Ellen G. White 1899 Letters 101-227

Lt 101, 1899

Responsible Men in Our Institutions

July 3, 1899

To the Responsible Men in Our Institutions:

I call upon those who stand as presidents and overseers in our institutions to change. Altogether too much of the natural tendency of the human heart is revealed, which has nothing to do with Christ, but everything to do with self. Hear the words of the Lord to you: "Put on therefore, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, long-suffering; forbearing one another, and forgiving one another, if any man have a quarrel against any: even as Christ forgave you, so also do you." [Colossians 3:12, 13.]

I testify to you that this has not been done as God requires. My fellow laborers in a high and holy calling, you have a work to do. Clear the King's highway, make His paths straight, that holy angels may come into our institutions. Remember that whatever your position, you are only men and not God. The Lord says to you, "Above all things put on charity, which is the bond of perfectness." [Verse 14.] What is charity? It is love for God and for your fellow laborers. "All ye are brethren," Christ declares. [Matthew 23:8.] He includes every soul from the highest to the least.

Kindness and courtesy, gentleness and grace, must be revealed in the men who bear high responsibilities. Then there will be unity, and love will be exercised toward all, for they will have "put on the new man, which is renewed in knowledge after the image of him that created him." "There is neither Greek nor Jew, circumcision nor uncircumcision, barbarian, Scythian, bond or free; but Christ is all and in all." [Colossians 3:10, 11.]

The Holy Spirit stands ready to work man if he will submit to the working. But you feel fully capable of working yourselves. You are too apt to criticize others. You may criticize yourself as much as you please, but refrain from criticizing your fellow workers, for if you do this, you will be left to your own ways.

The apostle exhorts us, "Let the peace of God rule in your hearts, to the which also ye are called in one body; and be ye thankful." [Verse 15.] When you empty the soul-temple of self, there will be room for the peace of God to rule. With some, self has occupied the throne of your hearts ever since you professed to be converted. This self is a selfish, bigoted creature who needs to die daily. "Let the word of God dwell in you richly in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord." [Verse 16.] If there were less scolding, and more singing with grace in the heart to the Lord, think you not that the atmosphere of every room in the office would be changed? The workers would be easily entreated to show mercy and tenderness for every soul in need of help and strength and grace.

“And whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by him.” [Verse 17.] I am charged to say to you, Will you do whole-souled, thorough work, and let Christ abide in you? To be converted one day under the Holy Spirit’s working is not enough. Let the Spirit of God cleanse the soul-temple. Let Jesus in. He invites you to receive Him. Covetousness and the other evils that dominate in your lives are not such precious traits that you should be unwilling to part with them. I tell you that you have not attained to the height of your possibilities. You have only reached a low level, for self is cherished as if it were pure, untarnished gold. However high in the scale of piety you have risen, there are heights you have never yet reached—heights which if you do not reach, you will be “found wanting.” [Daniel 5:27.]

The Lord says to you, You may govern yourselves. He has provided the aid of the Holy Spirit, that you may put on Christ and build up a pure, beautiful building which God can delight in. Sit in serious, earnest judgment on your own defects. Look to Jesus, the Author and Finisher of your faith. He gave His life a sacrifice for your sins, that He might present you pure and spotless before the heavenly universe.

You have knowledge, plenty of it. Have you used it as sacred fire of the Lord’s kindling? If you have cultivated your knowledge, you know that it is possible for you to lay hold of wisdom. But God never elevates a man above his fellow men because of his much learning. The question the Lord asks is, Has he wisdom to appropriate that knowledge? The gathering together of so many books for study has interposed between God and man a mass of knowledge which dwarfs the mind and makes it unable to organize that which it has already taken in. The mind becomes dyspeptic. Wisdom is needed, that man may choose aright between these many authors and the Word of life, that he may eat the flesh and drink the blood of the Son of God.

My brethren, discard the streams of the lowlands and come to the pure waters of Lebanon. Never can you walk in the light of God while you crowd your brains with a mass of matter which they cannot handle. It is time we resolved to have heaven’s help and allow the mind to be impressed with the Word of God. Let us close the door to so much reading. Let us pray more, and eat the words of life. Unless there is a deeper work of grace in mind and heart, unless we reveal true Christian charity, we can never see the face of God.

Lt 102, 1899

White, J. E.

July 3, 1899

Dear Son Edson:

If you and Emma come to us, we shall do all in our power to make you happy. I have no urging to do, my dear children. Ask the Lord in regard to the matter, then do what you know is your duty. We must take life’s controversies and troubles to His feet, for He loves us. His every word and look invites our confidence. We want Jesus to come into our home and abide with us. He will shape and mold our

characters according to His own will, and every day we shall be found asking, Lord, what wilt Thou have me to do?

We need not feel undue anxiety. We must learn the lesson of faith and trust. Let us commit the spiritual needs of our soul to Him who has loved us and given His precious life that He might make it possible for us to learn of Him who is meek and lowly in heart. While lifting the cross He says to us, "He that will come after me, let him deny himself and take up his cross and follow me." [Mark 8:34.] Christ alone can make us capable of responding when He says, "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.] This means that every day self must be denied. Christ can give us the noble resolve, the will, to suffer and to fight the battles of the Lord with persevering energy. The weakest, aided by divine grace, may have strength to be more than conquerors.

We need an abiding Christ. We must render God more than a fitful service. Learning of Jesus, we shall copy His character, His meekness and lowliness of heart. When we find ourselves in trouble we are apt to censure someone. It is not right to do this. We need to hide ourselves in God. We need confidence in God. Then we all "with open face, beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory," from character to character, "even as by the Spirit of the Lord." [2 Corinthians 3:18.] The Lord does not expect impossibilities of you or of me, but beholding Him we may be changed into the same image.

"Charity suffereth long and is kind; charity envieth not; charity vaunteth not itself, is not puffed up; doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil; rejoiceth not in iniquity, but rejoiceth in the truth; beareth all things, believeth all things, hopeth all things, endureth all things." [1 Corinthians 13:4-7.] Through His inspired apostle, Christ has presented to us the measure of the character that is imbued with the love of Christ. We are to bear the marks of Christ; we are to have His likeness. This example is given us that we may know the possibilities, the heights we may reach in and through Christ. The standard He presents is perfection in Him, and through His merits we may attain to it. We come short because we are content to look at earthly things rather than at heavenly. It is by beholding Christ that we are changed from glory to glory. The eye that views common things needs to be elevated. "Now we see through a glass darkly," the apostle says, "but then face to face; now I know in part, but then shall I know even as I am known. And now abideth faith, hope, and charity; these three, but the greatest of these is charity." [Verses 12, 13.]

No man has yet measured the nature of God or the character of His Son. We must have a knowledge of God by living experience. If we follow on to know the Lord, we shall know His goings forth are prepared as the morning. We are to appreciate the talents of the words faith, hope, and charity. "As many as received him, to them gave he power to become the sons of God, even to them which believe on his name, which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God. And the Word was made flesh, and dwelt among us, and we beheld his glory (the glory as of the only begotten of the Father,) full of grace and truth. And of his fulness have all we received, and grace for grace." [John 1:12-16.]

Will you, my children, daily receive the gift of the Holy Spirit? What others may do, what others may say, what others may think of you, will not change God's thoughts toward you. He that doeth righteousness is righteous, and the opinion of man will not change his character. You have a heaven to win. Christ gave His own life that you might obtain the peace and rest and love of God. Keep looking to Jesus who loves you and whom you are to love, the One whom you are to talk about, He who is the Author and Finisher of your faith.

Edson, Jesus loves you. Emma, Jesus loves you; and He takes no man's measurement of your character. You are to behold Jesus and reflect His image. Keep His love in your thoughts. Invite the heavenly Guest to abide with you. "Grace and peace be multiplied unto you through the (experimental) knowledge of God and 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." [2 Peter 1:2-4.]

The Word is plain. We have no excuse for remaining in weakness and spiritual poverty. Every provision has been made, and it rests wholly with us whether we will believe the words of God. The Lord Jesus calls you to be filled with all the fullness of God. Then you can truly represent the words of Christ, "Whoso drinketh of the waters that I shall give him shall never thirst, but the waters that I shall give him shall be in him a well of water, springing up into everlasting life." [John 4:14.] Christ wants us to be co-laborers with Him. When we are emptied of self, He will give to us that we may impart. The two olive branches, which through the two golden pipes empty the golden oil out of themselves, will supply the cleansed vessels with light and comfort and hope and love for those who are in need.

My children, my words seem very tame, but try to take them in. Let your spirit be cleansed from all earthliness, all unholy, uncharitable thoughts. Let your words be clean, sanctified, vivifying and refreshing all with whom you associate. Be not easily provoked. Let the praise of God be in your hearts and upon your lips, that no evil thing may truthfully be said of you.

Lt 102a, 1899

White, J. E.; White, Emma

June 21, 1899

From Lt 102b, 1899.

Mr. and Mrs. J. E. White:

Brother [Ballenger] has sent me a letter in regard to his plans for the South, but I cannot encourage such plans. He will calculate to have all things move smoothly. A community to settle in the South, in accordance with the plans he has thought would prove a success, would prove a failure. What is the prospect for feeding and clothing this community? Where is the money to be pledged for building homes for families? The outlay would be greater than the income. There would be a gathering of good and bad, there would be the need of men of clear conception, baptized with the Holy Spirit of God, to

run such an enterprise. I might present many things that make it objectionable. There cannot be any colonizing without Satan stirring up the Southern element to look with suspicion on the Northern people, and the least provocation would awaken the Southern whites to produce a state of things they do not now imagine.

There must be laborers in the South who possess caution. They must be wise as serpents and harmless as doves. All who engage in this work should be men who have their pens and tongues dipped in the holy oil of Zechariah 4:11-14. An unadvised word will stir the most violent passions of the human heart and set in operation a state of things that will close the way for the truth to find access to the fields now in such great need of workers.

It is not ministers who can preach that are needed so much as men and women who understand how to teach the truth to poor, ignorant, needy, and oppressed people. And as to making it appear that there is not need of caution, it is because those who say such things do not know what they are talking about. It needs men and women who will not be sent to the Southern Field by our people, but who will feel the burden to go into this neglected portion of the vineyard of the Lord. Men, while their hearts burn with indignation as they see the attitude of the white people toward the black, will learn of the Master, Jesus Christ, that silence in expression regarding these things is eloquence. They all need the intelligence that will lead them to learn of Jesus Christ and the simplicity of how to work.

The cultivation of the soil is an excellent arrangement, but it is not by Northern people grouping together in a community that will accomplish the work they imagine will be a success. Hot tempered men better remain in the North. Men and women who possess the true Christlike spirit of ministry may do excellent work among the Southern colored people. Make no masterly efforts to break down the prejudices of the Southern people, but just live and talk the love of Jesus Christ. There cannot be any greater harm done to the Southern colored people than to dilate on the harm and wrong done them by the white Southerners.

There is need of level-headed men and women who love the Lord Jesus, and who will love the colored people for Christ's sake, who have the deepest pity for them. But the methods of _____ are not the methods that will be wise to practice. They cannot be petted and treated just as if they were on a level with the whites without ruining them for all missionary work in the Southern Field. There is a difference among the blacks as there is among the whites. Some possess keen and superior talents, that if the possessor is not made too much of, and is treated from a Bible standpoint as humble men to do a Christlike missionary work, not exalting them, but teaching them religious love, and Christlike love for the souls of their own colored race, and keep before them that they are not called into the field to labor for the whites but to learn to labor in the love of God to restore the moral image of God in those of their own race, then a good work can be done.

There is a work to be done in opening schools to teach the colored people alone, unmixed with whites, and there will be a successful work done in this way. The Lord will work through the whites to reach the black race—many of them through white teachers—but it needs the man and his wife to stand together in the work. More than one family of white teachers should locate in a place. Two or three families

should locate near each other, not huddle together, but at a little distance apart, where they can consult together, and unite in worship of God together, and work to strengthen each other's hands to raise up colored laborers to work in the South.

There is a mistake often made by those who labor in the Southern fields, expecting that their brethren in the Northern fields of labor can advise them what to do. Those who have had no experience in the Southern Field are not prepared to give reliable advice. Those who are engaged in this work must understand that when emergencies arise they must not depend upon men who have had no experience to advise them. They will often obtain advice that, if followed, would be ruinous to the work. Therefore it is not good policy for one family alone to settle in a locality. Men and women who have not children are best qualified for the Southern Field, and if the Southern Field is too taxing or debilitating, one family from the two or three who have settled in a locality can be spared. But let none feel that it is their bounded duty to remain in the Southern Field after their health has testified that they cannot do this safely. Some persons can endure the climate and do well. But let our brethren in the more favorable climate consider all these things and provide every facility possible to make the conditions of workers in these unfavorable locations as pleasant as possible.

In places where money has been expended on buildings, and a start has been made, it is the duty of men in responsible positions to give attention to that locality, so that the workers shall be sustained in accomplishing the work designed when the plant was made. There is to be a work done in the South, and it needs men and women who will not need to be preachers so much as teachers—humble men who are not afraid to work as farmers to educate the Southerners how to till the soil, for whites and blacks need to be educated in this line. But when perplexities arise in the South, spread out your wants to the Master of the vineyard. And those who know nothing of the Southern Field, let them be sparing and cautious what advice they give. But sympathy, kind words, and encouragement are always in place.

Lt 102b, 1899

White, J. E.; White, Emma

"Sunnyside," Cooranbong, New South Wales, Australia

June 16, 1899

See also Lt 102a, 1899.

Dear Children, Edson and Emma White:

I have been writing out some matters in reference to the South. I have read your letters to Brother Irwin and myself. Prior to this I had written in my diary in regard to yourself and Emma. The light that I have is that you should have a change. W. C. White and I have been consulting together, and from the light given me this burden resting upon you cannot be borne with the want of co-operation evidenced. There is a spirit cherished among men at Battle Creek, those not standing in the position where they can be worked by the Holy Spirit, that they will think they see something to criticize in you, and then this is

made an excuse why they do not feel a burden to do what they would otherwise do in the work in which you are engaged.

And when you are straining every nerve and muscle to make the work a success, you are yourself led to be sharp in the use of the pen, and it hurts your influence to do the same work they are doing in criticizing. And as this work has been hurting them, and as the enemy sees he can hurt you, weaken your hands and discourage your heart, he is pleased. You are wearing out too fast, and the Lord does not require that you and Emma should, under the existing state of things, carry the load without the co-operation of those in responsible places. Some would encourage you if there were not such an influence to meet in doing so. Therefore you are sacrificing life and health under a great disadvantage and must have a respite. Your own spirit is becoming soured and you tempted. Now the Lord would have you come apart and rest awhile, and let the Southern Field be worked by men whom they may choose to put into it, and let the responsibility rest upon them, and they carry it.

There is a great work to be done in this [Australian] field, and there are souls just as precious in the sight of God as those for whom you are laboring. They will never have a more devoted worker, or one better adapted to the work than you have been, or who will, under the same circumstances, show better results. The lord has been your helper.

How much I have needed you connected with my work no one knows or ever will know. I can support you in this field myself, but this will not be necessary. While you work for me I expect to do this. But there is an extensive field you can take, in the islands of the sea. You can visit these islands and see what can be done to help them to do the very work you are doing in the South. The experience you have had will be of value with our American workers.

Willie proposes that you come by the way of England, stopping at different islands and places on the route. He thinks it would be a great help, but in talking with Brother Irwin, he thinks the very best route for you to take is the same as he took, by Vancouver. It is the best and cheapest route for you and Emma to take. You can spend two or three years here and see if you cannot avoid a complete breakdown in health. W. C. White, yourself, and Emma are subject to malaria, and the Southern Field is most taxing on your strength and vitality, and the poison of malaria will obtain a strong hold upon you. This climate where we are located, among the blue gum trees, seems to be a healthful climate. I wish you could see Willie's children. They are rugged and solid in bone and muscle. All our family are in good health except Marian, who is not strong, but not down sick.

I will in this letter send you an order on Review and Herald for your passage money. The trying season will have fully opened upon you in the South before this reaches you, and it is important that you should make a change. I therefore invite you to come direct to this place, as we need you. I expect we shall have a printing press shipped from Pacific Press if they will make us a donation of such an article. We must now have a press of our own so that we can issue small books and use these books to help us in carrying forward the work here.

We are much pleased with your little paper, [Gospel Herald]. The editing of it is excellent.

I shall not write you a long letter, but I am going to send copies of letters written. You will see I have had important matters to handle. We are doing all we can, and we desire your help to start our press and set it in operation. We do not propose to confine you to the preparation of books, but you can help us in this. If after two years' trial in this country you recover your health, you can then return, if it is your desire, and take up the work in any line you see fit. If you choose to remain here in this country and it seems to be the will of the Lord, and if your talent can accomplish more good here than in America, then you follow your own convictions.

I have not been willing to call you from the Southern Field, knowing your unwillingness to leave that field. But the Lord has been giving me special light for different men who have been working in different fields, that their lives would be shortened by continuing to remain, although they themselves were reluctant to leave, but the health must be preserved. If the work is too taxing in one locality, or the atmosphere unfavorable, they must try other localities. As there is no dearth of work to be done and there are places that are in need of workers, no one need, in this country, to be confined to an unhealthful location. We have, therefore, changed the location of the workers with the best results. New Zealand has a bracing climate. Tasmania is excellent, more like Colorado. Adelaide has a mild and healthful climate. I am not disposed to recommend Melbourne. But we have the opportunity to select most any climate easy of access.

Here we have plenty of fruit in its season. In August will be our crop of oranges. Our own trees are loaded with oranges and lemons. The sight is beautiful. We can begin to use them in July, but I want all who shall come to our conference to behold the show. The little trees bear five or six large oranges in a cluster on little branches. The mandarin trees are loaded with fruit of the largest size, and the frosts are not so severe as to cut them or to do them any damage. Come, children, and see them. If you could only come so as to be here at conference time, how glad I should be; but I have not hope that you will be here then. At this conference you would see the men who have been laboring in the islands of the sea.

I must now leave the matter with you, for you must consider for yourself; but you could be a great help to me. The Lord would strengthen you in making a change now. I see that W. C. White is fully in harmony with what I have written to you. He thinks that after you have been here two years you will then be settled [as to] what is best for you to do. My health is good when I do not have to stand on my feet to speak so often; but I am getting old. What I have to do I wish to do quickly and solidly. I wish now to take the Old Testament history from Solomon to the last chapter of Malachi, and the New Testament from the ascension of Christ to the Revelation; but how can I do it? Brother Colcord is helping me. W. C. White is necessarily called to advise and to attend frequent councils, for with the buildings being erected we need constant help from the Lord to teach us His way and His will.

I now leave the matter with you. Write me at once. I have good help in the three lady workers, Maggie Hare, Minnie Hawkins, and Sarah Peck. But there must be those who have been with me from my earliest experience, who understand the workings of the cause and our history from earlier dates. My memory is good. Trusting in the Lord, my writing ability continues; but how long this will be I know not. But I now have to leave this with you and Emma. Certainly if you continue as you have been doing, your health will not endure the strain of the Southern climate, and my need of you is now very great.

If I can get out my books I can then have something to pay you and keep all my workers. You have no need to fear in that matter. There is to be a holding of the four winds a little longer, and when they are let loose there will be no peace any longer upon the earth. The truth is now our only shield and buckler. It is our front guard and rearward. May the Lord work for His people is my prayer. I am now writing to our people on important subjects. But I must close this letter. I am up at half past two o'clock in the morning.

June 21, 1899

The mail leaves today. Brother Irwin goes to Sydney today to spend the Sabbath, and from there to Melbourne and Adelaide and will then return to the conference here at Cooranbong. He will then return by direct route to America, spend one Sabbath in California, and then pass on to the center of the work at Battle Creek.

Brother Ballenger has sent me a letter in regard to his plans for the South, but Edson, I cannot encourage such plans. He will calculate to have all things move smoothly. A community to settle in the South, in accordance with the plans he has thought would prove a success, would prove a failure. What is the prospect for feeding and clothing this community? Where is the money to be pledged for building homes and for families? There would be a gathering of good and bad, there would be the need of men of clear conception, baptized with the Holy Spirit of God, to run such an enterprise. I might present many things to make it objectionable. There cannot be any colonizing without Satan's stirring up the Southern element to look with suspicion on the Northern people, and the least provocation would awaken the Southern whites to produce a state of things they do not now imagine.

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The cultivation of the soil is an excellent arrangement, but it is not by Northern people grouping together in a community that will accomplish the work they imagine will be a success. Hot tempered men better remain in the North. Men and women who possess the true Christlike spirit of ministry may do excellent work among the Southern colored people. Make no masterly efforts to break down the prejudices of the Southern people, but just live and talk the love of Jesus Christ. There cannot be any

greater harm done to the Southern colored people than to dilate on the harm and wrong done them by the white Southerners. Just keep the lips closed, although there cannot but be the burning indignation that longs to express itself.

There is need of level-headed men and women who love the Lord Jesus, and who will love the blacks for Christ's sake, who have the deepest pity for them. But the methods of Sister S. are not the methods that will be wise to practice. They cannot be petted and treated just as if they were on a level with the whites without ruining them for all missionary work in the Southern Field. There is a difference among the blacks as there is among the whites. Some possess keen and superior talents, that if the possessor is not made too much of, and is treated from a Bible standpoint as humble men to do a Christlike missionary work, not exalting them, but teaching them religious love and Christlike love for the souls of their own colored race, and keeping before them that they are not called into the field to labor for the whites but to learn how to labor in the love of God to restore the moral image of God in those of their own race, then a good work can be done.

There is a work to be done in opening schools to teach the colored people alone, unmixed with whites, and there will be a successful work done in this way. The Lord will work through the whites to reach the black race—many of them through white teachers—but it needs the man and his wife to stand together in the work. More than one family of white teachers should locate in a place. Two or three families should locate near each other, not huddle together but at a little distance apart, where they can consult together, and unite in worship of God together, and work to strengthen each other's hands to raise up colored laborers to work in the South.

There is a mistake often made by those who labor in Southern fields, expecting [that] their brethren in the Northern fields of labor can advise them what to do. Those who have had no experience in the Southern Field are not prepared to give reliable advice. It is those who are engaged in the work that must understand that when emergencies arise they must not depend upon men who have not any experience to advise them. They will often obtain advise that, if followed, would be ruinous to the work. Therefore it is not good policy for one family alone to settle in a locality. Men and women who have not children are best qualified for the Southern Field, and if the Southern Field is too taxing or debilitating, one family from the two or three who have settled in a locality can be spared. But let none feel that it is their bounden duty to remain in the Southern Field after their health has testified that they cannot do this safely. Some persons can endure the climate and do well. But let our brethren in the more favorable climate consider all these things and provide every facility possible to make the conditions of workers in these unfavorable locations as pleasant as possible.

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to the Master of the vineyard. And those who know nothing of the Southern Field, let them be sparing and cautious what advice they give. But sympathy, kind words, and encouragement are always in place.

Your Mother.

Lt 103, 1899

Caro, Dr. [E. R.]; Morse, Mr.

"Sunnyside," Cooranbong, New South Wales, Australia

July 3, 1899

Dear Brethren:

Brother Stephen Belden will be at the Health Home this evening. He is to visit the dentist and have his teeth fixed. He will need good treatment. Do all you possibly can for him. Give him a thorough looking over, and tell me, if you can, how his case stands. How is his heart? How are his lungs? He thinks of going back to Norfolk Island, and the people there are urging him to return. He feels the cold, sharp air here, and it may be best for him to go. We cannot tell.

He is full of ambition, and thinks he can do much, but he is very feeble, and can do very little. If he exerts himself, he is all out of breath. Give him the very best treatment, and see if he will improve; and charge his expenses to me.

Lt 104, 1899

Haskell, S. N.

"Sunnyside," Cooranbong, New South Wales, Australia

August 1, 1899

Dear Brother Haskell:

Again last night I was speaking with you in regard to the textbooks in our schools. I was commissioned to give you a warning. Do not, as you shall meet our schools in California and other places, present to them the ideas that look so clear and plain to you in reference to the textbooks in our schools. They are not prepared for this, and already confusion is working and will work with reference to this point. There are many things to be considered in regard to this matter. There must be no introduction of anything which will sanction Brother Sutherland pushing things to extremes.

The young lady, Miss Ellis, may be hurt, and is already hurt, so that she will not be of the use in the cause of God that she might have been, but will do superficial work if the classwork under her care is carried forward in accordance with the methods which are now advancing. Had this young woman been left to come out without being exalted and made to think that she was some superior being, she would in walking humbly with God, have been willing to be instructed. But she is working superficially. Less

harm will be done by using the simple books which have been used in our schools than by taking them away altogether, as is according to her ideas. Reading books will have to be made by selecting portions of Bible history. The Lord of the gospel is satisfied when the great end is achieved.

What are the attributes most prized in man by a crucified, risen, and ascended Saviour? Meekness, and lowliness of heart, which He declares those whom He calls shall learn of Him. If we would teach, we must be learners. If we would meet the highest standard, we must love God supremely and our neighbor as ourselves. Everyone who has purity and love is born of God and knoweth God.

I have had presented before me Brother Sutherland's danger in hearing the testimonies, and your lessons upon teaching the Bible alone and listening to the voice of nature, which teaches beautiful lessons. If we follow on to know the Lord, we shall see things more clearly than we discern them now. But neither teachers nor students are prepared to make rapid changes. We need the baptism of the Holy Spirit, else minds will misinterpret the subjects and handle them in such a way as to bring confusion rather than light.

As you shall go into the study of opening the Scriptures to the schools, do not introduce the matter of simple books being discarded. It will do harm to the uninformed, who, half catching at things, and supposing they know it all, yet utterly unable as teachers to understand the matter in all its bearings, will advance theories which one and another will grasp at, but will not understand. Brother Sutherland is making a mistake. Please be guarded. The subjects you have long studied will in Brother Sutherland's hand be carried to extremes, and in the present state of things this will result in matters which we cannot handle or adjust.

Brother Sutherland has caught up the idea that there must be many church schools built; but this would mean the misappropriation of means that are called for to open new fields for the ministry of the Word. Wherever there is a settled church, a small building should be erected as a church school. In whatever locality a meetinghouse is erected, let a schoolroom be prepared for that locality, and let teachers of good ability work in instructing the students. But there must be no catching up, without discretion, of rays of light, beautiful light, mixing with it erroneous matters and calling it truth, which each supposes he can prove from the testimonies. I am afraid to write out many things which are exceedingly precious. I am afraid to introduce them.

In the providence of God this Sister Ellis, who I believe is a jewel, may be properly taught. But as the matter stands, she has been praised and petted, and set to do a work which she cannot do. It seems like the representation of the Gospel Wagon scheme. The aftersight reveals a work which, in her case if properly handled, would be a good and beneficial work. Why cannot our people study from cause to effect? Why cannot they understand that the greatest wisdom is needed in establishing church schools on an entirely new plan? This undertaking means more than they can properly comprehend.

I write you now, my brother, that you may be cautious. Do not state anything I have told you personally in regard to the matter of change in books. I know that Brother Sutherland needs to put on the brake, and move no faster than the Lord has designated. He has obtained ideas from your writings and mine in reference to schools and the changes he is making in what they call textbooks. They will move faster at

this time than the people can be carried. Such changes cannot be made intelligently unless those making them have a clearly defined basis on which to construct their building. All the haphazard movements which they will make in the school work will be proved, as they suppose, from that which Sister White has said. But when they mix and mingle their own ideas as to what can be done, and there is no definite plan of work, the workers will weave in a mass of suppositions and call it that which Sister White has been shown of God.

Brother Haskell, please let us both be guarded. Do not let us dwell on the changes to be made until we have something definite to work to. I fear that fanaticism will be brought in. The beautiful theories and suppositions that can be dwelt upon might better be left unsaid until there is something clearly defined, until all can see and understand for themselves.

You could not possibly work out the changes that could safely be made at this period, when there is need of great reformation in many lines, need of the transformation of the Spirit of God upon men's characters. Move solidly. You may give expression to the thoughts you have in mind, and others will take up these ideas, and attempt to bring in a new order of things, and make an entirely different structure, calling it your plan or mine. They cannot see the aftereffect of the working out of ideas which have been taken into the mind but not clearly discerned. They endeavor to carry them out, mixing with them Sister White's testimonies, and they make the work that should be kept sacred a common matter. Descending to the little things and definiteness which some have brought in in regard to education, leads away from the things the Lord would have carried out.

Sister Ellis has been set to work in a way which she supposes is right, but one who has so short an experience should not be entrusted with the work of putting before the minds of students problems they know not themselves how to solve. The present inaccurate phases of supposed reforms will bring into the ranks of Sabbathkeepers a state of things that will make confusion in educational lines. I see no call to take church schools over grounds that are entirely new, according to the methods and plans that the minds of uninformed teachers would inaugurate. If changes are to be made, we must know what counsel to give and what changes to make, and how to present every line of work intelligently. Decided changes are to be made in every one of our churches in America, but everything cannot be introduced now. The working of the Holy Spirit must be seen, and this Spirit is not to be controlled by any human plans or methods. There are plans to be established in every church. God will work Himself, and man must co-operate.

