth, and the precious anointing, that they might discern all things clearly, and know when to speak, and what words to utter that would tend to unity and love, they would obtain an experience that would be of great value to them. But how sad it is that our people who are in positions that require clear discernment act like blind men. They are not sitting at the feet of Jesus and learning of Him who never makes a mistake.

I know how the Lord regards all such productions from those who suppose they are working righteousness, who seem to be neither on one side nor on the other. The message that is given to me for them is: You are in darkness; you know not what you praise. God cannot vindicate a work that has not His stamp upon it, for it is misleading others in a way that does not bear the signature of heaven.

This is a time when every sentence written should mean something definite, should be true, sincere. Not a scratch of the pen should be made in order to become popular or to vindicate that which God condemns. Those who follow such a course have a zeal, a burning desire, to distinguish themselves, but they have not learned their lessons at the feet of Jesus. Self is interwoven with all they do and say. They

aim their weapons against their brethren who are doing the work God has appointed them, and they think in their blindness that they are doing God service.

I am commissioned now to say to our brethren, Humble yourselves, and confess your sins, else God will humble you. The message to the Laodicean church comes home to those who do not apply it to themselves. They are neither cold nor hot, but lukewarm. Saith the Lord, "I know thy works, that thou art neither cold nor hot: I would thou wert cold or hot. So then because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth. Because thou sayest I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked: I counsel thee to buy of me gold tried in the fire, that thou mayest be rich: and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eyesalve, that thou mayest see." [Revelation 3:15-18.]

Shall any one of us let the shame of our nakedness appear in the use of our God-given faculties of speech, and in the use of our pen? Shall we consider that Christ's righteousness in His perfect obedience to His Father's commandments was the cause of His crucifixion? By perfect obedience to the law of Jehovah we are to magnify the law and make it honorable. What mean these words placed before the people of God who, against obstacles, are trying to fight the good fight of faith, saying, "We will not bow the knee to Baal, or give glory or honor to any who do this"?

Divine blessedness is pronounced upon those who keep the commandments, and a curse He declares against those who transgress His law. And shall the pen or voice stoop to bestow laurels upon those who have been leaders in carrying the banner of Satan, declaring that the institution of the papacy shall receive the honor? The faculties God has given us for His name's glory have been misappropriated, and [have] been used to bring in rebel sentiments. That human beings should exalt and worship the human agency who has been engaged in a work in direct opposition to the work God has given His people to do in these last days is altogether contrary to His purpose. Why do we see such blindness? The least any one could do is to show their eloquence before the universe of heaven, before the worlds unfallen and a fallen world in keeping silent.

All the sufferings of Christ endured in our world were to magnify and exalt the law which Miss Willard has repudiated. How does our Saviour regard your actions in this instance? There is a false harmony presented before the world, before angels and men, and in this action you have revealed such qualifications that God cannot use you. You will exalt the wrong and repudiate the right. God calls for no false harmony to be cherished and set forth to the world. The heavenly angels are most delicately sensitive to any discord. Those who are now stirringly active in proclaiming to the world the last message of warning, those who see and understand that the last great conflict is right upon us, must proclaim to the world, "Here is the patience of the saints: here are they that keep the commandments of God and the faith of Jesus." [Revelation 14:12.]

"And a voice came out of the throne, saying, Praise our God, all ye his servants, and ye that fear him, both small and great. And I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunderings, saying, Alleluia, for the Lord God omnipotent reigneth.

Let us be glad and rejoice, and give honor to him: for the marriage of the Lamb is come, and his wife hath made herself ready: and to her (the church who are obeying "Thus saith the Lord") was granted that she should be arrayed in fine linen, clean and white. For the fine linen is the righteousness of saints. And he saith unto me, Write, Blessed are they which are called unto the marriage supper of the Lamb. And he said unto me, These are the true sayings of God." [Revelation 19:5-9.]

Why is this statement made? Because it is in contradiction to the statements made by the world that Christ changed the seventh-day sabbath to the first day of the week. There are thousands upon thousands who bear aloft the standard of the world's sabbath, exalting the image of the papacy created by the man of sin. The churches worship the image of the beast and receive his mark, even as the inhabitants of Babylon worshipped the golden image which Nebuchadnezzar set up in the plain of Dura. The church of God was captive in Babylon, deeply tried, deeply humiliated. The glory had departed from Israel; the sons and daughters of Judah were captive, and the sacred vessels of the sanctuary had become the property of the spoiler. Their beautiful temple was in ruins, and "Ichabod, Ichabod, The glory is departed from Israel," was heard in songs of lamentation. [See 1 Samuel 4:21.] The outward ordinances had been allowed to take the place of God, ceremonial observances were worshipped while Christ, the foundation of all their ceremonial service, was lost sight of.

Saith the Word, "Blessed are the pure in heart: for they shall see God." [Matthew 5:8.] Notwithstanding the external disadvantages, there were those who in their captivity had songs to sing in the night of discouragement. The Lord permitted them to be broken up until they should find in Him their center of attraction. If they would humble their proud hearts, and confess their sins, He would compensate them for the loss sustained, and in their obedience would magnify His name and glorify Himself as their Helper and their God.

"Blessed are the pure in heart: for they shall see God." [Verse 8.] The scattered church was to realize that she had become enfeebled by leaning upon ceremonies in the place of leaning upon God. To the captives in Babylon, especially to Daniel, God made known His mind and His will. Light was given for future ages, for the very time in which we are now living. By the River Hiddekel, Daniel saw that which would transpire in the latter days. Again, the Lord Jesus appeared to the lonely exile on the rocky isle of Patmos, to which the faithful disciple had been banished for the Word of God and for the testimony of Jesus Christ.

"I was in the Spirit on the Lord's day," he says—the very Sabbath which was instituted in Eden. He was keeping that Sabbath, for God had created only one Sabbath, and that was to last through eternal ages. This Sabbath was a wonderful Sabbath to John. He says, "I was in the Spirit on the Lord's day, and heard behind me a great voice, as of a trumpet, saying, I am Alpha and Omega, the first and the last: and, what thou seest, write in a book, and send it to the seven churches which are in Asia." [Revelation 1:10.]

Suppose our teachers and students should have more to teach and write in regard to these things which are now to be fulfilled, and which concern the eternal warfare of souls. Suppose that pen and voice should give meat in due season to the old and the young, to saints and sinners. Let the many things that might be said to awaken the church from its slumbers be spoken without losing any more time in

dwelling on these things which are not essential and that have no bearing upon the present necessities of our people or upon the ignorant who know not the truth. Read the first three verses of Revelation, and see what work is especially enjoined upon those who claim to believe the Word of God.

“I am he that liveth, and that was dead; and behold, I am alive forever more; Amen; and have the keys of hell and of death. Write the things which thou hast seen, and the things which are, and the things which shall be hereafter.” [Verses 18, 19.]

In the parable of the ten virgins, there is presented before us a foolish company who took their lamps, and took no oil with them, and the result was, their lamps went out. When they would have entered in, the door was shut, and they could not partake of the marriage supper of the Lamb. They lost their chance. They did not live the truth; they failed to obtain the wisdom and grace from God to make them complete in Jesus Christ.

My brethren, the recent productions in the papers reveal a blindness of spiritual discernment. When the eyes have been enlightened with the spiritual eyesight, then we shall see altogether clearly. The things of time and sense that now attract attention will lose their value, for there will be disclosed to man eternal interests. As God made known his will to the Hebrew captives, to those who were most separate from the customs and practices of a world living in wickedness, so will the Lord communicate light from heaven to all who will appreciate a “Thus saith the Lord.” To them He will express His mind.

Those who are least bound up with worldly ideas are the most separate from display, and vanity, and pride and love of promotion, who stand forth as His peculiar people, zealous of good works—to those He will reveal the meaning of His word. The very first exhibition of God’s power to the Hebrew captives was in showing the defective wisdom of the great ones of the earth. The wisdom of men is foolishness with God. The magicians revealed their ignorance of the light before the Lord revealed His wisdom as supreme. The wisdom of human agents who had misappropriated their God-given talents, God showed to be foolishness.

“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 loving kindness, judgment, righteousness, in the earth; for in these things I delight, saith the Lord. Behold, the days come, saith the Lord, that I will punish all them which are circumcised with the uncircumcised.” [Jeremiah 9:23-25.]

All who shall unite to praise and honor and glorify those who have lifted the banner of Satan are fighting against God. Our work now is to enlighten the world, in the place of bearing a peace and safety message. A banner has been placed in our hands, upon which is inscribed, “Here is the patience of the saints; here are they that keep the commandments of God, and the faith of Jesus.” [Revelation 14:12.] This is a distinct, separating message—a message that is to give no uncertain sound. It is to lead the people away from the broken cisterns that contain no water to the fountain of living waters.

One class in our world carry their banner high, upholding the spurious sabbath that has been created by the man of sin, and therefore possessing not one particle of sanctity. This position will eventually lead to

their putting their neck under the Roman yoke. "Hath a nation changed their gods, which are yet not gods? but my people have changed their glory for that which doth not profit. Be astonished, O ye heavens, at this, and be horribly afraid, be ye very desolate, saith the Lord. For my people have committed two evils; they have forsaken the fountain of living waters, and hath hewed them out cisterns, broken cisterns, that can hold no water.

"Is Israel a servant? Is he a homeborn slave? Why is he spoiled? ... Hast thou not procured this unto thyself, in that thou hast forsaken the Lord thy God, when he led thee by the way. And now what hast thou to do in the way of Egypt, to drink the waters of Sihor? or what has thou to do in the way of Assyria, to drink the waters of the river? Thine own wickedness shall correct thee, and thy backslidings shall reprove thee: know therefore and see that it is an evil thing and a bitter, that thou hast forsaken the Lord thy God, and that my fear is not in thee, saith the Lord of hosts." [Jeremiah 2:11-14, 17-19.]

This representation is applicable to many who claim to be the people of God. In their blindness they know not at what they stumble. God through His servant says: "And yet for all this her treacherous sister Judah hath not turned unto me with her whole heart, but feignedly, saith the Lord of hosts. And the Lord said unto me, The backsliding Israel hath justified herself more than treacherous Judah. Go and proclaim these words toward the north, and say, Return, thou backsliding Israel, saith the Lord; and I will not cause mine anger to fall upon you: for I am merciful, saith the Lord, and I will not keep mine anger forever. Only acknowledge thine iniquity, that thou hast transgressed against the Lord thy God, and has scattered thy ways to the strangers." [Jeremiah 3:10-13.]

Lt 61, 1898

Jones, A. T.

"Sunnyside," Cooranbong, New South Wales, Australia

August 1, 1898

Dear Brother Jones:

Your letter was received last evening. I am very glad to hear from our brethren and sisters. For some cause our mails are rather smaller than usual. I have an intense interest for the work and cause of God all over the field, and especially in Battle Creek where Satan has worked in varied ways to bring in erroneous methods and strange fire that God has not kindled. Had Satan been permitted to have his way, the cause of God at the very center of the work would have been hopelessly ruined.

Luke, the inspired evangelist, in his record of the life of Christ reveals the purpose of Satan. "And the Lord said to Simon, Behold, Satan hath desired to have thee; that he might sift thee as wheat." [Luke 22:31.] Had Satan been permitted to have his way, poor Simon would have been a lost sheep, never to be recovered. Satan was permitted to tempt the too confident Peter, as he had been permitted to tempt Job, but when that work was done, he had to retire. He dared not go one hair's breath beyond his appointed sphere.

I have written largely in regard to Christians who believe the truth placing their cases in courts of law to obtain redress. In doing this, they are biting and devouring one another in every sense of the word, "to be consumed one of another." [See Galatians 5:15.] They cast aside the inspired counsel God has given, and in [the] face of the message He gives, they do the very thing He has told them not to do. Such men may as well stop praying to God, for He will not hear their prayers. They insult Jehovah, and He will leave them to become the subjects of Satan until they shall see their folly and seek the Lord by confession of their sins.

Had Peter walked humbly with God, hiding self in Christ, the wily foe with all his power could not have gone farther than God permitted. Had Peter earnestly looked for divine help, had he been less self-confident, had he received the Lord's instructions and practiced them, he would have been watching unto prayer, and working out his own salvation with fear and trembling lest he should not make straight paths for his feet. Had he closely examined himself, had he not only heard the word, but had been a doer of it, the Lord would have given him divine help. There would have been no need of Satan's sifting.

Gratitude should be cultivated in every heart. Christ is our tower of strength, and Satan can have no power over the soul who walks with God in humility of mind. The promise is, "Let him take hold of my strength and make peace with me, and he shall make peace with me." [Isaiah 27:5.] There is perfect and complete help for every tempted, tried soul. There will always be temptations to meet, but the whole universe of heaven is standing on guard that no soul shall be tempted above that he able to bear. If men will look unto Jesus, as the One in whom they can trust, Christ will never fail them in any emergency.

There is not power in the whole satanic force that can disable the soul who lives in simple confidence in the wisdom which cometh from God. Here is where the apostle Peter failed. It was essential that he should become intelligent in regard to his own defects of character and see his need of the power and grace of Christ, in order to know himself. But Peter was not left hopeless. He had a precious assurance in the word of Christ: "I have prayed for thee, that thy faith fail not." [Luke 22:32.] This watchcare that Christ had over Peter was the cause of his restoration. Peter came to appreciate the words, "I have prayed for thee." Satan could do nothing against the all powerful intercession of Christ.

In Peter's fall we have before us our own individual cases. We are exhorted, "Let him that thinketh he standeth, take heed lest he fall." [1 Corinthians 10:12.] The fall of Peter in denying his Lord was fearful and humiliating. He gave away his Lord, saying, "I know not the man." [Matthew 26:74.] And just as verily have many of the professedly commandment-keeping people of God dishonored and brought reproach upon their best Friend, the One who could save them to the uttermost.

The Lord would restore to himself all who have put him to open shame by their unscriptural course of action. The apostle Peter was restored, and the message was brought to him from Christ, "Go tell my disciples that I have risen from the dead." Tell Peter also to meet me in Galilee. [See Mark 16:7.] O, what love, what wondrous love, dwells in the bosom of our divine Lord! O matchless grace, wondrous love! While Peter's soul was passing [through] deep humiliation, through the awful struggle with satanic agencies, he remembered the words of Christ, "I have prayed for thee." [Luke 22:32.] With startling vividness his self-confident words lashed upon his mind, "Though all shall deny thee, yet will not I." "I

will go with thee to prison and to death.” [Mark 14:29; Luke 22:33.] Yet Peter denied his Lord with cursing and swearing. O, how active is Satan in casting his seeds of tares. But the awakening came before the restoration. Peter had committed sin against light and knowledge and great and exalted privileges. His sin was very great, but it was his self-confidence that caused him to fail.

And it is self-confidence that is now working human minds. There is not a thread of Christ’s love in the heart that reveals such demonstration as has been seen in the hatred manifested toward one another, and unless those who have shown such a spirit shall humble themselves and become as little children, Christ says, “They shall not see the kingdom of heaven.” [See Matthew 18:3.]

I had much more I would have been pleased to write, but I cannot do so at this time. Brother Morse, his son, and Dr. Caro have been our guests when my writing should have been done. The meeting at Stanmore and counselling with these brethren has kept me very busy, and for these reasons my letter is not finished.

We must answer the prayer of Christ. He speaks to us from His Word. (John 17.) If we will not hear and obey Christ, we cannot bear any test. We must be laborers together with God. In our different lines of responsibility we must draw with Christ, wearing His yoke. We must die to self, and let Christ abide in us. I am trying each day to seek the Lord for myself. Without the love of Christ all our profession is as sounding brass and tinkling cymbals. It is this love that makes us love one another as Christ has loved us. This is a science that our teachers and brethren in responsible positions would do well to bring into their studies.

I must close. I send you the matter in reference to our brethren laying their laurels at the feet of Frances Willard. Would that all would lay their laurels at the feet of Him who died for us. He has left the commandment that we should love one another as Christ has loved us. I am so grieved in spirit that I am compelled by their own imprudent course of action to write such reproofs. What will be done with the writing is the question? Put it into no one’s hand but your own and Brother Smith’s. There are those who are indiscreet, who would blaze this matter abroad, and present it in a most objectionable light. I shall have to ask you to let Dr. Kellogg see it, and give him a copy if he wishes it.

I ask you, my brother, to help those who have acted like men with their eyes put out to wake up and be converted, that God can use them. We have a solemn message from God. We have no time to lose. Ask and receive, that you may give.

In the name of Jesus Christ of Nazareth we would ask you to pray that in every church in America, and in this far off country [of] Australia, we may find the missing link between God and humanity. This link is Christ Jesus. We have no time for dissension, no time for selfishly seeking to be first. God is our Father. His law represents His character. Man is to sense his responsibility in behalf of perishing souls. Then there will be deep, earnest efforts made to uplift the fallen.

Often as we do the work God has appointed us to do in going forward in new fields and giving the ABC of Bible truth to others, the ministers will seek to turn the minds of the hearers away, saying, “All this is enthusiasm. The people will go away, and leave you. This excitement will die out.” But soon they find

that the interest increases in the place of gradually going down. Its day is not ended. The work for the souls who are starving for the bread of life, and the waters of salvation is deepening and broadening. The Word of God in its simplicity is finding a home in hearts that long for the truth.

Let those who hear the message say, Come. Let the first steps be taken to receive the souls ready to die in their sins. Nothing is to come in to block the way in winning souls to Christ. Every soul who is truly converted, and who receives the Word, is to impart it to others. Look well to the work appointed of God. Satan will erect his parishes in the midst of every one that may be established for the dissemination of truth and righteousness. The Lord wills that every man and woman enlisted as His earnest, active agents to communicate the truth shall communicate the message sent of God—the commandments of God, and the faith of Jesus.

This ends abruptly, but I have no time to write farther this morning.

Lt 62, 1898

White, W. C.

Sunnyside, Cooranbong, New South Wales

August 10, 1898

Dear Son Willie:

I received your card this afternoon, and I would object to taking a part in your meetings, were I in Melbourne or its suburbs. Since coming from Sydney, there has been great weakness upon me, and I see there is need of great rest. Yet I carry the burdens. Twice I have spoken to the students, bearing a most decided testimony. Friday I could not do anything, and on Sabbath was quite exhausted. All decided that I must not attend the meeting, but I could not feel altogether free, so prepared for the meeting. I read (Luke 12:1-42), and explained as I read. I felt my heart stirred within me. I had great travail of soul, and had to restrain my feelings, else I should have wept aloud. I presented before the people the divine standard, and that the Lord expected the sons and daughters of God to advance in spiritual growth. Where there is life there is growth. Where there is life there is growth.

Christ stands at the right hand of God, and sees everything that is being done by the Father in our world. He works in every obedient heart. He sees that which everyone can do if they humble themselves as little children, and are as teachable as they. The Lord gives a work to do to the one who is meek and lowly in heart, and He who gives him his work, prepares him to do the work in unity with Christ Jesus.

Our great danger has been and still is in self-sufficiency, in trusting to human ability and picked men, which our own human judgment considers will prove a success. Let every one make God his dependence and his trust. Let all who have enlisted in the army of the Lord serve Him. They cannot do this unless they shall learn of Christ daily.

We know that the Spirit of the Lord was in our midst. The hearts of the people were moved. I asked them all to pledge themselves to shake off their stupidity, to awaken out of sleep, and stand firmly one for another with heart and soul. Those who will stand to do the work God has appointed them in this place will reach a higher standard. God will help them in every determined effort they make. Our present condition and necessities must be our starting point.

The message and work demanded for this time is to lift up the Saviour higher and still higher. This will give the trumpet a certain sound. The message and the work combined will not be merely as a flash of light, but will give permanent vitality. Conditions and circumstances are always changing, but the Lord God of heaven will have His work go forth with power, if the human channel will be worked. There is a work to be done. The churches must be set to work to reach the people where they are. We need to be intensified, and consecrated to the very highest attainments, and this can only be done by self-surrender.

I was greatly moved, and the Lord made the impression. Nearly all in the house stood upon their feet, and then followed many excellent testimonies. Brother Thomson spoke excellently, and his eldest son was among those who stood up as witnesses for God. I came home feeling glad that I had exercised my faith in going to the meeting. I beg of you, Meet together in counsel. Seek the Lord, for you need Him at every step.

I do not know that I had a marked improvement after the meeting, but nevertheless I was glad I went. On Sunday I did not attend the meeting at the appointed place. I was too weak. I dared not go. I solicited Herbert Lacey to go in my place, and he went. With what result I have not heard. He had proposed to me to talk to the hands working on the road down near Wyee, making my carriage my pulpit. I agreed that if it was pleasant I would try to do so, as this would be no particular burden. But it rained, so making it impossible for me. And then, too, my exhaustion came on, and I dared not go.

Thus I have been until last night, when I thought I must write a few lines before retiring. I began about the Sabbath meeting, when, like a flash of lightning, I had presented to me so sharply some things which had been presented to me at Stanmore, and I wrote on and on, until I had written four and a half pages. But I have decided not to send it this morning, but have it copied and go by the mail tomorrow morning. I want you to have it. Although it does not specify or lay out all the work you should do, it tells you what to do to receive light from God. It is to walk humbly with God.

A self-sufficiency has come in a sort of unsanctified independence that God cannot endorse. Learn of me, said the great Teacher, wear my yoke; for I am meek and lowly of heart, and ye shall find rest to your souls. I was referred to Isaiah 41:1-14, 17. "When the poor and needy seek water, and there is none, and their tongue faileth for thirst, I the Lord will hear them. I the God of Israel will not forsake them. I will open rivers in high places, and fountains in the midst of the valleys. I will make the wilderness pools of water, and the dry land springs of water. I will plant in the wilderness the cedar and the shittah tree, and the myrtle and the oil tree; I will set in the desert the fir tree, and the pine, and the box tree together" [Verses 20-22].

But I will write no more this morning, I will get off something tomorrow. Prepare the way of the Lord. We are living in a very solemn period of this earth's history. The crisis is upon us, and will continue until the end of time. We must have the story of God's love and grace in our hearts and upon our lips. God calls us to His work; He would do this work through His prepared channels. There is to be firm, upward tread in the footprints of Jesus Christ. But the work is to commence in in the heart, and work outward in the character. God will call each to the life He has purposed. He will take the rough stones from the quarry, and He sees in these rough stones those who can be hewed and squared for the building. Men that are now as hard as granite, cold and unbeautiful, He will make after the similitude of a palace. Christ's righteousness will shine upon them. The Lord will work sluggish nature, and they will fill places where responsible men now stand, because they refuse to be worked.

I must stop now. God bless you all in your counsel.

Lt 63, 1898

White, W. C.

"Sunnyside," Cooranbong, New South Wales

August 11, 1898

Dear Son Willie:

I have read your letter. We are praying for all who are in conference. I think your proposition, or decision, that Brother Daniells and the men you mention spend some time in Sydney, is a wise one. Sydney is an important place, and there is need of something being accomplished, in order to advance the work.

I have done my writing, all that I should do today, but will send you a few lines with my letter. I feel deeply in regard to every Seventh-day Adventist church. There is great need of the love of God in all hearts. Then there will be love one to another, sincere, brotherly kindness, and Christian courtesy. There is a great lack of Christian tenderness, even among the workers, and this will continue to exist until the love of Jesus shall take possession of the hearts of church members. We must have the deep earnest love of Jesus. We must strive for this love. We must take our individual self in hand, and at the same time grasp by faith our all-sufficient, sin-pardoning Redeemer. We must cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of the Lord.

Just as soon as the work of God begins for the individual believers, every one working over against his own house by repentance, confession, and forsaking of all selfishness, we shall receive the Holy Spirit. His sufficiency will be a power in our behalf. We shall have grace to help in every time of need. We need to feel our own dependence upon God. It is "not by might nor by power, but by my Spirit, saith the Lord." [Zechariah 4:6.]

We do not know what the Lord will certainly do for us if we will come into line. God sees what He can make of man. There are possibilities which our feeble faith does not discern. "Ye are God's husbandry,

ye are God's building." [1 Corinthians 3:9.] He sees all the now unamiable traits of character in man, and He knows, if men will learn the meekness and lowliness of Christ, He can mold and fashion the combative spirit, the unamiable disposition, and bring every power of the being into working order to advance His kingdom. He longs to refine, elevate, and ennoble the entire life. If man will co-operate in the work, God will bring the apparently rough stones from the quarry into His workshop, and with the axe and hammer and chisel of His Word, prepare them for a place in His building. Through the Holy Spirit's power He can use the very worst characters, and make them men and women of opportunity.

Blessed is the man who by faith can get a glimpse of Christ's faith. If He will behold the face of God in Jesus Christ, if human inventions are laid aside, then there is a possibility of his becoming Christlike in character.

Thus God has planned it, and I am instructed to say to you: Hold fast. Do not descend to any cheap ideal. God has planned, therefore rise by faith and practice. Rise by human endeavor co-operating with the divine. God sees the human agent struggling with great difficulties, but reach up. His promise is, "Ask, and ye shall receive." [John 16:24.] Say, "I will not let thee go, except thou bless me," even me. [Genesis 32:26.] Sanctify me, and make me fit for the Master's use. Great light comes to man as he sees the privileges that are for him. He sees God's plans for him and he dies to self. He sees that he has been working with all his powers to do some great and wonderful thing, when he was continually at cross-purposes with his Master. He submits to be worked, and God directs him, causing him to stand in his lot and place.

While the human agent is devising and planning for himself something that God has withheld him from doing, he has a hard time. He complains and frets, and has still increased difficulties. But when he submits to be as clay in the hands of the potter, then God works the man into a vessel of honor. The clay submits to be worked. If God had His way, hundreds would be worked and made into vessels as He sees best.

Let the hand of God work the clay, for His own service. He knows just what kind of a vessel He wants. To every man He has given his work. God knows what place he is best fitted for. Many are working contrary to the will of God, and they spoil the web. The Lord wants every one to be submissive under His divine guidance. He will place men where they will submit to be worked into oneness with Christ, bearing His divine similitude. If self will submit to be worked, if you will co-operate with God, if you will pray in unity, work in unity, all taking your place as threads in the web of life, you will grow into a beautiful fabric that will rejoice the universe of God.

The Lord says, "I have had my purpose concerning you." If you will be one with Christ, your unity and close fellowship and love will be an endorsement of the work of Christ in the redemption of humanity. Satan is cunning and full of hatred, toward men and toward God. He would have man hate his fellow man, just as many are doing. The leaven of faultfinding and criticism has entered the church, and works to create cross-purposes, and tangle the work. God declares, "Ye are God's husbandry, ye are God's building." [1 Corinthians 3:9.]

The Lord will signify to the world that He will honor those that honor Him. "For thou art a holy people unto the Lord thy God," He says, "the Lord thy God hath chosen thee to be a special people unto himself, above all people that are upon the face of the earth. The Lord did not set his love upon you or choose you because you were in number more than any people; for you were the fewest of all people, but because the Lord loved you, and because he would keep the oath which he sware unto your fathers, ... know therefore the Lord thy God, he is God, the faithful God, which keepeth covenant and mercy, to them that love him, to a thousand generations." [Deuteronomy 7:6-9.]

Lt 63a, 1898

White, W. C.

"Sunnyside," Cooranbong, New South Wales, Australia

August 12, 1898

Dear Son Willie:

You say you wish you had that which passed before me in Stanmore. There was instruction given in an assembly. Words were addressed to men in responsible positions, and as these things revive to my mind I am trying to put them with pen and ink where I cannot lose them. Some things I have written to you, other things are not laid out as distinct as I could wish. I must wait. It will come to me I feel quite sure.

After the council meeting I saw quite a change being made. As I told you, there was a transferring of workers and our Counsellor was saying the same men should not continue a length of time in one place. The health of the Cause and the working out of the plans of God demanded that the same gifts in labor in certain lines of work should not continue a length of time. There were families with their goods being drawn away for to be transported to other places. There was a necessity for this in order to leave a positive influence on the work and the cause of God and its advancement. I would encourage the movement you suggest, and believe the Lord is in Elder Daniells' moving to Sydney at this time, and the Lord will tell him what to do next.

I did have some things presented that there was now a more decided work to be done in Sydney and the vicinity. All the suburbs are in a better condition to be worked than at any former period, and the advantages now presented in doing medical missionary work need more calculation and experience brought into the management of the work.

I shall be relieved if this change is made. I believe Brother Morse will be less experienced and a help in Melbourne, but with Elder Daniells here in New South Wales, the working force seems more evenly balanced.

One thing was certain, changes must be made for the more healthful warfare before us in the health missionary work. There is needed, in council and management of the work in Sydney, men of larger experience than those who are now connected with the work. Counsel with these young men, who

certainly need all the experience of those who have been taught of God, that the work shall not become disproportioned in any of its lines.

There are many branches that will grow out of the plant now made in Sydney, and every line of work needs experienced managers, that part may unite with part making a harmonious whole. More than two or three minds must be given to all.

If we will only keep step with the Saviour, then the Lord will reveal Himself as a wonderful power to His people. Satan will seek to lead minds to follow his course of action, and do after his way and his will, and thus exalt the human agencies, but God does not work in this way. Man is wholly dependent upon God, and just as soon as man shall work away from his purposes, there is an agency comes in to destroy a pure pattern and design which God has given them to work out for His own name's glory. Self-esteem and self-importance will seek for recognition, but all who walk softly and circumspectly before God, hiding self in Jesus Christ, not seeking to make outward display but trusting all their care and themselves to God, keeping His glory in view—God will honor and make a place for [them]. "Them that honor me will I honor, and make a place for him." [See 1 Samuel 2:30; John 14:2.]

Your position as workers together with God is specified, "But [ye,] beloved, building up yourselves in your most holy faith, praying in the Holy Ghost, keep yourselves in the love of God, looking for the mercy of the Lord Jesus Christ unto eternal life. And on some have compassion, making a difference; and others save with fear, pulling them out of the fire, hating even the garments spotted with the flesh. Now unto him that is able to keep you from falling, and to present you faultless before the presence of his glory with exceeding joy, to the only wise God our Saviour, be glory and majesty, dominion and power, both now and forever. Amen." [Jude 20-25.]

We are living in an important period of the world's history. We have no time to make haphazard ventures. We need faith, living faith, in God, and we shall be able to advance. "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.]

Never was there a time when we need more to understand this assurance. We have a great work to do, and heart must unite with heart in love and tender union. We must respect one another. God will use those who will be used, as threads to comprise the web of the fabric. Talents of different phases must unite with talent, all blending in a perfect whole. One man is not able to carry forward the work after his mind and desiring. There must be respectful recognition of other minds with whom God is working, in order to the perfection of every man in Christ Jesus. We are to be teachable students in Christ's school before we are able to teach. Whatever advantages one has over another, in some respects, he is not a complete whole. It takes other threads of talents and gifts and knowledge in experience to weave the web after the pattern of the great Pattern.

Mother.

I did not expect to write so much but I dared not delay.

Lt 65, 1898

Griggs, F.; Howe, Brother

"Sunnyside," Cooranbong, New South Wales, Australia

August 23, 1898

Brethren Griggs and Howe:

I have read your articles in the Educator, and am surprised at that which they present. Your minds do not see all things clearly. You see men as trees walking. You grasp and advocate some truth, while in the same article you present that which opposes your own statements. Would it not be best for you to get out of the fogs of your previous education under teachers themselves befogged? This education has not been true and unmingled with error. If I write for the Educator, as I have been and am now doing, my articles would be directly opposed to your human philosophy. Shall there be a yea and nay go forth in the Educator? Or shall I be obliged to issue a paper on true education that will not have in it one thread that will dishonor our heavenly Father?

I have written much on education, and have much yet to write; and if the Lord has been teaching me, He certainly has not been teaching you to present to the many readers of the Educator a yea and nay as you have done. You will see that you have done this when the Holy Spirit works your human minds. Then you will not write a yea and nay in the same issue.

There is a constant progress in the knowledge of God and of Jesus Christ whom He has sent, but when men feel that they are wise above a "Thus saith the Lord," they need to become fools in order that they may be wise. The living oracles of God were given to lie at the very foundation of all true education. "The fear of the Lord is the beginning of wisdom." [Proverbs 9:10.] There is a distinction to be made between the sacred and the common, and we are accountable to God if we place human wisdom at the head as essential for education. Language may change, and study books may present the supposed improvements, but, "in the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him, and without him was not anything made that was made. In him was life; and the life was the light of men: and the light shineth in darkness, and the darkness comprehendeth it not." [John 1:1-5.]

I am not surprised that as darkness covers the earth, and gross darkness the people, the light that comes from the Father of lights is not discerned. Just to the extent that the mists and fogs encompass the minds of men, will be their ignorance and misconception of God. The worldly churches cannot read a "Thus saith the Lord," in regard to the seventh-day Sabbath; and why? Because they are wise in their own conceits; because they are following the example of men who were only one step from the Eden of God, and who, because of their mental and moral capabilities, began to work out their human inventions, and worship the things their hands had made, supposing that they were improving upon God's plans and devices. In this they worshipped and extolled themselves.

“And God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually. And it repented the Lord that he had made man on the earth, and it grieved him at his heart. And the Lord said, I will destroy man whom I have created from the face of the earth; both man and beast, and the creeping things, and the fowls of the air; for it repenteth me that I have made them. ... The earth also was corrupt before God, and the earth was filled with violence. And God looked upon the earth, and, behold, it was corrupt; for all flesh had corrupted his way upon the earth. And God said unto Noah, The end of all flesh is come before me; for the earth is filled with violence through them; and, behold, I will destroy them with the earth. ... I, even I do bring a flood of waters upon the earth, to destroy all flesh, wherein is the breath of life, from under heaven; and everything that is in the earth shall die. But with thee will I establish my covenant.” [Genesis 6:5-7, 11-13, 17, 18.]

There perished in the flood greater inventions of art and human skill than the world knows of today. The arts destroyed were more than the boasted arts of today. The great gifts with which God had endowed man were perfected. There was gold and silver in abundance, and men were constantly seeking to exceed their fellow men in devices. The result was that violence was upon the earth. The Lord was forgotten. This long lived race were constantly devising how they might institute a war with the universe of heaven and gain possession of Eden.

When men talk of the improvements that are made in higher education, they are aping the inhabitants of the Noachic world. They are yielding to the temptation of Satan to eat of the tree of knowledge, of which God has said, “Ye shall not eat of it, lest ye die.” [Genesis 3:3.] God gave men a trial, and the result was the destruction of the world by a flood. In this age of the world’s history there are teachers and students who suppose that their advancement in knowledge supersedes the knowledge of God, and their cry is, “Higher education.” They consider that they have greater knowledge than the greatest Teacher the world has ever known.

Christ came to the earth as the Light of the world. Nearly two thousand years ago a voice was heard in heaven—the more mysterious because it came from the throne of the Infinite—saying: “Sacrifice and offering thou wouldest not, but a body hast thou prepared me. ... Lo, I come (in the volume of the book it is written of me,)” “I delight to do thy will, O my God; yea, thy law is within my heart.” [Hebrews 10:5, 7; Psalm 40:8.]

Who is this that the heavenly universe proposes shall visit a guilty world? We ask the prophet Isaiah, and in decided tones he speaks. His language is not yea and nay. “Unto us a child is born,” he says, “unto us a son is given; and the government shall be upon his shoulder, and his name shall be called, Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace.” [Isaiah 9:6.]

We inquire of John, the beloved disciple. Hear his words: “In the beginning was the Word, and the Word was with God, and the Word was God, and the Word was God. The same was in the beginning with God. All things were made by him; and without him was not anything made that was made. In him was life; and the life was the light of men. And the light shineth in the darkness; and the darkness

comprehendeth it not. ... And the Word was made flesh and dwelt among us (and we beheld his glory, the glory as of the only begotten of the Father), full of grace and truth." [John 1:1-5, 14.]

To Christ Himself we address the inquiry, "Who art thou?" Listen! "Before Abraham was, I am." "I and my Father are one." "As the Father raiseth up the dead, and quickeneth them; even so the Son quickeneth whom He will. For the Father judgeth no man, but hath committed all judgment unto the Son: That all men should honor the Son, even as they honor the Father. He that honoreth not the Son, honoreth not the Father which hath sent him." [John 8:58; 10:30; 5:21-23.]

We ask of Paul, the great apostle, and he answers, "Without controversy great is the mystery of godliness. God was manifest in the flesh, justified in the spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory." [1 Timothy 3:16.]

Again we ask John, What of Christ? "That was the true light which lighteth every man that cometh into the world. He was in the world, and the world was made by him, and the world knew him not. He came unto his own, and his own received him not. But as many as received him, to them gave he power to become the sons of God, even to them that believe in his name, which were born, not of blood, nor of the will of the flesh, nor of the will of men, 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." "Behold the Lamb of God, which taketh away the sin of the world." [John 1:9-14, 29.]

We hear the testimony of Isaiah: "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 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.]

"Who is this that cometh from Edom, with dyed garments from Bozrah? this that is glorious in his apparel, travelling in the greatness of his strength? I that speak in righteousness, mighty to save. Why art thou red in thine apparel, and thy garments like him that treadeth in the winefat? I have trodden the winepress alone, and of the people there was none with me; for I will tread them in mine anger: and trample them in my fury: and their blood shall be sprinkled upon my garments, and I will stain all my raiment. For the day of vengeance is in mine heart, and the year of my redeemed is come." [Isaiah 63:1-4.]

We ask John what he saw and heard in the vision at Patmos, and he answers: "And I saw in the right hand of him that sat upon the throne a book written, within and on the backside, sealed with seven seals. And I saw a strong angel proclaiming with a loud voice, Who is worthy to open the book, and to loose the seals thereof? And no man in heaven, nor in earth, neither under the earth, was able to open the book, neither to look thereon." [Revelation 5:1-3.]

There in His open hand lay the book, the roll of the history of God's providences, the prophetic history of nations and the church. Herein was contained the divine utterances, His authority, His commandments, His laws, the whole symbolic counsel of the Eternal, and the history of all ruling powers

in the nations. In symbolic language was contained in that roll the influence of every nation, tongue, and people from the beginning of earth's history to its close.

This roll was written within and without. John says: "I wept much, because no man was found worthy to open and to read the book, neither to look thereon." [Verse 4.] The vision as presented to John made its impression upon his mind. The destiny of every nation was contained in that book. John was distressed at the utter inability of any human being or angelic intelligence to read the words, or even to look thereon. His soul was wrought up to such a point of agony and suspense that one of the strong angels had compassion on him, and laying his hand on him assuringly said, "Weep not; behold, the Lion of the tribe of Judah, the Root of David, hath prevailed to open the book, and to loose the seven seals thereof." [Verse 5.]

John continues: "I beheld, and lo, in the midst of the throne and of the four beasts, and in the midst of the elders, stood a Lamb as it had been slain, having seven eyes and seven horns, which are the seven spirits of God sent forth into all the earth. And he came and took the book out of the right hand of him that sat upon the throne." [Verses 6, 7.]

As the book was unrolled, all who looked upon it were filled with awe. There were no blanks in the book. There was space for no more writing. "And when he had taken the book, the four beasts and four and twenty elders fell down before the Lamb, having every one of them harps and golden vials full of odors, which are the prayers of the saints. And they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof; for thou wast slain, and hast redeemed us to God by thy blood out of every kindred and nation and tongue and people; and thou hast made us unto our God kings and priests; and we shall reign on the earth.

"And I beheld, and I heard the voice of many angels round about the throne and the beasts and the elders; and the number of them was ten thousand times ten thousand, and thousands of thousands; saying with a loud voice, Worthy is the Lamb that was slain to receive riches and power, and wisdom, and strength, and honor, and glory, and blessing. And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that is in them heard I saying, Blessing, and honor, and glory and power be unto him that sitteth upon the throne, and unto the Lamb for ever and ever. And the four beasts said, Amen. And the four and twenty elders fell down and worshipped him that liveth forever and ever." [Verses 8-14.]