The primary classes may keep the same books without disturbance until better books are prepared. The Bible lessons should be given in clear, definite simplicity, so that the minds of the students can grasp them. Until the new methods are understood, let not the present methods be all broken up before better ones are prepared with great care. Let not things be presented to the children which they cannot understand. The light given me is, Move cautiously at ever step. Do not bring in the many things that may be said upon nature as a lessonbook until small books are prepared on this subject which may be presented as textbooks. This work has not yet been done, and until it is done, the minds of the children will only be confused by the fragmentary items being brought in, which may be all truth.

In regard to state schools, I know not what our brethren mean. If any such thing as state schools has come into my testimonies, I am in darkness as to how it came in. The subject of state schools as they now exist may be mentioned, but to create state schools is the farthest from any movement that should be made.

Altogether too large sums of money have been invested in the school building at Battle Creek, and too little wisdom and brain power has been brought into the practical methods to stop the increasing indebtedness of each year. It would have been far better to have closed the school until it should become a science how to conduct the schools in different localities on a paying system. When one year after another passes, and there is no sign of diminishing the debt, but it is rather increased, a halt should be called. Let the managers say, I refuse to run the school any longer unless some sure basis is devised.

The very highest kind of education you could give, is to shun debt as you would shun disease. For Christ's sake, as the chosen people of God, call yourselves to task, and inaugurate a different system in the school. This is to be your education as churches in every place. As church schools have been established, the best education the people of God can have is to learn how to conduct their school on a basis of financial success. If this cannot be done, close the school until a plan can be devised to carry it on, with the help of God, without the blot of debt upon it.

This can be done, and should be done. The Lord is not pleased with the kind of management that has been revealed in the past, for it shows a lack of judgment. Let teachers take less wages, and let the students' fees be raised. Let the strictest economy be practiced in the provisions made for the table. Let the one who has charge of the cooking gather up the fragments, that nothing be lost. In families there is often great waste in throwing into the waste pail a large amount of food that could be worked into palatable dishes. There is enough wasted here and there in different places to support one or two families. These are lessons that need to be studied carefully, and practiced diligently and conscientiously.

The students should have plenty of good wholesome food. The fruit should be fresh and palatable, and free from decay. But as to the many dishes for dessert for which we have recipes, I have no light in regard to them except that they should not be made. We want decided reforms among reformers. We feel the necessity of this matter most deeply. But I am not as well as usual, and will write more fully at another time, if the Lord will give me strength and freedom.

Lt 105, 1899

Haskell, Brother and Sister [S. N.]

"Sunnyside," Cooranbong, New South Wales, Australia

July 30, 1899

Dear Brother and Sister Haskell:

You have left us, and we shall miss you very much. I awake at eleven o'clock, unable to sleep.

We were assembled in a meeting, it seemed in Stanmore, and we were listening to one of authority who seemed to be counselling one and another of the ministers. He said to you, “The Lord has a work for you to do in America. You and your wife must link together in the work, strengthening one another. Give no occasion for any one to think that your imagination is at fault. In America, and in other places, you have often viewed in an untrue light your brethren’s ideas and feelings in regard to you, and this has led you to draw apart from them. This hurts you. It has hurt your influence wherever you have been. Your thoughts and suppositions, acted upon, have brought about the very state of things which you supposed existed. Give no place to the devil. Stand forth before the people as a servant having a commission from God.

“Satan will seek to uproot your influence by misrepresentation of your brethren’s feelings. Come close to your brethren. You have been greatly blessed by the Lord. Do not impose upon your strength by doing too much. Your message God will give you. It is your privilege to stand under the power of the Holy Spirit’s influence. Your words, your course of action as a messenger from God, weighted with the burden of the most solemn truth for this time, will, with God’s help, help the souls who need help to set things in order.”

The Lord has a message for you to bear. You are under His guidance and protection. Be of good cheer, and show that you have God to support you. Do not show the least weakness, and thus hurt your valuable influence. Be careful not to give one word to any that will lead them to think that your mind is weakened, for it is in reality only as you make it thus by imagining things that lead you away from yoking up with your brethren.

Show a firm, undeviating trust in God. Be ever true to principle. Waver not; speak decidedly that which you know to be truth, and leave the consequences with God. Bear in mind that God tests the genuineness of your desire. Believe in the Word of God, and never cease to press your petitions to the throne of grace with sanctified, holy boldness. “Men ought always to pray, and not to faint.” [Luke 18:1.] Keep the standard by precept and example. Your testimony, in its genuineness and reality, God will make powerful in the power of the life to come. The Word of the Lord will be in thy mouth in truth and righteousness.

You have not the least need to demerit yourself, even if you feel that others demerit you. These ideas have brought about consequences which need not have existed. You are to meet with people of perverted judgment. Long have they been without clear discernment, and some will manifest this lack in themselves; but this need not create any deficiency in you. None are rewarded according to their experience, but according to their humble, trustful faith in God. I know that the Lord will lead and guide you if you will have a faith and trust in Him. Be of good courage. Show yourself a man sustained in your work by the Lord God of heaven. Make no complaint that you cannot work with this one and that one, but yoke up with Christ, and as a true, bold soldier do the work He has given you.

Lt 106, 1899

Managers of the Pacific Press Publishing House

“Sunnyside,” Cooranbong, New South Wales, Australia

August 1, 1899

To the Managers of the Pacific Press Publishing House:

Will you please to publish and handle the small cook book by Sister Colcord? Brother and Sister Colcord seem to think that if I were to write and advise you to publish this book, you would do it. I think it would be as profitable as many other books which have been published and highly exalted, but which mean simply nothingness. I therefore, in behalf of Brother Colcord, who is seeking to send his children to school, and to aid the work of God as a preacher of the Word and by gifts to the various enterprises that are constantly being created through the advancement of the work in this new country, ask that you will publish this book. I see no objection in your taking this book, as you have many other books, and handling it in behalf of the interests of your brother, as you have done for others. It is a cheap book, costing the purchaser only one shilling.

In haste.

Lt 107, 1899

Managers of the Colorado Sanitarium

“Sunnyside,” Cooranbong, New South Wales, Australia

August 1, 1899

To Those Who are Managers of the Sanitarium in Colorado

Dear Brethren:

I have seen your call for twenty thousand dollars to erect a building in Colorado for consumptives. But why do you make me your authority? I have had light upon these things, but without obtaining that light direct from me, you make a call for twenty thousand dollars. This is the way many are doing in various localities. Can you not stop and consider that you already have a building which in its erection laid an immense debt upon the conference? Have you thought where that money is coming from? Will you study the lesson that Christ gave His disciples, that in building a tower, it is advisable first to sit down and count the cost, lest when they begin building they find they have not means to finish, and hence are a derision to their neighbors? Brethren, just wait and consider.

If this matter were presented to the world—who are wasting the Lord’s money, if they were called upon to help to create such an institution, the money would not be drawn from Seventh-day Adventists which is so much needed to open new fields where the standard of truth has not yet been uplifted. This erecting of so many sanitariums, thus laying upon the conference debts of thousands of dollars, is not approved by God. The institution which has been established in Colorado is sapping the funds so much needed in the work of foreign missions, to prepare the way for the message to be given and a people

prepared to be saved for the Lord Jesus Christ. I will write no more now, for this must go to the office in time for the nine o'clock mail, and it is now past seven o'clock. I will write more at another time.

Lt 108, 1899

Those Working in Educational Lines

July 27, 1899

To Those Who are Working in Educational Lines

Dear Brethren:

I must speak to you in reference to the conducting of the school in Battle Creek, for I do not want you to make a mistake in this matter. If I understand correctly, plans are being laid to have the school divided into classes, and each teacher carry all the lines of study for the class appointed him. This course is thought to be justified by the example of Christ, who taught His hearers in all lines.

Should we not bear in mind who Christ was—the Light of the world, the first, the last, the best in everything? We are to be learners in the school of Christ. No teacher will succeed with the methods you propose. The lessons given to the students should be worked out from books that are far from erroneous and trivial sentiments, the Bible underlying all the education given; but many instructors have not a first class knowledge of how to teach in this way. One mind, one mold of character, is not sufficient for the perfect education of any soul.

In every school the education given should be as simple and easy to be understood as were the truths Christ taught; but this cannot be until Christ abides in the heart of the teacher and he becomes a daily learner in the school of Christ. The use of long words, which perhaps very few of the hearers understand, only confuses the mind and eclipses the simplicity and beauty of the truth. The language of Christ is not criticized. Its simplicity is above criticism. We must learn to teach spiritual truths by comparing them with the things of our everyday experience. Christ did this, that He might make the subject more familiar to His hearers.

In every place where there is a church, large or small, there a school should be established. If the membership is small, one teacher, with the assistance obtained from the older pupils, can carry the work for a time. But even that teacher should not be permanently settled in one locality. Exchanges should be made and the faculties of other teachers brought in. A larger place will require more teaching ability.

My brethren, take a right course in the school in Battle Creek. Raise the fee for tuition, but before you do this, lay the matter before the parents of the students, showing them that the fee has been placed too low, and that a heavy debt rests upon the school as a result. This matter should be placed upon a proper basis. Although there are a large number of students in attendance at the school, the debt still remains undiminished. This is not necessary, and God is not pleased with such a showing. Without delay

the inquiry should be made, Why is this so? As teachers, you may possess a Christlike excellence in serious, solid thinking and planning to improve this state of things.

I have much to say in regard to many things, and how shall I say it? May the Lord give me wisdom to speak. If the teachers in our schools receive the Saviour in living faith and love, they will study in a new light the words of the disciple John when speaking of Christ. He said, “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.” [John 1:11-13.] These words show us that grace is not inherent in us. It is obtained by receiving Christ in faith.

The work of redemption will unite the soul to Christ. But the mind must not be left to drift in accordance with natural inclination. We are to train our minds to comprehend the possibilities before every soul who has a knowledge of God and of Jesus Christ whom He hath sent. We are to understand the great, unmeasured love of Christ for His creatures. As our minds grasp the great plan of redemption, our narrow faith and limited views will enlarge.

We need feel no uncertainty in regard to our salvation. Our hope as children of God is not to be indefinite. We are to live under the influence and guidance of the Holy Spirit. God help those of feeble faith to have boldness in confessing Christ. As teachers we are to educate the students to hold fast that which they have, that in their religious experience they may gain firm confidence. Then when temptations come, the power of resistance will be sent from the One who has wrought out redemption for them. Grasp by faith every promise, believing that Christ is behind the promise.

Present before your students the illustration Paul has given of the games engaged in with such earnest purpose in his day. “Know ye not,” he says, “that they which run in a race run all, but one receiveth the prize. So run, that ye may obtain. And every man that striveth for the mastery is temperate in all things. Now they do it to obtain a corruptible crown, but we are incorruptible. I therefore so run, not as uncertainly; so fight I, not as one that beateth the air: but I keep under my body, and bring it into subjection: lest that by any means when I have preached to others, I myself should be a castaway.” [1 Corinthians 9:24-27.]

Through His servant Jeremiah God speaks, saying, “I have set thee for a tower and a fortress among my people, that thou mayest know and try their way. They are all grievous revolters, walking with slanders: they are brass and iron; they are all corrupters. ... Reprobate silver shall men call them, because the Lord hath rejected them.” [Jeremiah 6:27, 28, 30.]

“Stand in the gate of the Lord’s house, and proclaim there this word, and say, Hear the word of the Lord, all ye of Judah, that enter in at these gates to worship the Lord. Thus saith the Lord of hosts, the God of Israel, Amend your ways and your doings, and I will cause you to dwell in this place. Trust ye not in lying words, saying, The temple of the Lord, The temple of the Lord, The temple of the Lord are these. For if ye thoroughly amend your ways and your doings; if ye thoroughly execute judgment between a man and his neighbor; if ye oppress not the stranger, the fatherless, and the widow, and shed not innocent

blood in this place, neither walk after other gods to your hurt: then will I cause you to dwell in this place, in the land that I gave to your fathers, for ever and ever." [Jeremiah 7:2-7.]

Again God speaks through the apostle, "Examine yourselves, 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? But I trust that ye shall know that we are not reprobates. Now I pray to God that ye do no evil; not that we should appear approved, but that ye should do that which is honest, though we be as reprobates.

"For 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." [2 Corinthians 13:5-10.]

Our work is a peculiar work, and one which the world cannot appreciate; for it is not understood by the world. Individually we must stand in God. "Thanks be unto God, which always causeth us to triumph in Christ, and maketh manifest the savor of his knowledge by us in every place. For we are unto God a sweet savor of Christ, in them that are saved, and in them that perish: to the one we are the savor of death unto death, and to the other the savor of life unto life. And who is sufficient for these things? For we are not as many, which corrupt the word of God; but as of sincerity, but as of God, in the sight of God speak we in Christ." [2 Corinthians 2:14-17.]

This work for the perfection of saints is not yet done as it should be. The apostle places before us the work of transformation which must go on in our lives. "We all with open face," he says, "beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory,"—from character—"even as by the Spirit of the Lord." [2 Corinthians 3:18.] This work goes forward in all simplicity as we keep the eye single to the glory of God.

Our great need is to walk in the light as Christ is in the light, "giving no offense in anything, that the ministry be not blamed; but in all things approving ourselves as the ministers of God, in much patience, in afflictions, in necessities, in distresses, in stripes, in imprisonments, in tumults, in labors, in watchings, in fastings; by pureness, by knowledge, by long-suffering, by kindness, by the Holy Ghost, by love unfeigned, by the word of truth, by the power of God, by the armor of righteousness on the right hand and on the left." [2 Corinthians 6:3-7.]

Every provision essential has been made for the Lord's vineyard. But our churches are only half converted. The men who carry on the work in our institutions are not clothed with the righteousness of Christ. God requires of His people, not spasms of repentance, but sincere repentance. Set your house in order, my brethren, and the reformation will be obvious to all with whom you associate.

Those who carry responsibilities, are they softened and subdued by the Spirit of God? Is there a growing increase in faith and purity? Is advancement made in personal holiness and sanctification through the Spirit? Is the truth purifying the soul-temple of the buyers and the sellers, casting down the idols? Has Christ been formed within, the hope of glory? Is the Saviour revealed in words and works? Are these men converted, soul, body, and spirit? Are they living by every word that proceeds out of the mouth of

God? Are the truths to which they assent strengthening into settled convictions and assurance? Do their actions correspond with their professed faith in these great and mighty truths? If they are sanctified, the love of Christ will pervade the soul and be revealed in the character.

My brethren, when Christ is abiding in you, He will be your teacher. You will not need that any man teach you. Christ in the heart is revealed in the words and the spirit, and in every business transaction. He journeys with you, and you buy and sell as if in full view of the heavenly universe. A Witness stands by your side. He keeps watch at the door of your lips. When He is your constant companion, you will not elbow others to make a place for "I." Your soul-temple will be sanctified, and instead of looking upon your own things, you will look upon the things of others. The Christ within you will recognize the Christ revealed in your brother.

We are to die to self daily. This crucifixion every soul must experience who would be [a] partaker with Christ in His suffering. The self-denying, self-sacrificing spirit you manifest reveals that you are a missionary in heart, in sentiment, in principle. You are to manifest a zeal that will not seek to crush out, but to restore, the moral image of God in man. When the mighty cleaver, the truth, has taken men and women out of the quarry of the world, and brought them into the workshop of God, the axe and the chisel and the hammer must be used. These rough stones must be smoothed, the rough edges removed. Then the polishing work begins, that every stone may be a prepared stone, a living stone, emitting light. When Christ is loved more than self, the Saviour's beautiful image is reflected in the believer.

No man or woman can see Christ as He is unless the truth exerts its sanctifying influence upon the life. "Ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should show forth the praises of him who hath called you out of darkness into his marvelous light." [1 Peter 2:9.] The Saviour says to His people today as He said to His disciple Philip, "Have I been so long time with you, and yet hast thou not known me?" "He that hath seen me hath seen the Father: and how sayest thou then, Show us the Father? Believest thou not that I am in the Father and the Father in me? The words that I speak unto you I speak not of myself: but the Father that dwelleth in me, he doeth the works. Believe me that I am in the Father, and the Father in me, or else believe me for the very works' sake." [John 14:9-11.]

Where is the faith of Seventh-day Adventists today? What we need now is a preparation that will accord with the grand truths uttered by Christ. We have not a vestige of excuse for failing to respond to the truths we hold in theory, for failing to allow them to exercise their sanctifying power on life and character. Have you beheld His glory, full of grace and truth? If you have, then others will behold it in your words and actions. You will manifest unselfishness and integrity, and the unbelieving will take knowledge of you that you have been with Jesus. Beholding Christ, you will be inspired by that faith which works by love and purifies the soul.

"Dearly beloved, I beseech you as strangers and pilgrims, abstain from fleshly lusts, which war against the soul; having your conversation honest among the Gentiles, that, whereas they speak against you as evildoers, they may, by your good works which they shall behold, glorify God in the day of visitation." [1 Peter 2:11, 12.]

The trouble with the experience of very many is that they have tried to hold fast to self and to Christ at the same time. Their experience is spoiled. Until self is laid upon the altar of sacrifice, Christ will not be reflected in the character. When self is buried, and Christ occupies the throne of the heart, there will be a revelation of principles that will clear the moral atmosphere surrounding the soul. The King's highway will be discerned, and crooked paths will be made straight. Then a power will attend the people of God.

But just as surely as we refuse to fall on the Rock and be broken, clouds and darkness will envelop the soul. We shall feel for the wall as blind men, and will not be able to find it. Must the alternative spoken of by the Saviour come? The Rock will surely fall upon all who are not renewed in knowledge and true holiness. The damage that Satan has done to the soul is great. The poison has circulated through the life blood. It has throbbed in every rebellious pulse. Self-righteousness is not the righteousness of Christ. It is only a stumbling block to sinners.

The atoning sacrifice is full and sufficient. It is the new covenant, sealed with His blood, which was shed for many for the remission of sins. This Christ declared at the last supper. In this cup there is to those who drink in faith, peace-making, soul-cleansing efficacy. It is the balm of Gilead, which God has provided to restore health and soundness to the sin-stricken soul. The Holy Spirit takes the truth concerning Jesus, and applies it to the understanding. Come to Jesus, you who are only half converted. Read carefully the eighth and tenth chapters of Romans with an earnest longing of soul, and see if you do not enter into the light there revealed.

Lt 109, 1899

Brethren and Sisters in Africa

August 8, 1899

Dear Brethren and Sisters in the Faith in Africa:

I learn that you do not yet believe that John Wessels should have left Africa for Australia. Well, I am sorry your mind has not been in harmony with the mind of God. If John Wessels had left Africa one year ago, he would have been doing the very thing the Lord designed he should do. It was the voices of his brethren in the conference, and of his relatives and family connections that held him. He promised me he would come. Had it not been for this promise, which we depended on him to fulfill, the work here would have been one year ahead, which would have been just as the Lord purposed it should be.

I did not say that John should come against his own judgment and his own will, but I asked him to follow the convictions of his conscience, and in this I did just what I know it was my duty to do. If you had done the same, and had not urged and persuaded and put your will in opposition to the will of God, John would have followed his convictions of a year ago which finally led him to prepare to come.

God forbid that you should ever repeat this kind of work. In view of the manifest will of God I wrote to John, asking him to come. I was instructed to do this. I would have made no call for him to come had I not had sufficient reason to do so. It was necessary that he should be convicted himself, and he was convicted. But the influences brought to bear on him led him at last to stay. He tied up his means in

buildings that ought not to have been erected; and other buildings which he could have erected with his means, but which were not built, which would have given character to the work, are witnesses against you who used your influence to make it appear a necessity for John to stay in Capetown.

I cannot see how you dared to interpose your wishes and your way between John and the Lord. The money John has tied up in the building in Africa was needed here one year ago, where there is nothing to represent the work. That building will stand as a witness against you. Your unbelief has retarded the work one year, and that means two years in reality, for if we had had a proper building for our sanitarium, the work would have advanced in a way which would have been like multiplying the talents put out to usury.

The perilous condition of the Wessels family, in which I have the most sincere interest, is kept before me. The Lord says of the family, They are in peril. I saw Philip in danger. The Lord presented him before me as not understanding himself. He has not humbled his heart before God. He has not been converted anew. It is hard for him to die to self, to have a realizing sense as to why he has taken his position with the disloyal, and so greatly dishonored God. In so doing he has absorbed means which might have been blessed by God in creating facilities to advance the work of God. This he might have done if he had kept the faith and walked in the light of the Lord, instead of investing his means, and the means of his mother and others who were sustaining him, in worldly enterprises which were separating his soul from God.

The influences that surrounded him were not of a character to give him true ideas of himself, as he was when trying to keep the Sabbath, and as he was when separated from the truth. Had his mother and Brother Lindsay had clear perceptions of their duty, they would have seen that when helping relative or friend to invest means where the Lord could in no way be glorified, they were working in a way which God could not approve. They must render an account for the means thus used.

I cannot but write the things which have been presented before me. Brother Philip Wessels' relatives assisted him to continue in a business in which he was transgressing the fourth commandment, and God could not prosper him in his disobedience, neither could he prosper those who invested their means to sustain him in the path of transgression he had chosen. Those who have helped Philip in his worldly investments need spiritual enlightenment, that they may be able to look into things unseen, grasping with firm hold things that are as yet intangible. This great lack of true faith is evidence of the want of daily conversion.

Philip could have used his capital of means where it would have brought him rich returns, great satisfaction, and heavenly blessings in this life. As he put his means into this work, he would have grown strong spiritually, in the place of losing his faith and drawing back from the truth. He would have set in operation a work for the Master by seeing that our publications were translated into Dutch and in other languages. Humble and obedient, he would have done all possible to co-operate with Christ as a laborer together with God. His backsliding has had an influence upon the whole family. He could have used his means to bring the truth before many people. This was his work. He could have exerted his influence to strengthen the whole Wessels family. The Lord sees that his influence has led away from Christ. O how could he do it! how could he do it!

Peter Wessels has taken hold of worldly business. He placed his means where it would not be used for the upbuilding of the kingdom of God in our world. As he engaged in this enterprise, he mingled more and more with the world in associations. He will catch the spirit of the world and lose his hold on God. His love for Jesus and the truth is not increasing. Christ declares, “He that gathereth not with me, scattereth abroad.” [Matthew 12:30.]

I have been shown the different members of the Wessels family. John loves business, and to engage in worldly enterprises would be his temptation. He has at times been strongly tempted. I knew the position of every member of the family. I knew that the prospect was not favorable for their long continuance in the love of the truth, for they were cherishing false principles and false ideas in regard to their true spiritual condition. This made my soul very sad, and the Lord instructed me to write to John Wessels, asking him to break away from his kindred, and come to Australia, where he could use his means as the Lord’s entrusted goods should be used, and at last have the eternal satisfaction of hearing the words, “Well done, thou good and faithful servant; enter thou into the joy of thy Lord.” [Matthew 25:21.]

I saw Philip and other members of the family putting their money in a bag full of holes, and I was instructed to call upon them to put the Lord’s money in the bank of heaven, where it would accomplish a work for Him in saving souls. Thus they would put their means into bags without holes, beside the throne of God. In this way they would return to the Lord His own. All that we have is the Lord’s, and we may use it in the way He designs it shall be used.

I present to you what has been pointed out to you before. The Wessels family have been binding themselves up in worldly enterprises. The enemy has been working his hardest to cheat them out of the inheritance of the saints in light, and he has been succeeding better than they have any idea of.

Paul wrote to Timothy by the inspiration of the Holy Spirit, “If any man teach otherwise, and consent not to wholesome words, even the words of our Lord Jesus Christ, and to the doctrine which is according to godliness, he is proud, knowing nothing, but doting about questions and strifes of words, whereof cometh envy, strife, railings, evil surmisings, perverse disputings of men of corrupt minds, and destitute of the truth, supposing that gain is godliness; from such withdraw thyself. ... They that will be rich fall into temptation, and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition. For the love of money is the root of all evil: which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows.” [1 Timothy 6:3-5, 9, 10.]

Words pass from one to another of the Wessels family that answer the description here given. I greatly fear that the love of money will result in the loss of your souls. I knew that if John stayed in Africa, under the existing state of things, he would lose his faith, as have other members of the family. This is why I was persistent in calling upon him to break the net which in the hands of the enemy seemed to be enclosing the souls of so many of the family. I knew that if John should break away, a great victory would be gained. You who exerted your influence directly contrary to the word of God might better undo as fast as possible the work which has been done.

Let John free. Your influence bound him in Capetown, and bound his means there also. Now go to work and unshackle him. Let him have the means the Lord desires him to invest in the work here, to set in

operation a sanitarium that must be built. All here will do to the very utmost of their power to advance this work. John can help us, and as you have handicapped him and bound him and his means, when one year ago he should have come to Australia, bringing his means with him, it is your duty among you to hire means, that he may have his means. He should be released in some way. We want John for his own soul's sake, as well as for the sake of the family, and we want him to have his means in his own power, to place where the Spirit of the Lord shall indicate.

Please read carefully the sixth chapter of First Timothy. It is an appeal from the Lord to the Wessels family. The Lord calls upon Philip and Peter to clear the King's highway. Prepare ye the way of the Lord. Make straight paths for your feet, lest the lame be turned out of the way. What example are you setting those of the family who are tempted and lame? You can both help them if you will be true to your profession of faith. Philip, for Christ's sake, cease to halt between two opinions. If the Lord be God, serve Him, if Baal, then serve him. Your influence and Peter's can be of no help unless you make straight paths for your feet.

In regard to John, he is just where he ought to have been a year ago. I could not write anything to John that would compel him to come to Australia. The Lord does not compel men and women to pursue a course which is for their present and eternal good.

We cannot possibly serve God and mammon. We must choose for ourselves either one or the other. When Christ spoke to Peter, James, and John, saying, "Follow me," they obeyed, not questioning whether it was for their temporal interest to do this. [Matthew 4:19.] How essential it is that those to whom the Lord speaks have faith in Him, and are obedient. The Lord knows what is best for us, and we are never to reason in regard to personal advantage.

"By faith Abraham, when he was called to go out into a land which he should afterward receive for an inheritance, obeyed; and he went out, not knowing whither he went." [Hebrews 11:8.] In order to appreciate the obedience of Abraham, we must read his history attentively. "The Lord had said unto Abraham, Get thee out of thy country, and from thy father's house, unto a land that I shall show thee." [Genesis 12:1.] In the country where Abraham was dwelling, the people were idolaters. The influences surrounding him were not favorable to his receiving right traits of character.

Living in the midst of pleasure lovers, surrounded by influences which corrupt the senses and stupefy and dull spiritual perception, there was danger of Abraham's perception becoming so confused that he would not have a sense of the sacredness of truth and of the knowledge of the true God. So the Lord told him to leave his father's house. "And Abraham obeyed and went out, not knowing whither he went." [Hebrews 11:8.] His obedience pleased the Lord. He saw in Abraham one to whom He could entrust capabilities for His service.

There is often wisdom in the separation of families and brethren. Frequently one can exert a more healthful, wholesome influence if he is not mingling with other members of the family. Association becomes so familiar that the words of one may have little weight on the others, although he may give right advice and counsel. The Lord sees what man cannot see. He knows when it is best for families to separate and some members live by themselves.

One member of the family, in changing his position and going where the Lord may call him, may be led to view matters in a clearer light. If he remains, the many speeches of tongues that are not anointed with the holy oil, may so confuse right sentiments and right principles that nothing will remain sure and clear in his mind. Let him change, and go out from his father's house and from his kindred, into a land which the Lord will show him. Abraham, not knowing whither he went, took his possessions with him, that he might use all he possessed as the Lord required.

Abraham was tested, to see whether he would hear the voice of God and obey. The Lord saw that it was not for his best spiritual interest to remain in his country and among his relatives where he could not exert that influence over them that would be a blessing. He told him to leave them. Abraham was a rich man, but in the greatest simplicity he obeyed God, and went out, a sojourner into a strange country. As he left his home and his kindred, God assured him that he would have earthly greatness and prosperity in the land of Canaan. Why did not Abraham make use of all his means to bring about this prosperity? Why did he not invest his means to enrich himself with wealth and influence above any man with whom he was brought in contact? Abraham did not do anything to glorify himself. He did not aim at power. He did not aspire to greatness by building up cities and calling them by his name. He was content.

The record tells us that Abraham took Lot, his nephew, with him, and for a time they lived together. But their families were large, and there was a quarrel between the herdsmen of Abraham and the herdsmen [of Lot] over their cattle. "And Abraham said to Lot, Let there be no strife, I pray thee, between thee and me, or between thy herdsmen and mine, for we be brethren. Is not the whole land before thee? Separate thyself, I pray thee, from me. If thou wilt take the left hand, then I will go to the right, and if thou depart to the right hand, I will go to the left." [Genesis 13:8, 9.]

Lot's choice was the land of Sodom. Abraham dwelt in the land of Canaan, and Lot dwelt in the cities of the plain, and he pitched his tent toward Sodom. But the men of Sodom sinned before the Lord exceedingly.

Here is brought to view another separation. It makes a great difference when and how a separation takes place. It was Lot's privilege to inquire, to be very careful where he should go, very careful in regard to the society he chose for his family. But without reference to the inhabitants he chose a land which was beautiful in situation, which promised great returns. Lot went in rich, and came forth with nothing as the result of his choice. It makes every difference whether men place themselves in positions were they will have the very best help of correct influences, or whether they choose temporal advantages. There are many ways which lead to Sodom. We all need anointed eyesight, that we may discern the way that leads to God.

Privileges, large and full and abundant, were granted to the Jewish nation. They were entrusted with all the advantages and benefits of a goodly land. But all who receive God's gifts must consider the Giver, and use the entrusted goods economically, acting as He would in their place. Privileges mean responsibilities. The more one has entrusted for his use, the more deeply should he feel his responsibility. The people for whom the Lord manifested such deep and decided interest, delivering

them from Egyptian slavery and caring for them in all their travels, often acted out their natural selfishness and hereditary tendencies to wrong.

By their murmuring and complaining and fierce jealousy, they often brought the displeasure of God upon then. They thought that Moses meant to finally enrich himself with their cattle and goods. God talked with Moses face to face, as a man talks with his friend, and He told Moses He would destroy the people. But Moses pled with the Lord to spare the rebellious people, though they afflicted his soul continually. “If thou wilt not save Israel,” he said, “blot out my name from the book of life.” [Exodus 32:32.] Again and again Moses entreated the Lord for the people who had shown such little gratitude; but only two of the adults who left Egypt were permitted to enter the promised land.

Above every nation upon the face of the earth, the children [of Israel] enjoyed the favors and blessings of God. They should have yielded corresponding returns to God. They should have rendered to Him cheerful and devoted loyalty. These were the fruits which God required of them for the greatness, the theocracy, and the blessings which they enjoyed. The covenant advantages were to be theirs if they were obedient.

The Lord spoke to Moses, saying, “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 doth sanctify you.” [Exodus 31:13.] God has given men six days in which to work for a livelihood, and if they disregard His holy Sabbath, they show open contempt for His law, and are numbered with the unbelievers as transgressors. They are not sanctified by the Lord, for they are not rendering to Him His due. They refuse the sign which would distinguish them as the people of God. God declares, “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.” [Verse 15.] This shows all the light in which God regards His Sabbath. The question of Sabbathkeeping is a life and death question.

In the days of Christ the Jewish rulers tried to fasten on Him the charge of breaking the Sabbath. Could they have made good their charge, they would have had no need to hire false witnesses to testify against Christ. But Christ declared to them that all His works were in strict obedience to the law of Jehovah. He preserved the sign by which God’s chosen people were distinguished from all people on the face of the earth. “Therefore the children of Israel shall keep the Sabbath throughout their generations for a perpetual covenant. It is a sign between me and the children of Israel forever.” [Verses 16, 17.] God gave His chosen people special charge to keep holy His memorial, the seventh day Sabbath, which proclaimed Him the Creator of heaven and earth.

It is not a light matter even to mingle with worldlings in business interests, for all money is the Lord’s talent, to be improved and returned to Him again. God will not sanction any such union, and when one who has had great light and unmistakable evidences shall withdraw himself from the people of God and openly transgress the law of Jehovah, he has divorced himself from allegiance and loyalty to God; but God’s claims are binding still. And unless he repents and is converted, and takes up the work of honoring his Redeemer, God’s hand will surely be against him. He has violated the terms of the covenant, and

however much men may praise and honor Him, the Lord does not honor him, for he is a transgressor of His holy law. Obedience to the law of God means everything to us, and God requires that the Sabbath be kept holy.

O how much more safe and honorable it would be for all who have had the light to walk in the light as Christ their Saviour has given them example, than to follow their own way! “How much owest thou unto the Lord?” God calls for men, honest men, to fill the places of His appointment as stewards, and they are to return to Him the fruits of His vineyard. Some have not had the light and advantages that others have had who know the truth. They will not have to answer for the light they never had. But those who have received the light are required to reflect that light by precept and example upon all with whom they are associated. They are to be decidedly, intensely, in earnest in the work of drawing their fellow men from the pit of destruction.

The Lord never excuses idleness or pleasure-loving in any man. The Majesty of heaven came to our world to save lost, fallen humanity. His efforts included not merely the outcasts, but those in places of high honor. Ingeniously He worked to obtain access to the higher class who knew not God and who did not keep His commandments. There is a variety of hard work to be done in the vineyard of the Lord. There are different kinds of ploughing to be done, that the ground may produce a harvest of different kinds of fruit. God intends that in and through Christ by the discipline of work His people shall learn how to gain the true riches. All can, if they choose, perfect a character after the divine likeness, a character which is a sample of the character of Christ. Each may take with him into the future life the preciousness of a complete character gained in and through Jesus Christ. This is the only treasure any one can take with him to the heavenly courts.

God has set His seventh day Sabbath at the end of every six working days, that men may stop and reflect what they have gained during the week of preparation for the pure kingdom which admits no sin, no transgression. Those who know the truth should each week reckon with their souls to see whether the week that has ended has brought spiritual gain or loss. The mind as much as the body is to be withdrawn from worldly business. It means eternal salvation to keep the Sabbath holy unto the Lord. To him who keeps the Sabbath aright, God says, I put my sign upon you as one who is obedient. Them that honor me I will honor.

God demands that every power of the human agent shall be subservient to Him. But eternal interests are neglected for earthly and temporal things. God will accept of no divided sacrifice. Christ cursed the fig tree because, notwithstanding its pretentious appearance, it bore no fruit, and under His curse, it became a seared, withered, blasted tree, left to symbolize the Jewish nation.

The salvation of one soul means the saving of many souls, for through that one soul Christ can work, letting heaven’s light shine into the heart to be imparted to others. This God expects and requires of all His servants. Not one is excused. He who buried his one talent in the earth, that it should not be used to the advantage of the work of God, would have buried ten talents had he been entrusted with them. The warning is given to every soul not to hide his talents of intellect or of money in any business that does

not tend to the saving, but the peril of the soul. Work while it is day, for the night cometh in which no man can work.

The Lord gives men cleverness, tact, skill, and wisdom to be employed in His service of soul-saving. First a man is to consecrate his own soul to God; and when he thus gives himself up, he understands that all he has is the Lord's. The soul is to be cleansed and disciplined to righteous, holy practices. It is to advance the cause of God in our world by bearing fruit in every good and noble work, and is thus fitted for the grand review.

God calls for men and means. Those who cannot see the signs of the times in this wicked and adulterous generation will be found with those who perish under the plagues poured from the vials of God's wrath. Everyone in our world is a steward to some valuable trust on God's estate. God has given time, sense, and opportunity, all to be used to His glory. He has given His own Word and His Holy Spirit. The unfaithful steward did not utilize the advantages given him to glorify his lord.

Today God looks at His vineyard and sees that unwise methods and arrangements are consuming time and money. He calls upon everyone to use his God-given capabilities aright. Your mind was not made for trifling. You are on probation. God is testing you, to see whether you will prove worthy to wear a crown of immortal glory. He calls upon you to do the work which Christ came to our world to do. Deny self, take up the cross, and follow in His footsteps. The people need your God-given ability. You have no time to barter for money. All you have was entrusted to you to be used in blessing His chosen ones, who are helping you to find the strait gate and the narrow way through which you must pass if you would have eternal life.

Lt 110, 1899

Wessels, Sister

"Sunnyside," Cooranbong, New South Wales, Australia

August 8, 1899

Dear Sister Wessels:

You have passed through many trials in your lifetime, and if your children knew it all, they would seek to save you any extra worriment on their account. The Lord knows all about it, and He will not leave you or forsake you if you will be guided by His counsel and keep His way. Hold fast the beginning of your confidence firm unto the end without wavering. You may ever feel thankful that there is One who will never forsake you, never, never disappoint you. Keep your mind and heart stayed upon God. Be firm as a rock to the principles plainly revealed in the Word of God. Keep looking to Jesus. He knows every pang of anguish you feel.

I did not ask John to come to Australia to afflict you, to make you feel that he loved you less or would forget you. The dangers of your family were presented to me. Philip has the qualifications which would make him a useful worker, a Christian in heart, soul, and life, if he will submit to God, if he will bear the

discipline of God. But he is not yet where he can see himself as he is. He loves business, and his danger is that if he can obtain money to engage in business, he will accept any tempting offer that may be presented to him.

Unless some affliction comes to purify and refine him, unless something changes the state of mind which he has been in, he will become the sport of Satan's temptations. In that case he will be no spiritual help to any member of the family, but only an anxiety and sorrow. May the Lord impress his heart. When once he has given himself up to disregard plain light and knowledge, to break the Sabbath and become disloyal to truth and the faith once delivered to the saints, it will be easier for him to travel over the same road again for Satan will not readily let go his hold. And if Philip will not yield for the sake of Christ, who gave His life for him, what inducement will be of sufficient weight to impress his mind and change his principles?

Philip has a godly wife, who has followed him with her prayers, and who has behaved herself wisely. But the work of individual action lies with Philip himself, who must be led to say, I have dishonored my best Friend. I have put stumbling blocks in the way of sinners, instead of trying to help them and win them to Christ. When Philip sees his own weakness and realizes how greatly he has dishonored God, he will co-operate with his Redeemer. He will do what he knows to be right, whether or not he has all the feeling which he thinks he should have. Feeling is of little value. Faith in God and in His Word is worth everything. If Philip lays hold of the hand reached out to save him, grasping the hand mighty to save, and keeping hold of it, saying, "I will never let go," that hand will never relax its hold. But he can refuse to hold the hand, and thus be lost.

The Lord is merciful and compassionate, full of pity and love. He who wept over Jerusalem has shed tears for every soul He has created, saying with mournful utterance, "O that thou hadst known, even thou in this thy day, the things which belong unto thy peace." He has not yet passed the irrevocable sentence, "But now they are hid from thine eyes." [Luke 19:42.] The Lord help Philip to see his refuge, and make his escape from the enemy who is seeking his life that he may destroy him. There is light and peace and joy for him if he will show that repentance that needeth not to be repented of.

My heart yearns after every member of the Wessels family. If Philip had been the faithful steward God designed him to be, the now wayward members of the family would not be on the enemy's side. If their brother Philip, to whom they looked for counsel, had continued to be a true servant of the Lord Jesus, co-operating with Him, these precious ones would have been helped, their feet would now have been treading the narrow path of self-denial which their Saviour trod. The Lord is still saying, "Him that cometh to me I will in no wise cast out." [John 6:37.] Thank God, the truth never changes, whatever course poor, tempted souls may pursue. Christ is still calling, "Return unto me, and I will return unto thee, and heal all thy backsliding." [Malachi 3:7; Jeremiah 3:22.] "Let the wicked forsake his way, and the unrighteous man his thoughts, and let him return unto the Lord, and I will have mercy upon him, and to our God; for he will abundantly pardon." [Isaiah 55:7.]

Dear Mother Wessels, I have words to speak to you. Be careful how you use the goods the Lord has entrusted to you. "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.] My sister, will you acknowledge the Lord's ownership of you? Will you realize that all you have is the Lord's? As a faithful steward of means, you are to study His Word and see what He says to you. The Lord requires everyone to serve Him with full purpose of heart. His Word points out the way in which we are to do this: "He that will come after me, let him deny himself, and take up his cross, and follow me." [Mark 8:34.] We are to seek to be like Jesus, to reflect His image and imitate His example.

He left the glories of the heavenly world and His high command, laying off His kingly crown and the rich and glorious garments He wore as commander in the heavenly courts, and clothed His divinity with humanity, that He might become one with humanity and stand at the head of the race of fallen beings, using His divine power in their behalf. This He did that through the virtue of His character He could give man an example of what he should be and might be through faith in Him.

Everyone, whatever his capabilities, is God's possession, bought with a price; and through the help that Christ can give, he may be a laborer together with God. Hear His invitation to all, not one is left out: "Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke"—of restraint and obedience—"upon you, and learn of me; for I am meek and lowly in heart, and ye shall find rest unto your souls. For my yoke is easy, and my burden is light." [Matthew 11:28-30.] If you are uneasy under Christ's yoke, the fault lies in yourself.

Christ became poor that through His poverty we might become rich. All this humiliation the Lord of glory endured to give men and women an example of what they should do to inherit eternal life, the riches of glory. He places His goods in the hands of His people, and on these goods they are to trade, that He may receive returns. It is all His. Every dollar in our world is His, and He has a perfect right to specify how His lent talents shall be used.

The Lord is soon to come; and, my beloved sister, let us not who are mothers in Israel, invest our money in buildings, or in any way tie it up so that it cannot be used for the advancement of the work of the Lord in our world. It is too late now to build houses which consume the means which the cause of God needs so much. Put your means where it can be used in the Lord's work. This is what the Lord would have you do.

The man who hid his talent in the earth, because he did not want his lord to have the use of it, would not have borne the test any better, had he been given five or ten talents. He would have bound up his means so that his lord could not be benefited by them. How many feel just as that man did? When the lord required his own from him, with the increase that the one talent should have gained, he said, "I knew thee, that thou wast an hard man, reaping where thou hast not strewed, and gathering where thou has not sown; and I was afraid." [Matthew 25:24, 25.] The lord repeated his words, asking him why, if he knew he was so exacting in making his terms, he did not use his talent so that he could have brought in double through its use.

The way in which the unfaithful servant abused his trust showed the texture of his character. If he had faithfully used that one pound to help the work along because he had an interest in it, that one pound

would have doubled under the supervision of God. He would have been given a larger amount to use in helping the work.

Do any of us invent places to hide or bind up the means we have no particular use for, thinking that we do not care to have it invested in the work which must be done in saving souls? One soul saved is worth more than the whole world. Then if the money God has placed in the hands of men be hid away, so that it cannot be used in doing the very work God designs shall be done, will the Lord be pleased or displeased? We can advance God's work in the earth with the means we do not need. Instead of investing our money in buildings, we can use it to cause the gospel to be heard in new places. The truth must go to all tongues and nations on the face of the earth.

Christ, the Majesty of heaven, gave up all His glory, that men should not perish but have everlasting life. God did not withhold His only begotten Son, but with Him He gave all the facilities, all the advantages of heaven, that all who believe in Christ as their personal Saviour may have eternal life. He gives men and women the privilege of being co-laborers with Christ by investing in His cause the very means He has placed in their hands. The Lord of life and glory worked to bring life and immortality to light through the gospel, and He requires all who believe in Him to follow His example, working with Him as His human agencies to sound the note of warning to the world.

"The end of all things is at hand." [1 Peter 4:7.] "Sell that ye have, and give alms. Provide yourselves bags which wax not old, a treasure in the heavens that faileth not." [Luke 12:33.] "Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal." [Matthew 6:19.] There is danger that thousands of pounds will be lost through the business management of those who take counsel from the arch-deceiver, who is laying his plans at this important period of the earth's history to gather to himself all that should be brought to the Lord for the advancement of His work.

"Lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal. For where your treasure is, there will your heart be also." [Verses 20, 21.] If the Lord's money is invested in worldly enterprises, the mind is constantly directed earthward, instead of heavenward. "The light of the body is the eye. If therefore thine eye be single (to the glory of God), thine whole body shall be full of light. But if thine eye be evil, (as was that of the slothful servant), thine whole body shall be full of darkness. If therefore the light that is in thee be darkness, how great is that darkness." [Verses 22, 23.]

The Lord desires everyone to work for his own spiritual and eternal good. This can only be done as we obey the lessons Christ has given. If we gain the eternal reward, we must follow the example of Christ our Pattern, who did good and only good with the Lord's entrusted talents. He cheerfully gave up His life to ransom a wicked, apostate race. But today selfishness, worldliness, pride, and self-indulgence are constantly consuming the means entrusted to those who claim to be Christians. They are misappropriating the money which the Lord requires them to use to bring many sons and daughters to Him.

When Christians work as the Head of the church worked, they will not be constantly contriving how they can use the Lord's money for their own pleasure. Is it not honor enough for them to be co-operating with the world's Redeemer. Worldly schemes, worldly investments, made to please and glorify self, bring no returns worth the having. God condemns them, and what God condemns is not safe for any living soul to practice.

"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 12:2.] Here is an experience to be gained which will not prove disappointing. The mighty God, who through Jesus Christ created man, calls upon every soul to prove Him, and see what this will bring to all who do this. They are tested and tried, and in conformity to the will of God, they realize what is the good and acceptable and perfect will of their Creator. Worldly conformity is hindered and made impossible through obedience to the plain, simple "Thus saith the Lord." Gospel sanctification and transformation of soul, body, and spirit sends the feet of all such through the strait gate into the narrow way, the path cast up for the ransomed of the Lord to walk in. In co-operation with God, they work as Christ worked for the souls and bodies of their fellow men.

"Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him." [1 John 2:15.] The Lord calls upon you, my dear sister, to look at these things with eyes enlightened not by worldly advisers, but by His Spirit. Take the Word as it reads. I want you to place yourself where the riches of the glory of heaven shall shine before you and behind you and on every side of you because you are all light in the Lord. The Lord does not want you to be worried and troubled by seeing the goods He has lent you invested where His blessing is withdrawn from their use. Those who invest their money in this way will become literally poor; for God cannot bless their means.

I might say more, but I have not time. I have not slept since half past two this morning.

I remain, my dear sister,

Yours with much love.

Lt 111, 1899

Lindsay, Harmon

"Sunnyside," Cooranbong, New South Wales, Australia

August 4, 1899

Dear Brother:

I have a deep, earnest desire that you shall succeed, and that your wife, Annie, shall stand by your side, as she has not yet done, to help you in bearing responsibilities. She is but a child yet in experience and burden bearing. Philip and Peter can be a help to the family to bind them together, but they can only do

this by rising in their God-given manhood, and for the sake of Him who gave His life for them, giving themselves to God. The Holy Spirit alone can work them to do His will.

John is here, and I am glad of this. He wants his money and should have it. You can, and if you truly realize the situation, you will find means to release his money. Please see what you can do. If John will walk humbly with God, the Lord will lead and guide him. He has done right in coming, but he would have done far better had he come one year ago. This was the Lord's will and time. Had you, his brother, had moral stamina to stand in God as a co-worker with Christ, you would have gone forward and upward from grace to grace, from victory to victory, taking others of the Wessels family along with you; but now the battles you have to fight will be much harder. Your helpless human nature turns from the combination of circumstances which have been brought about.

The failure of Philip has not humbled him. He is not reconverted. But while we regret his disloyalty, we know there is hope for him if he will make an entire surrender of himself to God. If you and his mother had invested your means where it would have brought returns to God, Philip would have been better today, and you would have treasure in heaven that is imperishable. But you have caught the spirit of those who needed your wise counsel; you have substituted idols for the Lord. Sister Wessels' mother-heart is bound up in her children, and when they call for means to help them out of difficulties she thinks she cannot refuse. But you should have had keen spiritual eyesight to discern what would be the outcome of this business, when Philip was casting off his obligations to the truth and transgressing the Sabbath of the Lord.

In bolstering up Philip with money for his business, you and Mother Wessels have not been helping to save his soul, but you have been taking from the treasury of God that which He calls upon you to invest in it for the advancing of His work. Sister Wessels thinks that if John had remained behind, she could lean upon him. If John would have clear eyesight, he must lean upon God for support; but with the example of Philip before him, who ought to have stood true as steel to principle, what could he do? Your mother is not always judicious, Harmon, and when she becomes confused she needs you to advise her and see things in a correct light.

What is money? What are temporal advantages but the means which God uses to see if you will co-operate with Him? But you have nearly lost God out of your life. Had you been left penniless to make your way, you would have put to the stretch all your God-given energies to make a success in life. Will you not now, with determined effort, bring your mind back to God even if you have to carry your wife with you at every step?

You have battles to fight. By becoming a member of the Wessels family, you placed yourself where, if you had maintained a right influence, you would have been a great blessing to that family. You have inherited different traits of character from them. Your education in childhood and youth, your knowledge of the truth are different; and therefore you should have been a steward of large foresight, to exert an influence for good. But by your lack of growth, your failure to see the necessities of the cause and put to the tax every God-given talent, by your refusal to arise and shine, you have dishonored God when it was your privilege to be regarded as a success in any position in which you might stand. You

have a knowledge of that which the Bible declares to be your birthright, but you have nearly sold it for a mess of pottage.

Will you now repent? Will you trust in the living God, and make restitution to God by doing your best in the use of His talents? The hindrances you now have will always be hindrances, but you must rise above them. You must show a God-given purpose and no longer succumb to the inevitable. Put on, not pieces of the armor, but put on the whole armor of God. Fight manfully the battles of the Lord. God helps those who help themselves. God has not given you qualifications for a home servant, but to do special service for Him. He wants you now to take up your God-given work and redeem the time. Gain the respect of those around you by being in every sense a man of opportunity. The inheritance of money does not qualify men to act in positions of responsibility. God works through all who will be worked.

Circumstances may arise that will weaken and discourage you, but never sink into a sleepy lethargy. Awake, my brother, I beg of you; awake and gather strength from God who is able to keep you unto the end. I have written to you, because you understand things better than other members of the family. This dear family, beloved of God, are becoming pleasure lovers. I feel a deep interest in your wife. She needs to have serious thoughts, that the conviction of the Spirit of God may take hold of her soul. O that she may turn to the Lord and be converted. I love Annie, and I want her to give her heart to God. I feel so distressed as I see the family growing to be lovers of pleasure more than lovers of God. The Lord has given them warnings, but they do not heed His voice.

The whole danger of John was presented before me. As to placing his means in a sanitarium, he could have invested something one year ago which would bring returns to him.

You have misapplied the means that were in your power. It was your privilege, my brother, to help us even more than you have done, that we might be placed on vantage ground to help others. Your entrusted talents, rightly applied, would have doubled in the work. You can thank God that you helped us here when the work was in great need. I desire that your wife shall see that it is her privilege to conduct herself so that she may not lose the reward. You and she can rise unitedly to be more faithful stewards for God.

“We are laborers together with God,” the apostle says. [1 Corinthians 3:9.] God is the great worker, and if we place ourselves into working lines, the Lord will fulfill His part. But God does not want you and the Wessels family to invest your means in buildings. Your money is needed in the cause of God. You are not at liberty to tie up your talent in a napkin—in buildings—and bury it where it cannot do service for God. “Ye are God’s husbandry; ye are God’s building,” he declares. [Verse 9.] He works in us to will and to do of His good pleasure.

Lt 112, 1899

Lindsay, Brother and Sister

“Sunnyside,” Cooranbong, New South Wales, Australia

August 8, 1899

Dear Brother and Sister Lindsay:

I received your kind letter and was glad to hear from you, and to learn that you were entrusted with responsibilities. Give yourself wholly to the Lord. Recover, if possible, that which you have lost. Redeem the time, I beseech of you, in the name of the One who gave His life for you.

“It is required in stewards, that a man be found faithful.” [1 Corinthians 4:2.] I have a warning for you. You are occupying a position of trust and honor. All you possess, in influence and capability and knowledge, comes from God and is to be returned to Him again. You are trading on your Lord’s goods. All that you are handling, all that I am handling, is the Lord’s, to be put out to the exchangers for the advancement of His cause, that souls may be saved to Christ. The work devolving on you is to be done intelligently. The Lord’s goods must not be tied up in business, but be used in bringing souls into the truth. Your talents must be increased that the truth may go to places that have never heard the third angel’s message.

I give you the note of warning: Be on guard. Improve your talents for the Master as faithfully as you would if you were to reap all the benefits for yourself, for if you are faithful it will all be yours. Identify yourself with your Redeemer, and He will identify Himself with you. In word and spirit and deed you are to be an example of the truth. You are to manifest an unselfish interest in the Master’s property that it may accumulate and spread the knowledge of the truth. This Christ has done for us, and He requires that now, while the way is open, advance moves shall be made in lifting the standard of truth in new places.

The Lord has a work for every soul to do in advancing His kingdom in the world. Yours, my brother, is to “sanctify the Lord God in your hearts, and be ready always to give a reason of the hope that is in you with meekness and fear.” [1 Peter 3:15.] This epistle is addressed to the believing ones who are scattered abroad. To the “strangers scattered throughout Pontus, Galatia, Cappadocia, Asia, and Bithynia,” Peter says, “elect according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ: grace unto you, and peace, be multiplied.

“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 1:1-5.]

This hope in every way differs from the hope that arises in the natural heart. It is a living hope. The apostle of Jesus Christ presents a guarantee of its fulfillment. When the new life enters the soul, a quickening power takes possession of the whole man through faith in the resurrection of Christ from the dead. Here is the assurance. We are quickened together with Christ.

Lt 113, 1899

Lindsay, Kate

“Sunnyside,” Cooranbong, New South Wales, Australia

August 9, 1899

Dear Sister Lindsay:

We are very desirous that you should come to Australia before you return to America, for help is greatly needed here. I know of no one whom I would be more pleased to have tarry with us awhile than yourself, so, understanding the needs of the field, I, as the steward of God, ask you to come.

You may have received a telegram before this reaches you. I hope you have. Several of us talked the matter over and decided to telegraph; but the seat of operations in business lines moved to Stanmore, and we have had no special information concerning the matter. But if you are in Capetown when this reaches you, come, by all means, and see us. See what has been done, and what still needs to be done in this field. I have sent several letters to the responsible men in Capetown. May the Lord reveal His good pleasure to you, and impress your mind that this is the right thing for you to do, is the prayer of

Your sister.

Lt 114, 1899

Lindsay, Harmon

“Sunnyside,” Cooranbong, New South Wales, Australia

August 9, 1899

Dear Brother:

I send the enclosed article for your mother and all the Wessels family. They need these words. I have tried to write to you also. Will you please make this matter clear to Mother Wessels. If she is not very guarded, she will send the means which belongs to God into the enemy’s lines, and then what? She will obtain no blessing; she will receive no reward, and may lose every dollar. She is not safe in misappropriating the Lord’s goods. I do not want her to manage the goods entrusted to her so as to bring loss to herself, for so it will be eventually if she does not invest her means in such a way as to bring proper returns to the Lord.

I hope you and Mother Wessels will not put your money into buildings, thinking to make money. The safest way to make money is to lay it up in the bank of heaven. The wisest circulation of your means you will find in spending it to do good and add souls to the cause of God.

I am very anxious that Mother Wessels and Andrew shall visit us. We think it would be well for them to change their associations. We want to see Andrew moving solidly in the lines of duty.

Lt 115, 1899

Wessels, Peter

“Sunnyside,” Cooranbong, New South Wales, Australia

August 8, 1899

Dear Brother Peter Wessels:

You have not moved wisely. You have acted unadvisedly in engaging and in investing your means in worldly business. Is this the work you are to do? No, I answer, no. If you continue in this work you will soon lose your interest in present truth. Is it not a time now when we should be preparing our souls to do work for the Master? Is it not a time when your whole mind and soul and heart and strength should be employed in trading on the talents entrusted to you, a time to seek the Lord with heart, soul, mind, and strength?

Make a full surrender to God. Place yourself in right relation to Him, and be ready to do anything that He would have you do. The work you are now engaged in will bind up the means that should be used to bring souls to a knowledge of the truth. Look at Philip. What has he to show for all his labor, all his work? The Lord has not prospered him. How much better would it have been for him to have humbled his heart before God and worked out God’s plans. My brother, you are not working out God’s plans, but are following your own wisdom.

Now is the time for us to do our appointed work. Now is the time for us to reveal living faith. I ask you to prepare for what is coming upon the earth—plagues, war, and confusion of nations. I pray that the Lord may hold the four winds until the servants of God are sealed in their foreheads. We have no time to halt between two opinions. Let us do the work that must be done in these last days—set our own hearts in order, that they may be purified, refined, elevated, and ennobled.

The Lord would have you review your own experience. In some things you have been greatly out of the way. I have longed so much to hear from you that you had despised and abhorred your own course of actions and cleansed yourself from all impurity of the flesh and of the spirit, perfecting holiness in the fear of the Lord. Your lips must be touched with a live coal from off the altar. You must, if you answer the last call to the supper, be clothed with the white robe of the righteousness of Christ. How sorrowfully have the angels of God looked upon you, a man who could do good as the Lord’s messenger, but who could not be trusted; for temptation in a certain line so mastered your senses that it has had all the attraction for you of a gambling hell, the worst and deepest deception that could come upon the human mind.

Has this spell been broken? Have you a pure heart and clean hands? Have you washed your robes of character in the blood of the Lamb? Have you purified your moral taste, so that you behold Jesus, and, by beholding, are becoming changed into His likeness? God help you, is my prayer.

Lt 116, 1899

Wessels, Philip

“Sunnyside,” Cooranbong, New South Wales, Australia

August 10, 1899

Brother Philip:

I have words to say to you. Now for you is the accepted time, now is your day of salvation. Trifle not with your soul's eternal interest. Account of little value the flattery of men. What will it all avail you in the perils which are coming upon our world? The last call of mercy is being made to a guilty world, and it is for your present and eternal good that you do not flatter yourself or make any account of the praise and flattery of men. Satan is the great flatterer, the great seducer. The Lord God of heaven is He who measures every character and the value of every man by his willing obedience to the laws of His kingdom. God alone estimates without any mistake the value of man. His Word declares that the haughtiness and pride of men shall be brought low.

All our hope of eternal life is through Jesus Christ, and did He not come to our world in the greatest humility? When He found Himself in fashion as a man, He humbled Himself. This is the lesson we are all to learn. We are to humble ourselves under the mighty hand of God. If the Majesty of heaven, the King of glory, humbled Himself, it is a lesson every human being will have to learn—to humble self. Let the Lord do all the exalting. Let the Lord Jesus do the fashioning of the mind and of the disposition and character. Let Christ be our hope and crown of rejoicing.