"And I looked, and behold a pale horse: and his name that sat on him was Death, and Hell followed with him. And power was given unto him over the fourth part of the earth, to kill with sword, and with hunger, and with death, and with the beasts of the earth. And when he had opened the fifth seal, I saw under the altar the souls of those who were slain for the word of God, and for the testimony which they held; and they cried with a loud voice saying, How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth? And white robes were given unto every one of them: <They were pronounced pure and holy;> and it was said unto them that they should rest yet for a little season, until their fellowservants and their brethren, that should be killed as they were, should be

fulfilled.” [Revelation 6:8-11.] <Here were scenes presented to John that were not in reality but that which would be in a period of time in the future.>

“And when he had opened the seventh seal, there was silence in heaven about the space of half an hour. And I saw the seven angels which stood before God; and to them were given seven trumpets. And another angel came and stood at the altar having a golden censer; and there was given unto him much incense, that he should offer it with the prayers of all saints upon the golden altar which was before the throne of God. And the smoke of the incense, which came with the prayers of the saints, ascended up before God out of the angel’s hand.” [Revelation 8:1-4.] <Consider this: No one humble, sincere prayer of faith [is] overlooked; every prayer is heard.>

The psalmist prayed: “Lord, I cry unto thee: make haste unto me: give ear unto my voice, when I cry unto thee. Let my prayer be set before thee as incense, and the lifting up of my hands as the evening sacrifice. Set a watch, O Lord, before my mouth: keep the door of my lips.” [Psalm 141:1-3.]

We have every evidence that the humble contrite prayer offered to God is regarded as precious in His sight. Not one is lost. The promise is: “Ask, and it shall be given you; seek, and ye shall find: knock, and it shall be opened unto you. For everyone that asketh receiveth, and he that seeketh findeth, and to him that knocketh, it shall be opened. If a son shall ask bread of any of you that is a father, will he give him a stone? or if he ask a fish, will he give him a serpent? or if he ask an egg, will he give him a scorpion? If ye, then, being evil, know how to give good gifts unto your children, how much more shall your heavenly Father give the Holy Spirit to them that ask him?” [Luke 11:9-13.]

This invitation is for all. The Saviour seeks to impress the truth by an illustration. Will the father whose child asks for bread, give him a stone? If he asks a fish, will he give him a serpent? If he asks for an egg, will he give him a scorpion? This is presented as an impossibility. Drawing the contrast between the heavenly and earthly parent, Christ adds, “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?” [Verse 13.]

Let us ask Isaiah what he has from the Lord in regard to this matter: “Thus saith the high and lofty One, that inhabiteth eternity whose name is Holy: I dwell in the high and holy place: with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones. For I will not contend forever, neither will I be always wroth: for the spirit shall fail before me, and the souls which I have made. For the iniquity of his covetousness was I wroth, and smote him: I hid me, and was wroth, and he went on frowardly in the way of his heart. I have seen his ways, and will heal him: I will lead him also, and will restore comforts unto him, and to his mourners. I create the fruit of the lips; Peace, peace to him that is afar off; and to him that is near, saith the Lord; and I will heal him. But the wicked are like the troubled sea when it cannot rest, whose waters cast up mire and dirt. There is no peace, saith my God, to the wicked.” [Isaiah 57:15-21.]

“Thus saith the Lord, The heaven is my throne; and the earth is my footstool: where is the house that ye build unto me? and where is the place of my rest. For all things hath mine hand made, and all those things hath been, saith the Lord: but to this man will I look, even to him that is poor, and of a contrite

spirit, and that trembleth at my word.” [Isaiah 66:1, 2.] The Lord hears the prayers of all who come to Him in their necessity, all who are humble and contrite in heart. The Lord hears, and He will manifest Himself unto them, to revive the spirit of the humble, and to revive the hearts of the contrite ones.

Whatever may be our experience or supposed intelligence, we must all become learners and receive an education in spiritual things that we may give to others. Let all bear in mind that Christ in His life has given them an example of the necessity of prayer. He says, “The end of all things is at hand; be ye therefore sober, and watch unto prayer.” [1 Peter 4:7.] “Watch and pray, lest ye enter into temptation.” “Take ye heed, watch and pray; for ye know not when the time is.” [Mark 14:38; 13:33.] “Take heed to yourselves, lest at any time your hearts be overcharged with surfeiting and drunkenness and the cares of this life; and so that day come upon you unawares. For as a snare shall it come upon all them that dwell upon the face of the whole earth. Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things which must come to pass, and to stand before the Son of man.” [Luke 21:34-36.]

The same spirit is seen today that is represented in Revelation 6:6-8. History is to be repeated. That which has been will be again. This spirit works to confuse and to perplex. Dissension will be seen in every nation, kindred, tongue, and people, and those who have not had a spirit to follow the light that God has given through His living oracles, through His appointed agencies, will become confused. Their judgment will reveal weakness. Disorder and strife and confusion will be seen in the church.

The prayer of Christ for His people, just before His humiliation and death is as much unheeded as if it had never been made. The same spirit that controls the nations of the earth is working upon the minds of those who have had light. As the children of disobedience, irrespective of consequences, they act like the blind. They are drunken but not with strong drink. They reveal that that which has allured and deceived them was an unholy ambition.

The Lord God of Israel has made Himself a refuge for His people. All who will make Christ their dependence will know what it means in these last days to agonize to enter in at the strait gate. The foolish self-esteem and self-confidence which many possess will prove their eternal ruin. To them the narrow path cast up for the ransomed of the Lord to walk in seems altogether too restricted. But he who abides in Christ will understand what it means to be crucified to the world. The Lord has provided only one refuge for His people. The great apostle says, “Your life is hid with Christ in God.” “When Christ who is your life shall appear, then shall ye also appear with him in glory.” [Colossians 3:3, 4.] All who are overcomers will be highly exalted.

Those who are striving for position, seeking to be the greatest will be called the least in the kingdom of heaven. As He sought to impress this lesson Christ called a little child 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 the kingdom of heaven. Whosoever therefore shall humble himself as this little child, the same is the greatest in the kingdom of heaven.” [Matthew 18:2-4.]

On another occasion, “they brought young children to him, that he should touch them, and the disciples rebuked those that brought them. And when Jesus saw it, he was much displeased, and said unto them,

Suffer the little children to come unto me; and forbid them not: for of such is the kingdom of God. Verily I say unto you, whosoever shall not receive the kingdom of God as a little child, he shall not enter therein." [Mark 10:13-15.]

We have this matter placed in the heavenly scales and weighed, and the results is presented before us. All this ambitious exercising of the spirit to exalt self will surely be worked by satanic agencies until the persons, whatever their profession, will reveal hereditary and cultivated attributes that will place them in the very lowest scale; and when God shall weigh them in the golden scales of the heavenly sanctuary, the sentence will be passed, Thou art weighed in the balances, and found wanting.

Those who consider themselves capable and efficient know little of their own poor selves. The explanation has been given me why there is so little safety for men placed in responsible positions. They want to do some great thing in proportion with their supposed great position. In the place of considering themselves as less than nothing unless worked by the Holy Spirit, they themselves want to work the Holy Spirit. The prayer of each should be: "Who can understand his errors? cleanse thou me from secret faults. Keep back thy servant also from presumptuous sins; let them not have dominion over me: then shall I be upright, and I shall be innocent from the great transgression. Let the words of my mouth, and the meditation of my heart be acceptable in thy sight, O Lord, my strength and my Redeemer." [Psalm 19:12-14.]

The youth of today have not obtained that education and training that will lead them to put on the whole armor of God, and be able to resist temptation, depending upon the Holy Spirit to strengthen and empower them to fight manfully the battles of the Lord. They have formed the habit of working to do something to uplift themselves, and thus they are left to their own strength. Their words, their spirit, their actions, are not after the likeness of Christ. Self, self, self, is revealed in everything they are connected with, and the Lord says of them:

"I know thy works, that thou art neither cold nor hot. I would thou wert cold or hot. So then, because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth. Because thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable and poor, and blind and naked: I counsel thee to buy of me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eyesalve, that thou mayest see." [Revelation 3:15-18.]

There are precious experiences for the youth to gain, if they will die to self, but if they cherish and exalt self, Christ will not work with or for them. He will permit them to exhibit how little there is of them in their pride and haughtiness and spiritual poverty. Christ says: "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 will confess his name before my Father, and before his angels." [Verses 4, 5.]

I have a word of warning to my brethren in this country. "He that hath an ear, let him hear what the Spirit saith unto the churches ... These things saith he that is holy, he that is true, he that hath the key of

David, he that openeth, and no man shutteth; and shutteth, and no man openeth; I know thy works; behold, I have set before thee an open door, and no man can shut it; for thou hast a little strength, and hast kept my word, and has not denied my name. Behold I will make them of the synagogue of Satan, which they say they are Jews, and are not, but do lie; behold, I will make them to come, and worship before thy feet, and to know that I have loved thee. Because thou hast kept the word of my patience, I also will 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." [Verses 6-11.]

Teachers, be careful, be prayerful, be serious. Certain it is that you have collected all the chaff that it is safe for you to have. What, I ask, is the chaff to the wheat? Let the character of your work be such that as teachers you will by pen and voice "sanctify the Lord God in your hearts, and be ready always to give to every man that asketh you a reason of the hope that is in you with meekness and fear." [1 Peter 3:15.]

We have a Saviour who is at hand, and not afar off; and now is the time to make your calling and election sure. Your life insurance policy you will find in 2 Peter 1:2-11:

"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 hath 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. And besides this, giving all diligence, add to your faith virtue, and to virtue knowledge; and to knowledge temperance; and to temperance patience; and to patience brotherly kindness; and to brotherly kindness charity.

"For if these things be in you and abound, they make you that ye shall be neither barren nor unfruitful in the knowledge of our Lord Jesus Christ. But he that lacketh these things is blind, and cannot see afar off, and hath forgotten that he was purged from his old sins. Wherefore the rather, brethren, give diligence to make your calling and election sure: for if ye do these things, ye shall never fall: for so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ."

Mark especially verses 8-11. In order to have this positive assurance, you must begin to work, as the Holy Spirit works you, on altogether different lines, from inward to outward. You need not feel that you must mingle the common with the sacred. You have done this so continually in the past that your spiritual eyesight is obscured, and you cannot discern between the sacred and the common. You take the common fire, and exalt and praise and cherish it, and the Lord turns from you with displeasure. Had you not better make a full consecration of yourself to God? Will you imperil your souls by a divided service?

Not one sin has yet been blotted out from the book of God only through the faith of the believer who holds the beginning of his confidence firm unto the end. We may have hope in anticipation of the full and entire atonement made; for this is efficacious if sin is put away. John declares: "Whoever abideth in

him sinneth not. Whoso sinneth hath not seen him, neither known him. Little children, let no man deceive you. He that doeth righteousness is righteous." [1 John 3:6, 7.]

Brethren, read your Bibles, study your Bibles. We should be ever grateful to God that by His mercy we possess knowledge. We know our duties. We have the eternal life insurance papers plainly written out. We have every facility provided for us, every endowment of capability for discharging the duties devolving upon us. There is only one way of becoming partakers of the divine nature, of escaping the corruption that is in the world through lust. I beseech of you, Put off all self-importance, for it can be [of] no help to you. And yet you may place a high estimate upon your own characters, for you are bought with a price.

I have a deep interest in you. You must think of the pure waters of Lebanon, rather than of the murky pools of the valley. I speak to you personally because you do not know what it means to be sanctified, elevated, ennobled. If you will seek earnestly for a pure, a consecrated, a holy life, you will find that your human knowledge is not all that you need to constitute you a laborer together with God. I am pained for you; and not for you only, but for many of our young men and women who act in the capacity of teachers. They need so much that which is true "Higher education."

The great Teacher who came down from heaven has not directed you to any of the supposed great authors. He says, "Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart, and ye shall find rest unto your souls. For my yoke is easy, and my burden is light." [Matthew 11:28-30.] Christ has promised to give you rest, and in learning your lessons of Him, you will find rest.

Is not this plain and simple? Those who have been students in the schools at Battle Creek have come from their years of study unprepared to do the work in teaching that they should do. They are imperfect in many ways where they should be wise. They are weighed in the balances of the sanctuary above, and are pronounced "Wanting." [Daniel 5:27.] These defects in their education the Lord would not have reproduced in others.

Were you here in Cooranbong, we would not, could not entrust our youth to you, for you are not qualified to give students proper instruction. We would feel that God held us responsible for placing you in so important a position. You would hinder the very work that the Lord calls upon every teacher to be qualified to do.

We are now amid the perils of the last days, and something more is essential for you to have than that which you now have. It is hard for you to unlearn things which you have learned, and learn those things which ought to have been the very alpha of your education. The omega you will never reach in this world. Seek the Lord while He may be found. Be sure that you have learned your lessons in wearing the yoke of Christ. Then, learning under His restraining discipline His meekness, His lowliness of heart, you will find rest unto your souls. You will find yourselves riveted to the eternal Rock.

I could say much more, but I cannot give the time from my other pressing duties.

Lt 66, 1898

White, J. E.

"Sunnyside," Cooranbong, New South Wales

August 26, 1898

Dear Son Edson White:

You say Emma is not with you, but you do not say where she was to be during the hot months. I wish you had told me, for then I could address letters to her.

I am writing just as busily as I can. My most profitable time is in the early morning hours. I awaken now too often at two a.m., but I know it is useless to try to sleep again.

Last week Elder Haskell wrote me a few lines inquiring if I would take the services Sabbath at 11 a.m. W. C. White was to conduct services at Dora Creek. I answered that I was trying to put every jot of my vitality into my writings, and that having been unable to sleep past two o'clock, I dare not take the extra labor. At the commencement of the Sabbath I sought the Lord most earnestly for physical strength, mental clearness, and moral power. I urged my petition, pleading the promise of God, "Ask, and ye shall receive." [John 16:24.] When I awoke on Sabbath morning, and looked at my watch, I was surprised to see that the short [hand] hour pointed to five o'clock. This is such a rare thing that I knew the Lord had answered my prayer. I thanked the Lord with my heart and voice. I felt so much refreshed that I sent Ernest to Brother Haskell to say that I would speak that morning.

The previous Sabbath I spoke in the chapel to a full house. It was an important occasion. Some of the students were to go forward in baptism. I had much freedom, and the Spirit of the Lord was upon me to bear a testimony that reached hearts. Then the candidates for baptism were invited to come to the front, and three center seats were filled. There were twenty-one candidates, and all bore their testimony. Some of these had only recently been converted to the truth. The baptismal service was very impressive, Brother Hughes administered the rite.

We were very much pleased to see these children go forward. Mabel White was among the number. She is a trifle taller than her sister Ella, though five years younger. She resembles her dear mother. Both children are comely-looking girls.

On Sabbath, the 27th, there were several present from a distance. On Sabbath evening Brother Martin from Kellyville came to Dora Creek, and our team met him at the station. He has been a faithful laborer in bringing the truth before many. He has a fruit farm, and in selling his fruit become acquainted with a large number of people. I supply him with reading matter, and he gives papers and pamphlets to many, thus creating an interest. His wife has been a most bitter opposer, but she has made us several visits, and has now taken her position on the side of truth. Her mother also is becoming interested, and Brother Martin had her come with him to see me. She has all confidence in my work.

Another lady, a teacher in the island of Raratonga, I think, who has been visiting Sister Nicholas, a sister from the same place who is translating my small book, Steps to Christ, and still another, from Parramatta, a lady recently converted to the truth who is visiting her daughter at the school, came to hear Mrs. White speak. I am thankful to my heavenly Father that He gave me His Holy Spirit.

I read (Exodus 31:13, 18), showing the importance of observing the seventh-day Sabbath. God declares, "It is a sign between me and you." In observing this day, God's people may know it is the Lord that doth sanctify them. I think we dwell too little upon the evidence of the origin of the Sabbath and its perpetuity. I then turned to Deuteronomy 6:1-9 and chapter 7:6-11; 8:1-4. Then I turned to John 14, and read the entire chapter, and remarked upon it. The Lord gave me tongue and utterance, and His Spirit was upon me.

The phaeton was waiting for me, and as soon as I had finished I hastened home to prevent a chill. A social meeting followed, but all know why I was compelled to leave. I am thankful for my strength and clearness of voice. I lose nothing in this line. I am just as earnest and diligent in my work as I have ever been.

Our lives in this country are like a voyage. We have storm and sunshine, but we bear in mind that we are nearing the desired haven. We shall soon be beyond the storms and tempests. Our present duty is to hearken to the voice that says, "Learn of me, for I am meek and lowly in heart." [Matthew 11:29.] We must accept this invitation daily. The past is contained in the book where all things are written down. We cannot blot out the record, but we can learn many things if we choose. The past should teach us its lessons. As we make the past our monitor, we may also make it our friend. As we call to mind that which in the past has been disagreeable, let it teach us not to repeat it. In the future let nothing be traced which will cause regret in the bye and bye. We may now avoid a bad showing. Every day we live we are making our past history. Today is ours, yesterday is beyond our amendment or control. Then let us not grieve the Spirit of God today, for tomorrow we shall not be able to recall this day; it will be yesterday to us.

Today the invitation is given; "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." [Verses 28, 29.] Christ has rest for all who will wear His yoke and learn His meekness and lowliness of heart. Here we are taught restraint and obedience, and in this we shall find rest. Thank God that in this we shall find rest. Thank God that in humility and obedience we shall find just that which we all need so much—the rest that is found in faith and confidence and perfect trust. We must not manufacture an oppressive yoke for [our] own necks. Let us take the yoke of Christ and in entire obedience draw with Him; then He can give us rest. In obedience to Him peace and grace and assurance will be ours. We shall find rest in Jesus.

"Rock of ages, cleft for me;

Let me hide myself in thee."

Jesus Christ has plentiful help and grace for all who will appreciate it. The Lord is our helper; with Him is forgiveness. He alone can blot out the sins of the past. He can strengthen the mind. If we regard the past as no longer our enemy but as a friend, to warn us off the ground we should not approach, it will prove a true friend.

“As the Father hath loved me, so have I loved you: continue ye in my love. If ye keep my commandments, ye shall abide in my love; even as I have kept my Father’s commandments, and abide in His love.” [John 15:9, 10.] This is the yoke which Christ invites us to wear—the yoke of obedience. “Learn of me,” He says, “and ye shall find rest unto your souls; for my yoke is easy, and my burden is light.” [Matthew 11:29, 30.] “These things have I spoken unto you, that [through your perfect obedience] my joy might remain in you, and that your joy might be full. This is my commandment, That ye love one another as I have loved you.” [John 15:11, 12.] The conscience bears its testimony of approval to the sincerity and simplicity of true godliness. We will walk not in the sparks of human devising, in human wisdom, but in the footsteps of Christ.

Will we grasp and appreciate the good, and refuse the evil? Will we walk humbly with God? Today make a full consecration of yourself to God, soul, body, and spirit. Now is our sowing time. “Whatsoever a man soweth, that shall he also reap.” [Galatians 6:7.] We must not fail nor be discouraged; then the present work now passing beyond our control, will be our pay master. To every man God has given a work to do. This is a solemn thought. Some will be regarded with suspicion by men who cannot discern spiritual things. Criticism will be freely given. But shall this stir up the passion of the human heart? Or will the voice of God’s workman be heard in song:

“Rock of ages, cleft for me;

Let me hide myself in thee.”

The work of the very best of God’s laborers will often be commented upon by men who have not a genuine experience in what it means to hide in Christ. Condemnation will be passed upon those who may be trying to do their work faithfully. Then is the time for God’s workers, to show their gentleness, to hide in the cleft of the Rock. God’s voice says to them, “Be still and know that I am God.” [Psalm 46:10.]

All who cherish the love of God in the heart will realize their God-given responsibilities to feed the flock of God. They will give the pure Word of God to the people. They will enter into no confederacy to suppress the Word of truth. They will not be bought or sold to please any man or any power. The truth of God transforms the natural character, and he who receives this truth will, by the grace of Christ bring its purity into his practical life. Beholding Christ he will become changed into His image. The mighty power of the kingdom of heaven within works outwardly, and he becomes conformed to the image of Christ. In confidence he can say, “Henceforth there is laid up for me a crown of righteousness which the Lord the righteous judge shall give me at that day; and not to me only, but unto all them also who love his appearing.” [2 Timothy 4:8.]

We have only a little period in which to work. We are not to educate ourselves to worry. Keep the eye upward, fixed upon the mark of our high calling in Christ Jesus. We have a work to do; let us do it as in

the sight of the whole universe of heaven. We are not to faint, to stumble on in unbelief; God desires us to look to Him as our sufficiency and strive to be complete in Him. We are to grasp the promises of God. Can we not say, "Lord, I take Thee at Thy word; I receive Thy promise. I come to thee because I need Thee as a personal Saviour. I must have an abiding Christ. I am dependent on Thee. Thou art mine."

Christ says, "He that hath my commandments, and keepeth them, (not in pretense, but with the whole mind, heart, soul, and strength,) he it is that loveth me." [John 14:21.] This is the true test of character. We must be doers of the Word. Then let us trust in God, for He saves all who look unto Him. Why do we not have more joy and gratitude, and thanksgiving in our hearts? Why do we not educate the soul to believe and rejoice in Christ? Why is thanksgiving so strenuously withheld? Let us walk humbly with God. Let praise and thanksgiving and rejoicing be expressed in song. Let us cherish the outflow of praise to God from heart and lips.

Lt 68, 1898

Sanderson, Brother

"Sunnyside," Cooranbong, New South Wales, Australia

August 29, 1898

Brother Sanderson:

I received your letter in regard to the Health Retreat. Was pleased to read of the prosperity you are having there, and pleased also to learn the favorable report you send in regard to Brother Crothers. We received a letter from Brother Crothers ourselves, stating some things which were not so pleasing. He said he was placed in a tent, and the charge made him was eight dollars per week.

Who had the charge of the case of this servant of God, who left America and came to this country to do missionary work? Through travelling and laboring in all kinds of weather beyond his strength, he came into the condition you find him. I wrote to you at the sanitarium in California that you should care for him, and not charge him fees. The conference of New Zealand is a poor conference, struggling under debt, and yet it raised the money to take him across the broad waters to America, in hope of his regaining his health. What, I ask you, are our sanitariums for if not to help just such ones as this?

What encouragement has Brother Crothers in looking forward to the years under sickness? How can he remain, with his bills swelling eight dollars per week? Cannot you understand the situation? What does this all mean? What need was there for me to write and call your attention to him? Can you not reason that our missionaries and our preaching brethren have demands upon us when they fail in health? In no case should they be left to feel that they are paupers, but that our institutions are freely open to them. A debt like a heavy cloud should not hang over them.

I now ask you to change this matter, and make no charge for any poor servant of God who shall come within your borders. I am sure of one thing, and that is that whoever the parties are who have decided this matter, they take heed to eat the flesh and drink the blood of the Son of God, if they ever have the

“Well done” spoken to them. [Matthew 25:21.] Then they will be able to take in the situation for themselves, without my having to call the attention of any who compose the board. I ask you now for Christ’s sake to change this matter.

Our self-sacrificing laborers must not return from their missionaries fields, worn out physically, to find that there is “no place for them in the inn,” and that they must seek a place outside. [See Luke 2:7.] I think you need to come to your senses. You need to study your Bibles until you shall understand your duties without being so dull as to have to be told it. Let our worn-out ministers be encouraged, and let them know that in their <illness or their> failing health, there is a home for them, where they will be cared for and treated as you would wish to be treated under like circumstances.

I do not lay this matter upon you, for I suppose there is a board of directors to be consulted. I should suppose that you would be of that class who could understand the situation. By merely looking upon the man you should know that he cannot work, that he cannot earn money. And if he ever should recover and take his place again, the wages are usually apportioned according to the labor done, and he will have no large surplus of funds upon which to fall back and pay all debts.

I must say that I am disappointed in you. I am more grieved than I can express to know that the Spirit of the Lord is not working the hearts of our people, that their principles are not of a Christlike character. I have <had this matter presented to me> by the Lord Jesus that it is these very things that will constitute us Christians. Whatever our profession may be, we are not Christians if we neglect this work. Christ says, “Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me.” [Matthew 25:40.]

We are dealing with God in the person of His saints. We need men in our institutions who have hearts of flesh and not of steel. We want men to conduct our institutions who will make Christ their model. The words and works of Christ are to be the pattern—of the youth and of the man. Every man will be tested and tried, and this will develop character. All who desire to hear from the lips of Christ the words, “Well done, good and faithful servant ... enter thou into the joy of thy Lord,” must make these words true of themselves. [Verse 23.]

It becomes all to study carefully the character of Jesus Christ, that we may refer all that we do to His life, and inquire, “What would Christ do under similar circumstances?” that we may truly say, “I will follow thee, my Saviour.” Study the life of Christ, and let Him be your example in all things. Find out as soon as possible what it means to act as He acted, and what He would do under circumstances similar to those in which you are called to move—circumstances which affect one of the brethren of Christ, one for whom He has given His life. Act upon the high, elevated, noble principles upon which Christ acted.

The principles which governed Christ’s actions are to govern our actions under all circumstances. O, how much we need the Holy Spirit to work the entire man, that we may love one another as Christ has loved us. It is selfish actions that keep the soul in feebleness and deprive it of its power.

A lady who has just recently embraced the truth, and who conducted a large dressmaking establishment, thought she would be able to take treatment at our sanitarium in Sydney and then come

to the school and be educated as a missionary. She remained there paying out her little board of means until she dared not remain longer. Then she went to the Mission Home where she was boarded for 10/- [ten shillings] per week. But money was going out and none coming in. It was thought that if she could get into the quiet of the country, into the pure air of Cooranbong, it would be beneficial to her. I invited her to my house and told her to make her home with me, although we had to crowd up our own family to do this. I could not see her pay out her last shilling for board. She is now located in my family, and is having all the opportunities she desires in riding out and sitting at my family board. She is treated as a member of my family without the cost to herself of a penny. I thought that Jesus would do just this.

It had been thought that she would remain here only four weeks, then return to the city. But she shall remain just as long as she pleases. I tell her that this is her home. We must do these works just as Christ would do them if He were in our place. We want to show Christian warmth and heartiness, not as though we were doing some wonderful thing, for this is just what we would expect any real Christian to do in our case, were we placed in like circumstances.

Well, this sister, young in the truth, is being blessed. Already we see decided improvement in her.

We must show Christian consideration in all cases. When our ministers, our canvassers, or our missionaries go forth to foreign fields, to engage in the work, and through privation lose their health, God expects every one of us to act as His human agencies, to take these men in, to receive them heartily. They must not receive the cruel idea that you will put them in some out-of-the-way place and draw from the little morsel of funds they have. What kind of reflections do you suppose will come to them?

I do not ask any one of you to excuse me for speaking thus plainly. It is my duty. For years I have had these things presented before me, and I cannot forbear. Ten thousand times more prosperity will rest upon the families and institutions who will work on these principles, and thus represent the character of Christ.

In much solicitude.

Lt 69, 1898

Burden, Brother

Sunnyside, Cooranbong, New South Wales, Australia

August 29, 1898

Brother Burden:

I have arisen at two a.m. to write this. The question is asked me, Have you any light in regard to Dr. Gibbs having another trial in the [Rural] Health Retreat? I am somewhat surprised at your question. Several times I have made my mind known on this subject. He was in every way as deserving as Dr. Maxson. In the sight of God his showing was as favorable as that of Dr. Maxson, but prejudice has been

created by such men as Dr. Burke and Dr. Maxson himself, because his methods of treating drugs was different from that of the old school practice. There has been a living prejudice in his case, which has not been to the credit of the ones who have zealously held him up as they have done. If he stands now as then, I would recommend that by all means that he have a chance.

I thought that this surely would be the case when the last G.C.A. [General Conference Association] convened in America, and I have been more than surprised that nothing has been done about it. You are on the ground, and if, after investigating the case, you see no special objection beyond his methods of treating drugs, I would say do not hesitate at all in the matter.

As to drugs being used in our institutions, it is contrary to the light which the Lord has been pleased to give. The drugging business has done more harm to our world and killed more than it has helped or cured. The light was first given to me why institutions should be established, [and] that is: sanitariums were to reform the medical practices of physicians. This is God's method.

The herbs that grow for the benefit of man, and the little handful of herbs kept and steeped and used for sudden ailments, have served tenfold, yes, one hundredfold better purposes than all the drugs hidden under mysterious names and dealt out to the sick. It is a delusion and a farce, and the Lord has revealed to me that this practice would not preserve life, but would introduce into the system those things which should never be there, for they would do a deleterious work on the human organism.

I have felt it was due Dr. Gibbs, and wrote thus to the directors of the Health Retreat before Dr. Maxson was connected with it the last time, to give Dr. Gibbs a chance. The representations made at that time were of that character. I wrote thus, to whom I cannot now remember without taking time to search my writings. Dr. Gibbs is with you on the ground, and I lay the responsibility from myself upon those who can converse with him and in the fear of the Lord interview him, which it is their duty to do, and after much prayer make your decisions.

Had he been retained in the place of Dr. Burke, I do not think it would have been wise for himself, and would have given no opportunity for Dr. Burke to have had his last trial. The Lord loved Dr. Burke, notwithstanding his weakness and imperfections, but there was a time when Dr. Burke fell into sin, and he never recovered himself from the snare of the devil. In the place of repentance and confession there was deception, and then just like Satan's maneuvering there was accusing and falsifying. He had his opportunity; he had everything as Dr. Burke wanted to have it, and he was conceded to until the Lord was displeased with those who ought to have known better than to have let matters take the turn they did. But all this has not taught some the lessons they ought to have learned. The Lord often lets people have their own way to prove them whether they will keep His Word or do those things that are grievous in His sight.

Prejudice, likes, and dislikes have done great harm to the sanitarium at St. Helena. If Dr. Gibbs is true to Christian principles, if he is sound in the faith, then he will keep the fear of the Lord before him, and he should have another trial. The living connection with the Great Physician is worth more than connection with a world of drugs. The soothing power of pure truth seen, acted, and maintained in all its bearings is of a value no language can express to people who are suffering with disease.

Keep ever before the suffering sick the compassion and tenderness of Christ, awaken their conscience to a belief in His power to relieve suffering, and lead them to faith and trust in Him, the Great Healer, and you have gained a soul and oftentimes a life. Therefore personal religion for all physicians in the sick room is essential to success in giving the simple treatment without drugs. He who is a physician and guardian of the health and body, God would have [in] every way educated to learn lessons of the Great Teacher how to work in Christ and through Christ to save the souls of the sick. How can any physician know this until the Saviour shall be received as a personal Saviour to him who administers to suffering humanity?

Religion should be made prominent in a most tender, sympathetic, compassionate way. No one of all the parties with whom he is acquainted can do as much for the sick one as a truly converted nurse and physician. Actions of purity, refinement in looks and words, and above all the sweet words of prayer, though few, yet if sincere, will be a sure anchor to the suffering ones. Of all men, the physician should be the most earnest and sincere, full of faith and of the Holy Spirit, and then he can accomplish more than the minister in the pulpit. I can write no more now.

Lt 70, 1898

Hare, Brother

Sunnyside, Cooranbong, New South Wales, Australia

August 31, 1898

Dear Brother Hare:

I will say in regard to your first letter received in the mail before the last, I have no special light upon this subject and cannot give you information upon the point that interests you. I advise you to consult with Wesley Hare and his wife, [as] they know the one you have in mind and would be the proper counsellors. I know, as you say, that you must be lonely in your old age, and if there is one whom you could love, and who would reciprocate that love, I see no objection. But as I do not know the lady you have in mind, I cannot speak as could one who knows both parties.

One thing is certain: You know that He whom you have served for many years will be to you a safe Counsellor. Rest your case with Him who never makes a mistake. Our time now, both yours and mine, is short, and we need to be ripening for the future immortal life. Christ says, "Let not your heart be troubled: ye believe in God, believe also in me. In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also." [John 14:1-3.] Let us rejoice in this and take on just as few worries as possible.

The invitation to old and young is, "Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly of heart, and ye shall find rest unto your souls." [Matthew 11:28, 29.]

Thank the Lord, with heart and soul and voice, that there is a haven of rest, sweet rest. It is your privilege, and it is my privilege to accept the invitation, and rest. We want now that our remnant of life should be as free as possible from every perplexity and care, that we shall have repose in the life of Christ. "My yoke," He says, "is easy, and my burden is light." [Verse 30.]

The Lord will not disappoint any who put their trust in Him. He will be first and last and best in everything to us. He will be a present help in every time of need. In these last days of service we shall receive special grace, and the peace that Christ would have us to enjoy.

Courage in the Lord, my brother. Have faith in Him who is your Helper, and then you can make the same request as did David. Let us trust in the Lord. Let us place our hands in the hand of Christ, and we shall be held, and led, and protected by the power of Christ. May the Lord bless and strengthen you, that your last days may be your best days, fragrant with the softening, subduing influence of His love. The Lord bless and keep you and give you repose in His love is my most earnest desire for you, my brother.

Lt 71, 1898

Prescott, Brother and Sister [W. W.]

"Sunnyside," Cooranbong, New South Wales, Australia

August 27, 1898

Dear Brother and Sister Prescott:

I have been very desirous that you should visit us in Australia again. It would be pleasing to us if for a time you could stand as principal of our school. I have hoped this might be. But again, I have desired that you might stand in the school at Battle Creek. Then Europe with all its necessities has come before me, and I have kept quiet, believing that you are in the place where you are most needed. England has had few enough laborers. It is a place where those who labor need to push at every step. You need to act as if you meant that something should give way and move. Aggressive warfare alone will prove successful. I am really pleased that you are there, and yet I would be so glad could you have carried our school through one term, if no more. God help you, is my most earnest prayer.

Present Truth is an important paper, and you are at home in working as best you can with that. The Lord would have advance moves made in England. He desires that a school shall be established there, and this no one can do as well as yourself.

Time is short, and that work which is essential must be done quickly. Satan has seen this, and he has worked with his deceptive, intriguing power to entangle everything in America so that the work that you and others could and should have done has been made impossible. And the work which should have been done in England has been blocked by the very same power that has swayed things in America. The wisdom of men disconnected and out of touch with the wisdom of God, the spirit of arbitrary authority

which has manifested itself so decidedly in America, has not been confined to that country but has extended its power to leaven other countries. I am afraid of the men who have moved like blind men. The cause and work of God demands men who will attend to the work God has given them; and had this been the case, men would have listened to the counsels of God, and not to the wisdom of fools, wise only in their own conceits.

Morning after morning I awake at 2 a.m., and often at 12 p.m. [midnight]. During the night season has been presented before me the unfaithfulness of men who have occupied positions of responsibility at the great heart of the work. The councils at this great center, if kept pure and uncorrupted, would have been as the voice of God; but men have worked upon principles that are condemned by the Word of God, and they have not heard nor obeyed the voice of God. Like Jehu, they have driven furiously in a course to uproot the confidence of God's people in men who are true to the Master's cause. They have sought to establish their own authority, while betraying the cause of God. While making decisions, and devising and planning, they have tried to make their oppressive human orders as the voice of God to His people.

My spirit burns within me as these things are revealed to me, and I cry to God in an agony of remorse, because of those who have pursued this course and who feel no remorse, because of their heedless disregard of right principles. At this time above all others the paths of life are beset with perils that I cannot find language to describe. In a single departure from the path of sanctified principle, Satan obtains an advantage, and he leads on and on, farther and farther from right and truth. God calls every man and woman who has any connection with His cause and work at this time to walk with fear and trembling before Him, lest self become interwoven with His work, and they be led to neglect the very things that require careful, prayerful watching and consideration.

With many, neglect of the smaller matters leads to unfaithful stewardship, until the highest claims of duty are unrecognized. They want to devise some very wonderful thing, to do something that will astonish but not reform. But if we would attain to the highest education, we must be sure that the smaller matters are not neglected in order that we may grasp and do great things. If in the fear of God we are faithful in the performance of the little things, the larger responsibilities will be light to handle.

When those in high places of trust do not consider it essential to be true as steel to principle, true to their fellow men, they will not be true to God, the highest sovereignty. If those who are entrusted with responsibilities in high places take as their guide human beings who have no connection with God, they will make shipwreck of the work in every line they handle. Not for any soul living, be they young or old, is there security from the temptations of Satan, and those who choose to bind up with unholy men will imbibe their spirit and bear similar fruit. The only safety for any one of us is in walking humbly with God, in going where the Master leads the way. There is always safety and protection in obeying a "Thus saith the Lord."

Men may err unwittingly. The most conscientious will make mistakes and take missteps, because they do not heed the counsel given; but in every case beware of the men who oppose the spirit of truth and righteousness. Keep close in confidence and friendship to those who have never betrayed the cause of

God. They only are safe who wear the yoke of Christ and lift His burdens—not burdens which have been manufactured by themselves or by some one whom they know has no connection with God and who is working contrary to His way and will, but the burdens of Christ. They only are safe who learn of Christ His meekness, His lowliness of heart.

We need to pray without ceasing. Let the heart long after God. Let the heart go out in daily, hourly prayer, believing, trusting, holding on to the promise, saying as did Jacob, “I will not let thee go, except thou bless me.” [Genesis 32:26.] “Hold up my goings in thy path,” O God, “that my footsteps slip not” into pitfalls which men have dug for my feet. [Psalm 17:5.]

The removal of one safeguard from the conscience, the failure to do the very thing that the Lord has marked out, one step in the path of wrong principle, often leads to an entire change of the life and action. It is a terrible thing for men standing in responsible positions not to understand when to say Yea, and when Nay. Satan has used men to deceive, to allure, to betray souls that they may obtain some selfish purpose. God says, “My people have been deceived by men who forget God, who walk contrary to His Word, who have felt they have no need of light from above, and who have walked in slippery paths.” It is no longer safe for human souls to follow human devisings. We are safe only in following where Christ leads the way. This path will grow clearer, brighter and brighter, unto the perfect day.

The apostle Paul says: “Work out your own salvation with fear and trembling; for it is God that worketh in you, both to will and to do of his good pleasure.” [Philippians 2:12, 13.] Man’s business is to work in co-operation with God. Alone, his feet will slip in apparently the safest path. We cannot walk one step safely in mere human wisdom. If we would walk without fear, we must know that the hand of Jesus Christ holds our own firmly. And we can only know this by searching the Word of the living God. Paul’s charge to Timothy is:

“This is a faithful saying, and worthy of all acceptance. For therefore we both labor and suffer reproach, because we trust in the living God, who is the Saviour of all men, specially of those that believe. These things command and teach. Let no man despise thy youth; but be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity. Till I come, give attendance to reading, to exhortation, to doctrine. Neglect not the gift that is in thee, which was given thee by prophecy, with the laying on of the hands of the presbytery. Meditate upon these things; give thyself wholly to them; that thy profiting may appear to all. Take heed unto thyself, and unto the doctrine; continue in them: for in doing this thou shalt both save thyself, and them that hear thee.” [1 Timothy 4:9-16.]

The heart of infinite love pities those who are in perilous places—when He sees men exalt by word, by confidence, by action, those who have faith in human law and force, who have no pity and who cannot discern the sufferings of the needy, to whom souls may cry in their agony of distress but whose hearts remain as hard as adamant. We may turn away from this picture and look to God, and Him alone. God desires that men shall feel their dependence upon Him, and trust to that Hand that can save to the uttermost, that Heart that throbs in response to the appeals of suffering humanity. We must not trust in man, or make flesh our arm. Our trust must be placed in a Hand and a Heart that is warm with life, that throbs with love for the helpless.

September 1, 1898

I have just been having some conversation with Elders Daniells, Starr, and W. C. White. We were considering matters relating to our school: Who shall be preceptor the next term? My mind at once referred to you, but W. C. White said, "I wish we could, but we dare not urge him from Europe. England is almost destitute of workers."

I know the situation, and dared not express anything further. W. C. White then presented the situation of Europe, and how very much Brother Prescott was needed in England, saying that he could advance the work and the school which is to be established there. The time for this has fully come. The want of means is the objection, but the work must advance. Men must go to England to help there in the work. "We must," said W. C. White, "hold up the hands of Brother Prescott. We must make every effort and see that means is sent to England without delay." Be of good courage in the Lord, my brother. A work is to be done in England. God will help you and Elder Waggoner to do this work, and others will be added to your number.

As I consider the past history of our people in Battle Creek, I suffer intense agony of soul. It seems, if I could, that I would roll back the years that have been, and blot them out from their history. Very recent transactions tell us that those who have not yet learned their lesson, who have not had a depth of experience in the things of God, have come forward with their bold words. They are fluent in words but destitute of true understanding. True education would teach them to listen to the words of wisdom, "Be still, and know that I am God." [Psalm 46:10.] Their words have been like a brawling brook; lacking depth, it makes the moist noise.

But the Lord has not left His people. He will work with each heart that turns fully to Him. Many of those who are so ready of speech are not under the inspiration of the Spirit of God. Will these ever learn from the lesson book to be doers of the Word? Striplings who have but a limited experience are coming to the front; and this is well if they have learned the meekness and lowliness of Jesus Christ.