The Lord will save Philip Wessels if he will seek God with all his heart. If he comes, humble and repentant, God will mold and fashion his character, so that He can use Philip Wessels to His name's glory. If he seeks his own honor, if he thinks he knows best how to manage himself, then the Lord cannot work with him or for him. Satan is the spirit that worketh in the children of disobedience, but the Lord has passed through the scenes of temptation, point by point, in behalf of man. He knows the strength of Satan's temptations. He knows how to lift up in behalf of the tempted a standard against the enemy. He will do this if man will call upon Him sincerely; if he will recognize that his disobedience was sin and dishonor to God, and that he was in co-partnership with satanic agencies in making of none effect the Word of the living God.

In the presence of your enemies you can magnify the law, but you will have no strength given you from God in justifying the course of disobedience, transgression and sin. Had you lost your life in your unrepentant life, you would have perished in your sins.

Now Philip, I beg of you to consider Jesus your Pattern. He was tempted in all points like as we are, yet without sin. He came out of the wilderness of temptation a conqueror. You lost your hold on God and were conquered. But Christ your Redeemer has thoughts of mercy toward you. He will receive you if you humble your heart before Him.

It is expressly stated that Satan works in the children of disobedience, not merely having access to their minds, but working through their influence, conscious and unconscious, to draw others into the same disobedience. If evil angels have such power over the children of men in their disobedience, how much greater power the good angels have over those who are striving to be obedient. When we put our trust in Jesus Christ, working obedience unto righteousness, angels of God work in our hearts unto

righteousness. It is due to the guardianship and working of the angels of God for your wife that she has not apostatized. Heavenly angels have guarded her. Now it is time that you took your position beside her as a houseband, to bind up your children, yourself, and your wife in solemn covenant with God, to obedience unto obedience.

The Spirit of God will lead Philip Wessels if he will be led to understand that he cannot have his own way. He cannot follow the working out of his own will. Angels came and ministered to our Lord in the wilderness of temptation. Heavenly angels were with Him during all the period in which He was exposed to the assaults of satanic agencies. These assaults were more severe than man has ever passed through. Everything was at stake in behalf of the human family. In this conflict Christ did not frame His words even. He depended upon "It is written." In this conflict the humanity of Christ was taxed as none of us will ever know.

The Prince of life and the prince of darkness met in terrible conflict, but Satan was unable to gain the least advantage in word or in action. These were real temptations, no pretense. Christ "suffered being tempted." [Hebrews 2:18.] Angels of heaven were on the scene on that occasion, and kept the standard uplifted, that Satan should not exceed his bounds and overpower the human nature of Christ. In the last temptation Satan presented to Christ the prospect of gaining the whole world with all its glory if He would only worship him who claimed to be sent of God. Christ must then issue His command. He must then exercise authority above all satanic agencies.

Divinity flashed through humanity, and Satan was peremptorily repulsed. "Get thee hence, Satan," Christ said, "for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve." [Matthew 4:10.] It was enough. Satan could go no farther. Angels ministered to the Saviour. Angels brought Him food. The severity of this conflict no human mind can compass. The welfare of the whole human family and of Christ Himself was at stake. One admission from Christ, one word of concession, and the world would be claimed by Satan as his; and he, the prince of the power of darkness would, he supposed, commence his rule. There appeared unto Christ an angel from heaven, for the conflict ended. Human power was ready to fail. But all heaven sang the song of eternal victory.

The human family have all the help that Christ had, in their conflicts with Satan. They need not be overcome. They may be more than conquerors through Him who has loved them and given His life for them. "Ye are bought with a price." [1 Corinthians 6:20.] And what a price! The Son of God in His humanity wrestled with the very same fierce, apparently overwhelming, temptations that assail men—temptations to indulgence of appetite, to presumptuous venturing where God has not led them, and to the worship of the god of this world, to sacrifice an eternity of bliss for the fascinating pleasures of this life. Everyone will be tempted, but the Word declares that we shall not be tempted above our ability to bear. We may resist and defeat the wily foe.

Every soul has a heaven to win, and a hell to shun. And the angelic agencies are all ready to come to the help of the tried and tempted soul. He, the Son of the infinite God, endured the test and trial in our behalf. The cross of Calvary stands vividly before every soul. When the cases of all are judged, and they are delivered to suffer for their contempt for God and their disregard of His honor in their disobedience,

not one will have an excuse, not one will need to have perished. It was left to their own choice who should be their prince, Christ or Satan. All the help Christ received, every man may receive in the great trial. The cross stands as a pledge that not one need be lost, that abundant help is provided for every soul. We can conquer the satanic agencies, or we can join ourselves with the powers that seek to counterwork the work of God in our world.

On which side are you, Philip? Are you on the Lord's side? You are on one side or the other. It is a life and death question now with the members of the Wessels family. How long will they halt between two opinions? "If the Lord be God, serve him; if Baal, serve him." [1 Kings 18:21.] I have more to say in regard to these matters, but time fails me. Your safety, Philip, is in clinging to the stronghold for refuge. You have no time to lose. Dally not. We have an Advocate pleading in our behalf. The Holy Ghost is continually engaged in beholding our course of action. We need now keen perception, that by our own practical godliness the truth may be made to appear truth as it is in Jesus.

The angelic agencies are messengers from heaven, actually ascending and descending, keeping earth in constant connection with the heaven above. These angel messengers are observing all our course of action. They are ready to help all in their weakness, guarding all from moral and physical danger according to the providence of God. And whenever souls yield to the softening, subduing influence of the Spirit of God under these angel ministrations, there is joy in heaven; the Lord Himself rejoices with singing.

Men take altogether too much glory to themselves. It is the work of heavenly agencies co-operating with human agencies according to God's plan, that brings the result in the conversion and sanctification of the human character. We cannot see and could not endure the glory of angelic ministrations if their glory was not veiled in condescension to the weakness of our human nature. The blaze of the heavenly glory, as seen in the angels of light, would extinguish earthly mortals. Angels are working upon human minds just as these minds are given to their charge; they bring precious remembrances fresh before the mind as they did to the women about the sepulcher.

A created instrumentality is used in heaven's organized plan for the renewing of our nature, working in the children of disobedience obedience unto God. The guardianship of the heavenly host is granted to all who will work in God's ways and follow His plans. We may in earnest, contrite prayer call the heavenly helpers to our side. Invisible armies of light and power will work with the humble, meek, and lowly one. They that [be] for us are more than they that be against us. Take courage. Be hopeful.

"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 he went on frowardly in the way of his heart. I have seen his ways, and will heal him; I will lead him also, and restore comforts unto him and to his mourners. I create the fruit of the lips; peace, peace to him that is far off, and to him that is nigh, saith the Lord; and I will heal him." [Isaiah 57:15-19.]

Lt 117, 1899

White, J. E.

"Sunnyside," Cooranbong, New South Wales, Australia

August 11, 1899

Dear son Edson:

You must not let your feelings run so high. You cannot leave a correct impression upon minds when you take the words I have written and make it appear as Elder Tait's book must be drawn from the field. I do not wish the things I write to be circulated in such a way as to make dissension and confuse minds that are not able, because not cultivated, to distinguish between right and wrong. I am pained because so little humble, Christlike love is cherished in hearts today.

If I had light on the points you mention, I should be very loath to give it. If Elder Corliss has not stated things correctly, he must answer for this to God. It was certainly not a wise thing for you to burn his manuscript, for you know not what might arise from him. I consider the condition of the man's head, and feel sorry for him. And I am more sorry than I can tell you that you have anything to do in bookmaking with him.

Do not allow your mind to dwell upon things that will not lead to peace and unity. Cultivate meekness, love, and true Christian courtesy. We must learn of Christ. If it is our duty to work and wait, then so be it.

Edson, my dear son, and Emma, my daughter, I love you both; but there is a great deal of mischief working which will make hearts sad. If I could shield you, I would. But you know that Jesus is a very present help in every time of need. Do not be troubled by what other people think or say. God help you, my son, to stand on the platform of eternal truth. Do not be troubled, but cling to the Lord; He will never fail you. Encouragement from humanity is not abiding, but looking unto Jesus you will always find encouragement.

The Lord is merciful, full of tender compassion and loving kindness. When mistakes are made, because the counsel of the Lord is not followed, sorrow always come from some source. But the question is asked, "Will the Lord cast off forever, and will he be favorable no more? Is his mercy clean gone forever? Doth his promise fail forevermore? Hath God forgotten to be gracious; hath he in his anger shut up his tender mercies?" [Psalm 77:7-9.] He who is able to rest in the Saviour will have peace and joy. My son, you may have Jesus for your friend.

You might better suffer wrong than do wrong. If your book, The Coming King, does not have a sale which answers all your expectations, take the whole matter to God. Should anything be presented as light to decide in your favor the matter of which you write, do you not see that the impression would be left on minds that it is because you are my son and have influenced me that your testimony is received. The Lord does not work in this way; and I have not, neither do I ask or hope that the Lord will give me, light upon these points.

The whole matter must be left unanswered, unless you have strong evidence to prove the matter yourself. Farther than that, I have not, I assure you, the slightest faith that the Lord will adjust these personal questions, even to vindicate the right, for this would open a door to many to question the truth of the testimony coming from God. It might be positively and truly from God, yet the enemy would present temptations, and many unwise words would be spoken.

Take heed as to what you say. There is a promiscuous pile of rubbish, in the shape of words, which needs to be cleared up and buried. These words might better never have been spoken, for they make a vast amount of mischief. Let each one look to his own spirit. Let each one look to his own heart and life, and by the help of God cleanse himself from everything that defileth. Then he will be prepared as a cleansed vessel to receive the holy anointing oil. The prophet of the Lord asked the question, "What be these two olive branches, which through the two golden pipes empty the golden oil out of themselves? ... Then said he, These are the two anointed ones, that stand by the Lord of the whole earth." [Zechariah 4:12, 14.] The golden oil is poured into clean, pure vessels, to be imparted to others. This is what every soul needs. We want the holy communications from heaven, and less rubbish of talk that only piles up difficulties. We want none of self and all of Christ.

I do not think any one designed to do anything to stop or interfere with the sale of your book, although it has resulted thus. The least said about this matter the better for you and me. The more you fret over it, the worse you will feel. I have not a word more to say than I have said in reference to the subject. Neither you nor I are at liberty to say what books shall be published and what books shall not be published. Light was presented to me in regard to the management of the book Bible Readings. Wrong principles were brought in, in the handling of this book, which for two years kept the books the people should have had out of proper circulation.

These books contained the very light which the Lord instructed me the people should have. They needed the lessons and messages contained in Great Controversy and Patriarchs and Prophets. I did all I could do, and suffered much agony of soul, because of the way in which the books were treated, and the Lord will not condemn me.

Now, Edson, the very best thing you can do is to come to Australia and help me. W. C. White cannot do this work. I have been waiting for years, but he is a manager, and is called here and there, so that I have not his help, and now I call for you to come and help me; but do not come with a complaining spirit. Do not come if you yourself have no light to come. But I tell you that it is best for you to absent yourself from America for at least two years. We can prepare books adapted for the Southern Field. Just as surely as you shall try to set things right in America, a strength will be exerted against you that will discourage and weaken your hands.

Those who have robbed the Southern Field of its facilities are not to answer to you or to me. It is the Lord who has been robbed, and aside from bearing my testimony concerning the matter, I can do nothing. The Lord alone can take this matter in hand. I have written some very straight things to those who have been actors in the matter, but farther than this I shall not take any active measures. I shall leave the burden of the message upon the men to whom it is given.

Will you leave the jangle and perplexity that now exists and join your mother in the work here? I hope the Lord will let you view this matter correctly. The sea trip will be a blessing to you, and the climate here will bring back your strength. I shall do nothing at all to compel you to come, but the way is open for you, and I will pay your fare. We may never meet on this side or on the other side of the great ocean. I know not how long my life may be spared, but I am now much more healthy than I have a right to expect. The Lord is good and greatly to be praised.

Now, Edson, seek the Lord. Ask Him to teach you, to guide you. Do not talk much. Considering the existing state of things, silence is eloquence. Let your speech be guarded. As you do not wish to be criticized, be sure not to criticize anyone. Guard your mind. Guard your words. "By thy words thou shalt be justified, and by thy words thou shalt be condemned." [Matthew 12:37.] When Satan can get up some scheme to cause difference and alienation, he is in the very height of his bliss. He knows that in unity there is strength, that in dissension, faultfinding, and disunion there is weakness. The enemy is very unwilling to let go his object—to weaken the confidence of brethren in one another. The testimonies of reproof are not sent for that purpose, but to purify, to correct errors, to cleanse the soul-temple from its moral defilement.

Unity in diversity or individuality is the figure God presents before us. Every branch is to bear the fruit of the vine stock, which represents Christ. There are a variety of branches. No two are just alike. This reveals God's great plan.

The warning given to you, my son Edson, was to be a safeguard to you to prevent the very things which have occurred. The embarrassment brought to yourself, the temptations brought to others, is the very result I was shown would come if you carried out the enterprise you intended. I saw that you would be represented as an unwise manager, who absorbed money in the work without economizing. The past will be repeated, men would say, so presenting the danger of your financial management that they would have, they think, an excuse for their course of action. This was no excuse for them. But I had no burden to create more difficulties than already existed.

We must ever bear in mind that Satan is working hard to secure every soul. We must work on the Lord's side, not giving the least occasion which any one can take advantage of. Every one who names the name of Christ is to adorn the doctrine of Christ our Saviour by a well ordered life and a godly conversation, even the ornament of a meek and quiet spirit, which is in the sight of God of great price, which is an ornament which comes alone from God. He who possesses all the treasures of earth and heaven has given us a true estimate of the inward adorning, the divine gift, the ornament of a meek and quiet spirit.

I need this, I must have this priceless treasure every hour. Then let us be swift to hear, slow to speak, slow to wrath. I do not question but that you, my son, the child of God, have had many things to vex you, and sometimes your talent of speech is unwisely used to express your feelings. Now, my son Edson, whom I love in the Lord, is it your purpose to obtain and keep the ornament of a meek and quiet spirit? Possessing this, you will have favor both of God and with men. Words spoken hastily wound and bruise souls, and the deepest wound is made upon the soul of the speaker. Christ's gift, the ornament of a meek and quiet spirit, is authoritatively declared by Him who can make no mistake to be of great price.

We must each find out its worth for ourselves by seeking it from God. However men may estimate us, if we wear this ornament, we bear the sign of our discipleship with Christ. We are estimated by the Most High, for the ornament we wear is in His sight of great price. This precious gem is to be sought for. The exhortation regarding it is particularly addressed to women, but it is applicable to both men and women. Both need to wear this ornament habitually.

As Christ's purchased possession we are of value with God. In all our relations to one another and to God we need to pursue daily a course that God can approve. We must show that we have learned in the school of Christ His meekness, His lowliness of heart; and this is the best fruit we can bear to the glory of God. I know that you can make yourself, through much watchfulness and prayer, through the grace given by God, a wise steward. Then you will reveal precious, fruit-bearing qualities.

To every soul things will come to provoke, to stir up anger, and if you are not under the full control of God, you will be provoked when these things come. But the meekness of Christ calms the ruffled spirit, controls the tongue, and brings the whole being in subjection to God. Thus we learn how to bear with the censure of others. We shall be misjudged, but the precious ornament of a meek and quiet spirit teaches us how to bear, how to have pity for those who utter hasty, unadvised words.

Any unpleasant spirit displayed is sure to arouse the demon of passion in unguarded hearts. Unholy anger needs not to be strengthened, but bridled. It is a spark which will set on fire untamed human nature. My son, avoid speaking words which will stir up strife. Rather suffer wrong than do wrong. God requires every one of His followers, as far as is possible, to live peaceably with all men. Let us remember that angels of God are our companions, and they must be respected as God's messengers. If words are spoken and charges made to provoke you, the best reproof you can give is to remain silent, as though you heard not. Those who are so wanting in grace as to speak unadvisedly and provokingly would not in such a frame of mind appreciate any words which might be spoken. They need treatment, a good footbath, with cold water to the head, before it would be safe to speak even reasonable words to them or make any reply to their charges.

We are all to remember that we are under the yoke of Christ, and we must not disgrace our Saviour or the yoke He has invited us to wear. We will just as surely rule our spirit as we wear the yoke. Christ has said, "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.] It is the work of the Holy Spirit to make us willing to learn of Jesus, who was Himself meek and lowly in heart.

When we are humble, we are ready to be educated by the great Teacher. He will let us know ourselves, and we will learn to serve God in His own appointed way. Jesus has left us an example, that we should follow in His steps. "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 us 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.]

How often, my son, when bruised and broken, by carrying out your own ideas, which were flattering in anticipation, but which proved to be as a mirage in the desert, you have longed to grasp an outstretched, strengthening arm, and to hear the words, not of recrimination, but of friendly cheer, which the Lord has mercifully provided for the tempted.

How oft, after following your own supposed wisdom, when bruised by disappointment and well nigh broken by the fierce anxiety of battles without and still more from battles within, you have only half felt your mistakes were due to yourself. The Lord certainly did not bring misfortune upon you, but He left you to reap that which you had sown. Those who should have helped you did not. Wounds which might have been avoided were painful for you to bear. They soured your spirit and made you desperate. At times when you suffered, I have passed through the suffering with you. Your lesson has, I trust, been learned. It is not in man to direct his steps.

Why I refer to this is to remind you that you have had an experience. Remember to a purpose. Whatever man as weak as thyself may do, consider thyself lest thou also be tempted. You have grasped encouragement, help, and sympathy from your sympathizers, and have depended too much on man and not enough on God. The insufficiency of your own human nature, the promptings of your trusted strength, have been the cause of bringing you into hard places. Bear in mind that others are passing over the ground over which you have travelled. They have no more judgment and strength to resist temptation than you had. Be not ready to judge others, if you do not want to be judged.

The fact is, the Lord has been greatly dishonored by the perversity of His sons and daughters. Let Him not be grieved by any words or acts of one in reference to another. As long as we are in this world, we must be linked one with another. Humanity is interlaced and interwoven with humanity. As Christians, we are members one of another. The Lord has made us thus, and when disappointment comes, we are not to think the worst of one another. We are individual members of the general body.

In helplessness and disappointment we are fighting the battles of life, and the Lord designs us as His sons and daughters, whom He calls His friends, to help one another. This is to be a part of their practical Christian work. “Who is my neighbor?” [Luke 10:29.] Read and understand. It is the very one who needs help the most. Thy brother, sick in spirit, needs thee as thou needed him. He needs the experience of one who has been as weak as himself, who can sympathize with and help him. The very knowledge of his own weakness helps that one to help another in his weakness.

Let it not be that the sympathetic cords, which should be quick to vibrate at the least touch, shall be cold as steel, frozen, as it were, and unable to help where help is needed. There is a work to be done in human hearts to make them keen and true and sensitive.

Precious help is provided for every one of God’s believing children. In Christ Jesus divinity enshrouded in humanity moved among men, bearing the clear credentials of heaven. He suffered in man’s behalf. The necessities and woes of the human race pressed upon His divine manhood. He, the Son of God, was not dependent on human sympathy, but He did not check or repulse it. Amid the conjectures and prejudices of the priests and rulers, who were always criticizing, always accusing, He found a quiet resting place in

the family at Bethany. There strife, prejudice, and enmity were not. There He had not to meet words that would sting and bruise the soul. There He found rest and freedom from the strife of tongues.

In the sixth chapter of John, He tells priest and ruler, Jew and Gentile, that He is the bread of life. Except we eat His flesh and drink His blood, we cannot have life. We must be Christlike. Let us strive to make our lives what Christ designs them to be, full of the fragrance of love to God and our fellow men, full of Christ's own divine Spirit, full of holy aspirations toward God, rich in the beauty of Christlikeness.

Lt 117a, 1899

White, J. E.; White, Emma

"Sunnyside," Cooranbong, New South Wales, Australia

July 18, 1899

Dear children Edson and Emma:

I have been very sick. I have not been out of my room to prayers for one week. I have not sat at the table with the family for one week. Yesterday I was asked to speak in regard to the sanitarium. Many prayers had been offered in my behalf. At twelve o'clock, July 17, I rode over to the school, the horse going on a walk. I could not stand upon my feet. The school chapel was full. A chair was placed on the platform and I was made comfortable, and then spoke nearly one hour. At first my voice was so weak, it was a question with me whether I could speak, but strength was given me, and I bore my testimony.

Brethren came to counsel with me. Parties came thrice, but I could not speak with them or see them at all. Today have ventured to have words with two parties. We need to consult the Lord most earnestly in prayer. "If any of you lack wisdom, let him ask of God, who giveth to all men liberally and upbraideth not, and it shall be given him. But let him ask in faith, nothing wavering, for he that wavereth is like a wave of the sea, driven by the winds and tossed. For let not that man think that he shall receive any thing of the Lord. A double minded man is unstable in all his ways." [James 1:5-8.] Here is where the great deficiency exists. We do not bring our hearts to Christ in humility.

The Lord will work with and for all who have sincere faith. "My brethren, count it all joy when ye fall into divers temptations," but be careful and not fall under these temptations. "Knowing this that the trying of your faith worketh patience, but let patience have her perfect work, that ye may be perfect, wanting nothing." [Verses 2-4.] We have no time to indulge in the luxury of sorrow or unhappy feelings. "Wherefore Jesus also, that he might sanctify the people with his own blood, suffered without the gate. Let us go forth unto him without the camp, bearing his reproach. For here have we no continuing city, but we seek one to come. By him therefore let us offer the sacrifice of praise to God continually, that is the fruit of our lips, giving thanks to his name." [Hebrews 13:12-15.] Here is where we lose many blessings.

The appearance with many who profess to believe the truth is as though they had a severe task laid upon them, and were sour under its influence. "Let the peace of God rule in your hearts, ... and be ye

thankful." [Colossians 3:15.] "But without faith it is impossible to please God." [Hebrews 11:6.] Whatever you may have to pass through because of the little love and sympathy and appreciation of your work, bear in mind the Lord Jesus knows all about it. Look heavenward for your words of comfort and hope, and you will never, never be disappointed. "Lift up your heads and rejoice, for your redemption draweth nigh." [Luke 21:28.] Now, just now as never before, let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience and our bodies washed with pure water. Let us hold fast the profession of our faith without wavering, for He is faithful that promised.

"Let us consider one another to provoke unto love and to good works. Not forsaking the assembling of ourselves together, as the manner of some is, but exhorting one another; and so much the more as we see the day approaching." [Hebrews 10:24, 25.]

Bear yourselves, children, as Christians. Keep your tongues from evil, and your lips that they speak no guile. Do as Christ would do under provocation. Keep your own souls in the love of God. Let not your hearts be troubled, but look up in faith, in confidence, in love. Jesus loves you, and He would have you trustful in Him. He would have you clasp that hand that never lets go. There is One who understands. There is One who never makes a mistake. There is One who is ever touched with the feelings of your infirmities. Look upward, heavenward, but not earthward.

Open the windows heavenward, and let the bright beams of the Sun of Righteousness in. Close the windows earthward, and we will not dwell on the disagreeable chapters in our experience. If the mind will dwell upon the most disagreeable things that occur, they will bring a disagreeable atmosphere about the soul which is not healthful for spirituality to contemplate. When you hear anyone talking evil of a brother or sister, however deserving they may be of censure and reflection, do not encourage these evil tendencies; change the subject. There is enough, plenty, for you to dwell upon that is cheerful and uplifting in the blessed Scriptures. Satan would keep our minds fastened upon the disagreeable things until we become disagreeable in words and actions, for "by beholding we become changed into the same image." [2 Corinthians 3:18.]

Keep your treasure house full to overflowing of the wonderful, wonderful truths for this time. Press close to the side of Jesus, and let nothing and nobody get in between yourself and the Precious Teacher and Healer. Words are a most dangerous gift—a talent—misused and abused. We all need sanctified hearts. The fountain must be pure, then the words will prove fragrant and a savor of life unto life. Let not our spirit take control, and we flatter ourselves that it is wholly indignation of wrong. It takes something more than talking, expressing our feelings, to cure them. "By thy words thou shalt be justified, by thy words thou shalt be condemned." [Matthew 12:37.] Let us fear and tremble for our individual selves, and guard our words that they will not be of a character to wound or bruise the soul of any one.

Our work is to be laborers together with God, to restore. We are obliged at times to speak decidedly, firmly, but let it be in love and the spirit of Jesus Christ. We hurt our own souls when we speak words in an impetuous, querulous way. We have no words to waste. We have need to guard and cleanse the

fountain from which the words of expression tell the character of the fountain from which we draw our supply. Children, there are for us the richest blessings. Receiving them in the sanctification of the Spirit, we refresh and enlighten and bless all with whom we associate. We none of us know how soon the Lord will come. Probation is soon to close. Let us make the most of our time and improve our opportunities.

Be not ashamed to declare the truth in the congregation in Battle Creek. Act as the Lord's free children, for the Lord hath chosen you to show forth His praise, His majesty, and His glory. The Holy Spirit of God will make you fruitful in all good works. Walk humbly with God and He has a testimony for you to bear, a work for you to do in Battle Creek. Be not intimidated. Let the straight truth of the living Word be proclaimed in all confidence. You are to reflect the light to others. You are to show forth the praises of Him who hath called you out of darkness into His marvelous light. Whatever course others may pursue toward you does not in the least change your relation to the work and cause of God.

You are not to work in any other man's armor. But in the simplicity of truth magnify the truth, and the Lord will be with you. You are not to hurt or feel bruised or wounded at words or attitude. Let the love of Jesus pervade your heart and be perfectly free in Jesus Christ. You are in His service and nothing is to interpose between you and your God. Strive with all the power God will give you to bring up those who need uplifting. Eat the words of Christ yourself, drink His blood, which are the words that Christ has given—which are spirit and which are life. Be of good courage in the Lord. Do not go oppressed and discouraged, for then you cannot have the faith that gives courage and boldness in Christ Jesus. Let His love flood your soul.

Mother.

Lt 118, 1899

Jones, C. H.

"Sunnyside," Cooranbong, New South Wales, Australia

August 10, 1899

Dear Brother:

Will you explain to me why the president of the California Conference made the statement at the General Conference that the California Conference had sent Sister White fourteen hundred dollars, and that he had ordered one thousand dollars more to be sent? What does this mean? You should have set this matter in an altogether different light, for the impression has been left on minds that this money was sent as a donation.

I acceded to your proposition to make a settlement with Mrs. Scott by taking shares in the Healdsburg College, to the amount of both principal and interest, because you said she might make trouble for the institution which would involve it in difficulties. When you inquired if I would settle the business in this way, you said you thought the brethren in California would be willing to take these shares. I understood you were going to present this at the next annual gathering of the conference, and then publish the

particulars in a circular, and send them to the churches. I was in need of means, but nothing was done. Thirty dollars, I think, were raised, and then the matter was dropped, with the explanation that it was not thought best to present it in this way.

The letter is not before me now, but I feel distressed. Why should I, away in this destitute field, give that amount to the Healdsburg College? When I invested my means, I thought I might not receive more than a thousand dollars, but this amount would help me very much. I desired to settle the affair, and consented to take the shares, supposing that decided measures would be taken to present the matter to the next assembly, just as Brother C. H. Jones had said would be done. I know if justice were done, and the brethren in California understood the matter, they would not let this amount be disposed of so readily. That money was my own, and as a steward of the Lord's goods I was to see that it was appropriated in fields where it was most needed.

In this field the pressure for means was so great that I urged the matter, and finally presented it before Elder Loughborough and the president of the General Conference. Elder Haskell was writing to me from Queensland in regard to their meetinghouse. He was distressed, but it seemed impossible to advance. Dr. Caro, Elder Starr, Elder Daniells and other ministers, presented the condition of things before me, and asked me if I had any light for them. I said what I could to encourage them. That night the check came. Before this I had not been able to sleep for sorrow and perplexity, and that night I could not sleep for joy. I had no thought but that the providence of God had sent the money, and it was soon put to use. One hundred pounds was sent to the union conference, to be forwarded to Elder Haskell for the meetinghouse in Brisbane. But Elder Haskell, knowing that a house of worship must be built in Newcastle, returned half the amount for this purpose.

One hundred pounds was loaned to the union conference to erect better bathrooms for the sanitarium, and at our recent conference at Cooranbong, I donated this amount for the sanitarium which we shall establish. This left me with four hundred dollars. A portion of this was invested in a new tent, which had to be used as a meeting place. Every dollar of the fourteen hundred was appropriated to meet the demands of missionary fields.

I do not want to hear the statement repeated that the California Conference donated to me fourteen hundred dollars. The president of the conference has stated that he has given orders for one thousand dollars to be sent to Sister White. Will you tell why it has not come? Again a letter from Battle Creek states that three thousand dollars have been sent to Sister White. Sister White has received only the fourteen hundred dollars, and how these statements can be made in righteousness, while you do not know certainly what you are talking about, I do not know.

Neither you nor the president of the conference have any right to make these statements when they are not really as you present them, and you know it. Where are the three thousand dollars you say you have sent? Where are the one thousand dollars which Brother Gowell or some other brother is said to have sent? Have they been lost by the way? I wish you would explain; for I am in the dark, and would be pleased to be enlightened.

Sara just tells me that five hundred dollars has come, <sent by Brother Grovel.>

Lt 119, 1899

White, J. E.; White, Emma

"Sunnyside," Cooranbong, New South Wales, Australia

August 13, 1899

Dear Edson and Emma:

Do not criticize others. The spirit of criticism is eating away the very vitals of the people of God. We cannot afford to pile up rubbish. Heaven sees the work that is going on of piling up the rubbish of words. Suppose we decided not to add anything to this pile of needless, vain, and foolish words. We have a most sacred, solemn work to do. The apostle Paul said, "I determined not to know anything among you, save Jesus Christ and him crucified. And I was with you in weakness, and in fear and in much trembling.

"And my speech and my preaching was not in enticing words of man's wisdom, but in demonstration of the Spirit and of power, that your faith should not stand in the wisdom of men, but in the power of God. Howbeit we speak wisdom among them that are perfect: yet not the wisdom of this world: nor of the princes of this world, that come to nought. But we speak the wisdom of God in a mystery, even the hidden wisdom, which God ordained before the world unto our glory: which none of the princes of this world knew: for had they known it, they would not have crucified the Lord of glory." [1 Corinthians 2:2-8.]

We have a message to bear to the world. "We have received, not the spirit of the world, but the spirit which is of God: that we might know the things which are freely given to us of God. Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth: comparing spiritual things with spiritual. But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can we know them, because they are spiritually discerned." [Verses 12-14.] This great lesson is for the interest of all to know. We are to work vigilantly in prospect of the solemn event of the coming of the Lord Jesus Christ; and if we are waiting and watching and working, we shall speak sound words among those who like ourselves are waiting and watching.

There is work to be done. The piles of rubbish that have been accumulating need to be removed. How? "Cleanse yourselves from all filthiness of the flesh and of the spirit, perfecting holiness in the fear of the Lord." [2 Corinthians 7:1.] Cultivate personal piety. God would have us inquire, "Who hath known the mind of the Lord?" that he may instruct us, and that we may be able to say, "We have the mind of Christ." [1 Corinthians 2:16.] Then all the rubbish of evil words will be removed. May the Lord imbue us with His Spirit, and touch our lips with a burning coal from the altar. Earnestly, vigilantly, watching and waiting and working, we are to be, "not slothful in business, fervent in spirit, serving the Lord." [Romans 12:11.]

The church is the one object of Christ's intense interest in this world, and for which He has unceasing care. This church is engaged in securing the knowledge of God and Jesus Christ, which is eternal life to

all who receive it. In every soul God looks for stable principles revealed in word and action. Then they will bring from the treasure house words weighted with the principles of eternal truth. We have no time to praise the devil, no time nor voice to criticize. We are to show that the grace of Christ is abiding in our hearts. Its influence will be revealed, whatever company we are in, by words of deepest importance, involving consequences as enduring as eternity.

At this period of the earth's history we cannot afford to weaken one another's influence. The Christian warfare is close and severe. We have to meet and battle with unseen foes, and we must be in harmony with the heavenly agencies, who are seeking to cleanse us from the inclination to criticize our brethren, to pass judgment on them. The Lord desires us to stand under the yoke of Christ. Labor in God. Toil does nor hurt half as much as worry and perplexity. It is because we have so little genuine sympathy that the battle goes hard.

If we become so active that we have not time to pray, we have not put on the whole armor of righteousness. Paul enjoined Timothy, "Take heed to thyself and to the doctrine." [1 Timothy 4:16.] The soul must be purified and made ready to receive the golden oil which the two olive branches, through the two golden pipes, pour into vessels cleansed to receive it. In turn the vessels are to empty themselves of the treasures of truth, bringing from the treasure house things new and old. Heavenly messengers, the anointed ones, supply the living agencies, that they may impart.

The Lord has rich stores, and He desires men to enjoy His blessing. Had men in the beginning rightly appreciated and appropriated the talents God gave them, the earth would not have been cursed by a flood. And we see the work of destruction still going on, and why? Because there has been a national apostasy. The world has thrown off the law of God, and has legalized transgression and sin. The people of God must now show their colors. There must be no drawing back. The very best credentials we can carry is love for one another. All strife, all dissension, is to cease.

God will not accept the talents of the smartest, the most eloquent man if the inner lamp of the soul is not trimmed and burning. There must be a consecrated heart, a consecrated surrender of the soul. We are justified by faith and judged by works. The Lord calls. Shall we hear His voice? Shall we by diligent trading place our means where the Lord can co-operate with us in their use? Let us work on, doing our best in all meekness and humility of mind, and we shall be more than conquerors through Him who hath loved us.

How few are willing to suffer reproach and shame for Christ's sake! His Word is our testimony. We are to believe and love the truth for Christ's sake. We must rise higher and higher in purity [and] knowledge. We are Christ's witnesses. Then let us not talk of difficulties or ponder over our trials, but come close to the Lord Jesus Christ, who is the Author and Finisher of our faith.

By beholding Him, studying and talking of Him, we become transformed into His image.

I expect Elder Waggoner here in September. If you would come, and we could have a reunion here and a counsel in regard to my books, how glad I should be!

In love.

Lt 120, 1899

Those at the Head of the Work

August 14, 1899

To Those at the Head of the Work

Dear Brethren:

Light has been given me that sufficient, careful consideration is not given to the matter put into print. What good does the public receive by learning all the business that is transacted in our conference? There are matters which do not concern the outside world at all, and these should be kept within our own borders.

When the Lord gives cautions through His servant, why do certain men understand the message according to their own ideas, which are often contrary to the light given. Satan, the great schemer for souls, rejoices when he sees the work of God in a tangle through his management, and money laid out in such a way as to bring perplexity into the fields where help is given. This state of things brings discouragement upon the people of God. Our institutions have been unwisely managed, and debts are accumulating on them because men do not heed God's warning. Notwithstanding His messages, they plan for more outlay of means in the erection of buildings.

Let each one now bind about his desire to create buildings, and place the money where the Lord would have it—to make a beginning in places where the warning message has not yet found a foothold. Our institutions should make every effort to get free from the oppressive influence of debt. Let God's people humble their hearts before the Lord, and make a covenant with Him by sacrifice. The Lord would have His cause prosperous, and He will be pleased to see His churches converted anew, and working, not with spasmodic enthusiasm, but with solid good sense to free His cause from the dishonor of debt.

We need anointed eyes at this time, that we may see nigh and afar off and work understandingly. Then we shall see those portions of the vineyard which are yet a barren waste no longer neglected. The reformatory message is to go to every place. Clear rays of light are to shine forth at every camp meeting, that the churches may be educated to do their God-given work. Instead of appealing for more institutions, plead for workers who will act as faithful canvassers and Bible workers. Appeal to the churches to work within their own borders, that every church member may become a living stone in God's building.

For years the light has been shining in clear lines, and if the messages sent had been received and acted upon, there would today be an altogether different showing. But the outlay of means for the sustenance of institutions, which have been years in operation, has been so large that the work has not been advanced in other places as God designed. Finite wisdom is not to plan for a few sections in America, while men close their understanding to those places where God has indicated a special work shall be

done. Many more are to come to a knowledge of the truth. This message is to go to all nations, kindreds, tongues, and peoples.

When an interest is aroused in any town or city, that interest must be followed up. The place must be thoroughly worked, until a humble house of worship stands as a sign, a light amid the moral darkness. These memorials are to stand in many places as witnesses to the truth, but in their erection there must be no needless expenditure of means. God in His mercy has provided ministers of the gospel to go to all countries, tongues, and peoples, until the Lord's standard of truth shall be established in all parts of the inhabited world.

The workers must arouse themselves to see afar off. With many, self-denial and self-sacrifice are dead, and these elements must be raised to life again. Men must understand that the large wages which they demand are sapping the Lord's treasury. They are binding up God's money in private interests, and by their actions are saying to the world, "My Lord delayeth his coming." [Matthew 24:48.] Shall not this thing be changed? Who will come up to the great example of the Master-worker? If you have money, my brethren, use it in doing missionary work. For Christ's sake heed the Word of the Lord. Christ declared that in these last days men would act as they did in the days before the flood. Do not, I beseech you, act the part of the antediluvians.

God calls for His capital of means to be used in saving the souls that are ready to die. Our money is to be used to the very best advantage, that it may do permanent work in establishing souls in the truth. When souls are converted, they are to be educated to bring other souls to Christ. God calls upon every worker to lift every jot and tittle possible from now on to the close of earth's history. Selfishness is to be cut away from the people of God. Every soul is to be sanctified through the truth. Our dress and furniture, let them cost as little as possible, for there is a world to be saved. The time is not far distant when every man must give an account for the means he has handled. "How much owest thou unto the Lord?" [Luke 16:5.]

The educational work is to be taken into account. How shall our schools be carried on? Church schools should be established, and teachers employed who will teach the students in the common branches. The Bible should be made the foundation of all study. Many of the churches should carry this work themselves.

Sanitariums—not large, expensive buildings, but institutions where effectual work can be done—are to be established in many places. This work is to be begun solidly, and enlarged as circumstances shall demand. But ever remember that the medical missionary work sustains the same relation to the third angel's message as the right arm does to the body. The arm is not to be made the body. It is to be the helping hand of faith, which is to lead people to Christ. Medical missionary work should always be connected with the work of establishing souls in the truth.

Beginnings may be made in every prominent place where camp meetings are held. Instead of following the example of the workers in America in creating building after building, make small beginnings. Count the cost of every undertaking, that you may know that you will be able to finish. Draw as little as possible from the treasury. It needs men of faith and financial ability to plan and devise economically,

for sanitariums must be erected with a limited outlay of means. Buildings in which to begin the work can often be secured at low cost. Christ invites every worker, “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.]

All the talent and money and sympathy must not center in the work of seeking out the depraved in the large cities, for other lines of work need to be carried forward. Yet an interest in this kind of work needs to be created in all our churches, for this is preaching the gospel to the poor. The churches established in Australasia, in New Zealand, in Victoria, in New South Wales, should commence work just where they are, and labor in Christ’s lines. The work is going so rapidly into new fields that it is becoming necessary for workers to plan how they can deny self. This is to be an individual work. Money cannot be drawn from the conference for medical missionary work. A deep interest must be awakened in every church to take up the work. The Lord calls for undivided self-sacrifice.

Let none think that the medical missionary work is to be independent of the ministry. This work is a part of the gospel. And as worldlings shall see the good work being carried forward, they will be convicted of its genuineness, and will help. But unless the ones who labor are rooted and grounded in the truth as it is in Jesus, there will be danger of them leading away from the principles of truth in order to reach a certain class. These souls need the truth. The truth is their only foundation for a solid building, and unless they build solidly, they will not stand the test of temptation. No dependence can be placed on souls who are only half converted.

We must move forward, not according to the devising of men, but as God shall direct. There must not be such ample distribution of labor in certain lines, with such poor returns as have been presented to me. A way should be devised to connect the medical missionary work with the churches. The conference is not to be responsible for this work. Let church members be instructed that this is the gospel they are to practice. The various institutions which have been established will require means to keep them in running order, else they will witness against the truth rather than for the truth; and if a large number of these institutions are left for the conference to carry, there will not be means enough to advance all the interests, and the foreign missionary work will be neglected.

Dr. Kellogg has had a special work to do, but he has been gathering too many responsibilities to himself. God did not appoint him to do this. The so-called medical missionary work cannot be carried on as it has been without endangering the general prosperity of the cause. Should these burdens crush him, he will suppose it is because he did not have the co-operation of his brethren. But it will be because he has loaded himself down with a class of work which demands more than he can give to carry it forward. “Who hath required this at your hand?” was asked. [Isaiah 1:12.]

In Australia we are not to pattern after the example of any in America. The work we do must be solid, and thus be a witness for the truth. We who have had light from God must take heed. Every line of work is to be carried on in Christ’s lines. We are in very poor business when we live for pretense and display, that we may gain the admiration of the world. The service of God is not mingled with common fire. Everything is to be done in God’s way and according to God’s will. The Lord will help all who give themselves unreservedly to Him.

The message we give to the world at this time is to bear the signature of heaven. Self-denial must characterize our work. Christ was the Majesty of heaven, the King of glory, and what a life of earnest work and self-denial He lived. For our sakes He became poor, that we through His poverty might be made rich. He did all this for you, my brethren and sisters, that He might save you from eternal ruin. What response are you making? What have you done for Him? Christ declares, "Whosoever doth not bear his cross, and come after me, cannot be my disciple." [Luke 14:27.] Shall we not die to self? Christ calls us to follow Him, to be laborers with Him, to be faithful to every trust which His life of sacrifice imposes upon us. Then be faithful to your stewardship. Be firm as a rock to principle. Be earnest and steadfast in every good purpose, courageous in every effort, and united in building up and enlarging the kingdom of God.

We need to understand that God is in every enterprise. Nothing that is said or done or thought can escape His notice. He is in every institution. He sees every deposit made, every income and outgo. He keeps an account of every dollar drawn by those who are selfishly making large draughts on His treasury. Every conscientious denial of self, every manifestation of a grasping, covetous spirit, is registered in the books of heaven just as it is.

A Watcher is present who notes every word and transaction of our individual lives, who weighs every motive that prompts to action. The hand that traced the characters on the wall of Belshazzar's palace is ever writing, God is here; God is in every place. All our words, all our plans, all our secret motives, are weighed in the balances of infinite justice and truth. Shall fatal defects be found in our characters? Shall the compassionate, self-denying, self-sacrificing Saviour find us wanting in tenderness, love, courtesy, and compassion for those for whom He gave His life, or shall our names be found written in the Lamb's book of life?

God has given us gracious opportunities for doing good. He has provided us with every facility, every faculty, and we are answerable to Him for our use or abuse of them. If we use them well, God can call us laborers together with Him, the great Character-builder. If we cleanse ourselves from every impure and selfish principle, the blessed benediction can be pronounced upon us, "Well done, thou good and faithful servant; ... enter thou into the joy of the Lord." [Matthew 25:21.]

Christ calls upon every one to do His work. "Go work today in my vineyard," He says. [Matthew 21:28.] "Ye are not your own; for ye are bought with a price; therefore glorify God in your body and your spirit, which are God's." [1 Corinthians 6:19, 20.] Satan must be cast out and overcome. Speaking of Satan, Christ declared, "He abode not in the truth." [John 8:44.] He was an exalted angel, possessed of a heavenly home where all was holiness and joy. But he swerved from his allegiance. He fell from his high estate, and with a large army of associate rebels was cast out of heaven. From his position as covering cherub, he became the avowed antagonist of God. He planted his standard on the earth and established a rival empire, where all the powers of evil combined in opposing the influence of God. The prince of darkness, actuated by the principle which works in all the children of disobedience, left no means untried to attract the attention of men to himself and conform them to his nature, stimulated by his intense hatred of the God whom he had dishonored, he tried to eclipse every ray of light from the

world, and to efface the likeness of God from men by making them recipients of his own apostate character and stamping his image on their souls.

Two classes are presented before us, the followers of Christ and the followers of Satan. Who will take sides with the enemy to practice selfishness and withhold from God His own? Satan calls all who will acknowledge him to come under his banner. By selfishness and covetousness, which is idolatry, he has planted his throne between the human worshippers and God. The talents which God has entrusted to man to be used in serving Him, Satan has caused to be invested for the building up of His kingdom. Satan, and not God, is worshiped.

In order that men might not forget the true God, Jehovah has given them a memorial of His love and power—the Sabbath. He says, "Verily, my Sabbaths ye shall keep; for it is a sign between me and you throughout your generations, that ye may know that I am the Lord that doth sanctify you. Ye shall keep the Sabbath, therefore; for it is holy unto you: everyone that defileth it shall surely be put to death: for whosoever doeth any work therein, that soul shall be cut off from among his people.

"Six days may work be done; but in the seventh is the Sabbath of rest; holy to the Lord: whosoever doeth any work in the Sabbath day, he shall surely be put to death. Wherefore the children of Israel shall keep the Sabbath to observe the Sabbath throughout their generations for a perpetual covenant. It is a sign between me and the children of Israel forever. For in six days the Lord made heaven and earth, and on the seventh he rested, and was refreshed." [Exodus 31:13-17.]

Satan has worked with masterly power to make null and void the fourth commandment and give to the world a spurious sabbath, that the sign of God might be of no effect. He found a co-partner in this work in the papal power, which sought to change times and laws. The false sabbath was exalted by princes and rulers, while the true was trodden under foot. Our work for this time is to undeceive the world if possible. Satan has interposed between man and his God, that man may not bear the sign which God has said should exist between Him and His people; and the whole Christian world has been imbued with satanic enthusiasm to depreciate the seventh day and exalt the idol sabbath.

But God has chosen a people who will be loyal to Him. He has erected a temple for the maintenance of His worship, and He designs that His work shall be carried forward in establishing churches as memorials of the people who bear His sign. These houses of worship, however humble, will continually proclaim the treason of Satan and the genuineness of the Sabbath—that Sabbath which was instituted in Eden when all the morning stars sang together, and all the sons of God shouted for joy.

Lt 121, 1899

Jones, A. T.

"Sunnyside," Cooranbong, New South Wales, Australia

August 14, 1899

Dear Brother:

I received your letter. I thank you for writing. The Lord would have your words a power of influence for good wherever you may be. When you have the treasures of the Word to present to the people, let the golden oil from the two golden pipes be emptied into the vessel prepared for its reception, and the truth spoken in love will be a power for good. But, my brother, you have too much of the spirit to drive. Soften and subdue your own spirit. Let the peace of God rule in your heart. Those who bear the sacred truth to the people must in word and spirit and action pursue the course the great Teacher pursued. They must be meek and lowly in heart. Your words are a talent, and these words are to be wisely improved, that they may have the very best influence.

I have a great desire that everything shall be cleansed away that in any way hinders the Spirit's influence circulating through the office. Light came to me regarding the condition of things that would be created in that many who had no right to anything more in royalties than they had already received, would demand more, because they placed so high an estimate on their own productions. This spirit of selfishness would bring great confusion. I was shown that the maneuverings with the Gospel Primer, and all the transactions that took place regarding this little book, were unjust and selfish. A covetous spirit came in, or I might say, developed itself; for it was already in.

Decided measures were taken to press those who possessed the book to make terms in regard to it. Not one of the actors in this transaction will be pleased to meet the record of it in that great day when every action will proclaim itself to the ones who acted the scheming part. Every wrong deed is written against their names. Such things as this are robbery and will testify against the wrongdoer. Everything was done that could be done. Those who owned the book were helpless because of a lack of means. Those in positions of trust knew this, and pressed them unfairly, unmercifully, and unjustly to accept any terms that would relieve them from the pressure brought to bear upon them. Thus it was made exceeding hard for those who had prepared the book to appreciate its value, for it was discounted. Man [determined] that it would amount to little when handled.

When Elder Olsen was president of the conference, letters were sent by me to him in reference to these matters, saying that these things must be made right. Elder Littlejohn, a blind man, was not properly dealt with. This case calls for consideration and restitution. Frank Belden was not justly dealt with, either by the Review & Herald or the Pacific Press. Unfairness and injustice were practiced. This was plainly specified to Elder Olsen. But his perceptive faculties were confused because he himself was enticed to do many things that were not straightforward. The managers of the publishing institutions had these men in a net. They were in debt, and struggle as they would, they could not extricate themselves from the meshes which were being drawn closer and closer about them. These cases have been specified. It was expressly stated that there are matters to be rectified in the place of being sponged out.

Lt 122, 1899

Haskell, Brother and Sister [S. N.]

"Sunnyside," Cooranbong, New South Wales, Australia

August 14, 1899

Dear Brother and Sister Haskell:

I have not been able to sleep after one o'clock. I have written several pages to Brethren Sutherland and Magan. I will send you a copy of the same. In the night season I was instructed in many things. The danger that threatens our churches is that new and strange things will be brought in, things that confuse the minds of the people, and give them no strength, at the very time when they most need strength in spiritual things. Clear discernment is needed, that things new and strange shall not be laid alongside of truth as a part of the burden of the message to be given at this time. The very messages we have been giving to the world are to be made prominent. The books containing the light God has given must be brought before the people.

Canvassers should have the fact impressed upon them that the canvassing work is the very work the Lord would have them do. The work of the canvasser is to bring before the world as fast as possible the light that God has given. The publications will do a far greater work than can be accomplished even by the ministry of the Word, because the canvassers reach a class that ministers who teach in Word and doctrine cannot reach. From the light given me, I know that where there is one canvasser in the field, there should be one hundred. Persons should be encouraged to take hold of the work, not to handle the little story books, but to bring before the world the books so essential at this time.

The Lord will be with steadfast, consecrated workers. The time has come when a large work should be done by the canvassers. As watchmen they are ringing the warning bell to awake the sleepers to a sense of their danger. The work to be done is great; the world is asleep, and the churches know not the time of their visitation. How can they best learn the truth? Through the efforts of the canvasser. Thus the reading is brought before those who otherwise would never hear the truth. Those who go forth in the name of the Lord are His messengers to give to the world the glad tidings of salvation through Christ in obeying the law of God.

The multitudes are in darkness, in error, and the Lord would have the light of truth shine forth to the world. To every man is given his work. Here is a work that man can lay hold of and do. All who will consecrate themselves to God to work as canvassers are giving the last message of warning to the world. They will be drawn out to speak the truth, and will have opportunities to explain the Word of God. In doing this itinerant work they are flashing rays of light upon the pathway of those who are in the darkness of error.

Those who are fitting for the ministry can engage in no other work which will give them so large an experience as will the canvassing work. All who want an opportunity for true ministry, and who will give themselves unreservedly to the Lord will find in the canvassing work opportunities to speak upon many things that pertain to the future immortal life.

Doctrinal points should not be forced upon the people by the canvassers. But if the people lead out by asking questions, give them "the reason of the hope that is in you with meekness and fear." [1 Peter 3:15.] What fear? Fear lest your words should savor of self-importance, lest unadvised words should be spoken. The words and the manners are to be after Christ's likeness.

Pray and work. More will be accomplished by the Christlike, humble prayer than by many words without prayer. Work in simplicity, and the Lord will work with the canvasser. The Holy Spirit will impress minds just as He impresses the minds of those who listen to the words of God's delegated ministers, who preach His Word. The same ministry of holy angels attends the one who gives himself to canvassing for books for the educating of the people as to what is truth.

Men and women can work in lines effectually if they feel in their hearts that they are doing the work of the Lord in ministering to the souls who know not the truth for this time. They are sounding the note of warning in the byways and highways to prepare a people for the great day of God which is about to break upon the world. We have no time to lose. We must encourage this work. Who will go forth now with our publications? Let them read the sixth chapter of Isaiah and take its lesson home to their hearts.

"Then said I, Woe is me! for I am undone; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips; for mine eyes have seen the King, the Lord of hosts. Then flew one of the seraphims unto me, having a live coal in his hand, which he had taken with the tongs from off the altar: and he laid it upon my mouth, and said, Lo, this hath touched thy lips; and thine iniquity is taken away, and thy sin purged. Also I heard the voice of the Lord, saying, Whom shall I send, and who will go for us? Then said I, Here am I; send me." [Verses 5-8.]

This representation will be acted over and over again if the canvassers are pressing close to the side of Christ, wearing His yoke, and daily learning of Him how to carry messages of peace and comfort to the sorrowing, disappointed ones, the sad and brokenhearted. By imbuing them with His own Spirit, Christ the great Teacher is fitting them to do a good and important work.

This work has not, of late, had the spirit and the life infused into it by the leading agents that once made it a specialty. Painstaking effort is required; instruction must be given; a sense of the importance of the work must be kept before the workers; all must cherish the spirit of self-denial and self-sacrifice that has been exemplified in the life of our Redeemer.

The Lord Jesus, standing by the side of the canvassers, walking with them, is the chief Worker. The Holy Ghost by their side makes impressions in just the lines needed, if the worker recognizes Christ as the One who is with him to prepare the way. Thus the worker can move forward representing the sacred truth he is handling, in the books for which he is finding a home in families.

Just as the truth presented in the books becomes woven into his own experience and developed in his character will be his strength, his courage, his life. The experience gained will be of more benefit to him than all the advantages he might otherwise obtain in fitting for the work of the ministry. It is the accompaniment of the Holy Spirit of God that prepares the workers, both men and women, to become pastors unto the flock of God. As they cherish the thought that Christ is their companion, a holy awe, a sacred joy, will be felt by them amid all their trying experiences and all their tests. They will learn now to pray as they work. They will be educated in patience, kindness, affability, [and] helpfulness wherever they may be. They will practice true Christian courtesy, bearing in mind that Christ their Companion will not approve of any harsh, unkind words or feelings. Their words need to be purified.

The power of speech should be regarded as a precious talent, granted them to do a high and holy work. The human agent is to represent the divine Companion with whom he is associated. To that unseen, holy Companion he is to show respect and reverence because he is wearing the yoke of Christ and is learning His pure, holy ways and manners.

Those who have faith and confidence in this divine Attendant will develop. They will be gifted with power to clothe the message of truth with a divine, sacred beauty. In all the self-denial and self-sacrifice required, amid all the unpleasant things that occur, they are ever to consider that they are yoked with Christ, partakers with Him of His spirit of patience, forbearance, kindliness, self-denial, and self-sacrifice. This spirit will make them a place and give them success in the work, because Christ is their recommendation to the families. They will not be easily repulsed, for they know that the household needs the instruction these books contain.

Some will lay them on the parlor table, and seldom look into them, until some sorrow comes. Perhaps sickness enters their home. Then they will look for those books, and the stricken ones will find peace and rest, and fall asleep in Jesus, resting in His love because He has forgiven their sins and is precious to their souls. This has been the testimony of many. The Lord co-operates with the self-denying human workers. His own mind, His own spirit, is communicated to them.

God has His workmen in every age. The call of the hour is answered by the human agencies. Thus it will be when the divine voice cries, “Whom shall I send? and who will go for us?” The response will come, “Here am I, send me.” [Verse 8.] The Lord imparts a fitness for the work to every man and woman who will cooperate with divine power. A great work is to be done in our world, and human agencies will surely respond to the demand. And all the requisite talent, courage, perseverance, faith, and tack will come as they put the armor on. The world must hear the warning. When the call comes, “Whom shall I send? and who will go for us?” send back the answer clear and distinct, “Here am I; send me.”

Lt 123, 1899

Faulkhead, N. D.; Salisbury, W. D.

“Sunnyside,” Cooranbong, New South Wales, Australia

August 17, 1899

Dear Brethren Faulkhead and Salisbury:

I would be pleased to be with you, my brethren, if this were the will of the Lord; but I cannot leave my work. We are praying for you, for we feel just as great an interest in the work you are trying to do in Melbourne as in the work we are trying to do in this part of the Lord’s vineyard. The Lord’s angels are round about you in North Fitzroy as we know they are round about the workers in Cooranbong. I wish to reveal to the people, for their encouragement, the light which the Lord has been pleased to impart.

The publishing house is a center. It is a representative of the truth we claim to believe, and the church in Melbourne should feel that it is honored in having among it this printing office to give character to the

message that comes from the press in publications to go into the highways and byways. This institution is God's instrumentality, to send forth the messages of truth to the people in clear lines. The workers in the publishing house are highly honored in having a place in it, and if they are daily learners in the school of Christ, the Lord will give these apprentices wisdom to discern the good and choose the blessings which it is their privilege to enjoy in connection with the work.

All may realize that faith without works is dead, being alone. When the workers in connection with the Echo office combine faith and works, they will send forth precious rays of light into the moral darkness of the world. Those who are engaged in any branch of the work are acting a noble part in doing service for God. They are to stand loyal and true at their post of duty, appreciating the privilege of so close a connection with heavenly instrumentalities. Angels are supervising the work, and you are co-operating with the ministry of the delegates of heaven. In all your work you may truly say, The Lord is here. Let your silent prayers go up to God in acknowledgment of His blessings. Be thankful, and the Lord will give you wisdom and understanding. <It is the privilege of every soul to grow in spirituality.>

I would speak especially to the believers in Melbourne. Pray every morning and evening that the Echo Publishing House may have God's richest blessing upon it. This institution may be one of the most successful educating schools in business and spiritual lines. We do not half appreciate the mercies and blessings of God. Let no murmurs or complaints come from your lips, for angels hear these words. The Lord will be pleased if you in Victoria and we in New South Wales will take hold heartily and sustain the publishing institution with our prayers and our means, and encourage the hearts of those who carry the heavy burdens. Do not encourage criticism and complaining, for this is the most detrimental commodity you can deal in. It is Satan's goods, and you need not pass it round.

A grand work is being done by those who handle the press. The sheets that come from the groaning press to be prepared as tracts and bound up as books are to go forth to visit all the places of the earth. There should be canvassers who will do faithful service in this work. When the Lord's voice calls, "Whom shall we send? and who will go for us?" the divine Spirit puts it into the hearts of men and women to answer, "Here am I; send me." [Isaiah 6:8.] But bear in mind that the live coal from the altar must first touch your lips and cleanse you from all impurity. Then the words you speak will be wise and holy words.

The Lord would have many take a part in this grand work who are consecrated, whose hearts are humble, and who are willing to engage in any line of work that demands their service. All are not to be canvassers, for then there would be no printers, editors, or managers. And if all were printers, there would be no canvassers. God will fit every one for the work who will seek to follow Him. If those who take up the canvassing work are thoroughly converted, they will reflect light and do honor to God by speaking a word in season to those who are willing to hear.