The Highest, who was with the Father before the world was, submitted to humiliation; He clothed His divinity with humanity that He might lift up the lowly. Prophecy lifts the veil that may behold the throne of heaven, that we may see upon that throne, high and lifted up, One who in human form came to our world, to suffer, to be lacerated with stripes and bruised for our iniquities. The chastisement of our peace was upon Him, and with His stripes we are healed. He proclaims Himself the advocate of the sinful human family. Before all the universe of heaven the Lord of glory suffered in human form, that His love, as a mighty Helper, might flow in rich currents to all suffering human beings. He cried out in His agony. He poured out His life on the cross for the one lost sheep.

And all heaven is enlisted in beseeching Christ's laborers to recover the guilty sheep that was lost. The lost sheep must be recovered. All the resources of heaven are at the command of the interested workers, that they may bestow them upon perishing souls. The Word declares that the Father has given all heaven in the great gift of His Son to seek and save that which was lost.

"In that day it shall be said to Jerusalem, Fear thou not; and to Zion, Let not thine hands be slack. The Lord thy God in the midst of thee is mighty; he will save thee, he will rejoice over thee with joy; he will rest in his love; he will joy over thee with singing. I will gather them that are sorrowful for the solemn assembly, who are of thee, to whom the reproach of it was a burden. Behold, at that time I will undo all that afflict thee; and I will save her that halteth, and gather her that was driven out; and I will get them fame and praise in every land where they have been put to shame. At that time will I bring you again, even in the time that I gather you; for I will make you a name and a praise among all people of the earth, when I turn back your captivity before the eyes, saith the Lord." [Zephaniah 3:16-20.]

The cross! the cross! it is set up that we may understand and know the only true God, and Jesus Christ whom He has sent. It tell us of the depth and breadth of infinite love, the greatness of the Father's love. It reveals the astonishing truth that God the Father gave Himself in His Son, that He might have the joy of receiving back the sheep that was lost.

We will co-operate with God in leading back to His fold the lost sheep. Then, my brother, my sister, work on, I beseech you. By living faith lay hold of the power of divinity, and lead the sheep back to the Shepherd who gave His life for it. "They that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars forever and ever." [Daniel 12:3.]

The day is breaking, and I must stop for a little rest. But I want you to know that we sympathize with you and with Brother Waggoner. We have no time to lose. While the day lasts, let us work to turn the wandering ones to the path of life. "Keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life. And of some have compassion, making a difference: and others save with fear, pulling them out of the fire: hating even the garment spotted by the flesh. Now unto him that is able to keep you from falling, and to present you faultless before the presence of his glory with exceeding joy, to the only wise God our Saviour, be glory and majesty, dominion and power, both now and ever." [Jude 21-25.]

In love.

Lt 72, 1898

Smith, Uriah

"Sunnyside," Cooranbong, New South Wales, Australia

September 5, 1898

Dear Brother Smith:

I was very much pleased with the books and the exchanges you sent me. Especially do I appreciate the bound volume of Instructors. I did not receive these at Cooranbong, but from Melbourne a short time since. Please receive my sincere thanks, and also Brother Hoops who has acted upon your orders.

The work here is still advancing. I am straining every power I possess to help different families to obtain a spot of land, where they can support themselves and obey the truth. I wish you could see some of these families. One is the Thomson family. The father and eldest son are mechanics, and excellent workmen. The father came to Cooranbong to help build the chapel. Afterward he united with him his two eldest boys. His wife is a stirring, hard-working woman, with ten living children. Through discouragement she gave up the truth, but I felt I must do something to help Brother Thomson's family. He is an excellent man, a sincere believer of no mean capabilities. His wife frets, but he never complains. He is patient and kind.

Well, I wish I could take you to the piece of land which the thirty pounds helped them to buy. There you would see a long building something like a bushman's cabin. The storm side is composed of bark, and over the tent there is some iron roofing. Here Brother Thomson and his three sons live, with an old man who has lived with them many years. The mother and the remainder of the children are in Parramatta, some miles away out from Sydney, near Prospect Hill. They are waiting for a place to be prepared for them.

One week ago the mother came up to Cooranbong, and helped the family with the mending and other things. A week ago last Sabbath she came to hear me speak. The Spirit of the Lord gave me a message that touched her heart. At the close of the meeting she came to the carriage, and with tears rolling down her face said, Sister White, won't you ask the Lord to open the way so I can come up with my family to Cooranbong?

The Sabbath previous to this, the eldest son was baptized, when twenty-one went forward in baptism. Most of these were students, but among the number were some who had recently embraced the truth. These people are poor, but of good intellect. Several from Dora Creek have been converted, and have united with the church. All these we are trying to educate to help themselves, for they are very poor.

I would that we could have a hospital here, and I think before long we will have the way prepared. I am writing to America that something be done in this line. If the members of our American churches would give from one dime to one shilling each, these little sums would make quite an amount, and we could go ahead as the means would allow. I send you a copy of the appeal I make in the name of the Lord. Will you see that it comes out as a special matter that must not be set aside or overlooked? Give it all the influence you can. This is the only way we can do.

Some time ago Sara was sent for to a family, every member of which, save the husband and father, was sick. This man, Mr. Hungerford, had at one time kept a livery stable, but the hard times broke him up, and for some years he and his wife have struggled along in great poverty. Then he was taken sick and lost his position which he held in a saw mill, and for some time all they had for the support of father, mother, and five or six children was that which a frail-looking woman could earn by going out washing. She said she felt that it was hard to have to hand to her husband, out of this little pittance, money for tobacco.

Well, the husband and father next came down, and Sara McEnterfer, taking with her one of our family, put them all through a course of treatment. She employed a man to take care of the husband and give

him treatment. Everything in the house was very unhandy. There was nothing with which to work. Two old chairs were the only seats of this kind in the house, and the covering for their beds in this cold winter weather was sacks sewn together. These they used for quilts and bed ticks.

During this winter the influenza has taken a large number of people in hand, but while we have heard of frequent deaths in the cities, we have had but a few fatal cases in Cooranbong. I think all who died were brought in from other places. This family had to be attended to. They had nothing to eat in the house, and food was taken from our house to keep them alive. As soon as he had recovered, Willie and I found work for the man, paying him one dollar per day. Mr. Hungerford saw that his darling idol must be given up, and he threw his tobacco and pipe into the fire. He and his wife were baptized after a few weeks.

Sara now has under her care the mother of two children. This woman is sick and discouraged. Sr. M. takes two of the students from the school with her, and teaches them how to give treatment. Much of her time is given to this kind of missionary work which must be done for suffering humanity. Her fame as a nurse and physician has gone far and near. She has been sent for to treat the sick in places where a carriage could not go, and she rides horseback in order to reach them. This is not the most pleasant work that can be done, but suffering humanity must have help.

People come with different complaints—ankles sprained and fearfully injured—and she bravely takes the cases in hand. I give her up whenever she is called upon. She has had to give treatment to several of this class. Brother Thomson's son was one of these. He brought his boy to Cooranbong with a swollen knee. The lad had fallen on a stone, and the knee was seriously injured and much enlarged. The doctors had attended him, but had done him no good, as he was then going about with a crutch.

Sara took the case in hand, and worked with him in our own house twice a day. About one hour each day was occupied in giving him treatment. It was a stubborn affair, but for weeks most thorough treatment was given him with hot and cold applications, and pulverized charcoal dipped in hot water and used as a poultice. He is a very bright, promising lad, and this accident was a great affliction to his parents; but the swelling is now removed, and he is as active and healthy a child as you would wish to look upon. We had this lad sit at our table for three months, and we have a reward in seeing him restored to health. We thank the Lord for this.

Another lad received a most terrible injury to his foot. While running to drive a calf from the garden, he stepped into a hole where a broken bottle had been thrown, and injured his foot very seriously. When the lad's father saw the wound he came near fainting away.

After ten days of terrible suffering without any relief, Sara was sent for. When she saw it, she thought blood poisoning would soon close up that case, but determined to do what she could. At first she worked over that poor foot for hours, until the appearance of gangrene was removed then brought the lad to Willie's parlor, just across the road, and for ten days kept the boy and his aunt who had come to help care for him. The wound was healed by the same treatment given to the swollen knee—hot fomentations followed by cold applications, and occasionally the charcoal was used. The boy is now entirely recovered.

Well, this is the work we have been doing. Sara has officiated in cases of every description. Indeed I cannot enumerate the work she has done and this without a penny return. I could write you of case after case, but this is enough. This work is preparing our way. It is removing prejudice, and the truth is being received into some hearts. Because of her faithful work, at the last conference at Melbourne Sara was honored with a life membership of the Medical Missionary and Benevolent Association. But she cannot attend to the cases that demand help all through the regions round about, and we must have help.

Lt 73, 1898

To Our Churches in America

"Sunnyside," Cooranbong, New South Wales

August 5, 1898

To Our Churches in America:

I appeal to our churches in America for help. We greatly need a sanitarium or hospital erected on the school grounds. We have no place where we can take the sick, except to our own house, and every room of that is fully occupied. We have one small parlor in which to receive our callers, and that is all the spare room we have. From nigh and afar off Miss Sara McEnterfer is called upon to prescribe for the sick. She has had great success in this work. We have done all that we could to relieve suffering humanity, and yet there is so much to be done, and we have no place where we can treat the sick.

I have now come to the point where I ask our churches in America to make a Christmas or New Year's offering by each member giving from one dime to two shillings. Will you help us? Unless some such means shall be devised, we see no way to build our sanitarium.

The children can all act a part in this work. Self-denial may be practiced by our young people, and this will be a blessing to them. In making this request I have consulted no one. I ask you, Will you do this for Christ's sake?

There is no physician in Cooranbong. Newcastle is twenty-five miles from here, and there the poor people, who can scarcely obtain bread for their families, are obliged to take their sick, or else call a physician from that city. For this, they have to pay a guinea and his expenses. And when the physician comes, he merely looks at the sick person, and very frequently does nothing for him, but tells them to take him to the Sydney or Newcastle hospital. We have done all in our power to relieve the sick, the lame, the desponding, the bruised of suffering humanity, but there is still much that needs to be done. We charge nothing, but we must have a place right on these school grounds where the sick can be treated.

Will you do what you can? We will give you a fitting memorial of your sanitarium. We want to build at the very earliest date. Will you let this petition be circulated in all our conferences, for the presidents to

bring before the churches? We know that in doing this you will be doing a good work, a work which the Lord will approve, and for which He will bless you.

This is a work of necessity. We cannot see that it is best to wait any longer working at such inconvenience and disadvantage. We will need to erect a larger building than we thought at first, but we can make this building just such a one as it will please you to look upon—plain and substantial. We will have it convenient, the rooms so situated as to get plenty of sun.

I would say to the children in our churches, Deny yourselves, and let the Christmas and New Year's gifts, that are made to friends and relatives just because it is the fashion, flow into the Lord's treasury and come forth in a building that will forward the cause of God. Then as you look upon it, if you have that privilege, you can say, That is the sanitarium my offerings helped to build. We will have the artist take the picture of the building, and send it to you.

I feel sure that you will do what you can. We would be highly gratified to dedicate this building as a gift from America. But please make no delay. Our necessity is great, and I want you to do this work in establishing a building in Cooranbong. I want it to be your own American building, built by your gifts and offerings. Those who feel their hearts moved by the Spirit of the Lord to help us by giving larger sums for furnishing this building will do a missionary work that will be a great blessing to this missionary field. As the money is sent, let statements be made as to how the means shall be applied—whether for furnishing or for building. Devise and plan in such a manner that this matter shall not fall unnoticed to the ground, and we will thank you in behalf of our people in this missionary field.

Lt 74, 1898

Kellogg, Henry

"Sunnyside," Cooranbong, New South Wales, Australia

September 9, 1898

Brother Henry Kellogg:

Some time since I received a letter from you, which I have not answered, for I have not been as well as usual. I am now wonderfully improved. I would be very much pleased to see you and to talk things over with you, but it may not be our privilege to meet again in this life.

In your letter you spoke of a person you knew whom you thought would help me to means. Could you obtain money for me on small interest not over four or five percent? You may know of some one who will do this. The man you mentioned may favor me. I had hired of Sister Wessels one thousand pounds at four and a half percent, but she has now written to me that it was the children's money; and as they come of age in six months, she must let them have their portion. Six weeks of that time is now past, and I see now way out of the matter as yet. If you can see any way that this thing can be done, that I can raise this money, I should be very thankful. It was hired with the understanding that I was to pay her

four percent interest, but she writes me that she will charge me no interest. I did not suppose that this money would be called for so soon.

The school buildings were erected with this money, but having invested in these buildings all that could be obtained, there is a large debt upon them. I am responsible for this money. When I borrowed it, I expected to receive 1,400 dollars from a place sold in California. But Mrs. Scott, who owed me this money has nothing with which to pay me. Years ago she made a donation to the Healdsburg College of 5,000 dollars but since that time she has taken offense at something, and is bitter against Seventh-day Adventists. Brother Jones wrote me that they expected trouble from her in regard to the gift she made. It was suggested that if I could take her portion of the shares in the Healdsburg College, she might come to terms. I consented to do this, supposing that the believers in California would not allow me to bear all this alone. But they have been solicited, and have done next to nothing. They have not raised one hundred dollars.

I cannot feel that this is dealing fairly with me. In this far distant missionary field I am in the greatest need of means that I may invest for the advancement of the work. We need a hospital or sanitarium so much, but we cannot build without money. In this mail I send to America an appeal for help in this matter.

The churches in California should, among them, take the shares from me. It is not just that I [should] bear it all. If the members in every church will act a part, they can let me go free. That fourteen hundred dollars would go a long way to help us in this proposed building.

But I do not expect the Lord will leave us now. This is not our work, but the work of God. At every step we have had to move by faith. We dare not walk by sight. In Sydney and its suburbs nearly one hundred persons have embraced the truth since the camp meeting. Work, and watch, and pray is our motto. Our various talents, which the Lord has given us to trade upon, and to multiply by their use, are in His hands. We grow in spiritual efficiency by using the talents entrusted. He has called us to be His almoners, the agents of His providence. We will not be weak or inefficient.

I must now close, for the mail leaves shortly. Let me hear from you as soon as possible.

Lt 75, 1898

Sutherland, E. A.

"Sunnyside," Cooranbong, New South Wales, Australia

September 24, 1898

Brother Sutherland:

You inquire, What shall I do with the school building? Shall we sell it to the sanitarium? Shall we establish schools in different localities? To the latter question, I answer, Yes; establish schools. Let the

very best talent that can be secured be selected for these schools. No cheap cast of mind should be placed in our church schools. The very best is required for educating and molding the human mind.

Men and women should feel that as teachers the Lord has committed to them the solemn trust of the souls of the children and youth, and that as teachers they are to be constant learners, never allowing circumstances to conquer them. In their work they will find clouds and darkness, tempest and storms; prejudice to meet from parents who have incorrect ideas of what characters they are to form in the training of their children, [and] who, while they claim to believe the Bible, have not brought its principles into the home life.

Many parents go to extremes. Some who make a high profession are not Christians. They believe that Christ is the Saviour of the world, but their faith does not grasp Him as their personal Saviour. They are not converted. When fathers and mothers are converted, there will be a thorough conversion of their principles of management. Their thoughts will be converted; their tongues will be converted. The commandment is positive, "Thou shalt love the Lord thy God with all thy heart, and with all thy mind, and with all thy soul, and with all thy strength." [Mark 12:30.] They will bear witness for Christ by revealing the transforming power of His grace. There will be no loud, angry talking in the home. The words will be of a character to soothe and bless the hearer. Loud words are not needed. Sweet, kind words are like dew and gentle showers to the soul. Take all the ugly features out of the voice.

The very best school for voice culture is in the home life. Study in every way, not to annoy, but to cultivate a soft voice, distinct and plain. Thus mothers may become teachers in the home. Mothers should themselves act like Christ, speaking tender, loving words in the home. Then opposite their names in the books of heaven will be written, "Ye are laborers together with God." [1 Corinthians 3:9.]

"Ye are God's husbandry; ye are God's building." [Verse 9.] Fathers and mothers, you are to build up in this life characters which will help you to fit your children for the future, immortal life, which will help them to form such characters that you will not be ashamed to see them, as parents, taking the charge of their own children, and transferring to them your own attributes. God calls upon mothers and fathers to realize that they are matrons and teachers in the home life. They must subdue every passionate word. Pray, pray, pray, and then, believing, speak tenderly to your children.

Bring all the pleasantness possible into the home life. If you cannot control yourselves in words and deportment, if passion bears sway, remember that you are educating your children to follow your example. In dealing with the children and youth, consider what influence your manner of discipline would have upon you were you in their place. Satan will take every advantage of your words, of your deportment, even of the expression of your countenance, to make your words of none effect to your children. He will help mothers to spoil their children in more ways than one.

Some parents think that they can let their little ones have their own way in their babyhood, and then when they get older they will reason with them; but this is a mistake. Begin in the baby life to teach obedience, but never let them hear a cross word from your lips. Avoid everything that will be rasping to your children, but require obedience in your home school. Force circumstances to be your agents in resisting the devil, and he will flee from you. In the greatest difficulties, do not let yourselves be

mastered. Be determined to be a conqueror, and not to be conquered. Every morning lay your plans before the Lord, and ask Him to give you wisdom; and when you have done this, do not act out the promptings of Satan and in your speech reveal that Christ is not abiding in your heart by faith.

There is no time now to allow your children to follow baby or childish impulses. Educate them to self-control. One victory gained over yourself will be of great value and encouragement to your children. You may stand on vantage ground, saying, I am God's husbandry; I am God's building. I place myself under His hand to be fashioned after the divine similitude, that I may be a co-worker with God in fashioning the minds and characters of my children so that it will be easier for them to walk in the way of the Lord. I will act my part faithfully, fitting them to become members of the royal family, children of the heavenly King. I must not place upon my children my defects of character. I must not complain of my children when with all my experience, I do the very things for which I punish them. I must not allow a shade of darkness to come into their lives if I can possibly avoid it.

Satan is playing the game of life for the souls of the children and youth. Will fathers and mothers fall into Satan's snare, and become his co-workers to ruin the lives of their children? God forbid. Fathers and mothers, when you can control yourselves, you will gain great victories in controlling your children.

I dwell much upon this because suitable teachers are much needed, and men and women must be fitted up in the home and in the school to do a work of ministry of which they will not be ashamed. In too many families today there is too much self-indulgence and disobedience passed by without being corrected, or else there is manifested an overbearing, masterful spirit that creates the worst evils in the dispositions of children. Parents correct them at times in such an inconsiderate way that their lives are made miserable, and they lose all respect for father, mother, brothers and sisters. The soul of the children, God's property, the lambs of the flock, are thus prepared for Satan to work his will upon them.

The teachers for our schools should be selected from the very best class. They should be experienced Christians, well balanced in mind, men and women who have learned the lesson of self-control. Then they can educate and do a work of larger importance than even the minister in the preaching of the Word. They can prepare the soil, that the truth may have effect upon human hearts.

I will not go further in this line. I shall have more to say in regard to this home teaching. You tell me [that] the question to be settled I have not yet answered. I do not think you are prepared to have that question settled now, for you might work away from it, and make things worse than they are. I have many things to say. Financially the management of the school at Battle Creek has not been correct. When the proprietors of an established school, as they run it on certain lines, find that they are heaping up debts, why do they not act like level-headed men, and change their methods and plans? When I was in Europe it was plainly presented before me that we should not rejoice so much in [the fact] that there were a large number of students in attendance as that such plans were laid as to avoid debt.

When one year has proved that the management financially has been wrong, let Wisdom's voice be heard. Raise the tuition. Let the students pay sufficiently that in the second year the first year's failure may not be repeated. The Lord would not have things as they have been. If the school is conducted on right lines, debts will not be piling up, and still the boarding home will have plenty of good, substantial

food without great cost. The Lord has pointed out to you that there may be a lessening of members, but that there would also be less financial embarrassment.

But, you say, You have not answered my question yet. I would say, The same reasons that have led us to move away from the city and locate our school here [at Avondale], stand good with you in America. The money that is expended in buildings, when they are thousands of dollars in debt, is not in God's order. In this you are not following the path that God has marked out. The counsel of God has not been regarded. Had the money which has been expended in adding to the college building been invested in procuring land in connection with the school, you would not have so large a number of students, with their debts increasing, in the city of Battle Creek.

Let the students be out in the most healthful location that can be secured, to do the very work that should have been done years ago. Then there would not be so great discouragements. Had this been done, you would have had some grumbling from students, and many objections would have been raised by parents, but this all-round education would educate the children and youth, not only for practical work in various trades, but would prepare them for the Lord's farm in the earth made new.

If all in America had encouraged the work in agricultural lines that principals and teachers have discouraged, the schools would have had altogether a different showing. Opposing influences would have been overcome; circumstances would have changed; there would have been greater physical and mental strength; labor would have been equalized; and the taxing of all the human machinery would have proved the sum. But the directions God has been pleased to give you, you have taken hold of so gingerly that you have not had the ability to overcome obstacles. It reveals cowardice to move as slowly and uncertainly as you have done in the labor line, for this is the very best kind of education that can be obtained.

Opposing circumstances will and should create a firm determination to overcome them. One barrier broken down will give greater ability and courage to go forward. Fate has not woven its meshes about the workings of our schools that they need to remain helpless and in uncertainty. Press in the right direction, and make a change, solidly, intelligently. Then circumstances will be your helpers and not your hindrances.

Nature is our lesson book. "Ye are God's husbandry; ye are God's building." [1 Corinthians 3:9.] The Lord has not laid out His lines that you should be in uncertainty. The building up of so much that is in Battle Creek the Lord will surely counterwork if His voice is not heeded, by bringing around circumstances that will pull them down. Look at nature. There is room in her vast boundaries for schools to be located where grounds can be cleared, land cultivated, and where a proper education can be given. This work is essential for an all-round education, and one which is favorable to spiritual advancement. Nature's voice is the voice of Jesus Christ teaching us innumerable lessons of perseverance. The mountains and hills are changing; the earth is waxing old like a garment, but the blessing of God, which spreads a table for His people in the wilderness, will never cease.

Serious times are before us, and there is great need for the families to get out of the cities into the country, that the truth may be carried into the highways and byways of the earth. Much depends upon

your laying your plans according to the Word of the Lord, and with persevering energies to go ahead. More depends upon active perseverance than upon genius and book knowledge. All the talents and ability given to human agents, if unworked, are of no value. The talent of genius must be constantly worked. Make a beginning. The tree is in the acorn, and the acorn in the tree.

There are those who are not adapted to agricultural work. These should not devise and plan in our conferences, for they will hold everything from advancing in these lines. This has held our people from advancing in the past. If the land is cultivated, it will, with the blessing of God, supply our necessities.

We have no time to spend now in longing to be higher than we are. The grumblers will never cease their criticism as long as time shall last. Some think they should be first. They think their great talents are not appreciated, and in this they reveal that they are unfitted for any position of responsibility. The first, Christ declares, shall be last. [Matthew 19:30.]

Do these want a change? let the change first be developed in them. Who prevents them from becoming complete in Christ? They may advance to the first ranks, but they must not commence their work by tearing somebody else down. Although they do not know it, many are as high as their faculties will sustain them. If they would show themselves faithful and true in that which is least, the Lord would give them greater things to handle. Not one of us will be excused for practicing dishonesty and fraud in order to get into positions which we desire. We must learn the meekness and lowliness of Christ. We must reveal that we have borne the test and trial in the furnace until the image of the Lord is reflected in us. We will all reap that which we have sown. They that sow the wind will reap the whirlwind. Our capacities and powers are to be seen by the works we do. We can all do a work if we will put forth our energies in accordance with the principles of the Word of God.

There are plenty of men who would have had excellent qualifications if they had by persevering, earnest, prayerful effort sought for perfection by exercising their gifts. But thousands have undeveloped capacity. They have not worked at the business of developing. They wanted to shine, but they were not willing to work so that they might shine. Daniel gained his position by self-denial; by linking himself with God by invisible cords. He put himself into every good work. But man cannot make himself like Daniel by controlling and working himself. Neither can he dash into a position. It is only by enduring trial, by proving true as steel to principle, that human agents find their places.

The intellectual powers increase by use; the physical powers increase in firmness and healthful solidity by action. There are men who rush into one thing and then into another, darting here and there as their fancy strikes them. But they are not fast colors. They fade out in the summer's heat. Men who are caught up as geniuses have frequently to be put down as frauds. He whom the Lord blesses is blessed. The man who keep his soul steadfast in the love of God, who is ever true to principle, is the man to be trusted always. The men who have sanctified perseverance, who labor and pray and watch and wait, are the men that will stand.

Everything is to be shaken that can be shaken, and those things that cannot be shaken will remain. You will hear men talking of competition. "He is not treated as he should have been," they say. "Others have taken an advantage of him." But the trouble is with themselves. Constant perseverance in the right

direction will give anyone standing place. Rational effort in co-operation with Christ means success and victory. These fluctuating, blustering men are represented in our institutions, and in our churches. But they are not the Lord's chosen workmen when men are called for to be depended on.

"Wherefore, when I came, was there no man? when I called, was there none to answer? Is my hand shortened at all, that it cannot redeem? or have I no power to deliver? behold, at my rebuke I dry up the sea, I make the rivers a wilderness; their fish stinketh, because there is no water, and dieth for thirst. I clothe the heavens with blackness, and I make sackcloth their covering." [Isaiah 50:2, 3.] This is a representation of Christ.

Those who are laborers together with God do not stand in a negative position. They show that they weigh carefully all sides of a question. They do not stand about, waiting; but step firmly by faith. They are where they are, following on to know the Lord. Had this been the case with those in the school at Battle Creek, it would not now be in a position of uncertainty. "The Lord hath given me the tongue of the learned, that I should know how to speak a word in season to him that is weary; he wakeneth morning by morning, he wakeneth mine ear to hear as the learned." [Verse 4.] When this experience is obtained by those learning in the school of Christ, they will have gained that wisdom that is to be valued above gold and silver.

"My son, if thou wilt receive my words and hide my commandments with thee; so that thou incline thine ear unto wisdom, and apply thine heart to understanding; yea, if thou criest after knowledge, and liftest up thy voice for understanding; if thou seekest her as silver, and searchest for her as for hid treasures; then shalt thou understand the fear of the Lord, and find the knowledge of God. For the Lord giveth wisdom: out of his mouth cometh knowledge and understanding. He layeth up sound wisdom for the righteous; he is a buckler to them that walk uprightly. He keepeth the paths of judgment, and preserveth the way of his saints. Then shalt thou understand righteousness, and judgment, and equity; yea, every good path." [Proverbs 2:1-9.]

This is an experience that will not wash out in the heat of summer. It will stand the test of trial. Those who gain this experience will not follow their own impulsive conjectures.

The Lord Jesus needs in His work men who will stand with their faces to the foe, men who will fight manfully in their aggressive warfare, men who understand that Christ is the Son of God, the Author and Finisher of their faith. The Lord calls for workers, and He will move upon them to go into places where there is promise of obtaining land and cultivating it. Go out in the name of the Lord and feel that as you have made an unreserved surrender, you may ask in faith for guidance.

"When wisdom entereth into thine heart, and knowledge is pleasant unto thy soul; discretion shall preserve thee, understanding shall keep thee; to deliver thee from the way of the evil men, from the man that speaketh froward things; who leave the paths of uprightness, to walk in the ways of darkness." [Verses 10-13.] This has been the condition of things all along the line in the going out from the center, Battle Creek. The great difficulty is that confidence is placed in men.

The ideas of those whose lives have not been clean and upright have been seized and acted upon. Selfishness and self-serving characterize these men, and in any important crisis they make trouble, drawing under their influence those who ought to have learned by experience to cut away from them. The light of the Sun of Righteousness has not been shining upon them. They hear a rumor, and they run without any message from God. This is the trouble with many in Battle Creek. They are unsettled. They have not a firm grip upon the Lord. They need to be thoroughly converted.

Brother Sutherland, I must say that the Lord is not pleased with the plan of centering so much in Battle Creek, making it as was Jerusalem. If the men settled in Battle Creek were unselfish, if they would move out of Battle Creek into new fields, they would have an altogether better opportunity to learn and practice the truth. But they say, I am conveniently settled. My home is here. I cannot move. They do not listen for the voice of God. I was conveniently settled in Battle Creek. I left home, furniture, everything I had to be gone two years; and what have I received for all I left? A mere pittance. My goods I left in Healdsburg. Some few things have been brought over here, and where are the rest? Lost to me.

Souls are more precious than houses and lands, horses and carriages. We must work for their souls that are ready to die. I see no light in leaving this field. I long for God to work here. I am investing my means and am working with all my power to advance the [cause].

Let those who are suffering with poor health go out into country places where the standard of truth needs to be elevated. The Lord calls for volunteers. Then move, and let the light shine in other localities. You have something to do; do it with no slack hand. Years ago I was shown what would be if our people in Battle Creek would arouse and go out of the city, extending the work now done in Battle Creek to other places.

There are men who might do great good if consecrated daily to God, but who with might and will, pen and voice, oppose the idea of changing their location. If they had followed the light given by God, there would now be twenty centers where there is one, twenty churches where there is one. A breaking up is what is needed. If men would only listen to the Word of the Lord, if they would only pray and hear and believe, God would work with them. Go out, young men, and with persevering energy do something. Industry and economy will place you in possession of homes. Toil in the name of the Lord. Study, work in literary lines. Keep the physical and the mental machinery equally taxed. Give yourselves a chance for your life. I would say to students, teachers, physicians, ministers, that the health is preserved only by combining physical and mental labor.

All, both men and women, have a work to do. Let the Lord have a chance to use mind and heart, brain, bone, and muscle. Never impose on the human organism. There has been enough doubting, stubborn resistance to the idea of moving away from Battle Creek. But life is more than meat, and health more than raiment. Change your taxing brain labor. Use the sinews and muscles, and then the brain will be relieved.

Battle Creek is in a congested state, and needs to be relieved of some of its blood. Move out, move out of Battle Creek. Bring your blood where it is needed. There is a great work for all to do. Let a move be made; for there is deep, earnest work before us, solemn, real, and useful. Life to us is no idle song, no

mere amusement, which does no one any good. It is full of duties full of goodness, mercy, and love to be shown to others.

Lt 76, 1898

Wessels, Philip

"Sunnyside," Cooranbong, New South Wales, Australia

October 2, 1898

Brother Philip Wessels:

I have a message for you. You have been overcome with temptation. The Lord had a far greater work for Philip to do had he withstood temptation, but money has become a snare to him. The enemy has overcome him, but still there is hope. Had he consecrated himself to God, he could have accomplished a work which, if done in humility, would have been for the salvation of his own soul, and for the salvation of others, and which would bring him a reward in the kingdom of God. Had he traded as a wise steward upon the Lord's entrusted goods, he could have advanced the kingdom of God in the world. But unless he is converted, unless he comes back to his allegiance to God, he will be like the unfaithful steward represented by the Saviour, who hid his talents in the earth, and did not lay up for himself treasure in heaven.

One soul is worth more than the whole world. Said Christ, "What shall it profit a man, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul?" [Mark 8:36, 37.] You have undertaken a business which will absorb means, but which will not increase your earthly or your heavenly treasure. It will prove a loss, for the endorsement of the Lord is not upon it. Is it not for your present and eternal interest to come back to God? In the past you have done something in the line of giving donations to the cause of God, but you have now grasped your means to bury it in the earth, and my testimony to you is that it will disappoint you.

It is your privilege now to come home to your Father's house, and to determine to be strictly honest with God. Every dollar in your hands is the Lord's money, and must be accounted for. Bear in mind that the truth is the truth still. It is invincible, and will triumph gloriously. The third angel's message will advance to the victory. I would that you would be converted, transformed in character, and triumph with this message, which is to fill the whole earth with its glory.

Philip, Philip, you are not at rest. You have not the peace of Christ. You are losing time, losing money. You may lose your life in following your course of rebellion against God, and you cannot afford to meet the results of your example in the judgment. What excuse can you make to God for the influence you have exerted on the wrong side?

Every provision has been made whereby we may perfect a Christian character, and be complete in Christ. Philip, I am deeply concerned for your present good, and for your future eternal interest. You need now, without one moment's delay, to return to your heavenly Father who is inviting you to come.

Heed the messages He sends you. Let not your business stand in the way for another day. Do not presume on the mercy of God by breaking another Sabbath.

The only reason why the pardoning mercy and love of God are not received and appreciated and longed for above earthly wealth, position and honor, is that men become accustomed to disobey God and to presume upon His mercy. But though the Lord is slow to anger, and great in power, He will not at all acquit the wicked.

The long-suffering of God is wonderful. His ways are past finding out. He puts constraint upon His own attributes. Omnipotence is exerted over the Omnipotent One. You are indebted to divine forbearance for life itself. Your life has been several times imperilled, and today you would not stand among the living had not the angels of God been commissioned to interpose, had God not refused to allow Satan to do his will to destroy you.

Read Zechariah 3:1-7. The Lord has held in check the powers of darkness that Satan's power should not be permitted to destroy you. Is not this a brand plucked out of the burning? Satan uses his arguments why the Lord should allow him to have his will, because you are standing under his banner, disloyal to God, making yourself a stranger to the covenant of promise. It is only through the patience and long forbearance of God that your life has been preserved, and that you still stand with the opportunities and possibilities of forgiveness and acceptance before you. But there is a great tendency with you to presume on the long forbearance of God by continuing in self-indulgence and sin.

We feel deeply burdened, as we are obliged to write, that there should be so great an inclination to venture to abuse the long-suffering of God, that men should presume on His forbearance and continue in disobedience when they know that the Word of God requires perfect obedience. Every commandment rests upon the immutable promise. Would that men could place an estimate upon the riches and glory that the Lord has prepared for every soul that loves and serves Him. He declares, "Eye hath not seen, nor ear heard; neither hath it entered [into] the heart of man the things that God has prepared for them that love him." [1 Corinthians 2:9.]

If there were a sudden change in God's dealings, and disrespect and disobedience of God, the abuse of His mercies, selfishness, robbery toward God, of talents, of means, of the time which He has sanctified and blessed (Exodus 31:12-17), if all transgression of God's holy law should be immediately followed by death, marked offenses would be shunned with greatest carefulness, and it would seem to human minds perfectly reasonable, when appeals, exhortations, warnings, [and] threatenings, could not deter Satan from working to counterwork a "Thus saith the Lord." But the Lord draws the children of men by the cords of His love. He wants no unwilling service in His ranks.

The willing and obedient, after being tested and proved, God declares, "shall eat of the good of the land." [Isaiah 1:19.] "Let the wicked forsake his way," He says, "and the unrighteous man his thoughts; and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon." [Isaiah 55:7.] Why does He bear so long with the perversity of those who are stubborn and rebellious, and whose influence is exercised to lead others to sin? "My thoughts are not your thoughts," He says, "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.” [Verses 8, 9.]

The Lord is long suffering, and full of compassion and love; but when the boundary lines is passed because the rebellion and obstinacy of man continues, punishment will follow the transgressor. [Deuteronomy 11:13-22; 7:6-15.] “Because sentence against an evil is not executed speedily, therefore the hearts of the sons of men are fully set in them to do evil.” [Ecclesiastes 8:11.] The Lord is soon to come. Wickedness and rebellion and defiance of God, violence and crime are working with a deeper, broader power, until, like the wickedness of the old world, it reaches unto heaven. The cry of the suffering and the oppressed comes up to God for justice. “How long,” says the God of Israel, “will the people provoke me? how long will it be ere they believe me?” [Numbers 14:11.]

In the place of being softened by the patience and forbearance of God, the hearts of many of the disobedient are encouraged in their stubborn rebellion. The times in which we live are times of marked depravity. Religious restraint is thrown off, and men reject the law of God as unworthy of their attention. A more than common contempt is placed upon that law. David in his time saw the wickedness of the last days. He saw the law of God’s kingdom trampled upon by unholy feet, and in holy indignation, he exclaimed, “It is time for thee, Lord, to work; for they have made void thy law.” [Psalm 119:126.]

Men are now passing the boundary line. The Lord permits Satan to do his will. We hear of floods, of earthquakes, of storms by sea and by land, blotting out multitudes of lives in a moment of time; and the end is not yet. The tread of the Lord will be upon the water and upon the land. For His own honor’s sake He is now about [to] repress iniquity. God will soon, very soon, vindicate the honor of His law. When the four angels shall loose the four winds, then men will be punished for their transgressions.

And while this contempt is expressed for God’s law, what [effect] will the broadcast prevalence of iniquity have upon the children of God? Will those who have honored God by keeping His commandments be carried away by the fierce current of evil? Will the universal contempt and scorn which they see thrown upon the law of God intimidate them? No, no; that law becomes more precious in the eyes of those who have honored it. The sentiment of every obedient heart will be, “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.” [Verses 126, 127.] Those who are true and loyal to God will stand under the bloodstained banner of Prince Immanuel. “Many shall be purified, and made white, and tried; and the wicked shall do wickedly, and none of the wicked shall understand; but the wise shall understand.” [Daniel 12:10.]

Philip, the Lord calls you. The sweet voice of mercy is still pleading for you. Will you hear the voice and repent? “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 every good work.” [2 Timothy 3:16, 17.] Nothing is wanting in the provision God has made to enlighten the human race as to how they may obtain the crown of life and enter into the joy of their Lord.

“If there be any consolation in Christ, if any comfort of love, if any fellowship of the Spirit, if any bowels and mercies, fulfill ye my joy that ye be like-minded, having the same love, being of one accord, of one mind. Let nothing be done through strife or vainglory; but in lowliness of mind let each esteem the other better than themselves. Look not every man on his own things; but every man also on the things of others. Let this mind be in you, which was also in Christ Jesus: who, being in the form of God, thought it not robbery to be equal with God: but made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men: and being found in the fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross. Wherefore God also hath highly exalted him, and given him a name which is above every name: that at the name of Jesus every knee should bow; of things in heaven, and things in earth, and things under the earth.” [Philippians 2:1-10.]

Come, Philip, do not neglect to heed this appeal I make you. Eternal life is worth striving for, and erring human beings are encouraged to draw nigh to God, to make use of every means of grace provided for them. Christ says, “Let him take hold of my strength and make peace with me, and he shall make peace with me.” [Isaiah 27:5.] This means that you are to come to the Lord, confessing that you have dishonored Him, transgressed His holy commandments, and pray for forgiveness; and He will pardon your transgressions, He will forgive your sins. Come to the Lord just as you are, and ask Him to help you to the light. As a child in want, come to your heavenly Father. Trust in the Lord Jesus Christ.

Do not think that in this you are taking a step that is humiliating and degrading. No, no; it is a prodigal son returning to his Father. You cannot take one step toward Him in repentance, but He will hasten to meet you and enfold you in His arms of infinite love, and cover you with the robe of His righteousness. Will you now make a decided effort? Will you turn your face to the Sun of Righteousness? Will you now seek Him in prayer, trusting to the merits of Christ? Will you sense to break the Sabbath, and come to the Lord in sorrow and contrition? Our God is gracious and merciful. He will not turn away one soul that comes to Him in contrition of heart. All your sins that you have committed in your disregard and defiance of the law of God, He will scatter.

You may suppose that your calculations will be successful, but you will be disappointed. Your time, your strength, your labor, will be spent for naught; for thus saith the Lord. But if you come to the Lord with a real desire to return, He will receive you as the father received the prodigal son. His mercies are pledged in behalf of every soul who will ask in faith. Every good and perfect gift cometh from above, from the Father of lights, in whom is no variableness neither shadow of turning: who by His own will begat us by the word of His truth.

My brother, take heed to the exhortation given: “Wherefore my beloved brethren, let every man be swift to hear, slow to speak, slow to wrath. For the wrath of man worketh not the righteousness of God.” [James 1:19, 20.] Here is where you have stumbled. Self-control when provoked would have placed you on vantage ground, but in giving way to your passions you have brought great harm to yourselves; and until you learn of Christ His meekness, His lowliness, His patience, His forbearance, and His love, you will continue to do so.

“Who is a wise man, and endued with wisdom among you? let him show out of a good conversation his works with meekness and wisdom. But if ye have bitter envying and strife in your hearts, glory not, and lie not against the truth. This wisdom descendeth not from above, but is earthly, sensual, devilish. For where envying and strife is, there is confusion and every evil work.” [James 3:13-16.] This warning is given that we may understand and heed it, that we may be sanctified through the belief and practice of the truth. Truth never makes the receiver rough and coarse and selfish, but it refines, and ennobles and uplifts, restoring in man the lost image of God’s character. “The wisdom that is from above is first pure, then peaceable, gentle, and easy to be entreated, full of mercy and good fruits, without partiality and without hypocrisy. And the fruit of righteousness is sown in peace of them that make peace.” [Verses 17, 18.]