The Lord will co-operate with all who are in earnest in the work, as He co-operated with Daniel and his three companions. Of these youth we read, "As for these four children, God gave them knowledge and skill in all learning and wisdom: ... and the king communed with them, and among them all was found none like Daniel, Hananiah, Mishael, and Azariah: therefore stood they before the king; and in all

matters of wisdom and understanding that the king inquired of them, he found them ten times better than all the magicians and astrologers that were in all his realm." [Daniel 1:17, 19, 20.]

When the Lord co-operates with the human agent and the human agent co-operates with God, marked advancement is made in all learning in business lines and in spiritual knowledge, for the Lord opens the understanding, that His faithful children who honor Him may continually advance. Church members in Victoria should consider it a privilege to have their children connected with the publishing house.

We unite with you heartily, with our prayers, our energies, and our sympathies. As you enlarge your work of book making, you will increase your school of apprentices, and those who are educating these youth should realize that they are doing God's work. Each youth should learn some part of the business, and then climb higher, to learn in advanced lines, until he is complete in all parts of the work, and is prepared in his turn to become an educator.

It is the privilege of the instructors to cultivate tenderness, kindness, [and] true courtesy by manifesting these graces to every student in the office. Every youth is the Lord's property, to be watched over, cared for, loved, and treated courteously. When youth are determined to have their own way, let not the parents of these youth receive the testimony of their children, but go directly to those at the head of the institution and learn the truth. Parents, teach your children to respect and honor the men whom God honors and respects by placing them in positions of trust.

The divine Spirit puts the desire to engage in the work into the heart of the man whom He can qualify for that place. Some are fitted for one branch of the work and some for another. Some as sons of consolation are to carry the message to the sorrowing, the disappointed, and the brokenhearted; and angels of God will be with these workers. But those who are prepared to do God service in any line will not seek the easiest place. Said Christ, "He that will come after me, let him deny himself, and take up his cross, and follow me." [Mark 8:34.]

There is a special work to be done in ministering to the most hopeless cases. The workers can possess a science of simplicity and eloquence that will search out and help the most needy, the class for which the sermonizers feel no special burden. Was not Christ the greatest Teacher the world ever knew? Was He not the Son of the infinite God, and yet He said, "I do nothing of myself." "Believest thou not that I am in the Father, and the Father in me? The words that I speak unto you, I speak not of myself, but my Father which dwelleth in me, he doeth the work." [John 8:28; 14:10.]

The true worker should ever bear in mind that he is doing service for God. Missionary work does not consist merely of preaching. It includes personal labor for those who have abused their health and have placed themselves where they have not moral power to control their appetites and passions. These souls are to be labored for as those more favorably situated. Our world is full of suffering ones.

God has written His law upon every nerve and muscle, every fiber and function of the human body. The indulgence of unnatural appetite, whether for tea, coffee, tobacco, or liquor, is intemperance, and is at war with the laws of life and health. By using these forbidden articles a condition of things is created in the system which the Creator never designed. This indulgence in any of the members of the human

family is sin. But how much more sinful is it in those who profess to be Christians, who say they are Abraham's children. They are not, because they do not practice the works of the Lord. If they were following Jesus they would deny unnatural appetite.

Every gratification of unnatural appetite produces disease in the physical system. The eating of food that does not make good blood is working against the laws of our physical organism, and is a violation of the law of God. The cause produces the effect. Suffering, disease, and death are the sure penalty of indulgence.

As those whom God has called and chosen, we are under obligation to become intelligent in regard to the difference between eating to live and living to eat. Look at the world and see the worship that is paid to eating, drinking, and dressing. It is carried into every phase of life. Needless worries and burdens are brought upon the family by wishing to be hospitable in entertaining visitors. They overwork to prepare a great variety for the table. An over-abundance is eaten. The digestive organs are given too large an amount of work to do. The distended stomach cries out for relief, "Hold, hold, put no greater burden upon me than I can carry;" but the protest is unheeded. These dinners and teas and suppers are a burden and an injury.

Lt 124, 1899

Brethren in Victoria

August 18, 1899

My Brethren in Victoria:

Lift the standard higher and still higher. There is a great work to be done, and there is no time to be lost. Canvassers are to be educated and trained to do the work required in selling the books upon present truth which the people need. Our young men and young women may do a good work in canvassing if they will obey the words, "Take heed to thyself and to the doctrine." [1 Timothy 4:16.] Self must be disciplined. The young men and young women who give evidence that they are truly converted and who take up the canvassing work may consider that this work is the very best preparation for the ministry. The canvassing work involves the performance of the highest moral duties. In this work there will be many temptations which will test whatever integrity and strength of religious principles and habits young men have, in their experience, acquired.

The whole period of life is a brief season of trial. Those who take hold of a work so important as the canvassing work must constantly guard self, lest Satan shall obtain the advantage. A multitude of petty temptations will assail the one the Lord is testing, and if he stands firm as a rock to principle, it is because he makes the Lord God his trust every moment. "Put on the Lord Jesus Christ, and make no provision for the flesh to fulfill the lusts thereof." [Romans 13:14.] Let the sincere cry from the soul be, "Speak, Lord, for thy servant heareth." [1 Samuel 3:9.]

True workers are not careful to make special conditions whereby they may secure favors and have a very pleasant time in self-serving. But many canvassers go into a hotel and obtain their meals there,

when they should make self-denying, self-sacrificing efforts to obtain accommodations in a humble cottage. But whether you go to a cottage or to a more stately mansion, let it be known that you are Christians, that you love the service of Christ, that you love missionary work, that you are carrying a class of books of the highest value. Obtain entrance if you can, and if possible sell helps enough to give you a bed and something to eat.

If you can, obtain the privilege of conversing with the family. Ask them if you may have the privilege of uniting with them in their morning and evening worship. Thus doing, you have committed yourself as a follower of Jesus Christ, and no one will be more in need than you of stirring up the gift that is in you. Show that you realize that you are in a useful line of duty and honorable employment, that you are doing missionary work. If there is water to be brought, modestly ask the privilege of doing this. The numerous kind acts, you may do, though small, will win for you respect, and an order, it may be, for a book. You can find friends if you ever show yourself friendly. And you may feel every day that you are in an educating school.

August 18. I cannot sleep. I am burdened to write at one o'clock a.m. During the night I have been under the special influence of the Spirit of the Lord. I have been instructed that I am not to use my influence to divorce Willie from the cause and work of God. He should not load himself down with too many responsibilities. There is continual danger of getting the work into a jam, and then comes confusion, and often uncertain work. Every method is to be weighed candidly, and the Lord is to be sought unto diligently. We are to ask Him to do all things for us that seem necessary to be done. He is our Wisdom, our Sanctification, and our Righteousness. We are not to feel ourselves weak, but strong in His might, to go forward with courage in the name of the Lord to do the very things that need to be done.

The Lord has instructed W. C. White from his youth in regard to the way his work should be carried on. He cannot divorce himself from the work. He can help me by giving more time to the matter of getting out properly the testimonies the Lord has given to His people. But the Lord would have him connect with me, and also with his brethren, to plan for the work. The Lord will work with him and with his mother. He must secure the very best help to unite with him in the work he shall do in the preparation of books, and in the work in connection with his brethren. His reliance must be upon God, and on God should be the reliance of all who act a part in this great work to be accomplished in sending the message of warning to the world.

Much more book-making needs to be done in the Echo office. This institution has not been favored with donations as have the printing establishments in America, and there are not here workmen who are thoroughly and understandingly connected with the work. Those who bear the heaviest responsibilities have not been strengthened and sustained by the churches in their prayers, and in realizing that the prosperity and success of the work is largely due to the attitude of the churches.

If the churches do not feel that the work done in the Echo office is a most important work, and that the workers need their sympathy and hearty, intelligent co-operation, this deficiency will be a drawback to the work. Complaints will be made in regard to the men who carry a heavy load. Discouragements come upon these men because of the unconsecrated elements in the churches, who love to talk, and say,

“Report, and we will report it.” [Jeremiah 20:10.] They are making more work for the men who are already overburdened.

All who daily consecrate themselves to God to hold up the hands of those who bear responsibilities, God will bless. We are engaged in a great work, and Satan will use all his power to win to his side, the men and women who could co-operate with God in doing a precious work if they were sanctified, cleansed, and worked by the Holy Spirit—if they had warm, true hearts of tender love, and gave due respect to those whom God has appointed to carry a great and important work. The men engaged in this work have been and will again be wounded by those who think and speak evil and create feelings of distrust and jealousy, which should not be tolerated or kept alive by unsanctified tongues.

The publishing house is the Lord’s house, and it is not to be desecrated by those connected with it. Every worker employed there should put to the stretch nerve, brain, bone, muscle, and sinew to make the publishing house all that God designs it to be. The Lord’s blessing will rest upon the managers and the workers if they will learn lessons in the school of Christ, wearing Christ’s yoke, and working in Christ’s lines, as every believer should. When they are doing this, God says of them, Ye are laborers together with God. Christ is to be honored and glorified by every soul who connects with the work.

The false tongue, the suspicious remark, the evil surmising and jealousy, have done great harm to the work and workers in the office. The Lord has been dishonored and His work retarded because the sacred fire has not always been used. The common fire, in feelings, devisings, and speech, has had its influence, and has brought discouragement, weakening the hands God designed should be strengthened and upheld. The Lord has opened ways and means, and given evidence that this work is His, and that He will bless those who will work interestedly in connection with it.

There have been those, and unless constant watchfulness is exercised there will ever be those, who are not true and faithful, men and women who are not able to discern the sacredness of the work given them to do. Seeing, they see not, and hearing, they hear not, neither do they understand. Their will is not on the side of the will of God. They do not love the truth, and it has not a sanctifying, refining influence upon them. The time will come when the sensual, the proud, the careless in heart, those who are opposed to the truth, will have to be separated from the office. Darkness will close about them, and soon, very soon, the cry will come from unfeigned lips, “The harvest is past, the summer is ended, and my soul is not saved.” [See Jeremiah 8:20.] They are gathering in bundles with the tares, to be consumed by the fires of the last day.

The Lord would have a company of youth brought into the Echo Publishing House, and there tested and tried. If under the instruction they receive they do not improve, but show that their hearts are gross, that they do not care to be converted from the error of their ways, all the light shining about them becomes darkness to them. They call good evil, and evil good. Their testimony is not reliable. They dishonor the office by remaining in it, and should be separated from it.

Those who will be worked by the Holy Spirit, the Lord will qualify by His grace. He will let the light of His countenance shine into their hearts, giving them clearness of thought and knowledge such as He gave to Daniel. He will fit them to do His work. These workers will exert a right influence, and their very

countenance will reveal their pure, correct, temperate habits. Unbelievers will take knowledge of them that they are superior in their ways, their speech, their demeanor; for like Daniel and his associates, they carry their credentials with them.

The Lord would have the Echo office stand high in the estimation of all who believe the truth. He would have the believers in the truth sustain this institution and give tangible proof of their confidence in it. Thus they will honor God, for the Lord has made the Echo office an instrument of His appointment. It is to be conducted on high and holy principles, making manifest that the seal of heaven is upon it. The Lord has His eyes upon it, and angels will work with the workers. Not a mean transaction in any business dealing is to be done in behalf of believers or unbelievers. The Lord would have the publishing house stand as a faithful sentinel to advocate the truth. Rays of light are to go forth from it, to penetrate the moral darkness which covers the earth.

Let our brethren and sisters have words of encouragement and confidence to speak of this the Lord's instrumentality. God calls upon them to encourage the workers who have to carry the burdens, for He is working with them. He calls upon His people to recognize the sustaining power in this instrumentality. It is God's work. Honor the Lord, then, by doing to the utmost of your power to give it the influence it should have.

Lt 125, 1899

Daniells, A. G.; Robinson, A. T.

"Sunnyside," Cooranbong, New South Wales, Australia

August 17, 1899

Dear Brethren Daniells and A. T. Robinson:

W. C. White was speaking to me in reference to two old men coming to Cooranbong. At first I felt disagreeable at the thought, but then I put away all such feelings. This is the place where these persons could be cared for, and they will be close beside the meetinghouse, where they can have church privileges. If this is considered the best thing to do, Brother Tucker's legacy could defray the expenses. The Retreat is heavily in debt. I think it would be a good thing for the afflicted ones to be in such a comfortable, wholesome place. Brother Tucker was happy every moment of his stay here, and [he] enjoyed the wholesome atmosphere. As the Retreat will be completed in a short time, we will be able to accommodate them.

W. C. White said that you were anxious to have him go to Melbourne, but it is well he did not go. He proposes to give half his time to my work and half to the school business and other lines. I do not propose to accept any such proposition. When he is compelled to tax his mind as fully as it should be if he engages in business matters, it is too much to put upon him the work that needs a fresh mind. I want him to take hold of the testimonies, which should have been brought out long ago, and given to the people, but I have not been able to obtain help.

My book on temperance should be in circulation, but what mind have I to handle these books? W. C. White could do this work. I am greatly troubled over this matter. I must have the work done, but I cannot get W. C. White's time. Sometimes I have thought it would be best for me to go to America and get this work done. There is need of careful, critical, sharp thinking to be put into this work, to know what shall be brought before the people, and what shall be left unsaid. You know that there is not one in this house who can give me the help. I cannot get the right kind of help anywhere.

W. C. White has given no time to the book on Christian education.

I cannot consent to attend camp meetings this year, unless it be the meeting at Maitland. It is too much for me. I am trusting in the Lord. I am grateful for the strength and grace I have received. I am very desirous to speak to the people, but it costs me too much. The writing I have to do for America is large.

Lt 127, 1899

Jones, C. H.

"Sunnyside," Cooranbong, New South Wales, Australia

May 11, 1899

Dear Brother Jones:

Can you give me any information in regard to the money raised for the Southern Field? The neglect of his field is again urged upon me. This matter has been presented to you so many times that I feel sad to have to bring it before you again. I do not need this additional burden. In regard to the royalties on books it was thought best to ask the authors to wipe out their claims, but God calls for a full restitution of the means raised for the Southern Field. Whatever the condition of the institutions in Battle Creek or on the Pacific Coast, they had no right to use this money for any other purpose than that for which it was raised. I ask you again, where is that money?

I am writing on the subject of the unfaithful husbandmen. The Lord made terms with these stewards to return to Him the fruits of His vineyard at a specified time. A certain amount of fruit was to be given in its season. The whole vineyard was the Lord's, and as the owner He had a right to expect a revenue from it.

Through His servant Isaiah, the Lord declares, "The vineyard of the Lord of hosts is the whole house of Israel." [Isaiah 5:7.] Again the church is represented by a vine brought out of Egypt and planted in the Holy Land. Christ represents the union which should exist between Him and the church by a vine. "I am the vine," He says, "ye are the branches." [John 15:5.]

In this the Lord has a lesson to give to His children. They are His chosen ones, favored above all other people on the face of the earth, and He calls them to show forth the praises of Him who has called them out of darkness into His marvelous light. The blessings which are so liberally bestowed upon them, they are to respond to by returning to the Lord the fruits essential for the advancement of His kingdom and

the glory of His name. The blessings and privileges granted to God's people mean sacred responsibilities. God required that the returns shall be proportionate to the blessings received. Those who receive largely are to divide their goods with their fellow laborers.

God requires that the tithes and offerings shall be regarded as sacred by those who are in charge of the Lord's vineyard. Faithful returns are to be made to Him. Those portions of the Lord's vineyard which have received the most advantages should prove that they are benefitted by these advantages by rendering to God His own in unselfish, devoted service; for this He requires. The gratitude of the heart is to be expressed in deeds of holiness and strictest integrity.

It is for the advantage of the husbandmen to render to the Lord the fruits in their season, for the well cultivated vineyard speaks for the faithfulness of the caretaker. Any deviation from integrity, in allowing parts of the vineyard to remain unworked, limit the powers of that part to bear fruit, for it is capable of bearing just as good fruit as other portions of the field if it has proper advantages. God sees the barren, unworked parts of His vineyard, and He wants these parts worked. The message we bear is a worldwide message. The good news of salvation is to go to every kindred, tongue and people. Shall this work be bound about because some of the husbandmen appropriate all the facilities to that portion of the field over which they have supervision?

The Lord made a covenant with the Jewish nation if they would be loyal to the Lord of the vineyard, who had placed His goods in their hands, and unselfishly return to the Lord the fruits of His enriched land. As the husbandmen, they were to do unselfish, faithful work for every part, and not bind up all the blessings and facilities in one part. We should be awake to see all the improvements that can be made, and use to the best advantage the Lord's money.

There are fields desolate and bare, in which much work needs to be done. Selfishness and covetousness has been brought in, and everything possible is centered in a few places. Plants are not made in other portions of the vineyard, and the Lord's way is not prepared, His paths are not made straight. He cannot gather fruit from the trees of His planting. The Lord has work to be done that is not done, because every advantage is centered in a few places. God calls this unfaithful stewardship.

God revealed Himself in great power to ancient Israel. He designed that through this nation His name should be magnified in all parts of the world. Their advantages were not to lead them to glorify themselves. They were to glorify His name by them, in appropriating facilities to the more destitute fields. But God's name was not glorified; and selfishness and covetousness has marked the path of God's people all the way from the time of ancient Israel to the present day. The good that God has purposed to do has not been done because of this unfaithful stewardship, and He will take away the trust from those who have proved untrustworthy.

In every work God entrusts to the hands of men He leaves room for the development of character. He has sent message after message to this people as He did to ancient Israel, but still the human traits of character are seen in the selfish, covetous appropriation of means. God is watching every institution to see how it will trade upon His goods. He has sent servants to overlook His vineyard; but words have

been spoken that to a large extent have made of no effect the message brought. His service is now mingled with selfishness, and God is dishonored.

The common fire, in the place of the sacred, is used. Man's opinions and devisings have created a condition of things which is not as God would have it. Matters are not now as they should be to represent the work for this time. The message that should come to the world is being warped to meet the convenience of men who desire to make a success of their worldly business. Money is invested in worldly enterprises and bound up in schemes which are not after God's order.

We must not move impulsively, regardless of the poverty stricken fields which have nothing to give character to the work. Men are to heed the warnings Christ has given in regard to moving with consideration. He asks the question, "Which of you, 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 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 embassage and desireth conditions of peace. So likewise, whosoever he be of you that forsaketh not all that he hath, he cannot be my disciple." [Luke 14:28-33.]

Lt 128, 1899

Leininger, Brother and Sister [J.]

"Sunnyside," Cooranbong, New South Wales, Australia

August 23, 1899

Brother and Sister Leininger:

I received your letter, my brother, and I was pleased to hear from you. My health is very much better then it has been for some time. Since our conference I have done much writing. Letters have gone from my pen to Africa and America, at the center of the work. I am now nearly seventy-two years old.

I read your letter carefully. You are aware that the brethren at the Pacific Press have tried to help you, by situating you where you could help yourself. This has been my advice. I think it would be advisable for you to accept the opening to work for Sister Gray. Were I in your position, I should be very thankful to the Lord for this opening. As to what people say, you must have learned ere this that there are all kinds of people on our world. If Sister Gray is an energetic, straightforward woman, she will not please those who are slack and shiftless; but this you should not want to be. The opening has been made for you; do not miss the opportunity.

In regard to my taking shares in the school stock, I see no light in it. When the way opens, and you have means, you can pay me. It will be best for you to make up your mind to accept this offer from Sister Gray; for it is the advice of your brethren and my advice. You can be a help to Sister Gray. We must all

do the best we possibly can. We need not suppose that we shall have everything to please ourselves. We must get out of self into Jesus, and make up our minds that if trials come, we will show the Christlike side of our character, and not be easily discouraged.

You must have some place where you can engage in business which will support your family. You will not then feel dependent on anyone. I should certainly be reluctant to see you, who once had means, unable to support your family. You cannot do this in Healdsburg, and it is therefore essential that you get out of Healdsburg, and plead with the Lord to give you energy and health to support yourself. The way seems open. Go to this place in the name of the Lord, and you can be a blessing to the commandment-keeping people of God. Put your trust in God, and He will help you.

I am at the present time more than ten thousand dollars in debt. All the means I can obtain I am using in placing the truth before those who have never heard it. This is the work the Lord calls upon us to do. We are to enter into aggressive warfare against error. I need more means to invest in the Lord's vineyard. I am pained when I see so many fields unworked. I am willing to do as I have been doing in this field—use every dollar I can possibly spare, and then borrow money to invest. The money loaned me by Sister Wessels, one thousand pounds, will have to be returned to her, but where the money is coming from, I am not able to determine. This is in addition to the ten thousand I owe in America. I am trusting that the way will open very soon, so that we can work the fields which are all white unto the harvest.

The Lord will commend in us all a holy prudence. We are not to be rash. Be wise. I think it would be well for you to accept Sister Gray's offer. By employing you she can help you, and if you are economical you will find favor and be a great blessing to our sister. You can ask the Lord to be your helper. You can give evidence of your fidelity, and show that you are entirely trustworthy. There is an art in being faithful in little things. Here is where many fail. This may be the reason that some have told you that Sister Grey is difficult to suit. You may be the very man to be faithful in little things, and if this is so, you will be faithful in the things that are larger. I know what I am talking about. I have had to depend upon hired help, and unless I followed them critically they would rob me of time, and do their work in a slack, lazy, shiftless manner. I have had to pay out my money in wages and in seed for the cultivation of the land, which brought me no returns. I lost my seed, my income in produce, and tithe money that could have been brought into the treasury, because men were not diligent in business, fervent in spirit, serving the Lord.

I was advised to employ a good, faithful man to care for my land, which I wished to cultivate in a Christian manner, so as to reveal the best symbol of what a farm should be in this country, where there are so many shiftless, lazy workmen who have never cultivated their land at all. We hired a good Christian farmer, and he has worked my land, which I am trying to make an object lesson to those who would rather beg than work. I know what a trial it is to have shiftless, indolent men, to whom you have to pay just as much in wages as to the man who has interest and fidelity, and puts religion into his work. I have just such a man.

He who will be faithful in the small things will be faithful in the large things. We have a great blessing in our farmer, Brother James, and if you could help Sister Gray by working on Christian principles, you will be doing her a great good, and obtaining good yourself in the satisfaction you have in supporting your

family and being a blessing to others. You hear one side of the matter, but if you heard the other side of the question, you might find a key which would open the door, so that you might see within. The blame may not rest upon Sister Gray, but on her unfaithful workers. I advise you to move into some place where you can find profitable employment. I respect you, my brother, and I want you to prosper; but it would not be wise for me to advise you to remain in Healdsburg.

In love.

Lt 129, 1899

Kellogg, J. H.

August 29, 1899

Dear Brother:

I will write you a few lines acknowledging your letters. I thank you for them. I signed my name to the papers transferring my property to the purchasers. I did not design doing this or sending the papers until I had heard from you, but our need of money to get the Health Retreat finished and in running order was so great that I could not retain the place. I consented to take the price you offered me, but why three hundred dollars should be cut off, I cannot understand, unless it be that the men doing the business supposed, as has been the case many times during my connection with the work, that in dealing with Sister White, they need not be just and fair. If ever we needed money, it is at the present time. This is why I offered my place for sale. I have repeated over and over again that in Battle Creek you have one thousand facilities where we have one.

The one thousand dollars you sent me I place on my books to your credit, to be transferred to you again. We did not expect a donation from you personally or from your brother Willie. I thank you for your endeavor to help us from your own purse, but we cannot accept it. We will use the money in our emergency at the present time, but it is yours, and thus it will stand on my books.

I pledged one hundred pounds for the sanitarium, knowing that this was all I could do. Our wish was to see and converse with you, but my letters seem to be misunderstood, and therefore I cannot feel freedom in writing. The warnings that have come to our people, you well know, are unheeded, and it may be that they are considered untrue. From henceforth I will only write to our responsible men when I dare not keep silent, lest I create a sorrow which does not lead to change and reform.

I am in good health for me. I am writing much, and the Lord gives me strength and grace. He has assured me that when at any time I have written to you in plainness, it has been to save you from making mistakes, and to place you under the leading of the Holy Spirit. Here I must leave the matter. Nothing has been overstated in regard to the dangers which threaten you. This I must say, because I will not testify to a lie. I did not write to you to plunge you in despair, but to save you from being brought into that position. May the Lord relieve the situation, is my prayer.

Lt 129a, 1899

Kellogg, J. H.

“Sunnyside,” Cooranbong, New South Wales, Australia

August 29, 1899

Dear Brother:

I may have to mention your name sometimes when answering questions in regard to the work you have done and are still doing, and when seeking to correct the methods and plans of those who suppose that they are to do just as you are doing. The management of the work of God in every line must bear the signature of heaven. I may have to differ from your opinions as to the way in which the work should be carried, for there is need of modifying some lines of work. If I am called to do this, do not regard me as any the less your friend.

I hate falsifying. Your brethren who have stood in connection with you have not stood as true as steel to truth and righteousness in their representations to you. They have not guarded and counselled you when it was their duty to do this as faithful servants of the Lord. Had they stood in the order in the clear light of truth, they might have helped you much. You have regarded them as your friends and supporters in all your devising and planning for the medical missionary work, but when your judgment does not coincide with theirs, they do not tell you so. You and they would do well to take heed.

The Lord never gives to one man the qualifications to carry such tremendous responsibilities as you are handling. The mold you are placing on minds is not always as God would have it. If you move according to all your own independent judgment, and your colleagues assent to all your ideas, they and you must bear the consequences. The Lord God of heaven is marking every movement in the political world, just as surely as He is marking every action in His church, and He will reprove and counsel and warn those whom He would have stand as His representatives of pure, holy, unadulterated principles. We are living in perilous times, and our salvation is more to us than anything else.

But I will not continue this subject. I love you, and I pray for you, and I believe the Lord hears my prayers for you as verily as if they came from your own mother’s heart. Hide yourself in Christ.

Lt 130, 1899

Irwin, G. A.

“Sunnyside,” Cooranbong, New South Wales, Australia

August 29, 1899

Dear Brother:

I am sending to Edson copies of some things which I have written, which he will permit you to read, and which you may copy if you wish, for your own special use. But be careful how you use them, and do not make it harder for me than is necessary.

After I get off the present matter that I am writing, I intend to largely discontinue my letter writing; and as soon as I can, get into books the matter which our people generally need, so that the churches in all the fields can be benefitted by it.

There is one matter which I wish to have clearly and distinctly understood, regarding the dealings of our publishing houses with missionary enterprises which have been robbed of that which was their due and with men who have been oppressed and closely dealt with. The proposition that the authors should sponge from off the slate the claims which they were bringing against the Review and Herald and the Pacific Press was given for the authors themselves to act upon. It was not intended that the men in the publishing houses were to sponge off all the figures regarding their unjust dealings.

The responsibility of the publishing houses to make restitution regarding their unjust dealings with the Southern Field stand just the same as before the authors begun to press their large and unjust rates. It has been plainly specified to me that this matter must not be delayed or allowed to rest, until the means which has been absorbed by the Review and Herald, the General Conference, and the Pacific Press is carefully reckoned up, both principal and interest, and placed in faithful hands to be used in the Southern Field.

In the case also of Elder Littlejohn there has been narrow and selfish dealing. The Lord hates robbery for burnt offerings.

I am sorry to tell you that since the instruction was given to authors to erase their claims against the publishing houses, there has been manifested by the managers of these publishing houses just such selfishness as was shown by the [authors] which caused them so much distress. God is grieved by the spirit that has been manifested by these men who have felt so rejoiced that the authors were advised to rub out their accounts. God did not give them this work to do. God has permitted the matter to proceed as it has up to the present time to test the true honesty of these men's hearts.

To allow the money which belongs to the Southern Field, both that which was raised by donation and that which should have gone to it from the books published in its interest, to be longer withheld from the field will be a very great wrong. It will be establishing a wrong principle among God's people to allow this to pass without restitution. Every transaction of this character which is known should be carefully searched into by those in authority, and restitution should be made.

It was right for the ones who felt that they had been dealt with unjustly to consent to themselves [to] do the work of rubbing out the accounts. But in all cases where persons have been specified in the testimonies as having been unjustly dealt with, the Lord would have publishing houses make square dealing with them, and pay them their dues, and to deal in like manner with any others whom the publishers know to have been oppressed and wronged. The Lord allowed this matter to come up in such a way as to be a test as to the selfishness of all the parties concerned. The authors manifested a spirit which, if restraint had not been mercifully given, would have caused such confusion and entanglements as it is impossible to describe. And the managers of the publishing houses have manifested an unwillingness to make restitution, which is passing strange.

For a long time the Lord has been speaking to the managers of our publishing work regarding the unjust dealings with Edson White, regarding the Gospel Primer, the profits of which were needed in the poverty stricken field where he was at work. Time and again the case has been plainly stated, and for the men managing the Review and Herald to let the matter go on as it has, for them to continue to refuse to do justice and judgment, is greatly displeasing to the Lord.

Never will the office of publication be clear until its managers shall correct these things which have been repeatedly presented before them. May the Lord open the eyes of those who are too blind to see things in a correct light. I greatly fear that reformation will never come to the hearts that cannot understand what Christ would do were He in their place. The managers of our institutions are called of God to represent Christ in their spirit and in their work.