My brother, I speak to you these words, because by your unsanctified temperament you have lost your hold of God. Your own passions rule you. The Lord knows all about this. The tempter has rejoiced in your downfall, and with his evil angels he is singing in triumph. But the Lord is looking with pitying tenderness upon you, Philip Wessels. He calls you, Philip, “Turn ye, turn ye, ... for why will ye die?” [Ezekiel 33:11.] “Resist the devil, and he will flee from you.” The angels of God are awaiting your co-operation. What is it? “Draw nigh to God, and he will draw nigh to you. Cleanse your hands, ye sinners; and purify your hearts, ye double minded. ... Humble yourselves in the sight of the Lord, and he will lift you up.” [James 4:7, 8, 10.] “So shall they fear the Lord from the west, and his glory from the rising of the sun. When the enemy shall come in like a flood, the Spirit of the Lord shall lift up a standard against him.” [Isaiah 59:19.]

The Lord Jesus gave His life for you. He says, “Return unto me, and I will return unto thee, and heal all thy backsliding.” [Malachi 3:7; Jeremiah 3:22.] “Behold the Lord’s arm is not shortened, that it cannot save; neither his ear heavy, that it cannot hear; but your sins have separated between you and your God, and your sins have hid his face from you, that he will not hear.” [Isaiah 59:1, 2.] But the Lord calls to you, “Let the wicked forsake his way, and the unrighteous man his thoughts; and let him return unto the Lord, and he will have mercy, and to our God; for he will abundantly pardon.” [Isaiah 55:7.]

“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. For as the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater; so shall my word be that goeth forth out of my mouth: it shall not return unto me void: but it shall accomplish that which I please, and it shall prosper in the thing whereto I send it.” [Verses 8-11.]

“Thus saith the Lord, Keep ye judgment, and do justice: for my salvation is near to come, and my righteousness to be revealed. Blessed is the man that doeth this, and the son of man that layeth hold on it that keepeth the Sabbath from polluting it, and keepeth his hand from doing any evil.” “If thou turn away thy foot from the Sabbath, from doing thy pleasure on my holy day, and call the Sabbath a delight, the holy of the Lord, honorable; and shall honor him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words: then shalt thou delight thyself in the Lord; and I will cause thee to ride upon the high places of the earth, and feed them with the heritage of Jacob thy father; for the

mouth of the Lord hath spoken it.” [Isaiah 56:1, 2; 58:13, 14.] “In that day, it shall be said to Jerusalem, Fear thou not; and to Zion, Let not thine hands be slack. The Lord thy God in the midst of thee is mighty; he will save thee; he will rejoice over thee with joy; he will rest in his love, he will joy over thee with singing.” [Zephaniah 3:16, 17.]

You can see that the greatest interest upon this earth are the people of the Lord, His church. Your only dependence is in the Lord. That which others have done or may do you have not to answer for. You are only answerable for that which Philip Wessels may do. The word of the Lord in Zephaniah is positive. He delights to hear and answer the prayer that comes from the contrite heart. His word is given to us as His pledge: “And it shall come to pass, that before they call, (before the longing desire of the soul is put into the form of a petition), I will answer; and while they are yet speaking, I will hear.” [Isaiah 65:24.] The Lord declares by His prophet that he is to publish to the world the readiness of God’s acceptance of His servant’s desire, before the petition is placed in words. The moment he steadfastly purposes to offer the prayer, the yearning of his soul is respected.

The psalmist said, “I acknowledged my sin unto thee, and mine iniquity have I not hid. I said, I will confess my transgressions unto the Lord; and thou forgavest the iniquity of my sin. For this shall every one that is godly pray unto thee, in a time when thou mayest be found; surely in the floods of great waters they shall not come nigh unto him. Thou art my hiding place; thou shalt preserve me from trouble; thou shalt compass me about with songs of deliverance. I will instruct thee and teach thee in the way which thou shalt go: I will guide thee with mine eye.” [Psalm 32:5-8.]

Take courage, Philip. Press your way through every obstacle. “Behold, the eye of the Lord is upon them that fear him; upon them that hope in his mercy; to deliver their soul from death, and to keep them alive in famine. Our soul waiteth for the Lord; he is our help and our shield.” “I sought the Lord, and he heard me, and delivered me from all my fears. They looked unto him, and were lightened, and their faces were not ashamed. This poor man cried, and the Lord heard him, and delivered him out of all his troubles. The angel of the Lord encampeth round about them that fear him, and delivereth them. O taste and see that the Lord is good: blessed is the man that trusteth in him. O fear the Lord, ye his saints; for there is no want to them that fear him. The young lions do lack and suffer hunger, but they that seek the Lord shall not want any good thing.” “The Lord is nigh unto them that are of a broken heart, and saveth such as be of a contrite spirit.” [Psalm 33:18-20; 34:4-10, 18.]

With His own blood Jesus appears in the presence of God as an Intercessor for all who call upon His name. He is the Advocate in behalf of the guilty. His blood cleanses from all sin those who accept Him as their personal Saviour. The memorial of His sufferings and death upon the cross, the penalty due to the transgressor, is efficacious for all who believe that this propitiation in the presence of God is a perpetual offering. Christ claims that the provision made entitles Him to make the assurance to all who seek Him. For His sake the prayers of the penitent who come to Him acknowledging Christ as their Saviour should be accepted as yea and amen, their sins blotted out, and the holy oil bestowed upon them.

“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 those two

olive branches which through the two golden pipes empty the golden oil out of themselves? And he answered 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.] Here the messengers of God are represented by the olive branches, which through the golden pipe empty the golden oil out of themselves. This is the heavenly, vital communication from God to every soul who is emptied of self. The heavenly oil communicated to the human agent is to be given to those who are consecrated channels, to flow forth from them to others.

My brother, God lays open the way whereby you may come out from the world and be separate. Touch not the unclean thing, and He has given you His pledged word: "I will receive you, and will be a Father unto you: and ye shall be my sons and daughters, saith the Lord Almighty." [2 Corinthians 6:17, 18.] What greater exaltation can you desire than to become a member of the royal family, a child of the heavenly King, and heir of God and joint heir with Jesus Christ to an everlasting inheritance? Will you come? Will you respond to the invitation of Christ? You have much pride of heart. The Lord help you to cut away this pride. The holy oil from the heavenly messengers will communicate to you the richest blessings that heaven can bestow.

These words addressed to you may be applied to other members of the Wessels family. And now I will leave them with you. May the Lord grant you His grace, that you may receive them and act upon them without delay is the prayer of [your sister in Christ].

Lt 76a, 1898

Weber, E.

"Sunnyside," Cooranbong, New South Wales, Australia

September 28, 1898

Sister Weber:

I felt disappointed in not seeing others of your children come with Maggie. I wish you to understand that I will take on myself the bills incurred by the advantages of their education. I feel an interest in your girls. I want that they should now have the benefits of the school. I will defray their expenses. It means much to girls the age of your children to be under influences favorable not only to the formation of a symmetrical character, but that they should have the advantages of a religious education. They are bought with a price, even the precious blood of the Son of God. If they give themselves to the service of God, they will be under the discipline and control of God as His children, and will secure to themselves that life that measures with the life of God.

I have given Maggie to understand my purpose. Now I ask you for your own sake, and for your children's sake, consent to their coming to the school. What an opportunity this will be. I cannot consent for Maggie to take this expense on herself. I have a fund which is dedicated to the Lord for the education of children and youth, and I mean that your daughters will have the advantage of being in the school

building, and learning how to understand the Scriptures, also learning the best methods of cooking and sewing, and other domestic lines.

The atmosphere here is wholesome. And if your children can be separated from companions who care not for those things which will qualify them for a home in the mansions which the Lord has prepared for all who love Him, I am glad to open the way for them. Will you please consider this? I know that there are possibilities in your children, if their talents are improved, and if they are disciplined through the grace given to make characters which God shall approve. I feel desirous to work to this end.

Maggie has now an education which will place her in any position in intellectual lines of work. She can do cooking, and she is a good seamstress. She fears and loves God. Will you please give me the opportunity of carrying your children through this next term of school. I would be very glad indeed to have them here during the summer term, for I know that the influence here will be just what they need. I wish that you and your children were located near the school, for their sake and your own. But if this cannot be brought about now, it may be in the providence of God in the future.

The Lord is soon to come in the clouds of heaven, with power and great glory, and I want that your family shall be prepared for His appearing. Your children need now, just now, to be where they will have different influences surrounding them. Time is short, and we have no moments to lose. We do not want them to be lost, but saved in the kingdom of God. I beg of you to keep your own soul in the love of God.

In love.

Lt 77, 1898

Waggoner, Brother and Sister [E. J.]

Sunnyside, Cooranbong, New South Wales, Australia

August 26, 1898

Dear Brother and Sister Waggoner:

How much pleased I would be to see you and visit with you. I have so much desired that you would visit us in Australia; but it has been some years since I have considered the General Conference as the voice of God, and therefore I feel no desire to write, although again and again I have come to the point of requesting you to make a visit to Australia. Cannot you do this? Please write us whether you can.

When I learned that Robinson and his wife had been sent to England, I said, It is a mistake. He has not the qualifications that would be of use and benefit in Europe, for unless he can rule, he would ruin. Then his wife's influence would be a very wrong one. There is no light in her. She is a body of darkness, a channel through whom the enemy works, and that continuously. Who placed him in power? Why did they place him in that position? He has left his mark where it has done harm that will not be easily effaced. The Lord help and strengthen you against all such influences.

What is Elder Olsen doing in Europe now? I feel very sorry for him. I cannot feel in union with him, as I formerly did. He did not use aright the testimonies given me for him. He gave wrong impressions by selecting portions of the testimonies and making strong use of them, passing over the reproofs given to him and to others. I cannot place confidence in him. He has oppressed his brethren by bringing in elements to work against those whom God was using to do His work. Will not God judge for these things? I hope that something will take place that will give me stronger faith than I now have in Battle Creek and the working of the cause of God in the institutions there. But as yet, I am in trouble of mind, sending over reproofing messages for them. First one thing and then another works to hinder, and not to purify, the work.

I write to you now because I want you (and W. C. White is of the same mind) to visit us in Australia. We think Present Truth the best paper published by our people. We enjoyed Elder and Mrs. Prescott's visit here very much, and I was surprised that he did not remain in Battle Creek when he returned. It may be in the providence of God that he is where he is, but I do hope and pray that the Lord will adjust the work so that proper ones will take hold of it in Battle Creek.

I would be pleased to have you come here to Australia. This seems to be a new world. Great changes have been made here since we first broke the soil three years ago this coming September. We have had very close work in regard to means, and still have. We are hoping, eagerly hoping, that the Lord will hear our earnest prayers and furnish us means to build a hospital in Cooranbong. We need it so much. The poor people here know not how to take care of themselves. Sara McEnterfer is called out quite frequently to treat the sick. It is a great tax on her, and we can ill afford to have her away so much.

I have decided to walk out by faith and secure a site for a hospital. I shall send to America, asking the members of our churches to donate a dime each, and those whose hearts are willing a larger sum; for this building we must have, and we shall go to work to erect it just as soon as we can possibly obtain means. We shall build as cheaply as we can, and then this building will be succeeded by a better one. We can do scarcely anything for the sick unless we have a place in which they can be given treatment. We shall wait, and watch, and pray, trusting God's living Word. We feel deeply the need of men to work and money to use.

Sunday, August 27

Today we are to ride to Wyee, a place about six or seven miles away, to visit the railway workers, and speak to those who want to hear the words of truth. I have thought how profitable it would be to have minute men, laborers together with God, who would be instant in season and out of season. The Lord's work is not to stand on ceremony, with a precise time to be observed for every line of work. When a great and decisive work is to be done, God chooses men and women to do this work, and it will feel the loss if the talents of both are not combined.

God has divine methods. David expresses the ways of God, "O God, thou hast taught me from my youth," he says, "and hitherto have I declared thy wondrous works." He declares that though [he is] old and grey headed his zeal has not diminished. He entreats the Lord not to leave him to his own wisdom,

but to remain with him, that he may bear testimony to the youth that are springing up around him.
[Psalm 71:17, 18.]

The Lord has a great work to be done, and He will bequeath the most in the future to those who have done the most in the present. The Lord chooses His own agents, and each day under different circumstances gives them a trial in His plan of operations. In each wholehearted, true endeavor to work out His plans, He chooses His agents, not because they are perfect, but that they may gain perfection of character through connection with His work. Those in responsible positions who have the least conscientious scruples in reference to their own course of action are the ones who watch most jealously for the mistakes of others. Position does not make the man. Only by a living connection with God is the Holy Spirit implanted in the heart. Those who have this connection are faithful and true and will not betray holy trust.

The men whom God has called and chosen may, if they will, learn of Christ to be true. They may work out their own salvation with fear and trembling, for it is God that worketh in them to will and to do of His good pleasure. But when young men and women begin to put on airs of importance, they are not looking to the Lord Jesus. They are not learning from Him to be meek and lowly. They form habits of arbitrary authority, and are full of conceit, full of boasting about what they are going to do, and what wonderful improvements they will make in advancement and growth. They have not learned lessons from Christ, and they become so wise in their own conceit that they think they are on the topmost round of the ladder, but they have not placed their feet on the first round. They show that they cannot guide, with enlightened, sanctified intelligence, their own little bark of self. If they had learned this lesson, they would have learned how to deal with human minds.

Lt 78, 1898

Faulkhead, Brother; Salisbury, Brother

“Sunnyside,” Cooranbong, New South Wales, Australia

October 3, 1898

Dear Brethren Salisbury and Faulkhead:

Last evening Sara read me a letter from Brother Salisbury in regard to Brother Hare working in the editorial line in Melbourne. Why should he not have a chance there? From the light the Lord has given me Brother Colcord should have a change of work and of climate, for his own good, and for the good of his family. This is his due, and it will be a blessing to him in many ways.

When the Lord sends Brother Tenney to this field, he is not to be placed in the editorial chair in Melbourne. He can best serve the cause of God in covering more ground, in laboring in different localities. A more active line of work should be given to Brother Tenney. But whatever his future work may be, God will reveal it as the work advances. The brethren must not suppose that they can confine Brother Tenney to the editorial chair, for this is not his work.

Elder Hare is a capable man, and you would place matters in a very awkward position if you do not give him a chance in the editorial work as well as in ministerial lines. I like not the attitude of the prejudice which may be brought in by a word, a look, a report, or a supposition. Brother Colcord should be relieved. You have not Elder Tenney now, and if he were on the ground, you would make a mistake in planning to have him for an editor. Not because he would not be capable in that line, but because his constitution demands a more active life. It would be detrimental to him to confine him to the editorial work. Elder Colcord needs a change. His health demands it, his spiritual life demands it. All these things are to be considered, and this matter must have a far more weight with our people than it hitherto has had.

We must have judgment, and exercise it in all lines. Our workers in every line are to be appreciated and respected and valued. I appreciate them highly. One man may not be fitted to wrestle with the work of establishing missions, but let our brethren place him where he can work intelligently. Let them not discourage him with their criticisms, but come close to his side. Let him know that he has your love and your confidence, and he and you will be blessed.

I hope our brethren will be guarded on the point of criticism; for with many in Melbourne this has become a part of their education. They overlook that which is good in men, and attack that which is not so pleasing to their own ideas. Christ declares, "All ye are brethren." [Matthew 23:8.]

Give Brother Hare your confidence, for I know this will be essential. The Lord has so respected and loved him as to point out his errors to him. He has felt this keenly, and has made decided reforms. He may have reforms to make still, but not a whit more than his associates in labor are required to make. We must all strive earnestly for perfection of character, looking unto Jesus, who is the Author and Finisher of our faith.

I appeal to you, my brethren, whom I love in the Lord. Be kind, be pitiful, be courteous, love as brethren, and let the peace of God rule in your hearts.

In love.

Lt 79, 1898

Lindsay, Harmon

"Sunnyside," Cooranbong, New South Wales, Australia

October 3, 1898

Dear Brother:

I am writing to Philip Wessels, because I dared not withhold the matter urged upon me for him. I have also something written for you. My brother, your connection with the Wessels family placed you where you could exert a great influence for good. They needed the very help that it was possible for you to give

them. Had you not leaned to your own understanding, had you put your trust in God, you could have acted as an uplifter to the whole family.

“Trust in the Lord with all thy heart; and lean not unto thine own understanding. In all thy ways acknowledge him and he shall direct thy paths. Be not wise in thine own eyes: fear the Lord and depart from evil. ... Happy is the man that findeth wisdom, and the man that getteth understanding. For the merchandise of it is better than the merchandise of silver, and the gain thereof than fine gold. She is more precious than rubies and all the things thou canst desire are not to be compared unto her. Length of days is in her right hand; and in her left hand riches and honor. Her ways are ways of pleasantness, and all her paths are peace. She is a tree of life to them that lay hold upon her: and happy is every one that retaineth her.” [Proverbs 3:5-7, 13-18.]

This is the word of the Lord. My brother, you have been making your way, climbing up the ladder of progress. You were entrusted with capabilities and talents, which were to be under the control and supervision of God. Then as you should improve every day in knowledge and understanding, you would gain increased knowledge. You were required to go forward and acquire more knowledge, that you might be able to impart understanding to others. You were to make God your trust, as did Daniel in the courts of Babylon, and with a conscientious sense of your accountability, make the Word of God your rule, your counsellor. God requires you to exercise every ability given you. This imposes weighty obligations upon you as to how you use your reason. “Ye are God’s husbandry: ye are God’s building.” [1 Corinthians 3:9.] The Lord is constantly at work, putting the very best timber into His building. As part of the Lord’s garden, you are to be cultivated and improved, that you may produce the very choicest kind of fruit.

God speaks to Harmon Lindsay. “Hear, oh Israel, The Lord our God is one Lord: and thou shalt love the Lord thy God with all thy heart and with all thy soul, and with all thy might.” [Deuteronomy 6:4, 5.]

“Behold, A certain lawyer stood up, and tempted him, saying, Master, what shall I do to inherit eternal life?” This question was framed by the priests, in the hope that Christ’s answer would give them an occasion to accuse and condemn Him. Christ reads all hearts, and He understood this plan. He laid the burden of the answer upon the lawyer himself, knowing that he understood the claims of God’s law. “What is written in the law?” He said, “how readest thou? And he answering said, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself. And he said unto him, Thou hast answered right: this do, and thou shalt live.” [Luke 10:25-28.]

The lawyer knew from the Scriptures that God required His people to reveal His character to suffering humanity, to represent Christ as Christ was representing the Father. But willing to justify himself, he said to Jesus, “And who is my neighbor?” Christ then gave the parable of the good Samaritan and asked, “Which now of these three, thinkest thou, was neighbor unto him that fell among thieves?” The priest and Levite, who saw the suffering one, and passed by on the other side, or the Samaritan, who went to him, and bound up his wounds, pouring in oil and wine, and brought him to an inn, and took care of him. The lawyer answered, “He that showed mercy on him. Then said Jesus unto him, Go, and do thou likewise.” [Verses 29-37.]

“Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto 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.” [1 Peter 1:3-5.]

We may appropriate this promise to ourselves; for we are most assuredly living in the last time. We are quickened together with Christ. This quickening is the work we need to have done for us, because then a new life from Christ will enter the soul, and by faith we shall grasp a new, strong hope. My brother, this is what you need, and what you must have if your life is to be a useful one. I urge you to realize that this privilege is for you if you will sanctify the Lord in your heart. My heart is drawn out to say to you that the time of our sojourn here is short. Take yourself in hand. See that your heart is clean and pure, and that you can sanctify the Lord God in your heart.

The Lord has given great opportunities to many. In His providence He has given some privileges above others. He requires them to improve every talent in proportion to the privileges and opportunities granted them. The Lord would have every soul seek for wisdom and understanding, that He may make good to the very letter every promise given in His Word. If men and women would be true doers of the Word, God would fulfil His promises to the letter. We are to follow on to know the Lord. Our course of action is to be planned in accordance to what the Lord will expect of us. We are to be faithful and discreet, making continual advancement in faith. Enoch walked with God. He walked forward, not backward. He did not stand still. Discretion and judgment are to be zealously maintained. Then we can speak to God in any place.

“The entrance of thy word giveth light; it giveth understanding to the simple.” [Psalm 119:130.] My brother, you have not been as God planned you should be—growing up into the full stature of a man in Christ Jesus. It is necessary that we understand the relation between spiritual and intellectual improvement, that we may see that with a renewed heart, we shall be enabled more clearly to understand the mystery of godliness and the working out of Satan’s corrupting principles. We are living in a world where God is dishonored by apostasy and rebellion. False prophets, false doctrines, and strange voices would claim our attention; but God’s servants will be as though they heard not. The Word of the living God is the treasure which God has given us, and if we appreciate this Word, which is spirit and life, we shall not become apostates, neither shall we be orphans.

The Word from God is, “Come out from among them, and be ye separate, ... and touch not the unclean thing, and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters.” [2 Corinthians 6:17, 18.] These words were given to the Lord’s watchmen, “Depart ye, depart ye, go ye out from thence, touch no unclean thing; go ye out of the midst of her; be ye clean, that bear the vessels of the Lord. For ye shall not go out with haste, nor go by flight: for the Lord will go before you; and the God of Israel will be your rereward.” [Isaiah 52:11, 12.] As the chosen of God, we are called upon to have His Spirit vitalizing our whole being. Then the precious principles in the Word of God will not be clouded before our eyes, but will be clear and distinct, upon high and holy ground.

God would have your principles pure, elevated, ennobling. We are under distinct obligation to God, and we are to be a peculiar and holy people, distinguished by moral purity. Our acknowledgment by God as His adopted children, as His sons and daughters, depends upon our coming out from the world and being separate. Paul was inspired. He spoke as an inspired man, and the promise was given to him to be given to us as coming directly from God, "I will be a Father unto you." [2 Corinthians 6:18.] God is our Father, a tender parent, solicitous for His spiritual children. He is pledged to be the protector, counsellor, guide, and friend of all who are obedient to Him.

My brother, you have ceased to grow in grace and in the knowledge of the truth. Do you not realize that you have lost your vital connection with God? Unless the matter is opened before you, you cannot see the great good you might have accomplished had you kept in vital touch with God. There are those you might have helped, blessed, and saved had you employed your God-given powers to the best account. Today, the present moment, is yours. It may be your last opportunity, your last privilege, to speak and act as one who must give an account.

The sinners, the misguided ones, with whom you are linked, are some of them standing where if God should say to them, "This night thy soul shall be required of thee," they would not be ready. [Luke 12:20.] Have you been true and faithful? If you had continued to be linked closely to Jesus Christ, what a good work you might have done. Your own neglect to improve and grow as God's husbandry has lost for you your influence and power. Will you remember that God holds in His hand your life, and the life of every member of your family, and the family with whom you have united?

Eternal results hang on the present movements of human beings. But how unconcerned many are in regard to this matter. How frequently the sinner who might come to Christ today closes up his earthly record on the morrow. He is then beyond repentance, beyond pardon; his case is fixed, eternally fixed. To lose heaven is to lose everything.

You have become a dwarf in more than one respect. Your mind has become bound about because you have not felt the need of rising to meet emergencies and mastering difficulties. The Lord abundantly bestows upon us the most precious things from His treasury. He has given us the glorious sunlight, to cause vegetation to flourish, that we may be enriched with the sustenance His garden produces. But God's greatest gift is Christ, whose life is ours, given for us. He died for us, and was raised for us, that we might come forth from the tomb to a glorious companionship with heavenly angels, to meet our loved ones and to recognize their faces, for the Christlikeness does not destroy their image, but transforms it into His glorious image. Every saint connected in family relationship here will know each other there.

When we are redeemed, the Bible will be understood in a higher, broader, and clearer sense than it now is. The veil that has hung between mortality and immortality will be rent away. We shall see His face.

The Bible tells us that we gain immortality through Jesus Christ. Our life must be hid with Christ in God. My brother, you have lost your vitality. You have ceased to be a wrestler. You have willingly allowed your mental and physical powers to stagnate. Better would it have been for you if your lines had been laid in poverty, if you had been dependent upon your own exertions for success. You have not felt the pressure of responsibility. You have relaxed both physical and spiritual muscles, and have shown

yourself to be a slothful servant. You need not be thus. A do-little attitude accustoms itself to any situation. But you can rise above this sloth-bound attitude. For Christ's sake, for your soul's sake, for the sake of the Wessels family, recover your God-given manhood. You are defrauding your own soul of the richest treasures.

God is our witness to all our transactions. You are either serving the Lord with all diligence, [or] else you are wasting the talents given you that you might make every advancement toward physical and mental perfection. The Lord speaks. Hear what He says, "Be not slothful in business, fervent in spirit, serving the Lord." [Romans 12:11.] You have ceased to progress. There is much you might have done in many lines, but you are losing your attitude, and this will diminish more and more, unless you arouse yourself, and use your talents to the glory of God. The Lord wants what He calls men of opportunity, men of tact and ability, who can meet and overcome difficulties. The Lord made Daniel and Joseph shrewd managers. They did not live to please their own inclination, but to please God.

Remember that you are constantly making an impression, favorable or unfavorable. The heavenly universe is watching what we are doing. God would have you make impressions that will be as abiding as eternity. By your example you should demonstrate to the Wessels family that Bible religion gives no endorsement to idleness, selfish pleasure, self-gratification, or extravagance. You are to practice before them habits of making the most of your time, of being industrious and frugal. You are to show that you appreciate the truth and the love of God.

My brother, I am pained to see that in the place of rising up to walk with the Lord Jesus, you are indulging a spirit of doing very little. Will you not bind yourself up with God? Waste not your physical and mental powers in inaction. Let your example be a constant reminder of what God requires from every steward of means and of ability. Faith and prayer will do everything for you. May the Lord move upon you by His Holy Spirit. Arise and shine; for your light has come, and the glory of the Lord has risen upon you.

Lt 79a, 1898

Lacey, Herbert

Cooranbong, New South Wales, Australia

April 28, 1898

Dear Brother Herbert Lacey:

I have not been able to sleep much during the past night. I was brought over the ground of the first term of school, and many things were presented before me. During that term, there were genuine workers in the school, men who were firm to do all that they could possibly do to advance the interests of the school. There were also those whose influence worked to counteract the influences which God would have preserved.

You, Brother Lacey, do not realize how the Lord regarded your attitude during the last school term. It was your duty to give help and encouragement to a class who needed an entirely different education and discipline from what they had formerly received at home, and at school. But you thought that your natural and educated talents were more needed in the schoolroom, for the perfection of their education. This view will stand as an obstacle in the way of the best work in school lines. You must not look upon these things in the light of your home training, and your school education, for if you do, the very things that you ought to learn will be left unlearned because you think that you already understand the matter.

When God gave you light during the last year, you did not see it as light and act promptly upon it. The precious light given of God in your behalf was not appreciated. Because of your own defective appreciation of that which is just, and right, and equal, you have represented the matter of the school according to your own incorrect ideas, and have misrepresented the matter of your connection with the school.

Brother Lacey, the Lord has again brought you into connection with the school. Beware lest you cherish the same spirit which hindered your progress last year. If you do not conscientiously accept the light given you during the last school year, you will not make the advancement, or effect the change of attitude which God would have you do, during this school year.

If we have consecrated ourselves to God, we are daily and hourly to do the will of our Father which is in heaven. It is profitable for us to inquire as to what enterprise it is best for us to engage in, and whatever work we accept, we should give to it our wholehearted service. We should never forget that this school was established at a great sacrifice, and we should inquire every day how we can best please the Master in our labors to advance the students in every line of education.

The most essential experience to be gained by the teacher and the student is that obtained in seeking the salvation of souls for whom Christ died. Teachers and students are to work for the recovery of that which was lost through transgression. Let every teacher take this work upon him, laboring to place the feet of every student upon the true foundation, the solid Rock.

All our talents of ability and means are God's entrusted gifts, and He would not have any of His workers behind in a conception of their duty. Every one is required to shake off the spirit of lethargy, and employ his energies faithfully for the advancement of the school. Time is short. Time is precious. God calls for workers to give time, strength, and ability to the school. Soon we shall be scattered, we know not where. The students will be scattered to different localities. They must have a thorough knowledge of Bible truth.

Our faith must be something more than it is now. The Word of God is offering to each one who receives Jesus Christ a preparation for eternal life. And as long as Satan exists, every inducement will be presented to lure the soul to self-deception and death.

We must have the truth as it is in Jesus. Christ was the great Worker. He did not measure His work by hours. His time, His heart, His soul, and His strength were given to labor for the benefit and blessing of

humanity. Entire days were devoted to labor, and entire nights were spent in prayer, that He might be braced to meet the wily foe in all his deceptive workings, and fortified to do His work in uplifting and restoring humanity. Our faith must take in more than it has done. We must not pervert the Word of God, crushing out and weakening its precious meaning. That Word alone can move our consciences, and quicken our minds to understand and our hearts to feel.

Teachers, are you giving yourselves to the Lord? Or are you trying to maintain and hold on to the false education that you have received? Are you losing the precious opportunities granted you to become better acquainted with God's plan and methods? Do you believe the Word of God? Are you becoming better able to understand what it means to give yourselves to the Lord and become converted to His service every day? Are you missionaries to do God's will? Do you believe the Bible, and heed what it says on this subject?

Do we believe that we are living in the last days of this earth's history? We have a large work before us. We must have hearts that can feel. Has not the work at the school, at the present time, a special meaning for us whom God has made the repositories of sacred truth that is full of eternal results? Are we not to be bearers of the sacred light of the Word which is to lighten all nations? Are we chosen vessels unto the Lord? Has God made us the light of the world? Christ said, "I must work while it is day." [John 9:4.] We occupy the position of Christians, followers of Christ, and what are we really doing? If we have truly given ourselves to the Lord, we shall live in covenant relation to Him, taking His Word as our guide at every step. If we maintain this position, we will be laborers together with God.

Lt 80, 1898

Waggoner, E. J.

"Sunnyside," Cooranbong, New South Wales, Australia

September 24, 1898

E. J. Waggoner:

I have not been able to sleep past half-past four a.m. It has been impressed upon my mind that if we realized in a deeper sense the love of God for sinners, much more would be done in the name of Christ to seek and to save that which is lost. The parables of the lost sheep, the lost coin, the prodigal son, bring out in distinct lines God's pitying love for those who are erring and straying from Him. Although [following] their own course of action in turning away from God, He does not leave them in their misery. The Lord is full of lovingkindness and tender, pitying love to all who are exposed to the temptations of the artful foe.

How few bear in mind that the tempter was once a covering cherub, a being whom God created for His own name's glory. Satan fell from his high position through self-exaltation; he misused the high capabilities with which God had so richly endowed him. He fell for the same reason that thousands are falling today, because of an ambition to be first, an unwillingness to be under restraint. The Lord would

teach men the lesson that, though united in church capacity, he is not saved until the seal of God is placed upon him, and he is made complete in Christ.

Those who use their God-given intellect to separate themselves from their Maker and lead others into sin need to be searched after and helped. Christ used the parable of the lost sheep to teach a lesson to the hard-hearted scribes and Pharisees. The rebuke of God was upon these men because of their self-righteousness and pride. They did not appreciate the attributes of Christ, His mercy, His goodness and truth. These were in marked contrast to their representation of piety, and they were therefore continually misunderstanding His mission and work.

Christ came to seek and to save that which was lost, but they found fault with Him for receiving sinners and eating with them. Christ did not rebuke them openly, lest He should close the door of their hearts against Him, but He gave them a symbol which they could carry with them, and through which some would be convicted. Upon these, after His resurrection and ascension to heaven, the Holy Spirit would come, and they would unite with the disciples in church capacity.

What did the disciples do under the influence of the Holy Spirit's working? They called nothing which they possessed their own. All their earthly goods they used to support the poor believers. And this is the influence the Holy Spirit will have upon the hearts of those who believe today. They will not be improvident with the property lent them on trust. They will remember that it is not their own, and will use the Lord's goods to advance His work. They will publish the glad tidings of the gospel. They will work to relieve the needy, to help the helpless. It was this class for whom Christ manifested the greatest pity, the most tender compassion.

By the parable of the lost piece of silver Christ sought to impress upon the minds of His hearers the necessity of arousing the sensibilities of those within the home to seek for those who were straying from God. Not one member of the family is to be forgotten. The one wayward child is to be sought for. The candle, the Word of God, is to be lighted, and diligently used in examining everything in the house, to see why this one child is lost to God. Parents are to search their own hearts, to examine their own habits and practices. They are answerable for their management of God's property. Have they done their work well? Are the fathers and mothers who claim to belong to God training their families to serve and honor and glorify Him?

The Lord works with those who are sinners. These are the ones who need most the help of the great Physician; yet, like the lost piece of silver, they are unconscious of their state. The soul unaroused is in a state of impiety, even at an early age. The woman who begins her search for the piece of silver sweeps the house until she finds it. She removes everything that will obstruct her search. She seeks diligently until she finds it. Then, rejoicing in her success, she calls her friends together, saying, "Rejoice with me, I have found the piece which was lost." [Luke 15:9.] In every home let the candle be lighted. Fathers and mothers must bring the Word of God into their practical life if they would save the souls of their children.

Every soul is the object of the loving interest of Him who gave His life that He might bring men back to God. This earnest, persevering interest expressed by our heavenly Father teaches us that the helpless

and outcast are not to be passed by indifferently. They are the Lord's by creation and by redemption. If we were left to ourselves to judge, we would regard many who are degraded as hopeless. But the Lord sees the value of the silver in them. Though they do not look for help, He regards them as precious. The one who sees beneath the surface knows how to deal with human minds. He knows how to bring men to repentance. He knows that if they see themselves as sinners, they will repent and be converted to the truth. This is the work we are to engage in. It lies before us in this locality, and in every place around us.

In the parable of the prodigal son is presented before us the Lord's dealing with those who have once known the Father's love, but who have allowed the tempter to lead them captive at his will. The love of God is still strong for the one who has chosen to separate from Him, and He sets in operation influences to bring him back to the Father's house. Although he has grieved the Lord, yet if he repents, the Father will receive him. This work is to be done by us more thoroughly than it has been done. The work now being done in America in medical missionary lines are recognized as bearing the signature of heaven. The pearls buried beneath the rubbish of human invention are to be discovered; and when this work is done there will be rejoicing in the heavenly courts. The Lord is represented as joying over His people with singing.

In this parable Christ shows us that any class of sinners who will return to God He will receive with joy, and cover with His robe of righteousness. As this work is carried on, Satan is disappointed, and imbues with his spirit the elder brother, who apparently has been faithful in the service of his father. When the elder brother saw the joy that was expressed at the return of the prodigal, he felt that he was insulted, for he had never left his father's house. This spirit is a spirit of selfishness and jealousy. He is now prepared to watch that brother, to criticize all he does, to accuse him for the least deficiency. He will not forgive as the Lord forgives.

If the restored son makes mistakes, the elder brother marks every defect. He magnifies every wrong action into a large matter. This he does to justify his own unforgiving spirit. This accuser acts out the spirit of Satan to create disunion and heartburning. He sees the mote in his brother's eye that needs to be plucked out, but he does not discern the beam that is in his own eye. And that beam prevents him from coming close to his brother and adjusting the difficulty. The Spirit of God is not working in that suspicious mind. All this misinterpretation of his brother is placing the accuser where God cannot give him the light of His countenance.

Men often commit wrong through ignorance or want of judgment. In many instances there is no premeditated wrong; it is caused through a lack of thoughtfulness. The one who treats this as sin is himself a sinner. There is with many a keen imagination that makes them offender for a word or action. But often the one judged is innocent in the sight of God. The accuser, who has permitted the tempter to ruffle his feelings, needs to humble his soul before God, to be purified and refined by the Holy Spirit, to love as brethren, be kind, be courteous. The promise to all is, "Resist the devil, and he will flee from you. Draw nigh to God, and He will draw nigh to you." [James 4:7, 8.] If one errs, remember that this is no more than you yourself have done. Put away evil surmisings. Christ says, "All ye are brethren." [Matthew 23:8.]

The Spirit of the Lord is grieved by those who partake of the feelings of the elder brother. Christ alone can take away suspicion and surmising of evil. It is for His glory to have these things put away, to have self purified. He can then work to mold and fashion the one who has erred. The Saviour's love can find him and restore him to God, that his capabilities may be exercised for good, his life spent in honoring God and blessing his fellow men.

"The Son of man is come to seek and to save that which was lost." [Luke 19:10; Matthew 18:11.] There is a prescription for all who are so rigid in regard to a brother's wrong, when their own record stands in the books of heaven charged with unconfessed sins. You may ask, What can I do? Listen to the great Teacher: "How think ye? If a man have an hundred sheep, and one of them be gone astray, doth he not leave the ninety and nine, and go into the mountains, and seeketh that which is gone astray? And if so be that he find it, verily I say unto you, He rejoiceth more of that sheep, than of the ninety and nine which went not astray. Even so it is not the will of your Father which is in heaven that one of these little ones should perish." [Verses 12-14.] The lessons of this chapter it is for the interest of all to study and practice.

There are those who act out the spirit of the servant in the parable who was forgiven much, but who revealed an unforgiving spirit. After his lord had forgiven his great debt, "he went out, and found one of his fellow-servants, which owed him an hundred pence: and he laid hands on him, and took him by the throat, saying, Pay me that thou owest. And his fellow servant fell down at his feet, and besought him saying, Have patience with me, and I will pay thee all. And he would not: but went and cast him into prison, till he should pay the debt. So when his fellow-servants saw what he had done, they were very sorry, and came and told their lord all that was done. Then his lord, after that he had called him, said unto him, O thou wicked servant, I forgave thee all that debt, because thou desiredst me: shouldst thou not also have had compassion on my fellow servant, even as I had compassion on thee? And his lord was wroth, and delivered him to the tormentors, till he should pay all that was due unto him." "So likewise," said Christ, "shall my heavenly Father do also unto you, if ye from your hearts forgive not everyone his brother their trespasses." [Verses 28-35.]

Personal piety can only bear its testimony in a wise and unconditional surrender to God. It can only be obtained by asking of God. We are to shut our doors to all outward activity, and kneel before our Maker. Away from human beings, we are to consider our duty in the light of the Word of God. "I pray not," said Christ in His prayer to the Father, "that thou shouldst take them out of the world, but that thou shouldst keep them from the evil." [John 17:15.] The soul that seeks after God will find him. And the life will be full of goodness, love, and truth. The conversation will be of heaven, from whence we look for our Saviour. Our religion will tell, in its influence, in our personal deeds.

John declares, "In this the children of God are manifest, and the children of the devil. Whosoever doeth not righteousness is not of God, neither he that loveth not his brother. For this is the message which ye heard from the beginning, that ye love one another. Not as Cain, who was of that wicked one, and slew his brother. And wherefore slew he him? because his own works were evil, and his brother's righteous. Marvel not, my brethren, if the world hate you. We know that we have passed from death unto life, because we love the brethren. He that loveth not his brother abideth in death. ... Hereby perceive we

the love of God, because he laid down his life for us, and we ought to lay down our lives for the brethren. But whoso hath this world's goods, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him? My little children, let us not love in word, neither in tongue; but in deed and in truth. And hereby we know that we are of the truth, and shall assure our hearts before him. ... Beloved, if our hearts condemn us not, then have we confidence toward God. And whatsoever we ask, we receive of him, because we keep his commandments, and do those things that are pleasing in his sight." [1 John 3:10-14, 16-19, 21, 22.] "He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him. But whoso keepeth his word, in him verily is the love of God perfected. Hereby know we that we are in him. He that saith he abideth in him ought himself also so to walk, even as he walked. Brethren, I write no new commandment unto you, but an old commandment, which ye had from the beginning. The old commandment is the word which ye had from the beginning." [1 John 2:4-7.]

The word given from the beginning is the holy law, spoken from Sinai in majesty and glory (Exodus 20). In the words of Christ to the lawyer we see how important it is that we keep the commandments of God. Said Christ, "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.]

The Lord has a work for us all to do. And if the truth is not rooted in the heart, if the natural traits of character are not transformed by the Holy Spirit, we can never be co-laborers with Jesus Christ. Self will constantly appear, and the character of Christ will not be manifested in our lives. The Saviour represented the Word of God by a pearl of great price. When he sent his disciples forth, he warned them: "Cast not your pearls before swine." [Matthew 7:6.] They understood His meaning. He had placed in their possession truths of the highest value.

The question is asked: "What advantage then hath the Jew? Or what profit is there of circumcision? Much every way: chiefly because that unto them were committed the oracles of God." [Romans 3:1, 2.] God had made the Jewish nation the repositories of His holy oracles. Had they been faithful stewards of the sacred trust, the Lord would have delighted in His people, and would have made them the praise of the whole earth. But they transgressed the law, and broke the covenant of God. They had despised the riches of His goodness, His forbearance, His longsuffering, not knowing that the goodness of God leadeth to repentance, and in so doing they treasured up to themselves "wrath against the day of wrath and revelation of the righteous judgments of God, who will render to every man according to his deeds: to them who by patient continuance in well doing seek for glory and honor and immortality, eternal life: ... Not the hearers of the law are just before God, but the doers of the law shall be justified." [Romans 2:5-7, 13.] The Jews were the chosen nation. They were favored with the oracles of God. But they did not appreciate the pearl of great price. The apostle asks, "What if some did not believe? Shall their unbelief make the faith of God without effect? God forbid: yea, let God be true, but every man a liar; as it is written, That thou mightest be justified in thy sayings, and mightest overcome when thou art judged." [Romans 3:3, 4.]

Wessels, John

"Sunnyside," Cooranbong, New South Wales, Australia

October 5, 1898

Brother John Wessels:

I received your letter, and thank you for writing. The Lord God in whom we trust will open ways before us. I wish to speak to your brothers. I have used the one thousand pounds loaned me for the school as a faithful steward, and I ask you, the sons for whom this means is requested at this time. Will you not each make a Christmas offering of this means to the Lord, and lay up treasure in heaven?

Some things have been presented to me, which I will present to you. I was in a house that was being built and prepared for one of the sons of Sister Wessels. I saw the artist picturing the walls, and expending his skill in beautifying them. There was a Watcher looking on who held in His hand an open book. He asked what was the outlay of money for this elaborate work. The price was given Him, and He wrote it in the book. He then turned to the one for whom all this was designed and said, "Young man, I have prepared a place for you, and soon I am coming to take those who believe in Me to be with Me where I am. I have bought you with a price, even the price of My blood. I have given My life for you that you might inherit eternal life, that you might dwell in the everlasting mansions in My kingdom. The talent of means was entrusted to you that you might win souls back to God, but instead of this you have used it to glorify self." "Thus saith the high and lofty One, that inhabiteth eternity, I dwell in the high and holy place; with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones." [Isaiah 57:15.] Then as He saw several examining the paintings, and remarking upon their beauty, He said, "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things that God hath prepared for them that love him." [1 Corinthians 2:9.]

The wise men discerned Christ as foretold in prophecy, and they were guided by the star to the infant Saviour. There they fell down and worshipped Him; and when they had opened their treasures, "They presented unto him gifts: gold, frankincense, and myrrh." [Matthew 2:11.] These men, whatever their rank and position in the world, were wise men. They were the first fruits of the Gentile world. They came to the brightness of the Bright and Morning Star, and bowed themselves before Him. They acknowledged Him as Prince of heaven, presenting Him with the choicest of their entrusted goods. The prophet Isaiah had declared that this would be: "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 seen upon thee. And the Gentiles shall come to thy light, and kings to the brightness of thy rising." [Isaiah 60:1-3.]

Similar results will ever follow the manifestation of Christ to the soul of the believer. You have no time now to lose. You have but little time in which to obtain an experience in deep and unfeigned humility of spirit. You are not your own; you are bought with a price. Therefore the Lord Jesus Christ calls upon you to glorify God in your body and in your spirit, which are God's. He wants you to respond to the drawing of Christ.

Had you as a family been converted to God, soul, mind, and strength, the means which has flowed forth in unnecessary channels, for self-gratification which has done your souls only harm, would have been invested in the upbuilding of the cause of God. But instead of this, that which your hands have handled of your Lord's goods has been worse than lost. You must render an account to God for the goods entrusted to your stewardship. How much hindrance this means has been to the spiritual advancement of the members of Sister Wessels' family, eternity alone will reveal. Every member of the family should have taken these things into account and, in the place of expending money in selfish indulgences, have rendered to the Lord His own.

The Lord of glory stepped down from His throne, laid aside His kingly crown, His royal robe, and clothed His divinity with humanity, that humanity might touch humanity, that humanity might lay hold of divinity. Look at Christ life, and make it your study. For your soul's sake study the character of Christ. For our sakes He became poor, that we through His poverty might be made rich. This condescension on the part of Christ was in the plan to redeem and restore the moral image of God in man, and to leave an example of self-denial and self-sacrifice, that the poor might not be despised on account of their poverty, and that the rich might know that earthly wealth will never secure to any soul eternal riches and an immortal inheritance in the kingdom of God.

It is not yet too late for you to change your relationship with God. You have not a saving faith. You have but a faint sense of your accountability to God. His claims may be ignored by some of you, but this will not cancel your debt to the Master. He will hold His claims against every soul who does not repent and believe in Him and give to Him His rightful due.

While seeking to understand the requirements of God, you will not be ashamed to confess your belief in Christ before men. You will not selfishly spend His goods to please your own fancies. You will consider your Saviour's self-denial and self-sacrifice in your behalf, that you might not perish in your disloyalty to God, but repent and be converted.

Who will be able to behold the scars of His humiliation, the sign of the affliction and suffering He endured, that He might win man back to His loyalty to God? All the scars in His hands will be as bright beams, to add to the beauty and luster of the glorified body in which He arose, and in which He ascended as the exalted King of all humanity.

"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.] All who have a deep and living experience will understand the import of these words. "And the Word was made flesh, and dwelt among us, and we beheld his glory, (glory as of the only begotten of the Father,) full of grace and truth, ... And of his fulness have all we received, and grace for grace." [Verses 14, 16.] Christ said to His disciples, "He that will come after me, let him deny himself, and take up his cross daily, and follow me." [Luke 9:23.] Those who drink of the cup of Christ's sufferings must meet the temptations Christ met and overcome in His name. And every trial endured will add to the weight of their eternal glory. Every faithful discharge of duty, every act of charity in the name of Christ, every word of encouragement and consolation spoken, will bring to them

according to their works. They will soon be acknowledged before the assembled universe as co-laborers with Christ to save a perishing world.

I call upon every son and daughter of Sister Wessels to seriously consider. We have no time to lose. We are to form characters that will stand the test of the judgment. Satan is playing the game of life for your souls. I have a strong desire to see you less anxious for appearance, for outward show and display; for this is not in your favor. Consider what charity means from the Bible standpoint. Build upon the Rock, the eternal Rock. Remember that Christ, the world's Redeemer, came not to be ministered unto, but to minister. In His manhood He made Himself servant of all. Because you have plenty of money to handle you are not to look upon earnest service as something of which you need to be ashamed.

Christ worked at the carpenter's trade, and helped to support the family, and in this He has forever set to His seal that work is a blessing. Useful employment of all the physical powers is essential for health. It is honorable, praiseworthy, approved and blessed of God. To every man God has given his work. No one is to be idle, for this invites the enemy to tempt you. The Lord has given to every one his work. He has given Philip Wessels a work to do. It is to receive the Word as the voice of God, to humble his heart before God, to control his prejudices, his temper, and to overcome the selfishness that has marred his character.

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Lt 82, 1898

Wessels, Sister [Philip]

"Sunnyside," Cooranbong, New South Wales, Australia

October 5, 1898

Dear Sister Philip Wessels:

I feel a deep interest in you, your husband, and your children. I thank my heavenly Father that He has given you grace to hold fast the faith under trying circumstances. But do not for a moment, my sister, distrust your heavenly Father. Let your heart trust in God. Place your confidence in Him. His hand sustains you, and if you abide in Christ, you will grow stronger and stronger. Following on to know the Lord, you will know that His goings forth are prepared as the morning.

The knowledge of the truth is connected with the possession of that faith that works by love and purifies the soul. If you continue to trust in God, you will realize the most precious blessings in every time of need. The Lord sees, the Lord knows, how much you need His grace. You may depend upon Him. His meditation is assured in His promise, His everlasting pledge. "Them that honor me," He says, "I will honor." [1 Samuel 2:30.] The Lord will reward your simple faith and trust in Him. You need not distrust the Word of God at any time. You have proved the promise of God. You have felt His hand upholding you. The Lord will hear your prayers.

I feel so grateful to God that His work is advancing in this desert. At the close of the school term we had a most precious meeting, lasting nearly three weeks. A few weeks before this meeting twenty-one were baptized, and one week ago eleven more followed their Lord in this ordinance. Some of these have recently embraced the truth. Others were keeping their first Sabbath. One young man, who lives about six miles from this place, has been coming to the meetings. He is a man of fine appearance, but was placed in this locality to be away from the temptation to drink. He has embraced the truth, and was baptized one week ago. Another man and wife, living at Awaba, about nine miles from this place, who have come occasionally to our meetings, were baptized last Sabbath. They were at one time in the Salvation Army. Another candidate was a lady from Sydney, who is an artist. Her husband also is an artist but an infidel. The wife has embraced the truth.

During the last term of school a Japanese has been in attendance. When he came he knew nothing of religion or of God. When asked if he had a knowledge of God, he pointed to himself, and said, "Me is God." He has been a diligent student, and was baptized with the other candidates. He was thoroughly converted. Several of the students were baptized. There are others interested in the truth all through this place. The standard of truth is to be lifted in Newcastle at once.

Today I spoke in our chapel. Willie spoke at Dora Creek, three miles from here. There is quite a little company of believers there. When we have general meetings here, they come up by boat, or I send my horses and carriages for them. One man, a fisherman, a rough, hard case, embraced the truth at this place. He was [a] tobacco user, a tea drinker, a meat eater. But he was converted and transformed in character. His trade as fisherman and boat builder failed, and he sold his boat and secured a little place for himself in the bush. He is now cultivating the soil. He is away in the bush, but he has some neighbors, and he has commenced meetings with them. Several have become interested. Thus those who receive the truth go forth to work for others, and the seeds of truth are being sown.

We are now preparing to erect a hospital for the sick. I will put this through if I can. Often I have to give up Sister McEnterfer, my secretary and nurse, to go here and there to nurse the sick. No doctor can be obtained nearer than Newcastle, twenty-five miles distant, and the poor people have to pay five guineas for a visit. And when the doctor comes, he seldom does anything for them, but tells them to take their sick to the hospital. We charge nothing for our medical missionary work. I take the sick into my house and care for them, and Sara treats them with perfect success. But we cannot continue to do this, for our house is full of workers.

Lt 83, 1898

White, W. C.

"Sunnyside," Cooranbong, New South Wales, Australia

August 17, 1898

Dear Son Willie:

Last evening, I received your letter, so full of information. You are devising many things of great importance, and if the Lord plans with you, they will prove a grand success. And when the workers unite in asking wisdom of God, and give themselves up to be led and guided by Him, I have faith to believe that He will not disappoint His servants who need His guidance, who desire that the Holy Spirit shall work them, bringing under His control their minds and their will.

We need to sense deeply that all influence is a precious talent, to be used for God. The entire life is God's, and it is to be treated as such. Ye are not your own, for ye are bought with a price. The life of Christ in our life is the very root of a consecrated life. We need to appreciate every capability we possess, because it is lent capital to be improved to God's glory.

I have seen many things which you have been considering in your conference, and there has been presented before me the constant temptation there is for human beings to consider that any influence they have gained the result of something valuable in themselves. The Lord does not work with these, for He will not give to any human being the glory that belongs to His own name. God would have everyone under His supervision, and recognize that to God belongs all glory of their success. If they do this, they will increase in knowledge and in wisdom.

From the light given me by God, His servants should not lift themselves up in their own judgment and efficiency, for the Lord will permit them to move in their own wisdom, and humble them by defeat. If the human worker will walk in all humility of mind, looking to God, trusting in Him, working out his own salvation with fear and trembling, the Lord will co-operate with him. It is God that works in us to do His will for His own name's glory. He will give His wisdom, His divine power, to everyone who is doing His service. He makes the humble, trustful servant His representative—the one who will not lift himself up, and think of himself more highly than he ought to think. The life of such an one will be dedicated to God as a living sacrifice, and that life He will accept and use and sustain. He longs to make men wise with His own wisdom, that that wisdom may be exercised in His own behalf. He manifests Himself through the consecrated humble worker.

Our life is not our own. It is Christ's life. All is His, and we are to spend our powers in doing the will of God. Watch and pray, spend and be spent, in doing His will from the heart. Carry every entrusted capability as a sacred treasure, to be used in imparting to others the knowledge and grace received. In this you will answer the purpose for which God gave them. The Lord requires us to sink self in Jesus Christ and let the glory be all of God. Our life is the Lord's, and is invested with a responsibility that we do not fully comprehend. The threads of self have become woven into the fabric, and this has dishonored God.

Nehemiah, after gaining so great an influence over the monarch in whose court he lived, and over his people in Jerusalem, instead of ascribing praise to his own excellent traits of character, his remarkable aptness and energy, stated the matter just as it was. He declared that his success was due to the good hand of God that was upon him. He cherished the truth that God was his safeguard in every position of influence. For every trait of character by which he obtained favor, he praised the working power of God through His unseen agencies. And God gave him wisdom because he did not exalt himself. The Lord

taught him how to use the gifts entrusted to him to the very best advantage, and under the supervision of God these talents gained other talents. This human agent could be worked by divine agencies.

Every jot of influence is to be appreciated as the gift of God. The eye of the mind is to be single to the glory of God. Then the sense of responsibility will increase. Our talent will be put out to the exchangers to increase and double. There are hundreds of men and women who, if they had a proper appreciation of the heavenly trust, would go diligently and earnestly to work to use what they have. They would pray, and believe in God as the Source of all power and might, and would work as God's employed servants. And their energy of character would not be wasted as far as spiritual results were concerned. They would consecrate themselves to God, soul, body, and spirit, and do His service by imparting to others the light and truth received. They will learn how to pray intelligently, how to make the best use of their voice, how to communicate truth in the best way, that their voice, which is a precious gift, may be employed to the glory of God.

Every improvement possible should be made in manner, in speech, in clearness of pronunciation. God's servant should speak as though before the heavenly universe. They are to represent the perfection of God's entrusted gifts. They are to improve every talent, that they may obtain an influence as speaking and acting for God.

They are to be God's representatives, taking the work of God and clothing it with all the attractions possible. God does not design that the human channel shall be uncouth. Man is not to belittle or degrade the heavenly current that passes through him to others. All may exert a much more extensive influence if they will educate themselves. You who think that you have few talents, appreciate and use and perfect that which you have, that the Lord's work may not be cheapened or made inferior.

The truth always sanctifies the receiver. With holy determination, standing under the bloodstained banner of Jesus Christ, encourage all to use simple, pure, elevated language. Speech, pronunciation, and voice—cultivate these talents, not under any great elocutionist of the world, but under the power of the Holy Spirit of God. The reception of the truth will never make men or women coarse and rough and cheap in the use of any gift that God has entrusted to them. All these blessings are given for the development of Christian character.

We are now in a school preparatory for the highest grade, even the heavenly courts of the Lord. No cheapness of character will find entrance there. Truth, precious, pure, and elevating, is to be cherished, that it may sanctify us unto God. We are in no case to belittle the power of truth upon human minds and characters. If it is received into the heart, the truth will have a transforming power upon the character and life of the receiver. Through it we shall become representatives of Jesus Christ to the world.

O, if we had only lived the truth day by day, how pure, how refined and elevated, would be the influence of every soul who claims to be a child of God. We must be Christlike in the spirit as well as in the form of doctrine. It is the influence of sacred truth upon hearts and lives that is the power of God unto salvation to all them that believe, and it is the power of God to a world that does not believe. Its testimony borne to the world either saves or condemns.

Lt 83a, 1898

Starr, Brother and Sister

"Sunnyside," Cooranbong, New South Wales, Australia

September 29, 1898

Dear Brother and Sister Starr:

I have felt in great uncertainty in regard to our leaving this destitute field at this time. I have expected to attend the Queensland camp meeting, but I am not clear in regard to this matter. There is to be such a large number of ministers and workers there that we have decided, W. C. White and myself, that it is not our duty to go at this time. There is an important work to be done here in the book line, and every breakup such as this means two months less, at least, to my work.

There is a large amount of ministerial labor provided for the Queensland camp meeting, and there will be more preaching than the people really need at one meeting, while there are places about here that need very much help in understanding the truth. They must have help. Visiting must be done, else we shall not advance.

If there was a scarcity of laborers for the Queensland meeting, the situation would be different. As it is, it is plainly our duty to work here. There seemed to be presented to me little clusters of people, who were waiting for some one to teach them. We see the sheep left without a shepherd. It is the impression these things have made upon me that has led me to make the decision I have made. The Lord has been gracious to me. He has given me health and His Holy Spirit. I can work about here near home, and help poor souls who need help.

A large number of ministers are to attend this camp meeting, which is to last only two weeks. Several other workers are to be in attendance. Where is the place and opportunity for all these to work? Camp meetings are to be held in other places, and there will be need in the cities of a strong force, not only during camp meeting, but, as in Stanmore, after the meeting.

W. C. White and myself will visit Queensland after the camp meeting. The[re] is then generally a let down. We shall attend the meetings and do our best to help when the people need it most. Then there will be someone to take up the work which needs to be carried forward in this locality in the highways and hedges.

What will you do, my brother and sister, with the work in Sydney? Who will carry forward that work? Who will educate and train the new workers in Sydney how to relate themselves to the work? Will you consider these things? I feel somewhat over this matter, and I want to do my utmost to help the very ones who need help at the present time in this locality.

I think of the expense of transporting so many ministers and workers. Where will they have a chance to speak or work during a two weeks' meeting? Will not one be treading upon the time of another?

But I will go no further. I want to do my best for the Master wherever I am. But camp meetings must be followed up, and this will cost something. No camp meeting should be held and then left, as stitches dropped. We need in every such effort to have sufficient means for the after work, which must be done to bind off the work of the camp meeting, that the people may not have heard in vain.

Lt 84, 1898

Kellogg, J. H.

"Sunnyside," Cooranbong, New South Wales, Australia

October 5, 1898

Dear Brother:

I received your letter, and will explain as best I can in reference to the meat. The words you mention were in a letter written to Sanford Rogers and some others at the time Sister Chamberlain was at the Health Retreat. I had three letters hunted up. Some letters were copied and some were not. I told them to give dates to the time of the statements made. At that time the meat diet was being prescribed and used very largely.

The light given me was that meat in a healthful condition was not to be cut off all at once, but talks were to be given in the parlor in regard to the use of dead flesh of any kinds; that fruits, grains, and vegetables, properly prepared, were all the system required to keep it in health; but that they must first show that we have no need to use meat where there was an abundance of fruit, as in California. But at the Health Retreat they were not prepared to make abrupt moves, after using meat so abundantly as they had done. It would be necessary for them to use meat very sparingly at first, and finally discontinue it entirely. But there must be only one table, called the patient's meat eating table. The other tables were to be free from this article.

I would be pleased to inquire the date of these statements. I labored most earnestly to have all meat discarded, but this difficult question must be handled discreetly and not rashly, after meat had been used three times per day. The patients must be educated from a health standpoint.

This is all I can remember on that point. Increased light has been coming for us to consider. The animal creation is diseased, and it is difficult to determine the amount of disease in the human family that is the result of meat eating. We read constantly in the daily papers about the inspection of meat. Butchers' shops are continually being cleaned out; the meat being sold is condemned as unfit for use.

The light has come to me for many years that meat eating is not good for health or morals. And yet it seems so strange that I have to meet this meat eating question again and again. I had a very close and decided talk with the physicians in the Health Home. They had considered the matter, and Brother and Sister Semmens were brought into very strait places. Meat was being prescribed for patients; even Sister Starr was prevailed upon to eat it. This I did not know. Sister Harlow was under the doctor's care and a meat diet was prescribed for her. Not understanding this, at all, I consulted with no one; but Sabbath,

while at the Australian Union Conference, held at Stanmore, I felt urged by the Spirit of the Lord to take up the case of the Health Home established at Summer Hill, which is only a few stations from Stanmore.

I presented the advantages to be obtained in this sanitarium. I showed that meat was never to be placed on the table as an article of food, that the life and health of thousands were being sacrificed at the altars where dead flesh was being offered up for consumption. I never gave a more earnest and decided appeal. I said, We are thankful that we have an institution here where the flesh of dead animals is not prescribed for any patients. Let it be said that not one morsel of meat has been placed on the tables, either for physicians, managers, helpers, or patients. I said, We have confidence in our physicians that this question will be treated from a health standpoint, for dead carcasses should always be looked upon as not fit to compose the diet of Christians.

I did not varnish the matter one particle. I said that should those in our Health Home bring the flesh of dead animals upon the table, they would merit the displeasure of God. They would defile the temple of God, and they would need the words spoken to them, "Whoso defileth the temple of God, him will God destroy." [1 Corinthians 3:17.] The light that God has given me is that the curse of God is on the earth, the sea, the cattle, on the animals. There will soon be no safety in the possession of flocks or herds. The earth is decaying under the curse of God.

I then presented before them the necessity of those who were crowded into the cities procuring land in localities far from the cities, where they could cultivate the soil. The cities were growing more and more as was the earth before the flood, and more and more as Sodom, preparing for the fate of Sodom.

I met the doctors and Brother Semmens, talked with them for about two hours, and I freed my soul. I told them that they had been tempted, and that they were yielding to temptation. In order to secure patronage, they would set a meat table, and then would be tempted to go farther, to use tea and coffee, and drugs. I told them that if they began in this line, we would not connect with the Health Home. I said, There will be temptation through the ones whose appetite for meat has been gratified, and if such ones have connection with the Health Home, they will present temptations to sacrifice principle. There must not be the first introduction of meat-eating. Then there will not need to be an expulsion of meat, because it will never have appeared on the table. It would be easier to bring in meat, but they would thus show that they were not health reformers. The Battle Creek Sanitarium will not long continue to patronize meat-eating.

The argument had been used, that they might use meat upon the table until they could educate in regard to its disuse. But as new patients were continually coming, the same excuse would establish meat-eating. No; do not let it appear on the table once. Then your lectures in regard to the meat question will correspond with the message you should bear. Touch not, taste not, handle not.

You see, Dr. Kellogg, that this matter is a serious one, but it is decidedly settled for the present. I have had both Sister Starr and Sister Harlow with me for three weeks, and no meat or butter has been placed on my table. Nothing to drink except cold water appears on my table. All have decided that it is for their health to use as little liquid food as possible. Both Sisters Starr and Harlow slept well. I took them out to ride often, over rather rough roads, and both have greatly improved in health. Sister Harlow was paying

twelve shillings a week for room and board in the city. I brought her to my country home, and she has lost her headache. We have had her now about two months. I ask her nothing for board. I want her to get well.

Sister Harlow has been an invalid for some time, in consequence of her internal organs fastening to the backbone. She has been proprietor of a large dressmaking establishment. In this business her difficulties developed. Her head suffered because of stomach difficulties and the trouble I have mentioned. She came to the Health Home and took treatment for a while. All her friends, father, mother, brothers, and sisters are unbelievers. We thought best to have her come to my home. I dared not place her in any other family, fearing that they would not know how to help her, and would allow her to do too much.

Here she rides on horseback and does a little sewing. She is improving in health so much that we have hopes that she will be able to educate a class in school in the science of sewing properly. This is the one who was advised to eat meat and butter. She uses neither. She has plenty of milk and cream from cows which we keep in as healthy a condition as possible. I am raising my own stock. Sister Harlow has not had any kind of medicine but charcoal soaked in water. She drinks this water, and is doing excellently without meat or butter, tea or coffee.

When we get a hospital, we shall have many patients of this kind. The people here send for Sara to prescribe for them, and her fame is bringing her into high repute. She has patients to take care of nigh and afar off. She has complete success. But a hospital we must have. We spare Sara, although we do not know how to do this. She does not ask a penny for her work. The boy whose ankle was cut to the bone with glass was a terrible case, but he was completely cured, and his grandfather, a Catholic, with whom he lives, came yesterday to put him into the primary school at Avondale. We have several students from outside attending the school.

October 6, quarter past two a.m. Now, in regard to the meat diet. I have had workmen clearing land, building houses, breaking up the soil, doing the hardest kind of work, and these have sat at my table; but not a particle of meat has been upon my table in any shape for the last five years. I found that I could take no half and half ground I must be firm and decided in regard to my diet. One thing I do know: all who eat at my table improve in health and flesh. We have two meals only. I do not forbid those who choose from having a cracker and a cup of hot water and milk in the evening, but I find that I am best when I eat nothing after the noonday meal.

If your wife could come to our home, without the inconvenience of the long journey, how pleased we should be. Everyone who comes here is delighted with the place. There seems to be health in the air we breathe. We receive letters of sympathy in reference to the hot summer weather. This surprises us, for we do not suffer from insupportable heat. There are but very few really hot days. Our friends have taken from the papers the report of the great heat wave which passed over Melbourne, Adelaide, and Sydney. These are crowded cities, and the sun shining upon the glass windows of the buildings makes the heat almost unbearable. We are in a locality surrounded by a variety of gum trees, and there seems to be healing in their fragrance. We have not felt the heat as our friends suppose.

I am pleased to report that my health is excellent. I have been doing a large amount of writing. I have written sometimes twelve, and sometimes fifteen, pages before my breakfast, which is at seven o'clock. I have much writing to do, and I am not disturbed in the morning by visitors or with those who have to consult me in reference to my writings. I find under my door in the morning several copied articles from Sister Peck, Maggie Hare, and Minnie Hawkins. All must be read critically by me. Sometimes I am utterly exhausted; then I cannot read. That may be the reason that you had that statement in regard to meat-eating.

Every article I prepare to be edited by my workers, I always have to read myself before it is sent for publication. I thank the Lord that I am able to do this work. My heart is full to overflowing with Bible subjects. They are constantly flowing into my mind, to flow out; and I am prepared for a fresh supply.

Next week W. C. White, Sara McEnterfer, Minnie Hawkins, accompany me to Brisbane, Queensland. This is my first visit to that place. We go to attend the first camp meeting held in that colony.

W. C. White is in Sydney. During the past week business arrangements have been canvassed and what must be done considered. W. C. White returns today. I am trying to keep from overwork, that my head shall not become confused, because important matters come up in the board meetings, and these are laid before me. Plans were laid to build cottages on the school campus. I was glad I was here at the time that this subject was brought up, for I had something to say. I told them that the grounds were not to be occupied by buildings.

The land is to be our lesson book. After being cleared, it is to be cultivated. Orange, lemon, peach, apricot, nectarine, plum, and apple trees are to occupy the land, with vegetable gardens, flower gardens, and ornamental trees. Thus this place is to be brought as near as possible to the presentation that passed before me several times, as the symbol of what our school and premises should be. Dwelling houses, fenced allotments for families, were not to be near our school buildings. This place must by the appointment of God be a representation of what school premises should be, a delight to the eye.

The open book of nature is to be the student's study. Schools should be established away from the cities. I have more invested in this land than any other person. I am carrying students through school paying their expenses that they may get a start. This gives me an influence with teachers and learners. The land was laid out in lots. Houses were to be built, as in a village. But I tell them that buildings are not to be crowded upon the land round the school buildings. This is God's farm, and it is sacred ground. Here the students are to learn the lesson, "Ye are God's husbandry; ye are God's building." [1 Corinthians 3:9.] The work that is done in the land is to be done in a particular, thorough, wise manner. From the cultivation of the soil and the planting of seed lessons in spiritual lines may be learned.

All kinds of industrial employment are to be found for the student. The students are constantly to learn how to use brain, bone, and muscle, taxing all harmoniously and equally.

There is land that is not to be sold, but is to be reserved. There are families that must be helped, that they may get away from the cities. Three families are already settled here. One family, in which there are ten children, I advanced 30 pounds to secure seventeen acres of land. Three of the boys have been

clearing it. They have set out fruit trees and have erected a temporary house, the center of which is made of bark from the trees, and the two ends of tents. Here they are preparing a home for their father, mother, and brothers and sisters, who must be students in our school.

I knew that this was the time to save this family. Brother Thomson, the father, is an Englishman, and one of the very finest of carpenters. His eldest son also works at the trade. This was a case about which I felt perfectly clear. I knew that they must have a home where they could sustain themselves. They must be helped to help themselves. They are at a distance from the school, but on the land which was purchased for school purposes.

Brother Robb, who also has a large family, is settled on the school ground. He is an industrious man, a coach builder and painter by trade. But the only work he could find to do in Sydney was cab driving. We encouraged this family to come to Cooranbong, get a piece of land, locate upon it, and send their children to school. I think they have seven children. They have put up a long building, composed partly of wood, and partly of iron roofing, for the time being. They have broken the forest, cleared a spot of land, and planted the ground with trees. Brother Robb finds work on our buildings, and earns money, so that with economy he will have a house of his own in a short time, and will be able to send his children in school. Sister Robb is acting with Sara until the people get to know her. She is sent when persons are sick, and she acts as midwife. Brother Robb also treats cases of sickness, working in the line of a medical missionary.

Still another family, Worsnop by name, have purchased land, and have built a little house. This family I have helped also. We are helping all these families to help themselves, but we need to exercise great wisdom, else we shall make blunders. Men come to look at the place, and they desire to settle here. But we cannot sell large farms. We must keep the land for those who need homes, and who cannot make a beginning.

An excellent family of the first class has just come here. Their name is Argus. The father lost [his] situation because he accepted the Sabbath. They were Christians when the light came to them, and they embraced the truth. They have a little home in Stanmore, but he cannot get work. They are now here for a few weeks. We shall see that they find a place on a few acres of land, and as they are economical, they will soon be in a better condition. He can do any kind of work, and we shall only need to help them at the first. They are trustworthy, and will carry the best of influences with them.

This is the work we are doing in this place, and it is the work God would have us do. Yesterday Sara and I visited a family, Symons by name, who live two miles from "Sunnyside." In it there are two young men who wish to attend school and get an education in agricultural lines. We have secured a brother from Melbourne who can educate students in this line. But these boys are poor; they have no money. We drove down into the field where they were ploughing, and conversed with them. We found out their wishes. Both are Christians, and their mother and two sisters are keeping the Sabbath. They are converts to the faith since we came to Cooranbong. I told the young men to come to school, and I would defray their expenses. There are also several others whom I am supporting in school. This is our work, and the Lord blesses us in doing it.

In regard to our schools, they should be away from the cities. This was a hard matter for us to carry here; but we have persistently fought the battle under discouraging circumstances. Wonderful changes have been wrought, not only on the land, but in the minds of the people. Our ministers are all convinced that we have correct ideas, and that our school buildings are located where they should be. This battle is gained. We shall now watch keenly how the land should be occupied. Only those shall secure homes who are in need of the advantages through real necessity, for their present and eternal good.

I have written this long letter between half-past two and half-past six a.m. We are a very busy household. Sara came into my room at half-past three this morning, saying that she and Maggie Hare would harness the two horses to the platform wagon, and ride into the country about seven miles for oranges and lemons. This fruit is almost gone. My orange trees are full of blossoms. My peach and apricot trees are laden with fruit. If the Lord prospers us, we shall have fruit in abundance upon our trees this year.

Three years ago the last of this month the trees were planted. Last year and the year before we had the most beautiful peaches and nectarines I ever tasted. Our mandarin trees bore abundantly last season, and are full of blossoms this year. Our passion fruit has borne continually through summer and winter for a year. My navel oranges, planted a year ago, are now in blossom. We have a very sightly flower garden. Some of the plants are in the very height of their glory. I wish you could see these things. This is the work my helpers in the literary line do. They work in the garden. Each has a spot of land, to care for and to beautify.

Lt 85, 1898

Jones, C. H.

"Sunnyside," Cooranbong, New South Wales, Australia

October 7, 1898

Dear Brother Jones:

I am now preparing a statement for the churches in California. I have had the matter plainly presented to me that the Lord is not pleased with their indifference in reference with Brother Leininger. He is not pleased with the course Brother Leininger has pursued with reference to his business with Brother Lockwood and myself. He cannot endorse this way of managing. The Lord God would have straightforward, clean work done in every line of business. Had you presented this matter as you would have presented it were the case your own, were you in my place, would the result be as it is?

If the churches had had a correct influence brought to bear upon them to do justice and judgment in all their transactions, I need not do the work I must now do, prepare a statement and send it to the churches. This is not a matter that should be treated in such an offhand way. Principles have been corrupted in Battle Creek, and the result is before you. Principles have been warped and twisted in the Pacific Press. The Lord is not glorified by these things.

I am carrying a heavy load over here. I thought our people in California would, if they were not influenced otherwise, see the justice of doing something to lift the weight from me. As far as I am concerned, I do not care so much, but it is cutting off my resources to help the advancement of the work of God right here, where there are things to be done that are not done. We fought a similar battle when working in California to establish the work there. Now you have every facility, and we are in need of so many advantages. We have to lift the standard of new fields, which are in need of help just now. I thought the brethren in California would, if not influenced by any misstatements from those connected with the Pacific [Press], have, among them all, taken this matter from me.

I hired money to invest in the work here. Sister Wessels has sent for the one thousand pounds I borrowed from her. We have it in the school, invested in the buildings. For lack of funds we cannot even put up a hospital, which is a necessity. We cannot put up the main school building, which is essential to accommodate the students. We cannot do the work suffering to be done in places all around us.

This one thousand pounds must be raised in three months. Besides this, I have no less than ten thousand dollars invested. This I have hired, and am paying interest on it. If I could have my own, which has been cut away from me by circumstances beyond my control, I could do something toward clearing off these debts, which are a burden to me. If some one who understands the situation will take the matter in hand, and let all have a share in the matter, one alone will not bear the load and all others go free. You know about this matter better than anyone else, and can set it before the people in a proper manner. I shall set the matter before the people just as it is, presenting it before every church in California.

I present this matter to you again, asking you in California to do the right thing by me. If it is possible to sell my place, do this. I call upon you to take this matter in hand. Let my brethren take my shares in the school in Healdsburg, and release me. One is not to do it all. Others are to help. This can be done. You may think the money should all go to the Pacific Press, but your outlay of means there will not warrant you taking from me the means we need so much in this missionary field, for this will be just so much less for me to use in preparing the way of the Lord in new fields.

We need facilities; we need machinery to do the work that needs to be done in connection with our school. We need money more than anything else to pay Bible workers to go into new districts. God is calling, and He means that we shall hear His voice. About a week since, I was shown the needy fields close around us. The sight was pitiful. Companies of people were gathered in localities, as sheep without a shepherd. These were the words spoken by Christ: "My meat is to do the will of him that sent me, and to finish his work." These words were spoken to me with much power: "Say not, There are four months, and then cometh harvest. Behold, I say unto you, Lift up your eyes, and look on the fields: for they are white already to harvest. And he that reapeth receiveth wages, and gathereth fruit unto eternal life." This is the wages. "That both he that soweth and he that reapeth may rejoice together." [John 4:34-36.]

There were companies stretching out their hands for help, crying, Come and help us. We want to know what we shall do to be saved. Next I was opening the Bible, and addressing those who have the knowledge of the truth. "Go ye into all the world, and preach the gospel to every creature." "He that

believeth, and is baptized shall be saved, and he that believeth not shall be damned. ... And they went forth, and preached everywhere, the Lord working with them, and confirming the word with signs following." [Mark 16:15, 16, 20.]

I know if those in America would humble themselves before God, if they would deny themselves, take up the cross, and follow Christ, they would be able to do much more than they are now doing. But the church is asleep. There is a great work to be done, but they are not prepared to do the work. We are laborers together with God. The frail instrument is nothing, but worked by the Holy Spirit man can accomplish much. All human effort combined is weakness without the deep moving of the Spirit of God. The Lord is the worker. Without his help the deep learning and restless energy of a Paul, the eloquence and talent of an Apollos, would fall infinitely short of convicting and bringing one soul to repentance. But man is of value if soul, body, and spirit is prepared to co-operate with divine power. While man can do nothing without God, the Lord would do nothing without the human channel through which to communicate His truth to humanity.

Again I ask you to heed my request, to help me to bear the burdens in this country. Do not add and add to your facilities, and allow the means I should have for the work here to be absorbed in California, where the work is established. I know that the Lord is not pleased with this matter. You may say, The cause is one. So it is, and we want you to act on this very principle. When you thought that there was a prospect of Mrs. Scott making trouble in regard to the money she donated, you said that if I would allow the money coming to me from her to be invested in taking shares, this would block her way. You said, I think, that these shares might be sold.

We are in need now, and we ask you to take hold of this matter at once. Newcastle is waiting to be worked. Mount Vincent, only twelve miles distant, is asking for help. They will furnish us a hall. There must be the co-operation of human endeavor with the divine. If you are going to allow me to carry your burdens in California, the Lord will not bless your work. I beg of you to make efforts for Brother Leininger to be located where he will not have to make appeals to me as his guardian, when he has not let me know anything about his movements or asked my counsel. Eighty dollars have been charged to me for interest on this mortgage, when we are lifting the standard in this field, so destitute of facilities, with no one to look to except those who believe the truth. We did this for California, and now we do it for this field.

I will now send copies of this letter, and others I have written all through California, and unless some counterworking influence goes forth from the Pacific Press managers, I shall expect our brethren and sisters to do something in this matter. If I alone were concerned in this matter, I would say, Let it go. But it is the cause of God that needs help. We need the means to push the work in this new field. We cannot afford to leave one stone unturned in securing means to advance the work here. If we do not do this, who will? I know what my duty is, and shall try to do it in the name of the Lord God of Israel.

In regard to the dried fruit that was sent to us, when I wrote I was told that there would be no duty on dried fruit, only on bottled fruit. But when the fruit so kindly sent me by my brethren in California came, we had to pay quite heavy duties, besides the other expenses, so that although the fruit was sent to

help the school, after all it did not help us as we thought, because we had to pay treble its cost. It has taught us a lesson, and we shall not attempt to have such things sent here in the future.

Lt 86, 1898

Kellogg, J. H.

"Sunnyside," Cooranbong, New South Wales, Australia

October 17, 1898

My Dear Brother:

Accompanied by Sara and Minnie Hawkins, I left Cooranbong Wednesday, October 12, for Brisbane. W. C. White came with us as far as Newcastle, to see us started safely. Several young ladies who had been students in our school, were also en route to Brisbane, to act a part in some lines of camp meeting work.

Some work has been done in Brisbane, and a few have embraced the truth. But I had heard so much about the small number of Sabbathkeepers, and so much had been said about this camp meeting being a small one, that I thought it would not pay to make large calculations. My promise had been given a year ago that if God spared my life, I would attend this meeting. But when I saw the work that must be done in the regions close at hand, and the great need of entering Newcastle and Maitland, I said, I cannot go to Brisbane and leave the many interests here. I had been writing much on Christian Education, and Sister Peck was preparing this matter. Willie was called away to Sydney, to close up important work left unfinished, and was obliged to remain one week, though we needed his help so much.

I decided that I could not rush off and leave work undone, so I gave up the thought of attending the camp meeting. But in the night season I seemed to be making preparation to attend a meeting, not at Cooranbong, but at a distance, where companies in the most destitute spiritual condition were stretching out their arms, and saying, Oh, give us food; give us the bread of life. We are hungering for the knowledge of the truth. "What can we do?" I said. And the cry came back, "Feed us, feed us from the Word."

Then these words were spoken, "Say ye not, There are yet four months, and yet cometh harvest? behold, I say unto you, Lift up your eyes, and look on the fields; for they are white already to harvest. And he that reapeth receiveth wages, and gathereth fruit unto life eternal; that both he that soweth and he that reapeth may rejoice together." [John 4:35, 36.] I saw companies eagerly searching the Scriptures and praying together.

Again I saw a camp meeting gathered in regions beyond, waiting to hear the truth. I saw a representation of cattle, horses, and sheep, standing round one who was holding in his hand a sheaf of oats. The hungry animals were seeking to get at the tempting favor, but could not reach it. A voice cried out, "You place the food too high." Cribs had been made for the sheep, but they could get but little

food, for the cribs were too high. We gave most earnest, painful study as to how we should feed these animals. Again the voice said, "Let down the crib, that the hungry animals may feed."

Again my attention was called to two companies. One was small, but those who composed it were waiting to be fed with gospel truth. How anxious they were! It was as is represented in the tenth chapter of Acts. Relating the reason why he had sent for Peter, Cornelius said, "Four days ago I was fasting until this hour, and at the ninth hour I prayed in my house, and behold a man stood before me in bright clothing, and said, Cornelius, thy prayer is heard, and thine alms are had in remembrance in the sight of God. Send therefore to Joppa, and call for Simon, whose surname is Peter; he is lodged at the house of one Simon a tanner by the sea side; who, when he cometh, shall speak unto thee. Immediately therefore, I sent to thee; and thou hast well done that thou art come. Now therefore are we all here present before God, to hear all things that are commanded thee of God." [Verses 30-33.]