I write you these things because they are to be candidly considered, and heeded, else there will stand against the actors in these matters an account which they will not wish to meet in the day of judgment. O, for the workings of the Holy Spirit, not for an hour, not for a few days, but throughout the daily life, and for every day of the life, is my prayer.

Brother Irwin, I often think of you, and pray for you at the family altar, also for Elder Haskell, and for all in responsible positions. I make no more calls for Edson to come to Australia. I would not have him leave his field of labor. But brethren, what are you going to do? Are you going to co-operate with him, and help him? The light which I have is plain, that there has been a great neglect to bring help for the Southern Field. I have been instructed of the Lord to make appeals in behalf of this field. These must not be passed by as of little importance.

The Lord calls upon His people to work heartily, and promptly for the uplifting of the colored people. Carry the matter to God in prayer, and to God's people in earnest appeals. Anywhere, everywhere, that means can be raised for this field, call for help, and do not wait for slow and roundabout methods.

Lt 131, 1899

White, J. E.

September 12, 1899

Dear Son Edson:

I have some things to say to you. Be careful in your book making. You are in danger of making large calculations, as you have done many times, which will involve you in difficulties. Concentrate your mind on the Lord Jesus Christ. Do not undertake to make books without studying to see how you can do this without involving yourself in debt, thus burdening your books before they are printed. Move slowly. Do not try to change the present edition of The Coming King. It will be a selling book. After you read the light recently given me, you will see that you, as well as I, and all who handle the books, will have to be converted. We are living in the most critical period of this earth's history; and the Lord requires you to move guardedly. There are those whom you can take into your confidence as counsellors.

The idolatry of picture making is coming to a dangerous pass. Those who ought to have experience in these matters are being led to consent to the expenditure of means by the false representation that the money thus expended will be brought back again in the greater number of books that will be sold, because of the illustrations. If this picture making craze shall go on as it is now doing, the Lord will make manifest His displeasure; for the means thus invested should be used in sending the truth into new territories. But I have dwelt on this point largely elsewhere.

I shall get out the parables without such a large number of illustrations. Whatever others may say will not move me. Mount of Blessing was kept out of the field for a long time on account of the illustrations. All I could say would not work a change although I was deeply impressed in regard to the matter. Now that I have light, I shall certainly act upon it. I will not invest so much money in illustrations that my books cannot be bought by those who need them and would appreciate them.

We must never get above the simplicity of the work. We must walk humbly with God. Ministers should feel free to carry books with them, to dispose of wherever they may go. Much of this work was done in the early history of the cause of God. Ministers acted as canvassers and colporteurs. They took books with them and sold them, using the means obtained to help in the advancement of the work in places where help was needed in building churches. These can speak intelligently regarding this method of work, for they have appreciated the light given.

Wherever a minister goes, he can leave a book in the family with whom he stays, either selling it or giving it to them. The Holy Spirit will attend every worker, for God's work is to go into all the world, vindicating the claims of Jesus Christ, and writing His name on hearts. The Holy Spirit's work is to control the human agent through his capacities and powers, throwing light into the understanding, and leaving a keen, clear-cut testimony against sin.

On this point I will bear testimony in the name of the Lord. The instruments the Lord employs may be humble men, who have not been ordained to the ministry. They may be regarded by some as inefficient; but if they can pray, if in simplicity they can talk the truth because they love it, they may advance the truth through the power of the Holy Spirit. As he presents the truth in simplicity, reading from the Word, or recalling incidents of experience, the Holy Spirit makes an impression on mind and character. The will becomes subordinate to the will of God; the truth heretofore not understood comes to the heart with living conviction, and becomes a spiritual reality.

Edson, I pray for you, that the Lord may lead you, that I shall not be made very sorry by your involving yourself in debt any longer. The Lord has been dishonored by the hasty movements which have involved you in debt, and drawn funds from me to cancel these debts. Thus I have invested thousands of dollars over and over again. Edson, before you build your tower, stand some time in counsel with God and your brethren. I am now trying to wipe out that debt at the Review and Herald Office, and therefore cannot make the advance moves that I ought to be making in new places.

Build no towers without sitting down and counting the cost, to see whether you will be able to finish. If you have any outstanding debts, such as that of Mrs. [Sarah] Ross, if there are any of whom you have borrowed money, pay back every farthing before you engage in other investments. I write you this

because the name of the Lord is dishonored, and your influence injured. When you take a straightforward course in these things, you will have done that which the Lord requires of you. Owe no man anything.

Let The Coming King remain as it is. The Lord can work in your behalf if you will walk humble with Him. Do not think I do not understand the difficulties through which you have been passing. But notwithstanding these difficulties, you must bear in mind that in the past your course has not been a financial success. I am dealing with these cases more or less all the time, and therefore I feel that I must warn you to keep out of debt. Settle every debt you have, for it is your duty to do this. Do not borrow. Borrowing makes it hard for you. When you obtain the victory over this vexing point, you will remove one great temptation from the minds of your brethren. You have given them occasion to doubt you and distrust you, to think that you are unreliable. Do not be a stumbling block to any one.

Let The Coming King remain as it is. Do not take time and money to change the book. I greatly wish that you could be with us for a time, that Willie and myself could help you in your book making. But I have no more to say on the point of your coming to Australia. Concentrate your mind on the work. Decide what you want, and then do not keep changing your mind, for this changing makes great perplexity. Make no changes unless it is a positive necessity. These matters have been presented to me. You cause sorrow and perplexity in many ways to others, and the sure result is that they cause you sorrow, because they do not show you warmth of affection and confidence. They are afraid you are going to make them trouble.

Lt 132, 1899

Wessels, Brother and Sister [J. J.]

“Sunnyside,” Cooranbong, New South Wales, Australia

September 12, 1899

Dear Brother and Sister Wessels:

I thought you would be pleased to hear from us. We took the train at the appointed time, and found plenty of room. I laid down on the seat, and slept for hour. Sara also slept an hour. Two conveyances met us at the station—my phaeton, drawn by two horses and driven by Sister Peck, and the cart for our luggage, drawn by Rowdy.

I have not slept since one o’clock. The manuscript sent in the morning by express was prepared and ready for me to read when I reached home. This was very quick work. I have read fifty one pages carefully, and I now lay aside my American mail to write a few lines to you.

After crossing the ferry last evening, we drew up our carriages and had a short counsel in regard to matters concerning the sanitarium. I hope, Brother John, after all my entreaties to get you from Africa, you will not feel that there is nothing for you to do in this place. After I had taken my place in the train, the matter which was related in our committee meetings regarding the work of a manager in our

sanitariums was clearly presented to me. I was shown that this is your place. Sara and I were in a ladies' compartment, so I was not obliged to talk, but I had opportunity to do some earnest thinking.

I recalled the light given me in reference to yourself, which was that your position was to be that of manager. Dr. Caro needs one by his side who will be his counsellor. This will not fasten you to the sanitarium all the time, but if ever there was a time when you are needed, it is now. We need you to come right into the sanitarium, and help the doctor. You need now to be getting a hold, and obtaining an influence. In regard to Brother Morse, the arrangements made for him, and brought before the few in your parlor, will be followed. Now, my brother, step into your lot and place.

I present the case of Brother Sharp before you. He should have nothing or very little to do with accounts until he has had a full year's rest. His life and talents are precious, but he has come very near bankruptcy of the brain power. He is carrying altogether too heavy a load of care. As our brother in the Lord, we should have special interest in his case. I want him placed in a position where his brain can have as much rest as possible, and his physical powers be called into exercise. He should not accept any less wage than he is now receiving. It is none too much. I feel great concern for his health. I want him to become physically sound. The Lord will certainly make up all accountable if we do not now take right hold of his case. His line of work will be more clearly defined as soon as possible.

Right here let me say, You are needed just now. The doctor thinks you will not take any position now, but you must. You need to keep a sharp look out in regard to buying and selling health food supplies in a better way than is now being done. I cannot tell you all now, but you are needed. The doctor needs you as his helper, and then you are needed to look for places that can be bought as cheaply as possible, so that the sanitarium can be rightly located. Let there be no delay in this matter. The Lord certainly has a place for His building. You can take in the situation.

We want not that any man shall become linked with the [doctor] who will be his shadow, who will do just as he shall suggest. I say, Take hold as one who is to act an important part in the building up of the sanitarium. As a physician, the doctor has his place; as a manager, you have your place. Brother Morse is out of his place. Stand by the doctor's side now, for he needs you. He has not experience, and you can help him to gain an experience. Your individuality must be expressed.

The doctor has some fears that you will think the facilities here so meager, that you will see the contrast between this institution and the South African Sanitarium so clearly, that you will suggest changes which will consume means. But we must do with the facilities we have until our own institution is erected. The means we shall have for this is the Lord's. Let the doctor see that you can judge in this case. Watch every opportunity to find a place suitable for the building.

This is hastily written, for it must go this morning. Let the doctor see that although you have had in hand plenty of means to handle, you also have the talent of economy, which you can exercise in an emergency. You know of the dearth of means here, and God will help you and bless you in taking right hold.

The matters you will have to attend to cannot now be definitely defined, but as you take hold of the work, you will see and understand them. The doctor needs you, as a man of appointment. You were to leave Africa to come to Australia; for dangers were opening before you and your mother's family. I cannot now relate all that I may tell you at some future time. I would write to Elder Daniells, but I have no time today. You can show him this letter. I think it is now time for you to connect with the sanitarium. The doctor seems to have the opinion that you do not want to connect with any class of work at present, but I do not think he understands you.

Lt 133, 1899

White, J. E.; White, Emma

Strathfield, Sydney, New South Wales, Australia

September 10, 1899

Dear Children:

I am up early, writing by gas light. All the others are asleep. I am in Sydney, and am being entertained at the house of Brother John Wessels.

I am much burdened in regard to some things urged upon my mind. I have written something in regard to the matter of picture making, especially for our books. The large investment of means for this purpose has been decidedly wrong. It is not pictures that we should feel a burden to present to the people; it is the truth, the subject matter, that they need. The work of illustrating is a constant temptation to tie up money. The very ones who need the books and would appreciate them cannot obtain them because of their high price.

I have matter regarding this subject written out with all the particulars, and will send it in this mail if I can get it copied. I think I can, but fearing I cannot, I write to you by hand. Do not accept the temptations which will come to you with peculiar force to get out books which involve a large investment of money. The Lord is not in this matter. The thousands of dollars expended in illustrations could be invested in getting out books and selling them cheaply. As ministers attend tent meetings, they should have the privilege of taking these books with them, and selling them as cheaply as possible. With the money they receive above what the books have cost them, they should buy books to present to those of our people who cannot afford to purchase them, or to unbelievers, who may thus be brought to a knowledge of the truth.

There is a rivalry coming into the work. One book is issued to supersede another book issued. The publishers and authors who enter this competition will lose the grace of God out of their hearts. This spirit is now strengthening, to the injury of the moral influence of souls.

It is too late, altogether too late, to depend upon the expensive covers of a book, or its abundant illustrations, for its sale. It is enough, without any explanation, to say that God has not inspired this enthusiasm regarding illustrations. Had I The Desire of Ages to publish now, the showing would be

entirely different. The books that the people need should be issued free from all display. The saving of the thousands of dollars expended in illustrations would make it possible for the books to be sold at a price that would enable many to obtain them. The Lord has not inspired this enthusiasm. It is a part of the work that has led away from the simplicity of the faith which should characterize Seventh-day Adventists as a chosen generation, a peculiar people zealous of good works. Canvassers and artists have had much influence in deciding this subject of illustrations.

I have been surprised as the increased expense caused by illustrations has been laid before me. This expense is not essential. It is not after God's order. The colored race need books made especially for them, printed in large type and furnished with pictures. Because of their ignorance and the cast of their minds, colored people can understand a subject better when illustrated by pictures. But this can be done in an inexpensive manner.

The Lord is not pleased with the spirit that is coming into the publishing institutions. Economical, saving habits must be maintained in every line of the work. There is a world to be warned, and all that is not positively essential to make our books readable should be avoided. Souls are to be reached by the publications coming from the press. The illustrations will not and are not doing the great amount of good that it is represented they will do. There are some who would be attracted by a picture, but there are many who care naught for these things. The Lord calls upon His people to maintain their principles by issuing plain, inexpensive books, which contain the very choicest matter. Then the Lord will use His influence to place these books in the hands of those whom they will benefit.

More liberality must be shown in giving our publications to those who would not otherwise obtain them. Now as never before we should humble our hearts before God and come into the closest relationship with Jesus Christ. We should move and work understandingly. Make no large investments in illustrations and in expensive covers. Unless we work upon correct principles, the human plans that now appear so flattering to human minds in their estimation of success will, when presented before them in the books of heaven, show results which will surprise those who are now striving for the superiority in the appearance of their literature.

I have this to say: It is best to be as true as steel to pure, clean, holy principles, without thinking of the consequences as far as human calculations are concerned. The whole world is twisted and warped out of God's order, and we must not consult the tastes, appetites, or the opinions of those who have not wisdom and judgment from on high, who cannot discern the binding claims of God's holy law, who fail to see that it is for their present and eternal interest to honor God and keep His commandments. We must not shape our work to meet the extravagance existing in the outlay of means for multitudinous illustrations which do not add to the sale of the book, as artists and canvassers would represent. It should be kept before all our publishing houses that God does not sanction such expenditure of means.

We want to present the truth in humble simplicity, letting it bear its own savor of life unto life. We are departing from the very principles which should have lived and strengthened in every publishing house from which our publications are issued. Now is the time for us to work. Now is the time for us to put all our forces into solid work in dark, diseased places, which have been neglected for want of funds to carry

out the commission of the Lord: “Thus it is written, and thus it behoved Christ to suffer, and to rise from the dead the third day; and that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem.” [Luke 24:46, 47.]

“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.] “He that believeth and is baptized, shall be saved; but he that believeth not shall be damned. And these signs shall follow them that believe: In my name they shall cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover.” [Mark 16:16-18.]

Let this passion for picture making be bound about. Let the divine Spirit work to produce the impression God would have made upon mind and heart. Christ is our efficiency. All the pictures of the greatest artist in the world can never, never do the work that needs to be done for the soul, the work of the Holy Spirit, which convinces of sin, of righteousness, and of judgment. The Hebrew nation had before them the type of a Saviour, who was to be crucified for the sins of the world. Thus Christ was seen in figure as the great offering. But the need of this instruction ceased when type met antitype in the death of the Lamb slain for the sins of the world.

Christ ascended on high, to take His position as our Advocate in the heavenly courts. Having reached His throne, He sent His Holy Spirit, as He had promised, in response to the prayers of His disciples. The right impressions made on the human heart are made by this Spirit. The expensive covers on a book, or the expensive illustrations in it, do not accomplish the work in the conversion of souls that we are inclined to think they do. We must depend upon the working of the Holy Spirit upon human minds. Pictures are supposed to do this work, but those who think thus will be disappointed.

The Holy Spirit is to be prayed for, trusted in, believed in. Humble, fervent prayer will [do] more in behalf of the circulation of our books than all the expensive pictures in the world. More than this, God is dishonored by our putting trust in these things. The Lord would have His people come to their senses. The Holy Spirit will be poured upon the church in strong, heavenly currents if God’s people will believe, if they will turn their attention to that which is true, and living, and real. After Christ’s ascension, the disciples were gathered together of one accord in one place.

As they made humble supplication to God their differences were swept away. They became of one mind. And after ten days of heart-searching and self-examination, each taking his own case in hand, for it had to be an individual work, the way was prepared for the Holy Spirit to enter the cleansed, consecrated soul-temples. Every heart was filled with the Spirit, which came with a copiousness and power, as though it had been held in restraint for ages, ready to be poured out upon the people who asked for it, as if God desired to show His people that it was His prerogative to bless them with the choicest of heaven’s blessings. What was the result? Thousands were converted in a day.

The sword of the Spirit flashed right and left. It seemed newly edged with power, piercing even to the dividing asunder of soul and spirit, and of joints and marrow. The idolatry which had been mingled with

the worship of the people was overthrown. New territory was added to the church of God. Places which had been barren and desolate sounded forth the praise of God. The church became a vitalizing power. Believers, themselves re-converted, born again, were a living power for God and for His kingdom. A new song was put into their mouth, even praise to our God.

Every soul controlled by the Holy Spirit saw in their brethren and sisters the faces of angels. One interest prevailed, one subject of emulation swallowed up all others—to be like Christ, to do the works of Christ. The earnest zeal felt was expressed by kindly helpfulness, by kindly looks and brotherly love. All strove to see who could do the most for the enlargement of Christ's kingdom. The multitude of them that believed were of one heart and one mind. Every spiritual pulse beat in harmony.

I have more to say, but, for want of time, I cannot say it all now. Let me say to you, my son, present the truth to all with whom you come in contact. Tell them of the great and measureless gift of the Holy Spirit. In it is contained all of heaven's resources. It is not because of any restriction and narrow calculation on the part of God that the riches of His grace do not flow earthward to men. If all were willing to receive, all would become filled with His Spirit. God gave with a liberality that men do not appreciate, because they do not love to receive. Tell them how Godlike is His gift. Had men been consulted in regard to their choice of the gift to be bestowed, they would have asked for some inferior good. But the Lord Jesus took this matter into His own hands, and poured out His Spirit—a blessing, which if received, will satisfy every want.

Christ's great object in sending His Spirit was to convict the world of sin, of righteousness, and of judgment: "of sin," He said, "because they believe not on me; of righteousness, because I go to the Father, and ye see me no more; of judgment, because the prince of this world is judged." Standing as He was in the very shadow of the cross, He longed to say many things to His disciples, but He declared, "Ye cannot bear them now." [John 16:9-12.] Thus it is at the present time. God has given warnings, but they have not been comprehended, and the evil predicted has come. And there are still many things to be unfolded, but "ye cannot bear them now." I now speak because I dare not withhold my peace.

Monday morning, September 11

I cannot sleep. I arise at eleven o'clock p.m. I begin to see how we have been departing from the principles of simplicity. As I write, the matter urges itself upon me in such a manner that I cannot forbear to speak. The design of Providence in all its divine operations is the accomplishment of the great work of redemption. This work is done by as few and simple means as possible. And such is the dependence of every part of God's government on every other part, such is the entire harmony of the whole, that when the Lord touches chords invisible to human perception, the vibration is felt throughout every part of His dominion.

God sees that the enemy needs to be unveiled in the matter of book making. Satan has insinuated himself into this work, so that in the production of books containing valuable truth, men have failed to count the cost. They have failed to find out whether the illustrations, provided under the representation of larger sales, were absorbing all the means, limiting the power to accomplish the work in other lines,

work which needs to be done at once. Close examination should be made of the influence of this work upon the church and the world.

The enemy is coming in to awaken the spirit of rivalry, thus increasing an evil which, unless purged from the temple of the soul, will bring the sure chastisement of God. The thousands of dollars expended in illustrations should not be thus invested. That money should be used to defray the necessary expenses of laborers sent to new fields. Thus more territory will be covered. Books sold should be handled by consecrated workers, whom the Holy Spirit can use as His instrumentalities.

God has great and grand resources for man to lay hold of, and in the most simple manner will be developed the working of the divine agencies. External exhibitions, such as pictures which show the skill of the artist, have become a snare to entrap publishers and authors. To use the money, which is so scarce at this time, in trying to portray sacred things of heaven in figure does not do the work. “No,” said the Great Teacher, “my Spirit alone is competent to teach and convict of sin. Externals only make a temporary impression upon human minds.” The only power that will succeed in transforming the soul is contact with the Holy Spirit. The heart must be convicted of sin. As never before men are to be co-laborers with Jesus Christ. He has all claim on the human heart.

Said the Advocate, In man’s behalf I will enforce truth on the conscience, and men shall be My witnesses, going into all the world, asserting My claims on his time, his money, his intellect. All these I purchased on the cross of Calvary. External representations, such as pictures, cannot do the work. Use My entrusted talents to proclaim the truth in its simplicity with pen and voice. Time has been occupied and the light has been hindered from coming to the world, in the effort to make the simple but grand truths of the gospel more impressive. That is not the work of human agencies, but the work of the divine power. You place hindrances in the way by your elaborate preparations. Means thus used should be invested in sending the gospel to all parts of the world, awakening burdened souls to inquire, “What shall I do to be saved?”

There is no force which can compel the freedom of the mind. And yet the Holy Spirit has a compelling power through the convincing arguments of truth. Wherever the truth shall be proclaimed in the spirit of meekness, souls will repent and be converted to salvation. The external advantages which should be secured are humble chapels, where the people can worship God in the beauty of holiness. The Lord calls for reforms. God’s wisdom is to be extolled, man’s wisdom laid in the dust.

Lt 134, 1899

Brethren in America

Strathfield, Sydney, New South Wales, Australia

September 8, 1899

Dear Brethren in America:

We thank the Lord for the good work that is going forward in this part of the Lord's great moral vineyard. We thank God that we can trust Him as we advance. We have a humble house of worship in Cooranbong, and three buildings for the school of God's appointment. We have advanced step by step in faith and confidence in God.

We have not been satisfied with planting the standard of truth in one or two places, and then hovering over these places and giving them all the advantages, while the world, which is God's vineyard, is left unworked. We must not remain in a few places, as if it depended on the minister to hold the church together lest it fall to pieces. Individually church members must heed the invitation of Christ, "Take my yoke upon you, and learn of me; for I am meek and lowly in heart." [Matthew 11:29.] Every soul must take Christ's yoke and learn of Him, His meekness, His patience, His piety and goodness. When God's people are meek and lowly of heart, they will be able to stand in any place and under any circumstances. They have taken the yoke of restraint and self-denial, and are seeing daily the necessity of trusting not in man, but in God.

Through their lack of faith, ministers have contributed to make the churches dependent upon ministerial labor. Are the individual members converted to the truth? Does the truth abide in their hearts? Let those who have been long in the faith and have had experience feel that they are their brother's keeper. Let the sisters also feel that they have a work to do in comforting the feeble-minded, encouraging and praying with their sisters of like faith. Thus the love that should exist in the church will be cherished in its purity and simplicity. This is the work that should have been done, but has not been done. How long shall this continue?

The men who bear the last message of mercy to a perishing world must broaden their labors and seek earnestly to lift the standard of righteousness in advancing lines of truth among those who know not the truth for this time. The church members must be educated to stand by the grace given by God alone. They are to understand that nothing weakens a church so much as for the members to suppose that they can trust in the minister to do their repenting and praying and witnessing for God.

Many think when they are in perplexity or trouble that the minister should be on hand to talk to them and pet them. Let the minister teach each member of the church that though Daniel or Job or Noah were in the land they could not save one soul of them. The can only save their own souls by their own righteousness. These weak, dependent souls need spiritual exercise. Their spiritual sinews and muscles need to become strong by exercising them for their own good and for the blessing of others.

Church members should be shown that God speaks to every individual saying, Go, work in My vineyard. It is spiritual work that gives spiritual knowledge and tact and skill to forget self and remember Jesus, who was a constant worker. The Lord needs your undivided hearts. You must receive His grace every day for this you must have before you can impart it. Let every weak member of the church begin to co-operate with the Lord Jesus Christ without any further delay. Every soul is to become a channel to receive, that he may communicate.

You need not be dependent upon the minister for your experience. You are not to be a useless member of the Lord's body, living without God and without hope in the world. Put on the whole armor of Christ's

righteousness. Begin the work, little though it may be, and you will find a helper in God. Christ declares, "I am at your right hand to help you. Tell all your trials and perplexities to your God, as He has invited you to do. He will never betray your confidence." This is the first lesson to be learned in your religious life. Do not let your thoughts dwell upon yourselves. Think of Jesus. He is in His holy place, not in a state of solitude and grandeur, but surrounded by ten thousand times ten thousand of heavenly beings who wait to do their Master's bidding. And He bids them go and work for the weakest saint who puts his trust in God. High and low, rich and poor, have the same help provided.

When the minister teaches the members of his church to look to him for help, he is weakening in the place of strengthening them. We must have strong churches. Tell the members of the church over which you preside that Christ has said, "I have other sheep that are not of this fold. I must have charge of many more than now believe in Me. I want you to help those who know Me not to become acquainted with Me. By living in close connection with Me, you are to learn how to do the work that will reveal Me to those who know Me not. I must have communication with every part of My vast territory. I must work through various channels, through human instrumentalities. One worker for the truth is to take up the work right where he is, and seek to interest others."

Christ is represented as stooping from His throne and bending earthward, to send help to every needy soul who asks Him in faith. His ear is listening to every cry from needy souls. He is approving or condemning the actions of human beings. He is raising up the fallen, bringing hope to the hopeless, and placing their feet in sure paths. Let God work more largely with His church and reveal Christ to the people.

Ministers and men in responsible places are altogether too officious. Move from between God and the people, and let them view God as the all-sufficient One, and the minister as the delegated servant. Your work is to preach the Word, "to be instant in season, out of season, to reprove, rebuke, exhort, with all long-suffering and doctrine." [2 Timothy 4:2.] When the church shall come in close relationship with Christ, then they will find that which they have lost—"their first love." [Revelation 2:4.] They will not be causing trials in the church by their wrong course of action. They will not draw upon the minister's strength and vitality to keep them converted. If they are not bound by strong cords of love to Christ, all the ministry in the world will not help them. They will not feel that the minister of God must be continually preaching to them lest they be lost, but they will themselves work to help others, and every church member will become a living stone to emit light.

The church should stand in partnership with Christ, in a firm brotherhood in which God and man have a part to act. Many church members are blind in their understanding of matters which concern their personal accountability to God. "In returning and rest shall ye be saved," God declares, "in quietness and confidence shall be your strength." [Isaiah 30:15.] Many who profess religion have not the genuine article. There is not revealed in their lives the fruits of a genuine conversion. The same old habits, the same jealousies and evil surmisings and evil speaking, the same faultfinding and criticism, and selfishness and covetousness, is seen. With such attributes, how can the church prosper? The Holy Spirit is ever working to bring the human agencies in harmony with God. Without genuine conversion, not one soul will enter the city of the King of glory.

My burden is that ministers of the gospel shall preach the truth as to what constitutes true conversion. They are not to lead down into the water souls who are not converted. The church is becoming composed of men and women who have never realized how sinful sin is. The Lord have mercy upon the churches. All the ministerial labor in the world will never convert a soul from the error of his ways, unless the power and grace of God shall work within, cleansing the heart from all the defiling, degrading influences of sin.

Having his name written in the church books will not make a man any more of a Christian than he was before he made any profession. In true conversion the soul is born again. A new spirit takes possession of the soul temple, and a new life commences. Christ takes possession, and is revealed in the character. Christ is sought unto, submitted to, and the spirit of a new life works within. His faith passes into knowledge, and there is an understanding of the Word. A partnership is entered into uniting man with God and God with man. The branch grows into real, living oneness with the vine. A church composed of such members as this has life in itself. The believers can help one another. They will be living stones in the building, all united in receiving light and emitting light.

I am alarmed for those members of the church who feel no weight of responsibility. They expect to be helped, but they do not help others. There is work to be done, but they are only useless hangers on. All need to awaken to life. What changes could be wrought in the church if every member would become a working member! There is no such thing as a truly converted person living a helpless, useless life. The fruitfulness of a church depends on its oneness with Christ. Our life is hid with Christ in God.

As we become branches of the living vine, we have a work to do, and God has a work to do. God does His part through the agency of the Holy Spirit, working upon us to do our part. And while this work is silently going on in the human agent, man will act his part. A distinct work is assigned to every true Christian. When a soul is converted, and exercises faith in Christ; when prayer is offered, and obedience rendered in accordance with the prayer, the active working of the Holy Spirit is revealed. The spiritual quickening and strengthening of the soul come from above. “I know in whom I have believed,” will be the testimony borne, as we work out the divine purpose for us. [2 Timothy 1:12.]

Lt 135, 1899

Kellogg, J. H.

“Sunnyside,” Cooranbong, New South Wales, Australia

August 29, 1899

Dear Brother:

I have been more grieved than I can express at the word that has come to me from you regarding the matters about which I have recently written to you. I have recently found a manuscript which I wrote to you while in Wellington, New Zealand, about five years ago, a copy of which was sent to you at that time. I have sent to you the original letter, just as I wrote it, so that you may see that the light has been

coming to you for several years upon the same points about which I have written you several times recently.

And why is it that I have written to you so often? Because there is none other whom you consider of sufficient authority to heed. This is the way the matter is represented to me. Your brethren and associates in the medical college and in the sanitarium are not the ones who can help you. You are your own authority. If the men connected with you were as true to you as they ought to be, you would hear words of counsel from them which you have not had.

Your position is a most perilous one. The whole situation has been laid open before me, and you are warned not to follow the example of Nebuchadnezzar. Your attitude toward your ministering brethren has been just as I have stated it to you, and your dangers have not been exaggerated. The brethren connected with you have often heard your remarks regarding the leading workers in the General Conference, and your students have heard you demerit the ministers; and this has not been pleasing to God.