"Then Peter opened his mouth and said, Of a truth I perceive that God is no respecter of persons; but in every nation he that feareth him, and worketh righteousness, is accepted with him." [Verses 34, 35.]

I was given a message to bear, and it was this, that if those before me would prepare the way for God to work by humbling their hearts before Him, and confessing their sins and errors, if they would empty their hearts of everything that was not in harmony with the principles of the truth, the Lord would commission the two olive branches to empty through the two golden pipes the golden oil out of themselves into the vessels or hearts prepared for them. "These are the two anointed ones that stand by the Lord of the whole earth. ... Not by might, nor by power, but by my Spirit, saith the Lord of hosts." [Zechariah 4:14, 6.]

When we take God at His word, when we believe on Christ without doubting, we shall see His Holy Spirit working upon human hearts. But when there are contentions and divisions, when those who claim to believe the truth educate their powers of criticism, the Lord cannot work through them to His own name's glory. The web is composed so largely of human threads that the fabric is marred and spoiled.

We do not manifest the consecration that we should. We have not learned the lesson of humility and meekness, which is essential for us to learn. We are still on the losing side. Those who teach the truth, as well as those who receive it, have yet to learn the most difficult lesson given to man to learn. They must realize the nothingness of human wisdom.

While those in the faith are to love each other in the true Bible significance, while they are to cultivate unselfishness in all their ways, yet they are not to submerge their identity in any human being. Unto every man God has given his work. Whatever this work may be, it will be criticized. Every manifestation of this spirit reveals that there is a work to be done for the criticizer. He must open his heart, that the current of God's grace and power may flow into it. Unselfishness lies at the foundation of all true knowledge.

"And he said unto them, If any man will come after me, let him deny himself, and take up his cross daily, and follow me." [Luke 9:23.] Then the eye of faith will be so anointed with the heavenly eyesalve, that it will be able to behold with clear, unclouded vision the light of the knowledge of the glory of God in the

face of Jesus Christ. God calls for His workers to have faith in Him, and when He speaks to them, defining their duty in unmistakable terms, to take Him at His word.

Our lack of unity and love for one another has grieved the Spirit of God from the mind and heart. Man is in great danger of looking upon the work of his brother as of very little consequence in comparison with his own. When this comes to pass, self is strangely exhibited. That soul must endure great trial and refining before he learns that his work is to love his brother and treat him as one whom God loves and sustains just as fully as He loves and sustains him. When self is crucified, when man is humble and contrite, God will surely beautify his temple. When man reaches the place where he feels his great need, God will surely redeem him, and place him on vantage ground.

With God nothing is impossible. We must work, and God will work with us. When the sweet spirit of God melts and subdues hearts, all self-exaltation, all desire to criticize is purged away. There is such a fear of criticism that men have become unfaithful to God. They do not express the convictions which God gives. They are thrown into uncertainty, and Satan has things as he desires them. Little love is revealed for one another. The Holy Spirit cannot mould and fashion the human agent until he shall be purged from all selfishness. The converting power of God alone can give him a new heart and new thoughts.

After this the scene changed. I saw brother drawing close to brother in Christian love. I saw countenances illuminated, and light shining round them. Pure faith and loving confidence was expressed. The believers were of one mind and one heart. Praise to God came from human lips. Large congregations came out to hear the Word, and the Holy Spirit gave the attentive ear, and impressed the mind. Many were converted.

After this dream, I decided to go to Queensland, and now we are here. Last Friday evening, October 14, the camp meeting commenced. All were surprised to see so many of our brethren from other places. Some had come long distances, from Rockhampton and other localities. We promised to pay the fare of quite a number, and keep them through the meeting. When the congregation assembled on Friday evening, the tent was well filled. All were surprised. The meeting was excellent.

On the Sabbath Elder Haskell spoke with great freedom in the forenoon. In the afternoon I spoke on the call to the marriage supper, and the one who was found there without the wedding garment. The tent was full, and as all listened with most earnest interest, it seemed that they took the repast of truth. There were some interested listeners outside the tent. In the evening Brother Daniells was to speak, but Brother Haskell had to take his place, as Brother Daniells was too hoarse to speak.

In the early morning meeting on Sunday, held at six o'clock, the sweet, melting Spirit of God was in our midst. The Lord was making us as His little children, full of gratitude, and our hearts were melted into tenderness. I talked for a short time upon faith and trust in God.

Brother Haskell spoke in the forenoon to a goodly number. In the afternoon the tent was crowded, and a wall of people stood outside. I had selected (John 14) to speak upon, but when I stood up to speak, this subject was taken from me, and the subject of Temperance was given to me. I felt that an angel of the Lord stood by my side.

My voice was as clear as a bell, and could be heard by all inside and outside the tent. A most earnest appeal came from my lips. The people listened as if for their lives. Members of the legislative assembly were present. I seemed to be taken out of myself, and passed through the meeting in a way altogether different from what I have hitherto done. The burden was left upon the people. I came home to my room, my mind at perfect peace and rest; but I slept little that night.

The contributions amounted to £4.11. Brother Daniells said that as he was passing a house, a lady called him, and handed him a half a crown as her contribution. She said that the discourse was excellent, but that she had to leave before the box was passed round. Two others came to him with a shilling each, making the collection about £5 in all.

In the evening Elder Haskell spoke in a very acceptable manner upon Daniel. The theme of his discourse was that the book of Daniel was to be read and understood. Nearly three pounds were contributed at this meeting, making about eight pounds in one day.

The people seem hungry to hear the word. It seemed to be astonishing to them that Mrs. White, a woman of seventy, could talk without notes and with such a clear and distinct voice for an hour and a half. One man said that she was a good recommendation for a vegetarian diet.

The meetings are exerting an influence of the best kind. I never was in a place where the outside interest was so good. The number of believers here is small, not more than one hundred, but it is estimated that there were one thousand people present at the meeting on Sunday afternoon.

The meeting is advertised to close next Monday, a week from today, but what will develop between now and then we cannot tell. If required, I shall remain another week.

We expect W. C. White here any time now. Two or three of our workers are in a very sad condition healthwise. Brother Wilson coughs much, and looks very ill. Brother Pallant is troubled with dyspepsia. Brother Chapman did an unwise thing; with another man he lifted a heavy box up a steep ascent, and as he did so, he felt something in his lungs give way. These men are all excellent workers, and we intend to make their cases special subjects of prayer.

Now there are only Elder Daniells, Elder Haskell, and myself who can speak to the people. Brother and Sister Starr are in Stanmore, carrying forward the work there. Our singing talent here is not the best. We greatly feel the need of money and men. Here in Queensland there should be twenty additional workers, and meat in "my house" to sustain the different branches of the work. [Malachi 3:10.]

I speak here next Wednesday afternoon, and the following Sabbath and Sunday.

Lt 87, 1898

Faulkhead, Brother; Salisbury, Brother; Robinson, Brother

Brisbane, Queensland, Australia

October 29, 1898

Dear Brethren Faulkhead, Salisbury, and Robinson:

I have words to address to you. Brother Robinson, I received your letter, and read it carefully, and I see by it the spirit that is festering in your mind, and which would keep it in unrest and confusion, because the outlook is not just in accordance with your ideas. I have now some things to give you which were written Jan. 1, 1897.

I have not been able to sleep after one o'clock. Through the night season, the light has been given me that it is not wise to keep ministers in the same locality year after year, that it is not right to keep the president of the conference in one place through a succession of years. His position as president should be carefully considered, and changed as soon as God shall open the way for another to take his place. It is not justice to have the burdens that must come upon the president of any conference placed upon one man year after year, for a condition of things will come into existence that will not be for his good or for the good of the conference. It is in this way that one man's mind and judgment comes to be thought infallible. The work is in the Lord's hands, and He will signify to us when He has a man prepared for the place. Until then we may let our minds rest.

The work of God demands different elements. There are dangers connected with the work that all do not comprehend. There is danger that the one who serves will lose sight of the fact that he is only a man, and compassed with infirmities. The man who depends upon his own judgment will be inclined to place confidence in himself.

The Lord has greatly blessed Brother Daniells in his ministry, and now he would have a change made in his location. There are altogether too many things connected with Melbourne that are no strength to Brother Daniells. There are large business interests, which he is not educated to carry, and which it is not his duty to carry. Yet he must act a part in the responsibilities of the methods and plans made. If he could give himself directly and decidedly to the work of preaching, and have his mind free from such a raft of little matters and difficulties as are constantly arising at Melbourne, it would be a great blessing to him. He needs to go where he can unload, and not be made responsible for matters in business lines that others are appointed to attend to. There are men who can do this work.

Brother Michaels, if he will divert himself of himself, can stand as a business manager. Not that he knows all about this work now, but he can work in that line. His work for some time has been very meager as far as bringing to God the best results of his ability is concerned. But God has given him ability to act according to his appointment.

Elder Daniells needs a change of surroundings, but nothing must be done rashly. The Lord sees that Brethren Salisbury and Faulkhead are carrying heavy responsibilities, but He has been and will be their strength. Let everything that is not essential be unloaded from them. Let every man stand in his lot and place. If some things do not appear as favorable as you could wish, do not begin to criticize and accuse, and cut right and left. Give no room for perverted ideas. Go forward in the strength of Israel's God.

You have felt, my brethren, as though Elder Daniells needed to be criticized. True, he has made mistakes, but if he makes his failures his victories, he will lose nothing. Just as long as he is connected

with the Melbourne office, you will feel that his ideas and suggestions are essential. He does not always know when it is best to keep silent, and when it is safe to speak, but his words have been no more respected than if they have come from one bearing less responsibility. As soon as the time shall come when Brother Daniells can, to a large degree, disconnect from the Publishing House, the better will it be for his ministerial work. And the better also will it be for the Publishing House to have removed from it this supposed cause of irritation. To every man is given his work, and he must not get in the way of another. Let every man, as far as possible, carry his own responsibilities, and not the burdens of others.

Elder Daniells must not be where he will have such heavy local responsibilities that he has all the time to struggle like a drowning man to keep his head above water. Already he has too many perplexities to meet. Let all engaged in the work be dependent upon God. No one should feel free to accuse or depreciate another. There has been enough done in this line already. Let us now work to harmonize one with another. Let us have faith in God. Just where Brother Daniells shall locate, I do not know; but when the time comes for a change to be made, he will feel and understand this for himself. God will direct by the workings of His providence. I have no liberty to speak with him on these points now, but he must unload, and when his surroundings are of a different character his work will tell to better advantages.

Where there are so many things under special managers, and each feels that his own ideas are right, one seems to be in the way of the other, and the ideas of some are not in harmony with those who are managing their own appointed work. The minister who is depended upon to preach discourses in different places must have things new and old with which to feed the flock of God. He must be dependent upon God. If the church for which he labors will co-operate with him, and encourages him by being doers of the Word of truth presented to them, he will be uplifted.

The one who labors in word and doctrine often receives letters of inquiry from those who want advice. Often these letters are of a character to tax the faculties of the mind, and bring a severe burden on the soul. If the ones who write these letters would only consider how many burdens are being carried by men in responsible positions, they would say, I have a God who has invited me: "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.]

Christ is more deeply interested in the men who need help than any human agent can be. Then will they not take it all to the Lord in prayer? They will find that His arm is not shortened, that it cannot save, neither His ear heavy that it cannot hear. The apostle says, "My brethren, count it all joy when ye fall into divers temptations; knowing this, that the trying of your faith worketh patience," if you will only let it have this influence upon you. [James 1:2, 3.] But if you look at your difficulties, and talk of them, they will magnify before you. If in the place of going to the Source of all grace and sufficiency, you look to your fellow men, and carry your burdens to those who are weighed down on every hand, from what source do you obtain your knowledge? "Let patience have her perfect work, that ye may be perfect, and entire, wanting nothing." [Verse 4.]

"If any of you lack wisdom," God says, "let him ask" of his overburdened brother? No; "let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him; but let him ask in faith, nothing wavering, for he that wavereth is like a wave of the sea, driven with the wind and tossed. For let not that man think that he shall receive any thing of the Lord. A double minded man is unstable in all his ways." "Do not err, my beloved brethren; every good and perfect gift is from above, and cometh down from the Father of lights in whom is no variableness, neither shadow of turning." [Verses 5-8, 16, 17.]

Here then is the door that is open to all. No one need to send across the continent, and knock at the door of human, finite wisdom. Bow upon your knees before God, and ask Him who is nigh for the things you need. Christ is nearer to you than you think. Then do not pour out your complaints to human ears, that you may receive some word of wisdom from human channels. "Of his own will begat he us by the word of truth, that we should be a kind of first fruits of his creation." [Verse 18.] Then He hears us, and knows all about our burdens. He would have all who believe the word practice the teachings of the word, and have faith in that God who is back of every promise He has made.

The apostle admonishes us, "Wherefore, my beloved brethren, let every man be swift to hear, slow to speak, slow to wrath." [Verse 19.] God would have all who seek knowledge of Him, to hearken with attention, submit one to another. If some expression of another does not meet your mind, wait. Do not be in a hurry to express your difference of opinion in matters that perplex you, lest you yield to the temptation to become irritated in spirit and speak unadvisedly. You have no right to be angry with the Lord's workers because your mind is not prepared to harmonize with their plans and methods. Until you know of a surety that they are not making straight paths for their feet, wait. In patience possess your soul, and cleanse the soul temple of the passion which so easily springs into life, and which will hinder you from receiving the word with meekness of wisdom.

Under all circumstances we are to be doers of the Word. "For if any man be a hearer of the word, and not a doer, he is like a man beholding his natural face in a glass; for he beholdeth himself, and goeth away, and forgetteth what manner of man he was. But whoso looketh into the perfect law of liberty, and continueth therein, he being not a forgetful hearer, but a doer of the word, this man shall be blessed in his deeds. If any man among you seemeth to be religious and bridleth not his tongue, but deceiveth his own heart, this man's religion is vain. Pure religion and undefiled before God and the Father is this, To visit the fatherless and the widows in their affliction, and to keep himself unspotted from the world." [Verses 23-27.]

My brethren in Melbourne, I have words to speak to you. God says to you, "Be still, and know that I am God." [Psalm 46:10.] I was the first one who wrote to Brother Tenney. I had light in regard to his returning to Australia. I knew that his advice and his testimony in the churches would be a blessing to them. But I had no light in regard to its being his duty to take the editorial chair, and for reasons which I do not feel that it is required of me to give, I advise that it is not his duty to locate in Melbourne.

My brethren, make a clear path for Brother Robert Hare. Do not let him be trammelled by your imaginings and suspicions, or what you have heard or suppose. Let Brother Colcord help him to get hold

of the work, and it may be that God will qualify Brother Hare to do the work that is essential to be done. By following your own imaginings, you can bring about a condition of things that will make his way very unpleasant, but it is your privilege to lay right hold and help him all you possibly can. Do not stand aloof and criticize anything which you suppose is not exactly as it should be. The Lord has followed Brother Hare with testimonies, showing him where his mistakes and errors have hurt himself and the cause of God. He was tempted to go out of the ministry, but he did not do this; he reformed. These testimonies have made him, as they should have made others who have been reproved, less self-sufficient. He has less confidence in his own ways and methods. Now he should be placed where he can best serve the cause of God.

Brother Hare is a hard worker. There are many places where his work would be acceptable, but you need a man there who can work in editorial lines. Brother Colcord needs a change, and this he should have after he has interestedly initiated Brother Hare into the work. Let his brethren, Brother Robinson, help and encourage, in the place of putting on their criticizing glasses and magnifying every defect. The Lord wants him to have room to work, that He may place His estimate upon him.

This testimony is needed in Melbourne: "Humble yourselves in the sight of the Lord, and he will lift you up. Speak not evil one of another brethren." [James 4:10, 11.] Those very things that are now being expressed by you are the very things which the Lord presented to me when W. C. White was in Melbourne, and these things will prove a hindrance to you unless there is a humbling of the hearts of ministers and people—in the office of publication, in the church, and in the different branches of the work.

The Lord is soon to come. He has an interest in you all, every worker, from the highest to the lowest. Your souls should be pervaded with a deep, abiding sense of the importance of the work, with the sanctity and the authority of the Master Manager of the firm. The heart, the understanding, should be in the most intimate connection with the pure sacred springs of life and power. It is not enough for our ministers to know much even of the good books which wise men have written. We are walking away from the things which have been supposed to be safeguards against erroneous doctrines. In the great conflict before us, the educated men of this age will be called to take their stand far higher, far in advance of where they now stand. He who would keep His sayings unto the end must penetrate deeper than the habits, the customs, the opinions, the authority of worldly wise men. Our only safety lies in living in hourly contact, in conscious communion with God.

The principles of Bible truth will be set before every man. We must work, and watch, and wait, and pray. We must, and you in Melbourne must, as workers together with God, reach a higher standard. We must work out of self into the undying principles which connect us with firm bands to the Infinite. Every worker can obtain a deep experience in the things of God, if there is less of self, and more of Jesus Christ.

The work is one, the cause is one, all over the world. You have a plant in Melbourne. You have increased your facilities. You have a standing there, and if you seek wisdom of God, you will have a mighty strength back of your efforts. When your last meetings were held in Melbourne, many prayers ascended

to heaven in your behalf. There was great feebleness upon me, but I was so worked upon by the Spirit of the Lord that I could not sleep. In the night seasons there was presented before me the many personal feelings that existed, and that every man needed his character molded and fashioned after the divine similitude. There was need of the fragrance of the Spirit of God in your midst. If things did not appear prosperous, in the place of looking to your own individual selves to see where the fault lay, you were charging the lack where it in no case belonged.

For years the Lord has been rebuking this spirit. Let every worker heed the words of God. He has given you evidence that if you will co-operate with Him, He will work with your efforts. "Wherefore the Holy Spirit saith, Today if ye will hear his voice, harden not your hearts, as in the provocation, in the day of temptation in the wilderness; when your fathers tempted me, proved me, and saw my works forty years. Wherefore I was grieved with that generation, and said, They do always err in their hearts; they have not known my ways. ...

"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. While it is called today, harden not your hearts as in the provocation." "Let us therefore fear, lest a promise being left us of entering into rest, any of you should seem to come short of it. For unto us was the gospel preached, as well as unto them; but the word preached did not profit them, not being mixed with faith in them that heard it." [Hebrews 3:7-10, 12-15; 4:1, 2.]

My brethren, what has Elder Daniells or W. C. White done to make you feel annoyed at them? The work that God would have built up in Sydney, and the work that He would have done in Cooranbong, in Newcastle, in Maitland, and among the people scattered in all that vicinity, has been hindered greatly by the want of money and men, and still the lack of means and workers is a great hindrance. We want God's own plant in Cooranbong. There must be something more there than there has been. And there is need of hard toilers to get the work started. Now, my brother, keep hold of God for yourself. Stand at your post of duty, and know that it [is] not what you do that tells, but what an abiding Christ can accomplish. Take firm hold upon God. Let no murmuring and fretting and chafing over other men's work be heard, but see that your own duty is not neglected. Then the Lord God of Israel will be acknowledged as all-sufficient.

Everyone who is engaged in the work of serving God must put his trust in God. "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 cannot deny himself. Of these things put them in remembrance, charging them before the Lord that they strive not about words to no profit, but to the subverting of the hearers. Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." [2 Timothy 2:12-15.] When you get into perplexity, my brother, do not go to any human source, but to the living God. Trust in Him, lean upon Him, and you will not feel as you have expressed yourself in your letter. If you decide not to receive and give Brother Robert Hare a trial, but follow out the impulse of your own minds, do so. You are not compelled to have him in Melbourne as an editor. We need just such a man as Brother Hare for the work here in its various branches.

Brother Colcord, the Lord give you of His Holy Spirit to understand the will of the Master. But knowing that which I do, I know that Elder Tenney, if he works in the order of the Lord, will not locate in Melbourne. We can do a much more all-round work in some other localities. We will write no more on this subject now. Be careful, how you charge your brethren, Elder Daniells, and W. C. White, with wrong motives and lack of judgment. You do not understand that God works by whom He will. He does not ask any man how He will carry forward His work. He has the supervision of His work in its every phase, its every department. Elder Daniells can serve the cause better, at present, in other localities. He must do work in different connections, where he will have a change of thought and associations. If he had continued in Melbourne, the words in the first portion of my letter would have come to him, for the time has come for him to do the work which he could not possibly do in Melbourne. The Lord understands all about this matter.

I read in your letter dissatisfaction with Elder Daniells and W. C. White. Leave W. C. White to do his work in connection with his mother, for this is his appointment. The time he spent in Melbourne was a great drawback to the work that needed to be done in preparing my writings in connection with Sister Peck and Sister Davis. W. C. White has an unselfish interest in the work all over the field, and especially in Melbourne. He has devoted time and strength to the work in Melbourne, which has taken help from me. I needed every hour that he has spent there. He knew this, but he felt so much interest in Melbourne that he has given his time to it. He has as great interest in all the branches of the work in that city as in any other.

We must all pull together. I have consented for him to go from the work in New South Wales, from my work, to help you in Melbourne. May the Lord clear the fog from your spiritual vision, that you may discern all things clearly. I see that I must have help, that I must be more decided in retaining my help. I must not suffer as I have done in the past. I sincerely hope that W. C. White will be permitted to work with his mother, especially as the work that takes him from me is unappreciated and regarded as a harm instead of a benefit.

My brother, let us as servants of Christ strive to do the will of God from the heart, "with good will doing service, as to the Lord, and not to men: knowing that whatsoever good thing any man doeth, the same shall he receive of the Lord, whether he be bond or free. ... 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 flood, 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." [Ephesians 6:7, 8, 10-14.]

Lt 88, 1898

Irwin, G. A.

Campground, Brisbane, Queensland, Australia

October 30, 1898

Dear Brother Irwin:

I have arisen early this morning, at one o'clock. At this camp meeting I have done all I can do. I have spoken nine times before full congregations, and several times before our own people. The Lord has sustained me, and for this I praise His holy name.

We have consented to visit the church in Rockhampton, and we leave at seven o'clock this morning. I have already written fifteen pages, giving the substance of my last discourse in the tent, Sunday afternoon, October 29. Now W. C. White, Sara, and I leave this place to travel 500 miles—fifteen hours by cars and seven hours by boat. We travel all night and arrive at our destination Tuesday, November 1.

The interest here will now be followed up. Bible readings will be given. We see a great work to be done in Brisbane, in getting the warning message before the people. We could keep the workers here for months, but the harvest is white for the sickle in other places.

Brethren Daniells and Palmer left a week ago for Sydney, to see if they could not raise some means to carry on the work that must be done in our school interests during the summer, and which was laid out before us by the great Counsellor. We have invested everything we have in this work, and have hired money that it might advance. We see that we have no time to lose. If we do the work we should do, a hospital will be erected in Cooranbong, that we may care for the sick. The aged and the fatherless can be cared for in this building until we have funds to invest in another; the most important matter, and the one which we are urging forward, is a main building for the school. This we must have, and it must be under taken at once.

I wrote to Elder Loughborough in regard to the \$1,000 that was invested in the building for Bible work and for a house of worship for our people. I understand that at my urgent request the matter was taken into consideration to refund me that sum. Elder Loughborough sent me \$100 on that amount, and said that more would be forthcoming. As yet nothing has come. You sent me \$100 and someone else sent me the same amount. Whether the amount from Elder Loughborough was to be counted in the sum, I do not know; but one thing I am assured of and that is, that if our brethren and sisters in America knew how we have been and still are handicapped for want of means, they would make an effort to meet their agreement and send me the money for the work that is suffering to be done. I understand that an agreement was made to do this, but nothing more than the sums mentioned have come to me. Will you see what you can do to raise this for me?

Again, our brethren in California have been remiss in their duty. They left Brother Leininger to become involved and mortgage my place and his own, and I have to pay the \$1,400 to relieve him. The strangest part of this matter is that they let all this sum come upon me, and allow me to pay eighty dollars interest money. All the Californian brethren should share in this work of helping out of difficulty a brother who has invested his means for the support of the work in foreign fields, and for the school in Healdsburg. He has had to appeal to me, and as I had no money in the Pacific Press, eighty dollars of interest money have been charged to me.

This is not as the Lord would have it. Here we have a work that is calling for every dollar that we can invest. We have hired money that we may go forward with the work, and California allows us to be crippled while we strive to do this work.

Brother Jones wrote me that they anticipated difficulty from Mrs. Scott in regard to the shares she had taken, amounting to \$5,000. No one thought of such a thing as asking this money of her; she offered the money as a gift to the school in Healdsburg. Brother Jones suggested that if he could get my consent, he thought the business could be settled with her. He said that if I could take shares in the Healdsburg College to the amount of \$1,400 they would see the brethren took these off my hands. I consented to this, but twenty dollars is all I have received.

Brother Irwin, I want your influence to help me. I cannot have this sum cut right out of my resources. I ask you to manage this matter in some way, and set me free. I want every dollar that I can command to lift the work which needs to be lifted in this place. There are new fields to be opened, in Brisbane, in Rockhampton, in Newcastle, in Maitland, and in other places. A camp meeting will be held in Newcastle in a few weeks, the first public effort made in that place. In this place also the standard of truth must be lifted. Then our school needs every farthing I can command. I want the money that is invested in the Californian shares. Take these matters off my hands. I must have means to invest in the work in this field. I do not want to lay up treasure, but I must have means to carry forward the work of God.

And now I have told you how I am situated. We receive no big donations, as have been made to Battle Creek, and we expect none. But I want that which should come to me, and which can come if our brethren will do their duty in the fear of God.

In love to you and yours.

Lt 89, 1898

White, J. E.

Campground, Logan Road, Brisbane, Queensland, Australia

October 30, 1898

Dear Son Edson:

I received your letter in the last mail while we were having a council meeting in the large tent. At this meeting there were quite a number present, Elder Haskell, Brother Semmens, Brother and Sister Wilson, and others. I read a portion of your letter to them, and they were much interested in it.

I do not favor your remaining in that hot climate during the summer. I do not think it is wisdom, for you are easily affected by the malaria. The Lord would not have any of us presumptuous. He would have us care for the health of the body, which is essential for the health of the soul. I am very glad to hear that the work is advancing, and that good is being accomplished.

We have had one of the most successful meetings here that has ever been held in the colonies. A wonderful interest has been created, and a large number of the very best class of people have been attending from the very first. And now is the important time, when we must gather in the sheaves. The coming meetings on Sabbath and Sunday will give us evidence of how far the work has gone and how deep are the impressions made.

If we had one worker who could stand with Elder Haskell, I would say, Take down the tent and pitch it in Brisbane proper. The locality in which we have held our meetings is the poorest part of Brisbane, and with proper ministerial labor, just such an interest would be created all through this country. Elder Haskell has a treasure house of knowledge, and if he can carry on the work in the lines he has hitherto done, we could not ask for better or more acceptable help. But there is a more urgent line of work pointed out from him to do, and he cannot carry all this himself.

Daniel and the Revelation should be gotten out in little books and made as simple as possible. This should be given to every church, and to the people scattered everywhere. It is not a money making scheme, but it will bring in means to invest in getting out other books. Elder Haskell has a whole treasure house of precious things, and he should be tenderly cherished, and everything provided for him that will help him in his work. These precious things should be taken down in shorthand, and given to our people.

The Word of God is to be made to be published in its simplicity. In the parable of the great supper, the gospel is made so plain and simple that it can be impressed upon the mind. The message given to us is, "Go ye into all the world, and preach the gospel to every creature." [Mark 16:15.] The extent of this invitation is world wide, and shows the urgency of the work to be done. In the performance of this great and extensive work, no one is to put on his own armor, but the armor of Christ.

Self, and its peculiar characteristics, are to be submerged in Christ. It is in no case to be exalted or uplifted. Christ is to appear as the one altogether lovely, the chiefest among ten thousand. As the love of Christ for the world has provided this great feast, so the love of Christ alone is to be revealed in giving the gospel invitation. There is no place for self. Lift up the standard of Jesus Christ. The costly provision has been made, the banquet is prepared, and the love of Jesus Christ is to be the message we are to bear to the world.

In this work, there is danger of bringing before the people theories which, while they may be all truth, will create controversy, and will not lead men to the great supper prepared for them. We want the love of God formed within to subdue and soften our human nature, and to bring us into conformity to His holy character. Then we shall spread before the people the unsearchable riches of Christ in all their abundance. The invitation is given by Christ Himself, and it is the work of all His followers to call attention to the board of provisions that has been made accessible to all. Then let not subjects difficult to be understood come first. Christ is calling men to the banquet, and let all who will, come.

The men who are indifferent to the call, "Come, for all things are now ready," fail to express a love for the fallen race. [Luke 14:17-20.] The love of Christ should constrain every messenger to see in the message they bear the purest, deepest, love of God. His gospel feast is represented in the parable of the

great supper. Then let every worker clothe himself with the mind of Christ, and reveal Christ in the invitation, manifesting the love of God, deep, earnest, and unquenchable, in his life and character. It was a free gift, and as we consider it, well may the question come home to our souls, "How much owest thou unto my Lord?" [Luke 16:5.] Present this in all its fulness, and it will grow deeper and more grand.

Before Christ clothed His divinity with humanity and came to our world, God sent this message through Noah, Enoch, Seth, and Methusaleh. Lot in Sodom bore the message, and a race of messengers proclaimed the coming One. But at this time the message is to be proclaimed everywhere. Says the prophet Isaiah, "Ho everyone that thirsteth, come ye to the waters; and he that hath no money, come ye, but and eat. Yea, come buy wine and milk without money and without price. Hearken diligently unto me, and eat ye that which is good; and let your soul delight itself in fatness." [Isaiah 55:1, 2.]

The feast now is spread. The last invitation to be given is to go forth to all nations to the end of the world. This is our work. The messengers are now in a more special sense to call, "Hearken diligently." The message is to go forth from the lips of human intelligences. He who came to our world to proclaim the message was the Lord Himself. Then tell the people that Christ came in human form, that His humanity might touch humanity, and that His divinity might lay hold upon divinity. His servants are to be linked together. "Ye are laborers together with God," He says, "ye are God's husbandry, ye are God's building." [1 Corinthians 3:9.] If His workers will be worked by the Holy Spirit, a great work can be done. "Compel them to come in," are the words addressed to the messengers, "that my house may be filled." [Luke 14:23.] The Lord means that we shall be in earnest. If we are wholly consecrated to God, the Holy Spirit will work with us.

Look at our world today, you who claim to be Christians. Are you awake to the situation as you see how the kindness and love of a long-forbearing God is treated with contempt and absolute rejection? Finite, fallen man is in need of pardon and peace, and all are invited to come. The Lord Jesus, the great Teacher, gives the invitation, but often it is met with frivolous excuses, or turned from with jesting and contempt. All who will may come, and respond to the gracious invitation. Why cannot men see the importance of accepting the call, and making their peace with God?

The devil is not dead. He is working with all his attractive allurements to persuade men to close their ears that they shall not hear, and thousands who ought to be giving this testing message to the world are hiding their talents in the earth. They are making no use of their powers to draw souls to the bountifully spread table. Unfaithful, slothful servants! God will call you to account. But we thank God that there are some faithful voices heard, that there are some who feel their responsibility and who are at work, with every means in their power to compel them to come in.

God is speaking to souls. Behold Him weeping upon the crest of Olivet. Hear Him speak: "O that thou hadst known, even thou, in this thy day, the things that belong unto thy peace." [Luke 19:42.] It belongs to the peace of every soul to come back to his loyalty to God and obey His commandments. Human laws can only take cognizance of outward actions. The rites of the Jewish economy were instituted by Christ Himself. He was the foundation of their system of sacrificial offerings. These all prefigured Christ, the great antitype of all their religious service. The ten holy precepts spoken by Christ upon Sinai's mount

were the revelation of the character of God, and made known to the world the fact that He had jurisdiction over the whole human heritage. That law of ten precepts of the greatest love that can be presented to man is the voice of God from heaven speaking to the soul in promise, "This do, and you will not come under the dominion and control of Satan." There is not a negative in that law, although it may appear thus. It is Do, and Live.

All heaven saw that cheap, worthless, trivial ceremonies and traditions were becoming mingled with the pure and holy principles of the law of God. Transgression of the law of God by the Jewish nation was becoming widespread and deep. They were making the law of God meaningless by making the sayings of men of greater consequence than the sayings of God. Christ came to our world in human form that humanity might touch humanity, and humanity lay hold upon divinity. He came to exalt that which had been made of none effect by the maxims and traditions of men. The spirituality of the law was being lost, and He firmly met the priests and Pharisees with the rebuke, Ye teach for doctrine the commandments of men. Ye make void the law of God through your traditions. No great insult could they give him than they were thus offering to God, and He said to these leaders, "Ye are both ignorant of the Scriptures and of the power of God." [Matthew 22:29.]

Christ came to our world to seek and to save that which was lost. He must rescue and restore the law of God to its elevated position as holy, just, and good. Through human tradition and the accumulated rubbish of rabbinical lore, this law had been defaced, but Christ in His own life and teachings made the ten holy precepts stand forth in the perfection of righteousness. He taught that the law of God is perfect, converting the soul. From the mount of blessing He proclaimed the true purity, the force and far-reaching principles of the divine law, giving it greater force than when He proclaimed it on Sinai's mount.

Let us listen to His voice: "Think not that I am come to destroy the law or the prophets: I am not come to destroy, but to fulfill." Every specification of that law He came to fulfill. "For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law until all be fulfilled." [Matthew 5:17, 18.] Christ came into the world to suffer and die, that man, being ransomed from the power of Satan's authority, might have another probation in which to prove whether he would return to his loyalty, to keep the commandments of God and become the child of God.

The conditions are plainly specified, "Whosoever shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven. For I say unto you, That except you righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven." [Verses 19, 20.]

The law thus expounded by the Lawgiver presented before the multitude its true character, and placed it upon its original, holy, honorable basis. Christ cut away from it the rubbish that had been piled above it, and presented it with its undeniable title to reign in the hearts of all. He gave these sacred precepts large room for operation. Its authority was never to be circumscribed. There would never come a time when it would lose one jot or tittle of its precious all-pervading power. That law takes cognizance of all

the doings of men, noting and weighing the words and actions, and discovering the elements of good and evil. Every day it is approving or condemning the transactions of every soul. It is a sin detector.

At the present time there are those placed as jurors, senators, lawyers, and judges, who forget that God is a party to all their transactions, and that He will call them to give account of all their injustice toward their fellow men, in causing the innocent to suffer and the guilty to escape. Men have so long done this that they have forgotten God. "Because sentence against an evil work is not executed speedily, therefore the hearts of the sons of men are fully set in them to do evil." [Ecclesiastes 8:11.] But the God of truth is a witness to every false oath, and the Holy One that inhabiteth eternity will not serve with their sins.

No man can violate justice in the common courts of today, but he will sooner or later understand that all fraud, all deception, will stand open to the universe of heaven and to the inhabitants of earth. God has given to men the talents of reason, of speech, of discrimination, and if they pervert God's gifts and use them to work fraud and unrighteousness and injustice, the Lord will surely bring them into judgment. God is either served by the reason and the talents He has entrusted to men, or He is dishonored by them. He sees the transactions of the children of men. No one can practice falsehood, no one can receive a bribe to clear men from the consequence of their guilt and fasten the wrong upon the innocent, but the Lord will bring them into judgment for it.

This will be a serious matter for those who have assumed the responsibility of administering justice, and who for the sake of gain have done injustice to their fellow men. Those men who are standing in responsible positions may know that whatever dishonors God is a transgression of his law, and places them at the bar of God to render an account for their deeds. The men who have supposed that they can violate the principles of righteousness, and that it will come out right in the end, may know that for all these things the Lord will bring them into judgment.

There are men, in the church and in the world, who have educated themselves to practice fraud, and for this they will be brought into judgment, for they have not only treated their soul, body, and spirit, as worthless, but have deprived God of his own blood-bought possession. "Ye are not your own," he says, "for ye are bought with a price." [1 Corinthians 6:19, 20.] Consider the price paid for your salvation, that you might become members of the royal family, children of the heavenly king. But men have chosen to stand, not under the blood stained banner of Prince Immanuel, but under the rebel flag to do the works of a rebellious prince. They may have sold their souls for money. They may have taken their Lord's money to purchase wheat and the facilities whereby poor men live, that they may extort from the Lord's creatures the highest prices. They make for themselves princely fortunes.

But for all this the Lord says he will bring them into judgment. In God's sight such a man has made himself an outcast. He has sold his soul for that which he may lose at any time. He has worshipped and idol; covetousness was his sin, and the means needed to bless humanity has become to him the greatest curse.

The cries of starving humanity are coming up before God, while these men bow down to their senseless idols as verily as do the heathen to their gods of wood and stone. Though the whole world were in

league to prove it otherwise, every dollar gained in this unholy traffic wraps a curse up with it. The larger the bank stock the more sure will be the judgment of God. Of these the words of Eliphaz will prove truth: "I saw him taking root, but I cursed his habitation." [Job 5:3.] To them God will say as to the rich man: "Thou fool, this night thy soul shall be required of thee: then whose shall these things be, which thou hast provided? So is he that layeth up treasure for himself, and is not rich toward God." [Luke 12:20, 21.]

Lt 90, 1898

Kellogg, J. H.

Brisbane, Queensland, Australia

October 20, 1898

Dear Brother:

We are here in the colony of Queensland. We arrived last Thursday evening. October 13, at 11 p.m. We left "Sunnyside," Cooranbong, at seven o'clock. At Newcastle, we had to wait [at] the station until 9:30, and then took our train for Queensland. Sara and I secured sleepers. We came first class, for my brethren would not permit me to travel second. I am quite well for me, but I know that at my age I should take care of my body.

On Friday night our camp meeting commenced, and the large tent was crowded with people. A company of people have come from Rockhampton, Toowoomba, and other places. The conference engaged to pay fare for a number of these. Every evening since, the tent has been filled. Elder Haskell has a whole treasure house of good things, and the way in which the people have come out to the meetings has surprised us all. A wonderful beginning has been made; the very best of the community have come out every evening. Brethren Haskell and Daniells, and myself have been the only speakers. Meetings have been held all through the day, and each evening.

On Sabbath afternoon the tent was full, and a wall of people stood around it. I spoke on the call to the supper, making special reference to the man who came without the wedding garment. The Lord gave me strength to speak.

On Sunday afternoon, I knew not just what to talk upon. I was really ill, and yet I felt that I must bear my testimony. I selected my text, but it went from me, and I spoke upon the subject of temperance, taking the words of the apostle Paul to the Romans: "I beseech you therefore brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good and acceptable and perfect will of God." [Romans 12:1, 2.] On this day members of Parliament were present, and the best attention was paid.

I cannot now give all the particulars of the meetings, but there is a wonderful interest created. Elder Haskell has just read to me a letter from a Presbyterian editor who desires to publish a synopsis of our

faith. This will receive attention as soon as possible. We can see that the Lord is at work. The brethren and sisters who have come to the meetings have received a rich repast.

I must tell you that it was a trial for me to have to leave home. Queensland had been represented to us as being very hot at this time of the year. Well, the climate has not proved hot. At noon, when we might have expected the heat to be oppressive, a fresh breeze has sprung up and wafted through the tent, making it very comfortable.

I do not think we can leave here next Monday. I have spoken three mornings, Sabbath and Sunday afternoons, and Wednesday and Thursday afternoons. Here, Wednesday afternoon is a half holiday, so that day a large number came to the tent. I spoke on the duty of parents to their children, and how, by faithfully training them for the present life, we educate them for the future, eternal life.

In every meeting we have urged upon the people the importance of education, but to reach all the people in this large city and its suburbs will take earnest effort for a long period of time. We see so much to be done, and we have so little time in which to do it; but we cannot possibly advance with so few workers.

October 26, 27, and 28 have been days of hot winds. All Friday night the wind blew strongly, and the large tent was let down. At twelve o'clock that night we saw a house on fire in the distance. The flames rose up like a mountain. We do not know who were the unfortunate inmates, but the flames raged so fiercely that we know the house must have been consumed.

Sabbath, the 29th, our meetings could not be held in the large tent because of the wind; but we held our meetings, and quite a number came miles to hear Mrs. White. Others came prepared to stay all day. In the forenoon, we had an excellent meeting in the reception tent, and in the dining tent in the afternoon. I followed Elder Haskell in prayer, and the Lord gave me freedom to speak to the people.

October 30, the wind was no longer a hindrance to the work, and the tent was prepared for the Sunday services. In the afternoon I spoke earnestly to those assembled in reference to Christ's suffering in humanity, that He might elevate, refine, and purify humanity through obedience to God's law. I tried to make the facts appear that the want and suffering and misery seen on every hand was not because the Lord had forsaken the earth, but because men had forsaken the only One who could bring [them] relief and happiness.

I showed them that men were ambitious to gather money to themselves, and to advantage themselves in every way, though in doing so they were grinding the faces of the poor, and that it is not because there is not means enough that there is so much want and misery, but because of the misappropriation of the Lord's funds. This suffering and distress is driving the human family wild. They have not the consolation of the truth, they are not purifying themselves by obedience to the truth. They are disregarding the law of God, and because of widespread iniquity, oppression and violence, want and misery abound.

Satan is playing the game of life for the souls of men and women, and the professed Christian world is asleep. The day of God is right upon us, and there are few who are awake to prepare a people to stand in the great day of God. I asked them all to consider, "How much owest thou unto my Lord?" [Luke 16:5.] What an account will unfaithful stewards have to meet in the judgment!

Our heavenly Father sees the perversity of the human agents who are traveling the downward path. He is giving warnings in regard to His law. He would have the message of the third angel proclaimed, the commandments of God and the testimony of Jesus Christ. God would not compel the obedience of any, but he desires that all may open their eyes to behold wondrous things out of His law. That law is filled with positive promises to all who are obedient. And this law must be if they would become members of the royal family, children of the heavenly King. All have the privilege of learning a lesson from the disobedience of Adam and Eve. Their transgression opened the flood gates of woe upon our world. In order to protect the human family, the light of God's law is to be made known. It is to be so clearly proclaimed, that it will be as a city set upon a hill. All human intelligences can understand it if they will.

Christ from the pillar of cloud commanded Moses to educate the families of Israel to teach the law of God to their children, that they might teach it to their children and to their children's children. The Invisible Leader, the mighty General of armies commanded Israel to put the words of the law into song, that as they marched through the wilderness they might sing it, and keep step to the music of their voices and instruments. Thus God showed that His law was not to be forgotten, but retained in their hearts.

The special work of parents is to make the laws of God plain to their children, and to urge their obedience to them, that they may see the importance of obeying God all the days of their life. This was the work of Moses. He was to enjoin upon parents their duty to give to their children an example of strict obedience. And this is the work that above everything else must be done in the home life today. It is to accompany the third angel's message. Ignorance is not excuse why parents should neglect to teach their children what it means to transgress the law of God. The light is abundant, and none need to walk in darkness, none need to be in ignorance. God is as verily our Instructor today as He was the teacher of the children of Israel, and all are bound by the most sacred obligations to obey His laws.

God is giving all who will receive light an experience in that repentance which needeth not to be repented of. Health reform must be brought into the life in order to place the human agent in the very best relation to life and health. We are to make the most of the capabilities and talents lent us by God. All who are weakening and destroying the physical, mental, and moral powers by sinful eating, sinful dressing, and violation of the laws of health in any respect, will have to render an account to God for all the good they might have done had they observed the laws of health, rather than being self-indulgent, careless and reckless of the house they live in.

The money that rich men are hoarding and needlessly consuming upon themselves is God's money. These men, who will not relieve suffering humanity with God's lent treasure of means, will, in the day when every case shall be decided for happiness and eternal life or for destruction, be destroyed. Why? Because they have destroyed themselves, who were bought with a price. God says, Ye are not your own.

[1 Corinthians 6:19, 20.] You are God's property. Your ransom cost the life of the Son of God who has placed before all the privilege of winning the life which is to come by perseverance in well-doing.

There is a world to be saved, and the gospel is to go forth to the ends of the earth. But it is hindered by those who, knowing the truth, are not doers of the Word. They have diverted God's money into wrong channels where it cannot be used to uplift the standard of truth which God designs shall cover the earth as the waters cover the sea. Many would receive the last message of warning to be given to the world if men had not taken means from the treasure house of God to indulge their fancies and please and glorify themselves. All this is done at the expense of the souls for whom Christ has given His precious life.

Looking at the expensive offering made on Calvary, we may estimate the value of the soul with God, and not one should be left to perish. We are laborers together with God; we are God's husbandry; we are God's building. Through His Holy Spirit the Lord will work the men and women who will submit to be under His guidance. God calls for workers. He calls for means with which to advance His work without delay. All are to consider the greatness of the sacrifice made. The Majesty of heaven, the King of glory, designs that men and women shall give to Him their whole-hearted service.

In the words of the apostle Paul there is a depth of meaning: "I beseech you, therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this world: but be ye transformed by the renewing of your mind: that ye may prove what is that good and acceptable and perfect will of God." [Romans 12:1, 2.] No one can bring honor to God if he pursues a course of action that will bring blemish upon the body or the soul. Our sacrifice is to be holy, and without blame. This is the reasonable service of every one. We are God's workmanship, God's building.

Said the psalmist, "I am fearfully and wonderfully made." [Psalm 139:14.] God has given us faculties and powers of mind and body, which it is the duty of all to preserve in the best condition. If any weaken the powers through the indulgence of appetite, they decrease their power of influence, making themselves imperfect. Only by the expensive offering made upon the cross of Calvary can we understand the value of the human soul. We are placed on vantage ground by the redeeming power of Jesus Christ, to obtain freedom from the bondage of sin which was wrought by the fall of Adam.

God wants us to honor Him with all there is of us. Christ began the work of redemption just where the ruin began—upon the point of appetite. The victory Satan gained over man, causing him to spoil soul, body, and spirit, led him to determine to overthrow Christ. But Christ was conqueror. He could say, "He can find nothing in me." [See John 14:30.] God calls us to look upon the apostate world. They have made void the law of God. The honor of God is not promoted by them. Selfish ambition, violence, crime, and every wickedness is indulged in by the beings whom God has created, and who belong to Him by the right of creation and redemption.

Obedience or disobedience to the authority of the Lord is to decide the case of every soul. Christ is coming in the clouds of heaven with power and great glory. Who of you in this congregation will meet him in peace? Who will be among that number to whom the words apply, "He shall come to be glorified in his saints, and to be admired of all them that believe." [2 Thessalonians 1:10.] It is called the glorious

appearing of the great God and our Saviour Jesus Christ. His coming surpasses in glory all that the eye has ever seen.

Far exceeding anything the imagination has conceived will be His personal revelation in the clouds of heaven. Then there will be a perfect contrast to the humility which attended His first advent. Then He came as the Son of the Infinite God, but His glory was concealed by the garb of humanity. Then He came without any worldly distinction of royalty, without any visible manifestation of glory; but at His second appearing He comes with His own glory and the glory of the Father and attended by the angelic host of heaven. In the place of that crown of thorns which marred His brow, He wears a crown within a crown. No longer is He clad with the garments of humility, with the old kingly robe placed upon Him by His mockers. No; He comes clad in a robe whiter than the whitest white. Upon His vesture and thigh a name is inscribed, "King of kings, and Lord of lords." [Revelation 19:16.]

As the representative of God, Christ appeared in human flesh. Though in the form of a man, He was the Son of God, and the world was given an opportunity to see how it would treat God. Christ declared, "He that hath seen me hath seen the Father." [John 14:9.] But when He comes the second time, divinity is no longer concealed. He comes as one equal with God, as His own beloved Son, Prince of heaven and earth. He is also the Redeemer of His people, the Lifegiver. The glory of the Father and the Son are seen to be one. His claim to being one with the Father is now substantiated. His glory is the glory of the Son, and the glory of God. Then shall He shine forth before His ancients gloriously.

"Behold what manner of love the Father hath bestowed upon us, that we should be called the sons of God. Therefore the world knoweth us not, because it knew him not. Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him, for we shall see him as he is. And every man that hath this hope in him, purifieth himself, even as he is pure." [1 John 3:1-3.]

The Father's wisdom and glory shines forth in His [Christ's] majesty. He is exalted and precious to all who believe. But His own personal glory, who can describe it? He comes with His divine nature plainly revealed—He who was denied and rejected by man, who stood at the bar of Pilate as a criminal. Where is that priest who rent his robe in hypocritical horror as he charged Him with blasphemy? Look at Him as He comes forth from the dead. What think ye of Jesus now? Will men now withhold from Him recognition and honor? Will those who were actors at the bar of Pilate refuse Him worship now? Will those who made manifest what human nature will do under the control of satanic agencies, as they behold in His hands and feet the marks of the crucifixion, now cry, "Away with this man, and release unto us Barabbas"? [Luke 23:18.] Every mouth is closed.

Christ is now acknowledged as the King of Glory. "Blessed is he that cometh in the name of the Lord." [Matthew 23:39.] The question of His divinity is forever settled. Where are those who held the Saviour bound at Pilate's bar, who smote Him in the face, who scourged Him, who drove the nails through His hands and feet; those who mocked Him, saying, "He saved others; himself he cannot save. If he be the King of Israel, let him now come down from the cross, and we will believe him. He trusted in God; let him deliver him now, if he will have him; for he said, I am the Son of God"? [Matthew 27:42, 43.] Where

is the puny arm that will be lifted against Him now? The scene is changed. "At the name of Jesus every knee shall bow, and every tongue shall confess that Jesus is Christ, Lord of heaven and earth, to the glory of God the Father." [Philippians 2:10, 11.] The angels of heaven bow in adoration before him. His enemies discern the mistake they have made, and every tongue confesses His divinity.

The glory of Christ's humanity did not appear when He was upon the earth. He was regarded as a man of sorrows, and acquainted with grief. We hid as it were our faces from Him. But He was pursuing the path the plan of God had devised. That same humanity now appears as He descends from heaven, robed in glory, triumphant, exalted. His priestly character appears. He has taken the blood of His own atonement into the holiest of all, sprinkled it there upon the mercy seat, and upon His own garments, and blessed the people. He has come and offered Himself a sacrifice, and appears the second time to declare that there is to be no more sacrifice for sin.

His believing people have made their calling and election sure. They come forth at the first resurrection, and the song is sung by innumerable voices, "Behold the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God. And God himself shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow nor crying: neither shall there be any more pain: for the former things are passed away." [Revelation 21:3, 4.]

Lt 91, 1898

Haskell, Brother and Sister [S. N.]

"Sunnyside," Cooranbong, New South Wales, Australia

November 11, 1898

Dear Brother and Sister Haskell:

I feel very thankful that I am at home again. I am very much exhausted, and yet I have faith to believe that I shall improve if I have quiet and no perplexing thing to come in. I need rest, complete rest. I am weak as a child, but I am trusting in the Lord.

I wish to give you some counsel for the benefit of yourselves and others. I was in conversation with several people who were ill. The malaria seemed to be upon them. I said, I cannot understand the matter. There is a great work to be done, and the Lord wants it to be done and yet one after another of our workers become feeble and suffer. God does not want any one of these laid in the grave. Satan is the destroyer, Christ is the Restorer.

One was present who had said nothing. He arose, and every eye was upon Him. He then said, There is a God who saves to the uttermost all who come unto Him in faith believing. There is need of persevering faith. Satan is at work to destroy. He would lead the minds of those who love God and are preaching the gospel to be careless of their physical health, for this has a great deal to do with the general standard of virtue. Ministers give too much time to preaching, and exhaust their vital forces. If the discourse given

were one half its usual length it would be better, far better for the hearers, and would preserve in a far better condition the life and the healthful piety of the speaker. Change the order of the meeting, and bring in evangelistic exercises. Study this, and have faith in God. It is the many long discourses that weary. One half of the gospel food presented would tell to much better advantage.

In warm, heating climate, there should be given to the worker, in whatever line of work he is to do, less work than in a more bracing climate. The Lord remembers that we are but dust. The ideas presented should not be so numerous that one cannot take in the matter so valuable. There must be an awakening on this subject.

The less sugar introduced into the food in its preparation, the less difficulty will be experienced because of the heat of the climate. The use of several articles of food at the same meal causes fermentation, and the food does not nourish the system. The making of home made bread requires strict attention, and when this is done you will have the real staff of life. It must be thoroughly cooked. Not a particle of sweet breads should be introduced into the stomach. This perpetuates indigestion and makes dyspeptics. Bread made without milk is more wholesome and digestible, but even this should never be eaten fresh or hot. This makes the best bread injurious. Sweet biscuits are unwholesome, and create diseased livers, diseased stomach, diseased kidneys.

The ministers need not be sick and die. If they will come to the great Physician, He will say to them, "Be whole." "According to your faith be it unto you." [Mark 5:34; Matthew 9:29.] It is dishonoring to God to distrust Him, to doubt His willingness to save. All persons, teachers and pupils, by indulging appetite, are doing injury to themselves. The desserts that are taken in the form of custards are liable to do more harm than good. Fruit, if it can be obtained, is the best article of food. All wheat flour is not best for a continuous diet. A mixture of wheat, oatmeal, and rye would be more nutritious than the wheat with the nutritive properties separated from it.

The lessons given in recipes for sweet cakes had better be left out of the cook books, and dispensed with entirely in the preparation of food. People make themselves sick because they do not study into the science of cooking, but study the taste and the appetite. They do not reason from cause to effect. That which is once put into their stomach is beyond their control; therefore they need to be guarded as to what they introduce into the stomach.

Ministers of the gospel are to put their trust in God, and walk intelligently. They are to subsist on simple food cooked with care. Meat eating is not safe. It is poisoning thousands to the death, thousands who do not know the cause of their death. The Lord would have you depend on Him. When you have faith, you will come to God in simple trust and ask the great Physician to undertake your case. Believe in the power of God to heal. There is little real genuine faith. The Lord is willing to show Himself as He did when He was upon the earth, a mighty Miracle Worker. Then let us not dishonor our God by thinking our case beyond His power. Have faith in God, trust in Him. Make decided advancement healthwise, because you believe in God. I cannot write more this morning.

In love.

Lt 92, 1898

Pallant, J.

"Sunnyside," Cooranbong, New South Wales, Australia

November 11, 1898

Brother Pallant:

I am very thankful to be again in my own home. Nearly all my family are in Sydney. This morning I find myself quite weak and exhausted, but with quiet and rest I shall grow strong again. I had not strength to think or to talk with you while at Brisbane station. On Wednesday night they put me in the sleeper, and I slept and was refreshed. But we had nothing that I dared to eat. At Newcastle Sara took me to a restaurant close by, and I had a cup of hot water and milk, and a piece of bread and lightly cooked eggs. Then we came on to Dora Creek.

Some things worried me, and this brought on so great exhaustion that I could not write to you last evening. And now I can only write a few lines. I would advise that the charcoal compress be worn only occasionally. If you should drink charcoal water, it would not do you any harm. The charcoal itself may be a little irritating to a stomach as sensitive as I judge yours is. Use your own judgment, and trust in living faith to God as you work. You must come to the position where you realize that the Lord does not want you to be sick. The Lord would have you well. Make up your mind to be well. Do not eat vegetables, but make arrangements to have the best homemade bread and fruit. Do not taste of any bread that is sweetened. You must be careful, and then trust in God, believing that He wants you to be healed. He is the only true, unerring physician in the world. He loves us, and wants us to be well and happy.

If I could send you lemons by some one going to Brisbane, I would be much pleased to do so, but I know of no one who will be going. Eat soft-boiled eggs as an article of diet. These will be good for you as you now are. Then do not overtax yourself. Rest all you can. What you do, you do intensely. It is this that wears. I would not have this intensity separated from you, but I would advise you in the name of the Lord to be more quiet in God, and have that faith which works by love, and purifies the soul. Do not feel that you can lean on any other support than God. Do not go to outside physicians, but show that you honor God because you are His by creation and by redemption. Cast your whole soul, and body, and spirit upon Him, and believe. He is your Counsellor.

I feel deeply over this matter. Discard sugar, and eat fruit. Have nothing to do with biscuits called scones, but eat thoroughly baked sweet bread, that has in it no sugar or milk. The idea that we should have sweet cake should be discarded, for it ferments in the stomach, and brings on malaria. Treat your stomach as well as you possibly can. Be regular in your eating. Get to bed as early as possible, and obtain all the rest you can. Lean heavily upon God. He is your strength. He will uphold you. You must rest in the assurance that the Lord wants you to be well. I want you to be well, but how much more does the Lord want you to be well.

I must stop now. God bless you, is my prayer.

Lt 93, 1898

Salisbury, W. D.

Rockhampton, Queensland, Australia

November 5, 1898

Dear Brother Salisbury:

I must speak a few words to you with my pen. You are casting about in your mind as to what you will do to make improvements. You were presenting different plans and methods, and seemed to suppose that if you could have this and that advantage, you would do great things. But the voice that often speaks to us in our perplexities said, The greatest advantages will not accomplish that which you design. I have had light on these subjects.

A plan was laid pointing men to go to far off regions, to see what could be done. Much money was to be invested, all without the counsel of God. How much better it would be if there had been less anxious care, and more trust in God, more humility of mind, more searching of the Scriptures. You need not go to the ends of the earth for wisdom, for God is near. Put your talent into the work, and ask God for wisdom and it will be given you. It is not the capabilities you now possess or ever will have at your command that will give you success in the work. It is that which the Lord can do for you.

Physical habits have a great deal to do with the success of every individual. The more careful you are in your diet, the more simple and unstimulating the food that sustains the body in its harmonious action, the more clear will be your conception of duty. There needs to be a careful review of every habit, every practice, lest a morbid condition of the body shall cast a cloud upon everything. There is more uneasiness than is at all necessary. If you do your best and stand true as steel to principle, and then seek God for wisdom, and you will receive it, for God has promised this.

God is very near to all who call upon Him, and He must be the One to go before us and work with us. Self must be consecrated to God. It is not the great and wonderful things you may do that will make the work a success, for with all your methods and plans, you cannot accomplish that which you suppose. Your work is to do your level best knowing that if you use your talents as God requires of you, this is all He asks. The Lord can make a success in any place.

If you lack faith where you are, when difficulties present themselves, you will lack faith in any place. God has a work to be done right here in Australia, and He is willing to open ways and means before you right where you are if you will have faith. But without faith it is impossible to please God. I trust that there will be less criticising, less suspicion and unbelief. Do not place your confidence in the voice of human agents, but have more confidence in God. Unless we shall increase our faith, and cease to talk doubts, unbelief will encircle the soul.

That which you need is faith in God. You hedge up your own way by unbelief. You open the door of the heart to fears and conjectures, and are altogether too cowardly. You need connected with you in the office men of capability, men who will put their whole soul into the work. You need not feel that God has forsaken His work. You look on the dark side, and you are losing your hold upon the Lord God of Israel. We greatly dishonor God by our unbelief.

The case was clearly laid before me. There must be less talking unbelief, less imagining that this one and that one is hedging up the way. Go forward in faith, and trust the Lord to prepare the way for His work to advance. Then you will find rest in Jesus Christ. Train yourself to see the attractiveness of Christ. As you cultivate faith, as you place yourself in a right relation to God, and brace yourself by earnest prayer to do your duty, to realize the expanding and ennobling character which it is possible for you to have, you can be worked by the Holy Spirit. The many problems that are now mysterious to you, you may solve for yourself by continued trust in God. You need not be painfully indefinite, because you are living under the guidance of the Holy Spirit. You may walk and work in confidence.

I cannot see any light in your going to America. There must be faithful men who for Christ's sake will do the work you are proposing to do, and who are in the very place you propose to visit. I have had presented to me the plans that have been laid to send several of our brethren on a tour round the world. Was not the light from heaven? Money and time was consumed in traveling, which, had they been invested in the improvements so sadly needed, would greatly have helped the cause of God. The money used in taking these long wearisome journeys to find out matters which seem so essential to you has proved no gain in the end. Elder Olsen was ready to go traversing the country with several merely businessmen to investigate matters which they might have adjusted themselves had they asked wisdom of God. This was a dishonor to God and to the truth, and consumed means that were needed in other lines.

I have been made to understand the result of these things. Had the men in responsible positions pressed into the work every jot of ability to make a success where there was so much to be accomplished, the showing would be far better. There are men just come from America, and there are businessmen there who love and fear God, and who will, I believe, act conscientiously to advance the work of God. It seems to me that there is altogether too much work now that needs the help of every one.

The trouble with our brethren in Melbourne is that there is so little openness and frankness among them. There is so much secrecy, so little confidence in one another. When meetings are held to counsel together, and arrangements are made in regard to methods and plans, there seem to be so little gained, so much time lost in criticizing, that God's blessing cannot come. The Lord cannot work where unbelief is so manifest. If we all sought counsel of God, and depended far less on human wisdom, the Lord would be honored, and the human agent would become the channel for the two olive branches, through which the golden pipes might empty the golden oil out of themselves. The golden oil supplies the vacuum in all who are emptied of self.

We must have less faith in what we can do, and more faith in what the Lord can do for us if we will have clean hands and pure hearts. I was in great burden when you with Willie were assembled night after

night. I was as a cart beneath sheaves. Then I was made to understand that we need a spirit of humility and consecration brought into every line of the work. I was referred to matter through figures and symbols, and words were spoken by which I obtained the impression that when the love of Christ becomes an abiding principle in the soul, there will be far less unbelief, less suspicion and distrust, less resentment. There was presented before me the figure of a man impatiently drawing away his shoulder as from one whom he considered was meddling with a work of which he was manager. This has been the great evil with the Echo office from the beginning, and it is not yet clear from it.

All the light I can see is: Bind about the edges. Make no calculations for the absorbing of means. Take hold of the work interestedly and do it. There is need that you in Melbourne and we in Cooranbong, have a deeper teaching than man's teaching. All these conveniences are not a positive necessity while the dearth of means is so great as at the present time. It is not the way to rush out of perplexities by expending large sums of money just now.

Christ must dwell in the heart just as the blood is in the body and circulates there as a vitalizing power. We have no time to be going around the world to see what kind of terms can be made for the work. If there are not businessmen there who can be trusted to see what kind of terms can be made in the things you mention, I feel that we are to be pitied. Lay your plans before men whom you can trust as surely as you yourself can be trusted, who understand your plainly stated necessities as well as you can state them with your voice.

There is such a thing as being anxious to make many preparations, but accomplishing but little with that which you already have. The thought will come that if you only had all that you thought you need, the difficulties would be all removed. The word to Zerubbabel is needed by us all. "Not by might, nor by power, but by my Spirit, saith the Lord of hosts. Who art thou, O great mountain? before Zerubbabel thou shalt become a plain; and he shall bring forth the headstone of it with shoutings, crying, Grace, grace, unto it." [Zechariah 4:6, 7.]

Threads of selfishness are woven into the fabric. Every thread should be a golden thread of love, because the web is the Lord's and every worker should be a worker together with God. You are none of you engaged in your own human work, you are doing the work of God. You are to be united as one mind in God's great firm, putting away all selfish ideas and thoughts. There is quite a heap of rubbish to be cleared away and consumed. This is an individual work, a work for time and for eternity.

I wrote to you because light came to me from God. I sent that light to W. C. White so that he could bring it in when it was thought best. More love is needed, more frankness, less suspicion, less evil thinking. We need to be less ready to blame and accuse. It is this that is so offensive to God. A spirit is cherished that does not reveal the love of Christ. The heart needs to be softened and subdued by love. The strengthless condition of our people is the result of the heart not being right with God. There are plenty of words, but the soul temple is not clean. When the Holy Spirit controls minds and hearts, there will be an altogether different showing in every line of the work. There will be more faith. There will be a sense that the pure hearts and clean hands are much more significant than it now appears.

Not a step can be taken in spiritual progress without fresh supplies from the fountain of grace and strength. And yet how often our words provoke God, and by our spirit we deny Him, so that He has to withdraw His influence, and leave us to our own human inventions. The Lord would have us lean heavily upon Him; and the less we depend upon human help, the more we depend on and make God our trust, the greater will be our supply of strengthening, quickening grace. True repentance means a daily change of heart, a turning the face to the Sun of Righteousness. This leaves no chance for self-exaltation, no opportunity to trust to our own wisdom. When the cleansing, refining process shall take place, and continue its daily work upon our hearts, we shall go forward. But as long as difficulties arise, and we look at the discouragements, we shall not advance. We must brace up the soul in God, and we shall endure the seeing of Him who is invisible.

Lay hold of the hope set before you in the gospel. Work right where you are. The Lord understands the situation. We have no time now to doubt, no time now to lay off the armor. Consider we are merely agents in the hands of God, and if we are controlled by the Spirit of God, we shall have courage and faith and perseverance that will not fail nor be discouraged. There is altogether too little faith. Advance by faith. Aspire constantly to follow Christ our Saviour, attaining more and more excellency of character. The human mind, like the heavenly bodies, are worked [and] inspired by an influence unseen and incomprehensible, but its effects are certain. Give the correct direction to the thought and brace up for trials and duty.

Lt 94, 1898

Robinson, Brother and Sister [A. T.]

“Sunnyside,” Cooranbong, New South Wales, Australia

November 16, 1898

Dear Brother and Sister Robinson:

I have just written a letter to Brother Salisbury in response to a letter recently received from him by W. C. White. He sets matters before W. C. White, representing the great advantages to be gained by his visiting America by the way of Capetown and London, and seeing what can be done by business negotiations to procure facilities to use in the production of books, also in the market for books. The light given me when you were holding your last council in Melbourne was of that character that I felt pained, because there was heart-consecration needed to prepare the workers for the work already being handled.

Brother Salisbury seems to treat the matter as if he had the sanction of W. C. White, and that would be sufficient to open the subject to the proper ones. I know not how much encouragement Brother Salisbury has received in regard to this anticipated journey, but I have much reluctance in regard to W. C. White taking responsibilities in encouraging any such movements. The light which the Lord has given me is that W. C. White's work is in connection with my work, that he should bend his mind and thoughts and powers in this direction. The last time he was called to Melbourne, the outcome was that

movements were made that you could not feel were as they should be, and the dissatisfaction mainly was charged upon W. C. White, as working in a way that was not agreeable to yourself and others.

The whole difficulty lies in your minds, but it is not clearly defined. One thing is certain. I feel that in view of the light given me in regard to the work of God, W. C. White had better not put his neck under a yoke which shall be made galling to him. There is an abundance of responsibilities resting upon him in New South Wales, and if he shall take the responsibility in Melbourne, there are those who would see defects, and would charge them to him as responsible for movements made with which they could not harmonize.

I cannot give any encouragement for Brother Salsbury to now expend the means which is so limited in such an enterprise as he is contemplating. If you that are in Melbourne see sufficient interests to be promoted by justifying such a movement, then I have nothing more to say; but I do not want W. C. White to have any responsibility in encouraging such a movement, for if difficulties appear, they will be made to rest on him.

When the truth is more clearly distinguished from human wisdom, when those who handle the truth are themselves more decidedly consecrated to God, the work will progress, because the workers will be charged with that earnestness that bears the sanctification of the Spirit of God. The Lord inspires no censuring, no accusing. He will lead all who will learn of the great Teacher.

There is but a feeble sense of the sacredness of the things we are handling. "Take my yoke upon you," says the great Teacher. "Learn of me, and ye shall find rest unto your souls; 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.] We are to walk as Christ walked, live as Christ lived. It is now, just now, that zeal is required. This zeal is to be purged from all selfishness, and there is to be an increase of every good work. Our work is to be under the supervision of the Holy Spirit. Have ye received the baptism of the Holy Ghost? If not, is it not high time that we had this blessing, which purges away our unsanctified words and enables us to use the talent of speech as a most sacred, entrusted gift?

We are to get out of self, and abide in Christ. Then much more good will be done to the souls and bodies of those who have need to be healed of their infirmities. These signs shall follow those that believe. As the time of Christ's labor upon this earth grew shorter, His work became more intense, His energies were called out, and there seemed to be no limit to His work. Thus it will be with every true worker. The failures of the year 1898 cannot now be repaired, but we may prepare for the coming year, 1899. We may make such a consecration of self to God that the Holy Spirit will control the whole man. We may redeem the time and redouble our earnest, sanctified exertions. Wherever Christ's cause has a claim, wherever God's people have necessities to be met, there our obligation begins.

We are responsible to God for all the good we can do. We are to encourage gratitude, praise, and thanksgiving, not allowing our minds to become Satan's workshop to create dissension and strife; for this is the foundation of so much weakness and so little of the real, genuine working of the Spirit of God in our churches. The Lord invites us to look to Him, to trust in Him, to walk with Him, to talk with Him, to

keep step with Him. Then duty will be clear before us. The Lord can use pure, unselfish, holy hearts to His own name's glory.

While your meeting was in session in Melbourne, it was presented before me that there needed to be a cleansing of the soul and spirit before the Holy Spirit could mold and fashion mind and character. There must be more of Christ, all of Christ, and none of self. Then there will be patience, longsuffering, gentleness, and love for one another. This pulling apart will not be. We have need of patience, that after we have done the will of God, we shall receive the promise, looking for and hastening unto the coming of the day of God.

It has been presented to me that the richest blessings are awaiting those who will appreciate them. But many of those who claim to believe carry such a bundle of self along with them that there is no room for Christ. There is to be and must be a reformation in the heart, else ere long we shall understand fully what it means to come to the banquet of God's Word without the wedding garment. This point is to be considered carefully, else many who are now professedly believing the truth will be found to be unsanctified. They did not accept and wear the garment of Christ's righteousness. They will learn that they have not represented Christ in character.

We may go all over the world full of the talk of the Word, and yet keep Christ out of the heart. The truth is kept in the outer court, and Christ meets us with the words, Friend, how camest thou in hither without the wedding garment? The voice may even utter the highest oracles of God's Word, yet the men may not have put on the wedding garment. They are building on a sandy foundation. Hearers of the Word, they come to the banquet, but they have not put on the robe of Christ's righteousness. The work of the Holy Spirit is to them a strange work. They are not doers of the Word. The living oracles are not their guide and directory.

We all need to study as never before the parable of the ten virgins. Five of them were wise, and five were foolish. The wise took oil in their vessels with their lamps. This is the Holy oil represented in Zechariah. "I answered again, 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.] This representation is of the highest consequence to those who claim to know the truth. But if we do not practice the truth, we have not received the holy oil, which the two golden pipes empty out of themselves. The oil is received into vessels prepared for the oil. It is the Holy Spirit in the heart which works by love and purifies the soul.

We must have greater confidence and earnestness in practicing a "Thus saith the Lord." We are not to listen to any voice that will benumb our senses in regard to the white garment of character that we must put on. There is to be no party spirit. We are to be united with God and with one another. Then the prayer of faith will heal the sick.

Satan is working with all his hellish power to quench that light which should burn brightly in the soul and shine forth in good works. The words of God to Zechariah show from whence the holy oil comes, and its bright light which the Lord kindles in the chambers of the soul gives light through good works to the world. Satan will work to quench the light God has for every soul by casting his shadow across the pathway to intercept every ray of heavenly light. He knows that his time is short. The people of God must cleave to God, else they will lose their bearings. If they cherish hereditary and cultivated traits of character that misrepresent Christ, while professedly His disciples, they are represented by the man coming to the gospel feast without having on the wedding garment, and by the foolish virgins which had no oil in their vessels with their lamps. We must cleave to that which God pronounces to be truth, though the whole world may be arrayed against it.

(I shall not be able to get more copied this morning, but there is more to come if I have strength to write it.)

Lt 95, 1898

Hubbard, G.

“Sunnyside,” Cooranbong, New South Wales, Australia

November 18, 1898

Dear Brother Hubbard:

I have not consulted with any one in reference to the subject of meat-eating and smoking. I should think our brethren in Melbourne could, or should be able to, give you good counsel; but as you have presented your difficulty to me, I will say that I should in no case provide a smoke room, where smoking shall be encouraged, or provide a meat diet. Your statement in regard to those who claim to believe the truth continuing the eating of meat, is no more than you can expect. Be assured that the Lord does not compel anyone to keep His commandments, neither does He compel anyone to give up the use of the flesh of dead animals. All who use flesh meat will realize the sure consequence, for the disease in animals is fast increasing. The daily papers tell us this. But if the appetite for eating dead flesh is preferable to meat-eaters, the Lord will not work a miracle to counteract the sure result.

The work in which you are engaged is an important one, and a non-meat diet is to be maintained. Leave the result with God. In regard to the tobacco god which is worshiped, this is a serious question. Certainly tobacco should not be provided for those you are seeking to help. Lay the matter before your brethren, and see if some way cannot be devised to open the eyes of tobacco users to its evil effects. To encourage the habit of tobacco using in the health reform institution cannot be right.

You can see now the advantage of having our schools out of and away from the cities. The same reason stands good in such reformatory movements as are now being carried forward in Melbourne. One thing is certain: There should be men of tact and far-seeing judgment to superintend the work of the Helping Hand Mission. There must be those who can give interesting talks, showing the evil of such practices as meat eating and tobacco using. This work demands faculties for management which perhaps you do not

possess. There must be men who know how to deal with human minds, men who will be quick to think and devise and plan methods and ways to draw and hold those who really care to reform. To let down the standard of reform, to cater to the perverted appetites of the people, cannot be once thought of. Those poor souls carry their trade-mark in their countenances. Their characters are in accordance with the things they eat.

One who has communed with God who is sanctified through the truth, can see the trademark of evil upon the souls of those with whom they come in contact. Meat-eaters, whether they be those who know the truth or those who are in the darkness of error, show by their disposition that they are composed of that which they eat. The use of the flesh of dead animals is animalizing them. Their spiritual eyesight is perverted, and the higher powers of the being become servant to the lower. The animal appetites and passions plead for indulgence. The natures of some are so thoroughly warped that they will never become straightened. Perverted appetite becomes a tyrant to mold and to ruin the man.

The great object of life should be to restore to God soul, body, and spirit. If the moral image of God is restored in the poor, degraded sot, it will not be by continuing to give him liquor. In every city the Lord would have a place where sinsick souls may find courage and sustaining help to overcome all unnatural appetites and sinful indulgences—tobacco using, tea and liquor drinking. All flesh meat is to be discarded. Educating meetings should be held where young men may be instructed how to develop a perfect manhood. Then they can become teachers of good things.

The cultivation of every power of the soul is of the highest consequence, and every talent is to be considered a precious trust whereby man may secure other talents of a high spiritual quality. How large a number have missed the mark because they have thought they could meet a low standard? Keep every reformatory institution on the highest plane. If you feel at all like weakening on the points where you should be strong, you are not qualified to handle the cases that will come before you, cases which require strength of mind, aptitude, firmness, and, withal, gentleness. With a firm hold of the human beings, and a firm, unflinching hold on God, you are to place these persons on their feet. But we cannot do anything unless we are imbued with the Spirit of God. The angels of God want channels, that they may communicate with human beings, that they may work with the weaklings. We shall never be able to lay hold on all kinds of men who need our help unless we ourselves have a firm hold on God.

Professed believers, who have had light upon the subject of health reform, but who have not practiced the truth in this line, are a great hindrance to the work.

In the place of helping, they hinder. Dear Brother, this will always be as long as time shall last; but shall we lower the standard to accommodate this class? or shall we keep the standard uplifted, until they either reform, or go out from us because they are not of us?

“They speak evil of things which they know not, but what they know naturally as brute beasts, in those things they corrupt themselves. Woe unto them! for they have gone in the way of Cain, and ran greedily after the error of Balaam for reward, and perished in the gainsaying of Core. These are spots in your feasts of charity, when they feast with you, feeding themselves without fear: clouds they are without water, carried about of winds; trees whose fruit withereth, without fruit, twice dead, plucked up by the

roots; raging waves of the sea, foaming out their own shame, wandering stars, to whom is reserved the blackness of darkness forever.” [Jude 10-13.]

“But, ye, beloved, building up yourselves on your most holy faith, praying in the Holy Ghost, keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life. And of some have compassion, making a difference: and others save with fear, pulling them out of the fire; hating even the garment spotted by the flesh. Now unto him that is able to keep you from falling, and to present you faultless before the presence of his glory with exceeding joy, to the only wise God our Saviour, be glory and majesty, dominion and power, both now and ever.” [Verses 20-25.]

We shall surely meet all these cases. We shall see these cases fully developed. Brother Hubbard, walk in the light, whatever others may do or say. Be true to God, true to the light given. I cannot write more now, for this must go in the mail, but if I can consistently will write again.

P.S. Brother Hubbard, I write decidedly to you now, because I wish others to see that we cannot be hesitating or divided. I truly sympathize with you, and understand that you are in a difficult position. But God will help you; God will strengthen His servants who will stand firmly for the truth, who will not be swayed from truth and righteousness in order to accommodate any sickly sentiment that means self-indulgence. We shall pray for you. Stand with the whole armor on, and having done all, stand. These are your orders, and God will stand with you.

Lt 96, 1898

Robinson, A. T.

November 18, 1898

Dear Brother Robinson:

The year 1898 is fast passing away. The year 1899 will soon open before us, and nothing has been of real value to us but pure and undefiled religion. The pure in heart, the clean in hands, will be rewarded; for they shall see God. That is, they will have an experimental knowledge of God. His ways and His works will be discerned. All sham and pretense will be unveiled. Empty professions, human projects and devising, will be as wood, hay, and stubble. The gold, the silver, and the precious stones that compose the character will be unconsumable.

The truth stands out clear and distinct in its native purity, and those who believe the truth will be charged with an inspiration from on high. The truth will bind up heart with heart, and its followers will answer the prayer of Christ: “Sanctify them through thy truth, thy word is truth. As thou hast sent me into the world, even so have I also sent them into the world. And for their sakes I sanctify myself, that they also might be sanctified through the truth. Neither pray I for these alone, but for them also which shall believe on me through their word, that they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me. And the glory which thou gavest me, I have given them; that they may be one, even as we are one: I in them and thou

in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me.” [John 17:17-23.]

The people of God will be consolidated as one with Christ in God, just in proportion as false theories become more and more prevalent. As we near the close of time, the distinction between those who are Christ’s and those who are on the side of the apostate will become more marked. Only two great centers will appear—Christ, the Prince of heaven, the Prince of life and immortality, and Antichrist, the center of the rebel forces of apostasy. The separating line is now being drawn, and in that great conflict the parties will be forever separated. That day will come as destruction came upon the inhabitants of the world in Noah’s day.

Then “God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually. And it repented the Lord that he had made man on the earth, and it grieved him at his heart. And the Lord said, I will destroy man whom I have created from the face of the earth; both man, and beast, and the creeping thing, and the fowls of the air. For it repenteth me that I have made them. ... The earth also was corrupt before God and the earth was filled with violence. And God looked upon the earth, and behold, it was corrupt, for all flesh had corrupted his way upon the earth. And God said unto Noah, The end of all flesh is come before me; for the earth is filled with violence through them. And, behold, I will destroy them with the earth.” [Genesis 6:5-7, 11-13.]

“Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken; and then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory. And he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other. ... As the days of Noah were, so shall also the coming of the Son of man be. For as in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noah entered into the ark, and knew not until the flood came and took them all away, so shall also the coming of the Son of man be.” [Matthew 24:29-31, 37-39.]

In all the beautiful city of Sodom ten righteous persons could not be found. The blessing of God had been upon the land, and yet none had responded to those mercies and blessings. Their land was rich, resembling the land of Eden. But the goodness of God did not bring them to repentance. “Likewise also as it was in the days of Lot; they did eat, they drank, they bought, they sold, they planted, they builded; but the same day that Lot went out of Sodom, it rained fire and brimstone from heaven, and destroyed them all. Even thus shall it be in the days when the Son of man is revealed.” [Luke 17:28-30.]

The Lord is coming, and of all the people upon the face of the earth, those who have the Word of God and do it not, will be found the most guilty. If those who claim to believe the truth will believe the Word of the Lord and obey a “Thus saith the Lord,” they will represent Christ. The truth will become a part of them, their meat and their drink.

I would that I could trace with pen and ink all that the Holy Spirit has presented before me. The ten lepers were brought before me. All were cleansed, but only one appreciated the work wrought for him, only one returned to give God the glory. The representation is true of those who claim to be converted. Apparently the lepers in their loathsome condition were not worth caring for, but Christ knew that among them was one who would appreciate the work done for him, and would honor the Lord. Christ looked with tenderest love upon the one who appreciated the great gift of cleansing. He asks, "Were there not ten cleansed? But where are the nine? There are not found to give God glory save this stranger. Arise, he said, go thy way, thy faith hath made thee whole." [Verses 17-19.]

Here are lessons that all of God's people should learn. The one of ten, a despised Samaritan, appreciated the great gift of God, while the others for whom the great work of healing had been performed gave not God the glory. This is a representation of many who have had opened before them the living oracles of God. When those who have great light do not walk in the light, Christ's gracious work for them cannot be appreciated.

In the parable of the great supper, Christ brings to view another class. "A certain man," He said, "made a great supper, and bade many. And sent his servant at supper time to say to them that were bidden, Come; for all things are now ready. And they all with one consent began to make excuse. The first said unto him, I have bought a piece of ground, and I must needs go and see it: I pray thee have me excused. And another said, I have bought five yoke of oxen, and I go to prove them: I pray thee have me excused. And another said, I have married a wife, and therefore I cannot come: So that servant came and showed his lord these things.

"Then the master of the house being angry said to his servant, Go out quickly into the streets and lanes of the city, and bring in hither the poor, and the maimed, and the halt, and the blind. And the servant said, Lord, it is done as thou hast commanded, and yet there is room. And the Lord said unto his servant, Go out into the highways and hedges, and compel them to come in, that my house may be filled. For I say unto you, That none of those men which were bidden shall taste of my supper." [Luke 14:16-24.]

These things mean very much to every one who has had the light of truth, who has been invited to partake of the provisions of grace which God has provided through His only begotten Son. The man who came in and took his seat at the table without having on the wedding garment is presented as a warning to all. It is not enough to accept the privileges of the gospel supper. Have you put on the righteousness of Christ, the wedding garment? Have you stripped yourself of all your miserable inherited and cultivated traits of character? All who do not put on the character of Christ, but retain traits of character which dishonor God, make Christ ashamed of them. They may have laid the foundation in building that tower, but they have not counted the cost.

There are hundreds who are a reproach to the cause of truth and who by their lives counteract the influence of pure, sacred truth. Their words are not right words, because their heart is not cleansed with the washing of the Word. Their actions are not such as to magnify the sacred influence of truth. Many, while claiming to be teachers in Israel, weave so much of the rubbish of selfishness into their habits of character that they are represented by those who bring to the foundation wood, hay, and stubble.

"If any man come to me," Christ said, "and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple." [Verse 26.] These words mean that every action, every principle of disobedience, every violation of God's holy law, is to be hated. Every influence of word, or action, that is in opposition to the laws of the kingdom of righteousness if it is in father, in mother, in sisters, in brethren, or in our own minds and hearts, is to be despised. The invitation is given, the gospel feast is prepared, and all are invited to come.

The excuses made by father, mother, brethren, or friends for their disobedience to God's requirements are not to draw any from entire willing, glad obedience. Everything savoring of excuse is to be turned from with decision. Everything that would lead us to seek our own personal advantage is to be repudiated, and hated as a temptation of Satan. Said Christ, "Whosoever doth not bear his cross, and come after me," practicing the self-denial of which I have given an example in My life, "cannot be my disciple." [Verse 27.]

Christ then presented before His hearers the parable of the building of the tower. "Which of you," He said, "intending to build a tower, sitteth not down first and counteth the cost, whether he have sufficient to finish it? Lest haply, after he hath laid the foundation, and is not able to finish it, all that behold it begin to mock him, saying, This man began to build, and was not able to finish. Or what king, going to make war against another King, sitteth not down first, and consulteth whether he be able with ten thousand to meet him that cometh against him with twenty thousand. Or else, while the other is yet a great way off, he sendeth an embassy, and desireth conditions of peace." [Verses 28-32.]

The Lord would have every one considerate. We are not to be rash and impetuous. We are to consider what our strength is. Is it sufficient to enable us to stand our ground? We are to take time for wise thought before action, whether with our ten thousand we can engage in conflict with twenty thousand. Those who take their position against God and the truth would do well to consider this matter. Before we can overcome the difficulties in the warfare which each must encounter, we must have a preparation. Be not presumptuous. Despise not the strength and power of your enemy.

When Christ was about to raise the body of Moses, Satan disputed with him about it. The enemy had tempted Moses to lose his patience, and to speak as one man should not speak to another. In the attitude of Moses, in charging and condemning, the long forbearance of God was lost sight of. He spoke that which God had not advised him to speak. He acted presumptuously, and for this the Lord said that he could not enter into the promised land. Satan claimed Moses as his property, but Christ did not dare to bring against him a railing accusation. By this we are taught to give no advantage to our foes by discussion or controversy, lest the powers of darkness obtain the victory. We must move with great caution, lest by word or attitude we manifest the same spirit as our adversaries. The Lord will not justify His people in being harsh and denunciatory, even though all that is said may be true. These are the best methods of desiring conditions of peace. Satan and his synagogue will take advantage of every wrong trait of character, every act of retaliation to vindicate his own course of action.

All who become followers of Christ are to take the consequences, and be prepared to meet them by having the mind of Christ. Says the apostle, "If there be therefore any consolation in Christ, if any

comfort of love, if any fellowship of the Spirit, if any bowels of mercies, fulfill ye my joy that ye be likeminded, having the same love, being of one accord, of one mind. Let nothing be done through strife or vainglory, but in lowliness of mind let each esteem other better than themselves. Look not every man on his own things, but every man also on the things of others. Let this mind be in you which was also in Christ Jesus." [Philippians 2:1-5.]

In temporal matters many act with far more prudence and consideration than in spiritual things. They do not begin their worldly transactions in a haphazard, thoughtless way. They teach God's people a lesson. We are not to rush into the acceptance of the gospel without any fixed stability of purpose. If we receive Jesus Christ, we must receive all the conditions, all the requirements, and make it our life business in everything to make the kingdom of God our first consideration. Difficulties will present themselves as obstructions. But the greatest difficulties originate with self. It will cost all there is of the man, for Christ demands the heart, the soul, the strength, and the mind of every human agent.

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.] It will cost self-humiliation, self-denial, self-sacrifice, a constant conflict with human passions. Our natural temperaments cannot be carried along in the road cast up for the ransomed of the Lord to walk in. Shame and weakness and disgrace are the sure result of professedly following Christ while walking in the ways and practices of unrenewed, unconverted men.

To be half for Christ and half unrenewed, having the mind of the enemy, means to be a stumbling block to one's self and a stumbling block to others, a reproach to Christ, and a weakness in the church and in the ministry. If we do not propose to be wholly converted, to be doers of the Word, then for Christ's sake let us not spoil the Christian experience of others, causing them to be led astray by our serving sin and the devil while professedly serving the Lord.

Without the absolute surrender of self, soul, body, and spirit, the contest is hopeless. Self must be hid in Christ. Said Paul, "What things were gain to me, those I counted loss for Christ, yea, doubtless, and I count all things but loss 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, (day by day, under all trials and difficulties and temptation,) not having mine own righteousness, which is of the law, 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 conformable unto his death; if by any means I might attain unto the resurrection of the dead." [Philippians 3:7-11.] Read this chapter, and practice the lessons given. We are in need of these cautions and safeguards.

Much importance is attached to hearing and practicing the sayings of Christ. When the divine Teacher gave His sermon on the mount, He was surrounded by a large congregation. After specifying the characters that should be blessed, He said, "Ye are the salt of the earth; but if the salt have lost his savor, wherewith shall it be salted? It is thenceforth good for nothing, but to be cast out, and to be trodden under foot of men." [Matthew 5:13.] All must possess Christlike attributes of character if they have any saving influence on the world. Profession of faith is nothing.

Unless the truth is a living principle in the heart, it will not be revealed in precious talents of appropriate speech. No one can impart that which he has not. If we receive grace from the source of all correct influence, from the great fountain of good, it is that we may impart. If we have not in our characters the precious attributes of Christ, if we do not cherish His meekness, patience, longsuffering, kindness, and love, we may profess to know Christ, but we know Him not.

A connection with Christ in God will establish principles in youthful disciples, and in those who claim a longer experience, that will enable them to reveal that they have walked with Christ to some purpose. They have loved His ways, and learned His meekness and lowliness, and have cultivated purity of speech. The soul-temple has been cleansed, and they can speak good, wholesome words to the young. The love of God is the crowing glory of their characters. They have not lost the saving qualities of the salt. They never violate the dictates of purity, either in action, language, or thought. The spoken word, the outward action, is the expression of the inward thought. Out of the good treasure of the heart proceed good things; out of the evil treasure of the heart proceed evil things.

There must be a living connection with God in prayer, a living connection with God in song and praise and thanksgiving. The church may be converted, and demonstrate the truth of Christ's words, "Ye are the salt of the earth." [Verse 13.] May the Lord help us every one, through Christ, to obtain an experience that will enable us to place a proper value on our individual selves. We cannot avoid, while we live, being in the company of ourselves. If we do not expect much from ourselves, if we sink into cheap habits and common talk, we meet with continual disappointment in the Christian life. We are unable to rid ourselves of the idea that we are spurious coin. We have not the right ring. Self may pretend a great many things, and yet be untrue to the position it should occupy. But self may be lost in Christ, and Christ's character appear.

As professed Christians we are making a great mistake in being so well pleased with self. It would be far better if our liberal distrust and our free criticism were given to self instead of to others. If our eyes were anointed with the heavenly eyesalve, we would not make the great blunder many are now making of believing themselves to be rich in the knowledge of the truth. Their riches are riches that spoil the individual life. Self-satisfaction is a terrible element to cherish. Christ looks upon us, and His estimate of us is in marked contrast to our own. "I know thy works," He says, "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 spew thee out of my mouth. Because thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched and miserable and poor and blind and naked." [Revelation 3:15-17.]

How many are in this very position! In their ignorance they are in a deplorable, selfish condition. They are as salt without a savor. They are separated from the Lord Jesus, in whom their hope of eternal life is centered, yet they are satisfied with the knowledge of their smartness, thinking themselves wise. But their eyes are blinded; they do not discern their wretchedness. They do not keep the law of God, but fail to do those things that are pleasing in His sight. "I know thy works," Christ declares. They are an offense to God. His righteousness is not in them. They have not kept their garments from worldly defilement. They do not keep the correct standard of character uplifted before them.

It is a knowledge of practical godliness, a daily conversion, that is the great need in our world. Paul writes to the Ephesians: "Wherefore I also, after I heard of your faith in the Lord Jesus, and love unto all the saints, cease not to give thanks for you, making mention of you in my prayers; that the God of our Lord Jesus Christ, the Father of glory, may give unto you the spirit of wisdom and revelation in the knowledge of him: the eyes of your understanding being enlightened; that ye may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints, and what is the exceeding greatness of his power to usward who believe, according to the working of his mighty power, which he wrought in Christ when he raised him from the dead, and set him at his own right hand in heavenly places." [Ephesians 1:15-20.]

"But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance: against such there is no law. And they that are Christ's have crucified the flesh with the affections and lusts. If we live in the Spirit, let us also walk in the Spirit." [Galatians 5:22-25.]

Lt 97, 1898

Brethren in North Fitzroy

November 18, 1898

My Brethren in North Fitzroy:

My brethren in North Fitzroy, and especially those who stand in responsible positions, you need the deep moving of the Spirit of God. I have been shown your dangers, your inclination to look to present appearance if everything does not appear encouraging, your danger of walking over the same ground as did the children of Israel, of becoming suspicious of this one and that one. You place your fellow men in human scales, weighing their words and conjecturing in regard to them, and you always come to wrong conclusions. Those who are always murmuring and complaining readily fall into temptation.

If everything does not look propitious, you search for those whom you can charge with want of discernment and wisdom, and nine times out of ten you are all astray, for God does not put this work into your hands to do. Somebody must be to blame, somebody has made wrong movements, you think, and you feel desirous of weighing their actions and putting your own construction on their movement, which you suppose might be bettered. In the place of believing that God is leading, you want to fix things over to meet your own minds. There are many who want to get on the judgment seat, and take the scales out of the hands of God. Should God allow this, they would have less confidence than ever in their brethren, less respect for their judgment.

Study the Bible, brethren. "Today if ye will hear his voice, Harden not your hearts, as in the provocation, in the day of temptation in the wilderness: When your fathers tempted me, proved me, and saw my works forty years. Wherefore I was grieved with that generation, and said, They do alway err in their heart; and they have not known my ways. So I sware 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; While it is said, Today if ye will hear his voice, harden not your hearts, as in the provocation.” [Hebrews 3:7-15.]

There is no encouragement given for unbelief. The Lord manifests His grace and His power over and over again, and this should teach us that it is always profitable under all circumstances to cherish faith, to talk faith, to act faith. We are not to have our hearts and hands weakened by allowing the suggestions of suspicious minds to plant in our hearts the seeds of doubt and distrust.

Take heed, brethren, lest there be in any of you an evil heart of unbelief in departing from the living God. In these words there is reproof to those in responsible positions. Why should we depart from God even in thought? Why should our faith in the living God weaken? Shall unfavorable appearances make you do this? Does not God prove His people, to see if they will look to Him in the place of looking to men and trusting to the arm of flesh? It is not numbers, it is not the apparent capabilities of men that are to revive the heart and make it hopeful. It is the confidence that we are placed in a position of trust to trade with the Lord’s talents and to receive wisdom from Him.

There is a wrong spirit underlying all your uncertainties. You fear lest someone shall come in and express ideas in regard to the work of which you suppose yourselves the proprietors. It is not the Lord’s work. Is it not entirely proper that if some mind sees that a better way would bring better results, that that brother shall give expression to his ideas? Shall one brother, just as much interested in the work as you are, keep silent because his brother has the proprietorship of that line of work? It has been presented before me that a great deal of suspicion is created by a word, a look, a remark, and a mountain is created out of a molehill by looking through the temptation glasses of Satan. If there were far more frankness and less secretiveness, if there were brotherly confidence encouraged, if there were far less of self, and more of the spirit of Christ, if you would have a living faith in God, the cloud which is now thrown across the atmosphere of the mind by Satan, would be cut away.

“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.” [Verses 12, 13.] Satan will seek to lead away from safe paths into the ways of suspicion, distrust, evil surmising, evil thinking, and evil speaking. God’s servants who are engaged in different lines of the work should not have an interest only in the one special line that they are handling. Those whom God has appointed to different lines of work are not to be suspicious. They are not to work in secret. They are to feel that all should have a part in the spiritual house, in the building of a holy temple for God.

“Wherefore, holy brethren, partakers of the heavenly calling, consider the Apostle and High Priest of our profession, Christ Jesus: Who was faithful to him that appointed him, as also Moses was faithful in all his house. For this man was counted worthy of more glory than Moses, inasmuch as he who hath builded the house hath more honour than the house.” [Verses 1-3.] Because of the unbelief manifested toward Christ, the originator and foundation of the whole Jewish economy, a heavier retribution will come upon men than befell unbelieving Israel in the wilderness. Moses was the prophet by whom God

communicated to the church in the wilderness: but great as was Moses, a greater than he is the Son of God, who builded the house.

The presence of Jesus Christ, enshrouded in the pillar of cloud by day and the pillar of [fire] by night, followed this people in their wilderness wandering. The angel of the covenant came in the name of God, as the invisible Leader of Israel. The Son of God over His own house is higher than Moses, higher than the highest angel. He bears the name of Jehovah upon His mitre, while on His breastplate is written the name of Israel. Christ took humanity that humanity might touch humanity. In the form of man He humbled Himself, and became a servant, but as the Son of God He was higher than the angels. By His life in humanity man may become a partaker of the divine nature. As the Majesty of heaven, He was exalted above the angels, and in His work of redemption He carries with Him all who have received Him and believed on His name.

The Father loves His purchased possession as He loves Jesus Christ, the heaven-sent Messenger of God to man, to uplift and exalt His loyal, believing children. They are placed beside Christ and the Father on His throne. "Ye shall judge angels." [1 Corinthians 6:3.] As the sin-bearer, and priest and representative of man before God, He entered into the life of humanity, bearing our flesh and blood.

The life is in the living, vital current of blood, which blood was given for the life of the world. Christ made a full atonement, giving His life as a ransom for us. He was born without a taint of sin, but came into the world in like manner as the human family. He did not have a mere semblance of a body, but He took human nature, participating in the life of humanity. According to the law Christ Himself gave, the forfeited inheritance was ransomed by the nearest of kin. Jesus Christ laid off His royal robe, His kingly crown, and clothed His divinity with humanity, in order to become a substitute and surety for humanity, that dying in humanity He might by His death destroy him who had the power of death. He could not have done this as God, but by coming as man Christ could die. By death He overcame death. The death of Christ bore to the death him who had the power of death, and opened the gates of the tomb for all who receive Him as their personal Saviour.

Christ proclaimed over the rent sepulcher of Joseph, "I am the resurrection and the life." [John 11:25.] He, the world's Redeemer, has bruised the serpent's head, depriving him of all power to ever make men feel his scorpion sting, for He has brought life and immortality to light. The gates of eternal life are thrown open to all who believe on Jesus Christ. All believers who pass through a natural death have, through eating the flesh and drinking the blood of the Son of God, eternal life in them, which is the life of Jesus Christ. In dying Jesus has made it impossible for those who believe on Him to die eternally.

"For none of us liveth to himself, and no man dieth to himself. For whether we live, we live unto the Lord; and whether we die, we die unto the Lord: whether we live therefore, or die, we are the Lord's. For to this end Christ both died, and rose, and revived, that he might be Lord both of the dead and living. But why dost thou judge thy brother? Or why dost thou set at nought thy brother? For we shall all stand before the judgment seat of Christ. For it is written, As I live saith the Lord, every knee shall bow to me, and every tongue shall confess to God. So then every one of us shall give account of himself to

God. Let us not therefore judge one another any more: but judge this rather, that no man put a stumblingblock or an occasion to fall in this brother's way." [Romans 14:7-13.]

Christ lived and died as a man, that He might be God both of the living and of the dead. It was to make it impossible for man to lose eternal life if they believe on Him. The life of men and women is precious in the sight of God, for Christ has purchased that life by being executed in their stead. Thus He made it possible for us to attain to immortality.

"Assemble yourselves and come; draw near together, ye that are escaped of the nations: they have no knowledge that set up the wood of their graven image, and pray unto a god that cannot save. Tell ye, and bring them near; yea, let them take counsel together: who hath declared this from ancient time? who hath told it from that time? have not I the Lord? and there is no God else beside me; a just God and a Saviour; there is none beside me. Look unto me, and be ye saved, all the ends of the earth: for I am God, and there is none else. I have sworn by myself, the word is gone out of my mouth in righteousness, and shall not return. That unto me every knee shall bow, every tongue shall swear. Surely, shall one say, in the Lord have I righteousness and strength: even to him shall men come; and all that are incensed against him shall be ashamed. In the Lord shall all the seed of Israel be justified, and shall glory." [Isaiah 45:20-25.]

We shall all stand before the judgment seat of God. This reveals to us that all must render an account to God. Let us be careful not to put a stumbling block or an occasion to fall in our brother's way. Let us read carefully the twelfth chapter of Romans. If the Word is not sufficiently plain here, what could be said to make the church in every place understand? A variety of gifts are to be brought into the building of the temple of the Lord, and yet all are to find their proper place, and grow into an holy temple in the Lord. "Ye are God's husbandry: ye are God's building." [1 Corinthians 3:9.] We are not to shut ourselves within ourselves. We are required to love one another as brethren, to be kind and courteous.

The Lord Jesus has made a great sacrifice in order to meet man where he is. He took not on Him the nature of angels. He did not come to save angels. It is the seed of Abraham that He is helping. "I came not to call the righteous, but sinners to repentance." [Mark 2:17.] Christ helps humanity by taking human nature. Thus He lays hold upon man with His long human arm, and upon the throne of God with His divine arm.

Read carefully Isaiah 45:1-8. The Lord calls for us to awaken out of sleep. The great want at present, and that which is most displeasing to God, is the want of love, patience, forbearance, and confidence. God calls for you in Melbourne to heed the messages He has given you, to open the door of your hearts to that faith that works by love and sanctifies the soul.

We need to be born again. We need to cherish that love that Christ has commanded us to cherish for one another. The church needs the love of Christ. Every institution in our conference needs it. Please read the fifth and sixth chapters of Hebrews. The envy, the suspicion, the accusing, of Satan is costing the Echo office a great deal, and will cost it much more unless it be nailed to the cross. The work for us to do is to love our brethren, be pitiful, be courteous. Seeing we have such a sympathizing helper in

Jesus Christ, shall we not be laborers together with God? Keep your eyes and minds fixed upon Him. Have faith and confidence in Him.

“Wherefore seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us. Looking unto Jesus the author and finisher of our faith; who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God. For consider him that endured such contradiction of sinners against himself, lest ye be wearied and faint in your minds.” [Hebrews 12:1-3.]

“But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the praises of him who hath called you out of darkness into his marvelous light.” [1 Peter 2:9.] We have the promise that we are made partakers of Christ if we hold the beginning of our confidence steadfast unto the end.

We need not begin the work by trying to love one another. The love of Christ in the heart is what is needed. Self is in need of being crucified. When self is submerged in Christ, true love springs forth spontaneously. It is not an emotion or an impulse, but a decision of a sanctified will. It consists not in feeling, but in the transformation of the whole heart, soul, and character, which is dead to self and alive unto God. Our Lord and Saviour asks us to give ourselves to Him. Surrendering self to God is all He requires, giving ourselves to Him to be employed as He sees fit. Until we come to this point of surrender, we shall not work happily, usefully, or successfully anywhere.

The Lord graciously accepts man’s co-operation. All we call our own comes first from Him, and is to be employed to His glory. He accepts an undivided heart service as the token of our loyalty to Him. He calls, “My son, give me thine heart.” [Proverbs 23:26.]

Whether we give ourselves to the Lord or not, we are His. “Ye are not your own; ye are bought with a price.” [1 Corinthians 6:19, 20.] We are the Lord’s by creation, and we are His by redemption. Therefore we have no right to think that we can do as we please. All we handle is the Lord’s. We have no right of ourselves to anything, not even to an existence. All our money, time, and talents belong to God, and are lent us by Him, that we may accomplish the work He has given us to do. He has given us the charge, “Occupy till I come.” [Luke 19:13.] Let us remember that nothing so hurts our own souls and the souls of others as spiritual pride. Nothing so retards and cripples the work as unbelief, suspicion, and jealousy. The sure result of this is evil surmising. Want of union prevails among those who should be perfectly united in one. Selfishness springs up in the heart.

Our one anxiety should be that the work of God should be best done, by any whom He may choose. Let the way be clear for God to work through whom He will. If God will accept our labors in His cause, let us thank Him. “I live, yet not I, but Christ liveth in me.” [Galatians 2:20.]

He who makes an entire, wholehearted surrender to God wastes no energy in fretting in regard to the work to be done and its results. It is the soul that is separated from God that encourages a lack of unity

and love. Men of the world take knowledge of all those who have been with Jesus and abide in Him. If we all walked humbly with God, many more would be molded by the Holy Spirit.

God will prepare some who do not now love Him supremely and their neighbor as themselves, by humbling discipline. When in brokenness of spirit they seek the Lord, He will reveal Himself as a God nigh at hand, and not afar off.

Lt 98, 1898

Walling, Addie; Walling, May

Rockhampton, Queensland, Australia

November 3, 1898

Dear Addie and May:

I shall be pleased when my work in Queensland is done, and we can return home. I labored hard in Brisbane. I spoke three Sabbath afternoons and three Sunday afternoons to the crowds, two Wednesday afternoons and one Thursday afternoon to a large number, and six other times to smaller companies, mostly our own people. I thought I might not live to come to Queensland again, and the Rockhampton people said that they had a promise that I should visit Rockhampton. I thought of the expense of the journey, but as we were in Brisbane, Willie thought that he would go to Rockhampton. I decided to accompany him.

Early Monday morning October 31 we left the station at Brisbane. I had written fifteen pages that morning, rising at one o'clock a.m. I was comfortably fixed in the cars when I became very ill. It was my old complaint, malaria, that was upon me, and I retched as if vomiting. But I had nothing to throw up. I also had a bloody flux, which sometimes attacks me. This was most painful. It was well that we had a compartment with a lavatory.

When we reached Bundaberg, I was as wretched as I have been at times before with this attack. The cholera mixture had been left at Brisbane. We had literally nothing with us for a case of illness. We rode to the hotel, for the cars went no further that night. In the providence of God we found an unoccupied room, which had two beds in it, and which opened with French doors to a piazza, broad and high. I had not the least difficulty in breathing, for the ventilation was good. It was late before I retired. I slept some, but was not able to bear anything on my stomach. I drank a little lemon and water, but it came up directly.

Friday, November 4

I was called upon today to step into the waggonette and ride about quarter of a mile with the family with whom we are staying, to see their place. They have a very beautiful place of nine acres, all fruit trees, lemons, oranges, mandarins, and grapes. The fresh-water river runs close beside their land. They have a nice house, but for reasons which I know not, he has let the farm to Chinamen, to be carried on

under his supervision. I think the trouble was that he had not sufficient strength to work the land alone. He had only one child living, Lizzie Zeibig. She attended the school at Cooranbong last term. They have pineapples growing on their place, and a fruit with a large stone, which was brought to us on the boat when we called at the islands on the way over from America. We have just struck this part of the world when there is no fresh fruit.

But I will go on with the recital of my case. On the morning of November 1 I could eat nothing. We again went to the station, and found the same kind of an apartment we had left the night before, blessed with a lavatory. I was very much exhausted. When they ate their dinner I tried not to see them, for I was still sick with malaria. We rode five hours, and then stopped at Gladstone. We rode up one mile and a half to the little settlements. There were very few houses. We found a comfortable, queer sort of a room in a hotel. It was retired, and was the very thing I wanted.

Sara went to the Japanese cook, and asked for the privilege of toasting some bread. She brought me this lunch, and I ate some of it, and kept it down. Brother Chapman and Willie had opportunity to eat their dinner and have several hours rest. The boat left at half past seven o'clock, and it was twelve o'clock when we arrived. It was a nice little boat, and I had a very comfortable, berth on the seats, for this was all the berths there were. The general saloon was divided off by curtains. The men had one part, and the women the other. I think we were fixed quite well. In the morning at three o'clock the boat steamed into Rockhampton. When daylight came, a messenger told us that a team would take the men folks to a place in town, and further, gave us the astonishing intelligence that hundreds of bills were scattered through the town, and that my appointment was out for that night.

I could not eat, and how I could fill an appointment that night was a problem of no little perplexity. Too weak to scarcely speak or stand, I got into a conveyance and rode out four miles to Brother Zeibig's. I was very faint. We found a good restful place at Brother Zeibig's. Sara prepared me some gruel. I rested and I prayed and looked at myself. But I found nothing to trust in there. I looked to God, and told Him He knew my weakness and that my brain seemed as if it would not act. Then I cast my helpless soul upon the Lord.

I rode back to Rockhampton, and at eight o'clock was speaking to one hundred and twenty five people. The Lord strengthened me so that I did not make the failure I so much dreaded. All seemed interested, and many hearts seemed softened, for the people were weeping. I can assure you that I was glad I could hold firmly to the table before me. And I was glad I was not speaking to a thousand people in the large tent, with a wall of people around it. I had abundance of fresh air. A contribution of two pounds was taken. I felt glad that the rent of the hall that night and the cost of notices would be defrayed. The people at Rockhampton had been drawn upon to help in the school work, and had raised all the money they could, so that the payment of these extra bills will be quite a help.

I must speak upon one point. W. C. White carried himself through these exercises with credit. He seemed to act as easily and familiarly as though he had been educated all his life to the situation. This was no small gratification to me; for I know that he is to preach the Word, and I shall be sure that he has every chance to be encouraged and helped by accompanying me. He is one that never puts himself

forward, but let him know what is expected of him, and he is an honor to the cause of God and to his mother.

We had arranged for a room where I could have a sponge bath and an entire change of clothing after the meeting closed. This precaution taken, I bundled up and rode back four miles to Brother Zeibig's. I did not rest much that night. The strain on me had been so great that it was nearly morning before I feel asleep. Yesterday an improvement was discernable in my condition. I slept well last night. Willie spoke to thirty persons on the water of life, and as he has never much comment to make on any of his efforts, some one else will have to report his meeting. He rode back to this place on horseback, and awoke Sara about eleven at night. She made him a bed on the floor. This morning he left again on horseback, to visit the brethren and sisters, who are scattered at great distances. I speak tomorrow, Sabbath, November 5, in the afternoon. The hall is engaged for me to speak again Sunday afternoon.

Monday night we step on board the steamer which takes us back to Gladstone. We reach there in the morning, and after a few hours rest we board the cars for Brisbane, reach Brisbane in the morning at seven o'clock, and change cars for our next stopping place, Toowoomba. We spend next Sabbath and Sunday there. Then we shall have the satisfaction of knowing that we have done all that it is our duty to do this time. I anticipate with great pleasure my return to my home. All have had much to say about the great heat at Rockhampton, but I have felt none of it as yet. We have an upstairs room, opening on a broad piazza, which extends round the four sides of the house. This family pleases me. I believe them to be excellent Christian people.

When I get through with this labor, I hope that I shall be willing to go where the Lord would have me, but I shall be unwilling to go if I have no real evidence of duty. I am willing to attend the camp meeting in Newcastle. We shall attempt to open the work in that place. May and her children can attend this meeting, as also can my family.

I cannot write continuously, only a little jot here and there. I am improving today, and hope by Sunday to have more strength. I do not wish to take myself into my own hands. I want the guidance of my Saviour at every step.

Camp meeting will be held in Ballarat and Tasmania. They will expect me to be present. I shall not say yea or nay, but greatly desire to be all ready to go anywhere at the call of duty. When my Lord says, Your work is done, gladly will I say, Thank you, Lord, and lay my armor down at His feet.

We have a very, very solemn part to act in the closing work of these last days. If we hide self in Christ, if our life is hid with Christ in God, we shall have no ambitious projects. Our will will be to do the will of God. The mind of self will be submerged in God's mind.

But I will write no more; for I am weary.

Lt 99, 1898

King, Brother

“Sunnyside,” Cooranbong, New South Wales, Australia

November 20, 1898

Brother King:

You wrote me that you could not feel under obligation to pay me the remainder of the money due me. I have borrowed fifteen thousand dollars from one and another, and have been paying interest on that sum. What would my creditors say if I should tell them that I had decided not to pay this, and that they need not expect to receive any more money from me, neither principal nor interest?

From the light given that the Lord has given me of your case, it will be no blessing to you for you to allow yourself to play fast and loose in this way. You could have paid every dollar of the principal and the interest if as an honest man you had felt your obligation to settle this matter. But at the time when you were prosperity, you did not do it, and now I require that you pay me all that is due, and the interest on the money.

I have to pay interest on nearly all the money I hire. I must raise five thousand dollars to repay the money which was invested in the school buildings here in Cooranbong. This money is now called for, for the heirs of the Wessels estate have come of age, and a settlement must be made. The man executing the business is not a believer, and I must gather up all the money due me to meet this demand. I cannot say to them, I shall not pay this money. It is not convenient. I will express my grateful thanks for the use of the means in behalf of the school, and say, I will pay you if I have to hire the money from the bank to do this. Any other course would be injustice and robbery.

I ask you as one who is forming a character for the future immortal life, do not bring to the foundation wood, hay, and stubble, which indicate the character of all who do business in this way. Bring to the foundation works which are imperishable, represented by gold, silver, and precious stones.

I now ask you in my present emergency to act your part nobly. This is your duty as a man and as a Christian. May the Lord help you to see your way clear to pay an honest debt, which you might have settled again and again but for your lax manner of doing business. May the Lord help you to anoint your eyes with heavenly eyesalve, that you may see all things clearly, is the prayer of [your sister in Christ.]

Lt 100, 1898

Wilson, G. T.; Pallant J.; Chapman, T. A.

Rockhampton, Queensland, Australia

November 3, 1898

Dear Brethren Wilson, Pallant, and Chapman:

I have been burdened over your condition of health. Health is a precious talent, and as servants of God we are to do His will. Ye does not require any of you to place yourselves in positions where you will

expose your health. It is altogether too serious a matter, far too serious to be trifled with. Elders Wilson and Pallant, you are now both in a position which neither of you need have been in if you had exercised judgment, and studied from cause to effect. Brother Wilson has brought upon himself, by over-exercise, such a condition of the vital organs that the power of God alone can save him from the consequences. For many years he has been straining his lung by loud, long talking. Taking violent exercise is another way in which he has injured them.

Elder Wilson has a great desire to work. But, dear brother, you have loved reading and studying so well that you have not been careful to take proper exercise. The very work you should have done in the open air, which would have given you exercise, has not been done as it should have been. It was impossible for you to have a good, vigorous circulation.

The less bending over reading, or writing, or studying that is done by our ministers and teachers, the better it will be for their health. Brother Wilson, your wife, precious soul, has done many things her husband should have done in order to obtain a variety of exercise; but she thought to give him the pleasure of reading. The less reading and studying, and the more exercise in the open air, would have favored digestion, and a proper circulation of the blood. Much exercise would not have injured Brother Wilson, unless it had been over exercise and over fatigue.

There should be a far better understanding of how to breathe properly, and how to give the lungs proper food, to prepare them to do their work, and to withstand the inclemency of the weather. The health of the whole system depends more upon our breathing pure air and plenty of it, than upon the food we eat. There is danger of putting into the stomach large quantities of food which are not of the best quality to give food to the system. All these matters need to be carefully studied.

He who wishes to have a good circulation must make up his mind that he cannot run risks, or treat himself imprudently. Whatever his business, he must not study inclination, but be determined to spend as much time as possible in the open air, having on clothing appropriate for the occasion, so that he will not be liable to take cold. He is to exercise the muscles by doing some kind of physical labor. This will keep the human machinery in harmonious action, and will be the means of preserving health. These difficulties may be overcome which need not have existed if thought and attention had been given to the action and re-action, caused by the habits.

Cold feet should never be tolerated. When the feet are cold, put them in hot water, and then in cold, alternating for a time, until the head is relieved of the pressure and congestion. But be sure to apply cold to the feet last. Put on clean, woolen hose. Thus you have become your own physician, and have counteracted a flow of blood to the brain. If these precautions are strictly observed, the circulation will be equalized, and sickness and pain avoided. Be careful that the blood is circulating freely through the limbs. Unless physical exercise is taken, the blood lingers in the veins, and circulation is retarded. Many, many hundreds and thousands are dying from inaction. But as you now are, your exercise must not be rash or violent.

Every child, every youth, and every student of whatever age, must respect the laws of health which God has established. By careful study and practice, we can become intelligent in regard to our bodies.

Because of disease, the need of unnatural stimulus is felt, to increase the vital action. Men think that this will prevent the evils of neglect, but it will only increase the danger. Rum, tobacco, opium, increase the action of the pulse, but as soon as the immediate effect is gone, the system sinks down below par, as much as it was elevated above par. This is the effect of the use of mustard, pepper, and spices, tea, coffee, and all of these drugs. For a time they seem to have a good effect, quickening the circulation, but it is not a healthful quickening, and a reaction is the result. You have not these objections to overcome.

The Lord would have our minds clear and sharp, able to see points in His Word and service, doing His will, depending upon His grace, bringing into His work a clear conscience and a thankful mind. This kind of joy promotes the circulation of the blood. Vital energy is imparted to the mind through the brain; therefore the brain should never be dulled by the use of narcotics or excited by the use of stimulants. Brain, bone, and muscle, are to be brought into harmonious action, that all may work as well-regulated machines, each part acting in harmony, not one being overtaxed. But it is frequently the case that the brain is over-worked while the muscles are left in inaction.

The Lord made the brain, that the mind may be able to think to a purpose. There is action and reaction in thinking. God designs that man shall use the brain with a vital earnestness. The whole human machinery is to be under the control of the one who made man. Mind, heart, soul, [and] strength, are required in the service of God.

“In that day shall this song be sung in the land of Judah; we have a strong city; salvation will God appoint for walls and bulwarks. Open ye the gates, that the righteous nation which keepeth the truth may enter in. Thou wilt keep him in perfect peace, whose mind is stayed on thee; because he trusteth in thee. Trust ye in the Lord for ever: for in the Lord Jehovah is everlasting strength.” “They shall be ashamed, and also confounded, all of them: they shall go down to confusion together that are makers of idols. But Israel shall be saved in the Lord with an everlasting salvation: ye shall not be ashamed nor confounded world without end.” [Isaiah 26:1-4; 45:16, 17.] The Lord would have every mind kept free from everything that has an influence to depress.

Christ has said, “Take no thought for your life, what ye shall eat: neither for the body, what ye shall put on; the life is more than meat, and the body is more than raiment. ... Consider the lilies how they grow. They toil not, they spin not; and yet I say unto you, That Solomon in all his glory was not arrayed like one of these. If God then so clothe the grass which is to day in the field and tomorrow is cast into the oven, how much more will he clothe you, O ye of little faith? And seek ye not what ye shall eat, or what ye shall drink, neither be ye of doubtful mind. For all these things do the nations of the world seek after: and your Father knoweth that ye have need of these things.” [Luke 12:22, 23, 27-30.] Here is presented the necessity of reasoning from natural things, and thus realizing the importance of heavenly things.

“Be of the same mind one toward another. Mind not high things, but condescend to men of low estate. Be not wise in your own conceits. Recompense to no man evil for evil. Provide things honest in the sight of all man. If it be possible, as much as lieth in you, live peaceably with all men. Dearly beloved, avenge not yourselves, but rather give place unto wrath; for it is written, Vengeance is mine, I will repay, saith the Lord. Therefore if thine enemy hunger, feed him; if he thirst, give him drink; for in so doing thou wilt

heap coals of fire on his head. Be not overcome of evil, but overcome evil with good.” [Romans 12:16-21.]

The mind must not be perverted, but must be clear, understanding what the will of the Lord is.

“Examine yourselves, whether ye be in the faith; prove yourselves. Know ye not your own selves how that Jesus Christ is in you, except ye be reprobates? But I trust that ye shall know that we are not reprobates. ... We can do nothing against the truth, but for the truth; for we are glad, when we are weak and ye are strong, and this also we wish, even your perfection. Therefore I write these things being absent, lest being present I should use sharpness, according to the power which the Lord hath given me to edification, and not to destruction. Finally, brethren, farewell. Be perfect, be of good comfort, be of one mind, live in peace; and the God of love and peace will be with you.” [2 Corinthians 13:5, 6, 8-11.]

“This second epistle, beloved, I now write unto you; in both which I stir up your pure minds by way of remembrance; that ye may be mindful of the word which was spoken before by the holy prophet, and of the commandment of the apostles of the Lord and Saviour.” [2 Peter 3:1, 2.]

“Let your conversation be as it becometh the gospel of Christ; that whether I come and see you, or else be absent, I may hear of your affairs, that ye stand fast in one spirit, with one mind, striving together for the faith of the gospel.” “If there be therefore any consolation in Christ, if any comfort of love, if any fellowship of the spirit, if any bowels and mercies, fulfill ye my joy that ye be likeminded, having the same love, being of one accord, of one mind. Let nothing be done through strife or vainglory; but in lowliness of mind let each esteem other better than themselves. Look not every man of his own things, but every man also on the things of others.” [Philippians 1:27; 2:1-4.]

“Wherefore gird up the loins of your mind, be sober, and hope to the end, for the grace that is to be brought unto you at the revelation of Jesus Christ. ... As he which hath called you is holy, so be ye holy in all manner of conversation; because it is written, Be ye holy; for I am holy, and if ye call on the Father, who without respect of persons judgeth according to every man’s work, pass the time of your sojourning here in fear: forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation, received from tradition of your fathers, but with the precious blood of Christ, as of a lamb without blemish and without spot.” [1 Peter 1:13, 15-19.]

“Rejoice in the Lord alway; and again I say, Rejoice. Let your moderation be known unto all men. The Lord is at hand. Be careful for nothing; but in everything by prayer and supplication, with thanksgiving let your requests be made known unto God; and the peace of God, which passeth all understanding shall keep your hearts and minds through Christ Jesus. Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report, if there be any virtue, and if there be any praise, think on these things. Those things, which ye have learned, and received, and heard, and seen in me, do; and the God of peace shall be with you. ... My God shall supply all your needs according to his riches in glory by Christ Jesus.” [Philippians 4:4-9, 19.]

These Scriptures show us the importance of strictly guarding the mind, that it may at all times be under the control of God. Man needs a pure, clean, healthy mind. In order to do good work, the mind must be

controlled by the Holy Spirit. If every part of the wonderful human machinery were wholly surrendered to God, to be sanctified through the truth, we could reach a much higher standard than we now do.

Brother Wilson, seek the Lord, not by working yourself into an agony of mind, but by presenting to the Lord His own Word and promise. Then believe that He will hear and answer you. In His great mercy God has given man reason and intellect, and He desires us to be partakers of the divine nature. Have faith in God. He is the greatest physician the world has ever known. He can save to the uttermost. Do not depend on the faith of others, but lay yourself, soul, body, and spirit, upon the altar of God for repairs and restoration. We present your case to God in our family and private prayers. It is your privilege to seek the Lord with earnest faith, and to believe that He would have you healed. God be with you is my prayer.