You cannot properly build up and manage the medical missionary work while giving it the prominence which you have thought that it should maintain. By representing the gospel ministry as inferior to the medical missionary work, you have placed a wrong mold upon that work. If your fellow workers were men who felt that they must honor God by speaking the truth plainly at all times, they would have told you that the Lord could not be glorified by the words which you have so often spoken against others. Cautions and kindly counsels should have been given by those connected with Dr. Kellogg. I speak understandingly. The unfaithfulness of your associates in this matter has led you to suppose that they endorsed all that you have said, and this is recorded in the books of heaven.

Not once or twice, but many times, the ministers have been presented to me as sitting before you in meetings; and you have made charges against them that have brought no credit to yourself. The impression left upon minds has been that you regarded your judgment as superior to that of others. But should your methods be followed by your brethren in all things, they would not be walking in the way of the Lord.

Your speaking of the ministers before your classes, and exalting the medical missionary work above the work of the ministry, is bringing in a state of things that is not in harmony with the third angel's message. I was shown that angels veiled their faces when they heard your words in regard to God's servants. These men have been given a work to do for God, and many of them are doing this work just as faithfully as you are doing your work. Some are laboring under more discouraging circumstances, because they have not the advantages and facilities which you possess for the prosecution of their work.

The swaying of things so heavily in one line is not after the Lord's plan. The wisest use is not being made of means. The thousands of dollars that were invested in the Boulder Sanitarium would have accomplished a hundredfold more good in the saving of the souls and bodies of men, if it had been sent to some other country, where there is a dearth of facilities for the prosecution of the work. Strongholds, cities of refuge, must be built up in many lands, that the truth may go forth in connection with the medical missionary work to all parts of the Lord's vineyard.

I was shown that the means which has been coming so rapidly from what you may call your own pocket is the Lord's money, and it should not be expended just as you may fancy. You have exaggerated ideas regarding some features of the work, and to please you, some of the workers connected with you have given exaggerated reports of the encouraging features of their work, while the objectionable features, which should also have been reported, have not been presented.

The field is large, and there is a great work which must be done. Not in one or two lines alone, but in every line. One man, or several men, are not to undertake to compass the whole field. We have a worldwide message. The planting of the Lord is to be in many places.

The medical missionary work must be as closely connected with the work of the gospel ministry as the hand and arm are connected with the body. You need the gospel ministry to give prominence and stability to the medical missionary work; and the ministry needs the medical missionary work to demonstrate the practical working of the gospel. The Lord would have His work carried forward symmetrically and harmoniously. His message must be carried to all parts of the world. There is a large vineyard to be worked. The wise husbandman works the vineyard so that every part produces fruit.

Read the sixty-first chapter of Isaiah. This chapter will tell us what is the work before us. "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." [Verses 1-3.]

Please consider what this [fourth] verse means: "And they shall build up the old wastes, they shall raise up the former desolations, and they shall repair the waste cities, and the desolations of many generations. And strangers shall stand and feed your flocks, and the sons of the alien shall be your ploughmen and your vinedressers. But ye shall be named the priests of the Lord; men shall call you the ministers of our God; ye shall eat the riches of the Gentiles, and in your glory shall ye boast yourselves." [Verses 4-6.]

"I therefore beseech you that ye walk worthy of the vocation wherewith ye are called, with all lowliness and meekness, with long-suffering, forbearing one another in love, endeavoring to keep the unity of the Spirit in the bond of peace. There is one body, and one Spirit, even as ye are called in one hope of your calling; one Lord, one faith, one baptism, One God and Father of all, who is above all, and through all, and in you all. And unto every one of us is given grace according to the measures of the gift of Christ." [Ephesians 4:1-7.]

"And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ: till we all come in the unity of the faith, and in the knowledge of the Son of God, unto a perfect man, unto the measure of the fullness of the stature of Christ. That we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the slight of men, and cunning

craftiness, whereby they lie in wait to deceive; but speaking the truth in love, may grow up into him in all things, which is the Head, even Christ." [Verses 11-15.]

Some things have been opened before me which I have not written, and which I shall not write if it can be avoided. You move in strong lines. You carry a large weight of influence, and if you stand on the wrong side, you will sway the work in lines that are not right. And it will bear, not the divine credentials, but the mold and the fashioning of men. I have greatly feared that you would injure yourself, and do a work that would have to be undone as verily as Elder Olsen's work has had to be undone. The Lord moves in straight lines, and He will have each part of His work united with the other.

I am very sorry that the men connected with you are afraid to speak plainly, and give you their judgment when it does not accord with your opinion, for God will surely remove their light and judgment from them, if they consent to have disparagement of His servants in the ministry by assenting to your words.

Your associates have displeased God in passing over your unjust remarks, which have exerted an influence against Christ's representatives. You may point to some defects in these men, some mistakes that they have made; but could not the Watcher point to mistakes which you have made, which are just as offensive in His sight? It is best that we be very careful how we present before others in a disparaging light those whom the Lord has honored in the work of opening His Word to the people.

Brother Kellogg, the Lord calls for a halt, while you sit down and count the cost, to see whether you will be able to finish the building which you have begun. My brother, you are in danger. You are making many plans that you can never carry through. In your effort to embrace so much in the rescue work, you are in danger of divorcing yourself from the leading and most urgent features of the last gospel message.

There must be camp meetings held to reach all classes, and at every place where these camp meetings are held, a home should be established where educated workers can teach all classes of learners how to work in medical missionary lines in connection with the Bible workers. All are to be taught how to carry the work to towns and cities that have not yet heard the message. Thus the light of truth will shine forth in many places. Meetinghouses must be built and humble buildings hired or erected to be used where treatment can be given to the sick. By this means the work of the gospel and the medical missionary work will be bound together.

If the means which has come into the hands of our people had been properly used, there would have been established many centers of influence, where there is now simply nothing. This barrenness of many fields in regard to the light of truth testifies loudly against us as a people.

Brother Kellogg, you need complete rest, at frequent intervals, that you may find your bearings. You need to unload your mind of cares, that you may study your relation to the work. Never allow yourself to feel that you are a controlling power. God is the Sovereign of the world. His hand is able to hold the lines of government, and if we will be led and instructed by Him, He will use us to do His work in preparing a people to stand in the great day of God.

Christ wept over Jerusalem, saying, “O that thou hadst known, even thou, in this thy day, the things that belong unto thy peace! but now they are hid from thine eyes.” [Luke 19:42.] The sins committed by professed Christians are no excuse for a single soul. Hypocrites are in the churches all through the land, but that does not justify us in blaming Christ and His ministers. Christ gave His life to save all who believe in Him. Those who really believe in Jesus have no pretense about them. They are genuine Christians. In heart and soul and action they are true to one another. There are tares among the wheat, but the true Watcher knows the false from the true. He never makes a mistake in His estimate of the characters of men, and after a time He will separate the tares from the wheat.

The Saviour points men to the cross of Calvary, as an evidence of His love for them. He has told men how to love one another as Christ has loved them. Jesus is the only true pattern for the world. If we choose to copy a defective pattern, it will be our own loss. A perfect life, a holy character, is presented before us. All who are overcomers will have the crown of life that fadeth not away.

A heaven of bliss is placed before you, and Jesus says that you may have it. It is yours if you will take it. “Take hold of my strength, and make peace with me,” He says, “and ye shall make peace with me.” [Isaiah 27:5.] May the dear Jesus reveal Himself to you as He has done to me, is my prayer. He is the One “altogether lovely,” and the chiefest among ten thousand. [Song of Solomon 5:16, 10.] Believe, only believe. Commit the keeping of your soul unto him as unto a faithful Creator. Jesus will forgive you, and make your character like his own pure character, if you will open the door of your heart and let Him in. He wants to give you His peace, His joy, His comfort. If you will let Him do this, He will cause you to triumph gloriously.

Lt 136, 1899

Kellogg, J. H.

“Sunnyside,” Cooranbong, New South Wales, Australia

August 29, 1899

Dear Brother:

Many questions are brought to me regarding the work with which you are connected, and in answering these questions I may often have to mention your name. When seeking to correct the methods of those who suppose that they ought to do just as they think that you are doing, I am often led to refer to your work, and I may frequently differ from your opinions as to the way in which certain parts of our work should be carried forward. There is need of modifying the plans upon which some lines of our work are being done. Therefore if I am called upon to refer to the work which you have done and are still doing, do not regard me as any the less your friend.

The management of the work of God in every line must bear the signature of heaven. The Lord hates falsifying. I desire to speak to you plainly. Your brethren who have stood in close connection with you have not all been as true as steel to truth and righteousness in their representations of the work to you. They have not guarded, cautioned, and counselled with you when it was their duty to do so. Had they

stood in the clear light of truth, as faithful servants of the Lord, they might have helped you much. In all your planning and devising for the medical missionary work, you have regarded them as your friends and supporters. But when their judgment did not coincide with yours, they have refrained from telling you so. Both you and they will do well to take heed regarding your relation to one another.

The Lord never gives to one man alone the qualifications and to carry such tremendous responsibilities as you are handling. The mold which you are placing upon minds is not always as God would have it. If you move according to your own independent judgment, and your colleagues assent to all your ideas, there will be serious consequences to be borne by you and them. The Lord God of heaven is marking every movement in the political world, every movement in the business world, just as surely as He is marking every action of His church; and He will reprove and counsel and warn those whom He would have to stand as His representatives of pure, holy, unadulterated principles. We are living in perilous times, and our salvation is more to us than everything else.

But I will not write more upon this subject. I love you, and pray for you, and I believe the Lord hears my prayers for you as verily as if they came from your own mother's heart. Hide yourself in Christ.

Lt 137, 1899

White, J. E.

Strathfield, Sydney, New South Wales, Australia

September 8, 1899

Dear Son Edson:

About a week before your letters came, I seemed to be in an assembly where many things were being considered. By several who were present the question was asked, Why is there so little prosperity attending our institutions? Why is there such a great dearth of means?

Many resolutions had been made which had never been carried out, and there seemed to be a heavy burden upon us all. Then a voice said to us, "You have not obeyed the voice of God. In Leviticus you have Christ's words recorded for your direction in various lines of work, but the principles of God's Word have been disregarded."

To the ancient Israelites God said, "If thou make me an altar of stone, thou shalt not make it of hewn stones; for if thou lift up thy tool upon it, thou hast polluted it." [Exodus 20:25.] We are not to make things to represent heavenly things, for by so doing we mingle the sacred with the common. The Lord is not pleased with these things. An extravagant outlay of means has been made for illustrations. Thousands of dollars have been expended which has not tended to glorify God. A large number of illustrations in a book will cause some persons to purchase it who would otherwise not take it; but the benefit derived is not equal to the disadvantages. God can make pictures upon the mind's eye more beautiful and correct than can be made by the greatest artist who has ever presented to the world a representation of heavenly things.

A strife for supremacy has come in the line of picture making. Men have crowded into books the productions of the human fancy which is of little worth. This state of things has been largely brought about by the canvassers' representations. These many illustrations do not serve to convert souls but to feed the imagination with food that gives no real spirituality or life. Thousands of dollars have been expended for that which is not bread.

Christ said, "He that eateth the flesh and drinketh the blood of the Son of God, hath eternal life, and I will raise him up at the last day." "No man can come to me, except the Father which hath sent me draw him: and I will raise him up at the last day. 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. Not that any man hath seen the Father, save he which is of God, he hath seen the Father." [John 6:54, 44-46.]

Lt 138, 1899

Henry, S. M. I.

"Sunnyside," Cooranbong, New South Wales, Australia

September 13, 1899

Dear Sister Henry:

I have a short time in which to trace you a few lines. I am always pleased to hear from you at any time. My mind is perplexed as to how we shall build our sanitarium. In company with Dr. Caro and others, we have been looking for a site outside the city boundary. We must have some acres of land, but this we seem unable to obtain. We are praying and submitting the case to the Lord.

I receive letters congratulating me upon the donations which came to us from the last General Conference. If this had only been true, we could have gone straight forward, but the trouble is that only three thousand dollars was raised for Australia at that conference, and this had to be divided among the different important interests. Word still comes to advance, and we shall try to do so, notwithstanding the fact that no help has come in response to our appeals. The Lord understands the whole situation, and I lay my burden upon the Burden-bearer. The light given me is that we must plant the standard where the truth has never been proclaimed. This we have been doing, and we shall continue to lift the standard and give the last message of warning to the world.

The word continues to come, In the name of the Lord advance. The Lord will honor the faith of those who trust Him. God has called upon you to make your appeal, to show that you are worthy of the sacred trust which He has in His Providence conferred upon you. God is testing the principles that move His people to action. Having adopted a right principle of action, reverence and obey it. Let it appear that you make it the law of your life, from which no temptation can swerve you. It is the life of the people of God to proclaim and act out heavenly principles. God has given you wisdom, as a lamp for your feet in a dark path. Come what will, though heaven and earth pass away, hold fast to the light given, that not one jot or tittle of the principles God has laid before you be marred or dishonored.

God accepts nothing less than absolute surrender of the mind, the heart, the will, the strength, the entire being, to His control. The Lord can guide. His voice will be heard in reproof, in warning, and in encouragement. Then there will be brought into the work a power which comes alone from God, simplifying all the movements of the life of the soul. This is as a thread of gold, binding man to God.

Let those who are working upon wrong principles, whether with apparent failure or apparent success, remember that God never changes. His attributes are ever on the side of righteousness and truth. He can pluck down. He can build up. In full view of the world let your voice and pen testify that God is truth, and that in Him there is no variableness, neither shadow of turning.

The Word of God is the standard of character. That Word does not repress activity. It opens before the conscientious soul, who is striving to honor his Saviour, channels for activity. The Word does not leave men in uncertainty or without an object. It gives the highest object, which is worthy [of] the co-operation of the Holy Spirit. The work of imparting the knowledge of truth, present truth for this time, is the all-important work. All heaven is engaged in it. The truth for this time is not to be lost sight of under an accumulation of interests that are of secondary importance. These are not to be allowed to engross the mind while important issues are not advanced. The Word of God places a lamp in the hand, which lights the path heavenward. It allows of no diversion from the straight and narrow path in which God requires His people to walk.

The Word of God tells of unsearchable riches, treasure that is beyond our estimate, to be secured by every soul who will be guided by the Word rather than by human sophistries and principles which eventually divorce the soul from God. There is no safety in departing from one principle which the Word reveals. The soul is to be pervaded by a continual, abiding sense of every word that proceedeth from the mouth of God. It is the life of the soul to be sanctified through the truth, and to maintain the authority of the truth. Understanding and heart are to be sanctified by the strictest obedience to the Word, and the action and conscience by connection with the pure and sacred springs from which they derive their inspiration.

In this age of the world there is no safety in departing from a plain “Thus saith the Lord,” however wise and correct the human assumption may appear. Tradition in names and books is nothing. God’s Word is everything. The wisdom of the wisest man that lives is foolishness if it swerves one jot or tittle from the Word of the living God. God lives, God reigns, and He declares, “Them that honor me I will honor.” [1 Samuel 2:30.] Of those who place their sophistry above a plain “Thus saith the Lord,” God says, “I will make their wisdom foolishness.”

In this period of time there is no safety for the soul who has not a penetration deeper than casual sight. We are called now to reach the highest standard of integrity. It is positively necessary for all who would walk in the straight and narrow path cast up for the ransomed of the Lord to take heed, lest their feet be diverted from the path that leads to success and victory and triumph in the third angel’s message. Those who would command the very best resources must walk humbly with God, their hand clasped in the hand of Christ.

He who would reach the highest standard of perfection in Christian character must penetrate deeper than habit. He must be afraid lest his natural traits of character, his habits of opinion and authority shall mislead him. The only safety for the human agent who is striving for an immortal crown is to live in hourly contact, in conscious, loving communion, with the highest principles God has set forth in His Word. Truth and righteousness must be inscribed upon every action done for our fellow men. Mercy must constantly flow forth from the soul, revealing an abiding Christ. Sanctified judgment and purified reasoning will give strength and solidity and spiritual power. Then every cause that asks for our sympathy and co-operation will receive careful consideration. There will be no spasmodic movements made.

Sanctified reason must bear sway. Sanctified intellect must make decisions, inquiring into every cause that solicits attention, and then acting with the thought that God will approve. When the holy principles of the Word of God become the ruling element in a man's life, they will lead him to act rightly, not impulsively. There is then an abiding Christ in his heart, whose bidding he obeys, and light and grace flow forth in words and deeds. This is the religion of Jesus Christ. This is the inexhaustible source of the only true species of power which the human agent, sanctified to God, may freely exercise. In the cross of Calvary we see our liberty, the claim of power that will be safe for us to exercise.

Strong, deep sympathies, pure, powerful heavenly principles, are the indispensable agencies to be brought into the work for this time. Self, with its baleful results, has figured largely enough. We need now an indwelling Saviour, who will supply the pure, holy current of love, and maintain principles that will inculcate the sum of all righteousness, purity, holiness, and perfect benevolence. This will show that we love God with all the heart, and our neighbor as ourselves. The moral taste is to be refined and elevated. Our passions are to be brought under control because we wear the robe of Christ's righteousness. The gospel is to be lived. Love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance, are the fruits borne upon the Christian tree. God help us to be right with Him.

Lt 139, 1899

Gotzian, Sister [J.]

Strathfield, New South Wales, Australia

September 11, 1899

Dear Sister Gotzian:

I am much burdened regarding the dearth of means which delay the opening of our Avondale Health Retreat. The principal part of the building is up, roofed, floored, and enclosed, but it is not plastered. And we are losing precious time, which ought to be filled with effective work in behalf of those for whom this building is erected.

I have done what I could to help this work along, as well as helping in many other enterprises of great importance to the advancement and honor of the cause that demanded encouragement and assistance. The money which our brethren in California sent me in payment for the college stock that I took from

Mrs. Scott was very soon distributed where it would count the most for the work of the Lord. Not one penny of it would I use for myself. All of it, and much more, has gone into the work.

Last year I gave $125 to the Stanmore meetinghouse, and $100 to the meetinghouse in Windsor. This year I have given $250 to the meetinghouse in South Brisbane, and $250 to the meetinghouse in Hamilton, Newcastle. I have invested five hundred pounds in the Avondale Health Retreat and $500 in the Sydney Sanitarium.

This present time is a most important time for the work in Australia, and not only for Australia, but for the missionary work in the countries near Australia, which should receive laborers from this field. The work in Australia is just struggling on to its feet, and as it becomes strong, it will exert its strength in behalf of other fields. Just now the work in Australia must be advanced as rapidly as possible; for everything is now favorable, and the Lord is going out before His messengers, encouraging them, directing their work, and blessing their efforts.

The work of our Health Retreat here in Avondale will have a very important relation to other parts of our work. It will not only serve as a hospital for the sick of this district, who are most destitute of proper facilities for treatment and of a knowledge of nursing, but it will also receive patients from Sydney and Newcastle, and from more distant places. Already the Summer Hill Sanitarium, Sydney, is overflowing, and Dr. Caro says there are patients there who would do better in a place like Avondale. Dr. Rand of Newcastle is waiting impatiently for us to be ready for patients. This is an especially good place for those who become interested in the present truth, for they can attend the Bible classes at the school. It is a splendid place for convalescents who may be benefitted by the country surroundings.

When plans were being laid for this building, and the committee was planning to make everything as small as they could, to save money, our Counsellor said to me, Where is the room for your weary missionaries? In response to this we built larger, and are planning to make it a resting place for weary ministers, missionaries, and evangelists. Brother Gates is here, and needs the very care and treatment that this institution is intended to afford. He caught a bad cold in Melbourne, and needs treatment now; but our place is not yet ready.

In times past we have had to take sick people into our own homes for treatment, because it was not safe to give them treatment in the places where they lived. And now our houses are full of busy workers, and we rejoice that the Retreat is nearly ready for work. Soon the school will close, and several young people who have been preparing for this will be ready to enter its employ as helpers and students.

Will you, my sister, donate something for this work? You have helped us in the past, and at the time of your past donation you intimated that you could do something more if I would write to you in regard to the matters that we have in hand. I now venture to write. This building must be opened, for the necessity is great. We need your help. Can you give it to us, by your own donation and by asking the help of others? I know there are those who could help us if they would. I know there are those who would cheerfully help if they understood our work and its needs.

We see new fields to be entered, and we pray the Lord for help. I am sending to you with this [a] copy of a letter just received from Elder Tenney. The next camp meeting held in Queensland will be at Toowoomba, a beautiful city about one hundred miles west from Brisbane. It is the business center of a large, fertile, and wealthy district. There is a small band of Sabbathkeepers in this place, and much prejudice against the truth, but we trust that the camp meeting will sweep this away, and that this may become the center of an important work.

Last year at the Brisbane camp meeting I was urged to hold some meetings in Toowoomba, and I promised that I would spend Sabbath and Sunday there on my way home. After this a large company of brethren from Rockhampton assembled and urged us to visit that place, which is nearly four hundred miles north of Brisbane. We decided to respond to their request, and went to Rockhampton as soon as the Brisbane meeting was over. I was sick on the way and while there, but was able to speak to the people three times. My severe illness prevented our stopping at Toowoomba as we had promised, and I now think that I shall attend the Toowoomba camp meeting, and thus fulfill my promise to visit that place.

About two weeks after the Toowoomba meeting the camp meeting in Maitland will commence. Maitland is a place of over 20,000 people, twenty-two miles west of Newcastle, and twenty-eight miles northwest of Cooranbong. The instruction given to me about our work has been that we should as rapidly as possible present the truth in the various suburbs of Newcastle, and also in all the towns along the railway line from Newcastle to Brisbane. Maitland is a rich farming district, and is the center of a large stock raising district. If we are successful in securing proper help, we hope with the blessing of God to have a rich harvest of souls there, some of whom will go forth to work for others.

Brother John Paap, who formerly lived at Kaikoura, New Zealand, and who has been one of the chief supporters of our school, has recently sold his property in New Zealand, and has settled in Maitland. The presence of his family there will be a help in the formation of a church in that place.

Last Thursday Willie and his wife and myself drove from our home to Maitland for the first time. The first ten miles of the road was rough and mountainous, and we could proceed but slowly, but the last part of the road was good. We spent an hour taking our dinner by the roadside, and were from seven a.m. to two p.m. in making the journey.

When we reached Brother Paap's place, we found that they had been waiting dinner for us for some hours, but had given up our coming, and brethren Starr and Daniells had gone to look for a campground. Although I had been travelling since seven o'clock, I did not stop to rest, but we started out immediately to meet Brethren Starr and Daniells, and to search for a campground.

There were good high grounds in East Maitland, but we wanted to find a place in West Maitland, where there is the largest population. We drove around for nearly three hours, and found that all the unoccupied ground around West Maitland is low and subject to floods. In past years this city has suffered greatly from the floods, and about four weeks ago much of the land around the city was under water. At last we gave up the effort to find a campground nearer than that which Elder Starr has selected, near East Maitland. This matter settled, we drove rapidly to the five o'clock train, which we

reach just in time to get on board. I found room to lie down, and slept a portion of the way. At nine-thirty we reached Strathfield, where we were met by Brother J. J. Wessels, who took us to his home. I thought it was a pretty busy day for one seventy-two years old.

I shall speak to the people here on Sabbath, and on Sunday we are to visit several villages on the railway line near Hornsby, that we may see what the opportunities are for selecting a good location for the Sydney Sanitarium. We are praying the Lord to lead and guide us in this matter. We desire that this sanitarium shall be established outside the city, in a high and healthful locality, where we can secure easy communication with the city, and have the advantages of the city water supply. We must be several miles from the sea.

The building erected at Avondale for a health retreat is small, about fifteen rooms in all, but it will serve for the present necessity. For this building we solicit your donations. Those who help us in this will be doing a good work. We are much in need of money to provide facilities for work. May the Lord help His people to do the work that is so urgent in this part of His great vineyard. There are important fields to be worked. We shall not hover over the churches, but press into new territory, and raise the standard in places where the message has not been proclaimed. May the Lord bless and guide you is my prayer.

In much love.

Lt 140, 1899

Wessels, John

“Sunnyside,” Cooranbong, New South Wales, Australia

September 14, 1899

Dear Brother John Wessels:

Your letter is received. Thank you for responding. All that you say is reasonable, and it is the only course that you can pursue. The Lord will adjust these matters if we will let Him work His own plans. We are laborers together with God. He is the great worker. He works in us to will and to do of His good pleasure. “Ye are God’s husbandry, ye are God’s building.” [1 Corinthians 3:9.] Bear this in mind; for it is an important statement. Unless the Lord build the house, the labor is vain. O how much need there is of practical, experimental religion in building up the work that is to be done for this time. Let us remember, my brother, that the eye of the Lord is over all his works. He reads as an open book the secrets of every heart. Lean your whole weight upon him. He will be with you always, even to the end of the world.

Things will soon adjust themselves. I have been waiting for my brethren to set things in order. Since that long council meeting held at the school, I have written out some matters that the Lord has given me. While there are places in which Brother Morse can serve, it is not as a superintendent or a manager.

We leave this morning for Newcastle with our own horse and carriage. Our destination is Wallsend, and we start as soon as it is broad daylight.

Sister Wessels, I think the girl Sara has spoken to you about by letter had better go to you, because you need not keep her one week or one day longer than you need her. There are places open for her if at any time you decide that she will not suit you. I am anxious for you to have some one at once. I would not have you tax yourself now on any account. In Bessie Packham you will have a girl that you can instruct and help, and one that you may be sure will <receive instruction.>

Be of good courage in the Lord, and trust wholly in Him. Give my love to Sister Anthony and tell her to encourage cheerfulness and hope in the Lord, and make melody to God in her heart. Open the windows of the soul heavenward, and let the sweet, warming rays of the sun of righteousness in. Close the windows earthward, shutting out the atmosphere of unbelief, which worries the soul. Jesus is not a dead but a living Saviour. Praise His holy name.

Love to all.

Lt 141, 1899

Daniells, A. G.; White, W. C.; Palmer, E. R.

Wallsend, Newcastle, New South Wales, Australia

September 15, 1899

Dear Brethren Daniells, White, and Palmer:

We arrived here at Wallsend at 10:30 a.m. For the first eight miles the roads were very rough, but the last part of the road was excellent. We did not feel very wearied. A good breeze sprang up, and we were quite refreshed. We drove slowly, because much of the way seemed to be up hill. Will it be so when we return? I am glad we came this way; for now we know the road. When we reached the suburb of Wallsend, we did not know the way to the mission, so we let the horse take his own course. He looked at every turn in the road, and finally brought us up to the gate of the right house. Sister Wilson was home, and very glad to see us.

Last night I received words of caution that the school catalogue went into many particulars. These might better be subtracted from it. Do not feel that everything concerning our school must be given to the public. Leave many things unsaid. Do not open before all, in the catalogue, everything which concerns the school.

As the matter now stands, the impression is upon many minds that the diet question is being carried to extremes. When students combine physical and mental taxation, so largely as they do at this school, the objection to the third meal is to a great extent removed. Then no one needs to feel abused. Those who conscientiously eat only two meals need not change in this at all. But when we have to prepare the third meal for different ones among our ministers, and for the president of the General Conference, it does not seem consistent to limit the students to only two meals. The statement need not be made that the third meal is limited as regards material, but this meal should be simple.

The fact that some teachers and students have the privilege of eating in their rooms is not creating a healthful influence. There must be harmonious action in the conducting of meals. If those who only eat two meals have the idea that they must eat enough at the second meal to answer for the third meal also, they will injure their digestive organs. Let the students have the third meal, prepared without vegetables, but with simple, wholesome food, such as fruit and bread. Then the controversy will be ended. Then the removal of the vexed question, which keeps the minds of some fathers and mothers in a condition of distressed sympathy for their children, although these children are gaining flesh all the time, will remove a serious objection to the school.

I think that healthy, growing youth need a nourishing diet, especially when dispensing with meat, which has an immediate stimulating influence, to be followed by depression. Meat eating cannot be tolerated in the school. Tea or coffee should not be allowed. And if the students are allowed to have lunches in their rooms, unwholesome food will be eaten, which will be deleterious to health. Teachers in any line, if they have not had an experience in health reform, will not see the necessity of binding about their own customs and habits and walking in the light that the Lord has given them upon these matters. They will hanker after hurtful things, as did the children of Israel, and to their own hurt. By their example, they will make it very difficult for the managers of the school to make the right course seem important and essential to the students. When the teachers do very much as they please, eating in their rooms when they choose, this removes from the students the objection for them to do this.

The time has come when it is to be understood that those who connect with the school as teachers should not let one word drop from their lips in the line of complaint or criticism, for this will be a leaven that will work to cause disaffection and disunion. This past term of school has been most trying and taxing. When those who are working as teachers show an absence of caution and discretion, and express themselves as dissatisfied before teachers or students, they show that they have not that wisdom which makes their influence safe in the school. Here are collected together all kinds of minds, with all phases of character, and unless the students have a wise example set them, they will obtain little good in the school.

The Lord says to the teachers, You need to be converted. Your hearts need to be purified, refined, elevated, before you are qualified to teach in the school, or as nurses and physicians. You must drink the blood of the Son of God. You must eat His flesh, which is His Word. Self and selfishness has worked and is working in the experience, so that the whole is marred. If ever any one needed the purifying, refining influence of the Spirit of God, it is the teachers in our school, that they may do the work which is of such consequence to the students.

Human nature is ever struggling for expression. It is ever ready for contest. The soul who learns in the school of Christ must be first emptied of self, of pride, of love of supremacy. There is a sacred silence in the soul. Self dies. Christ lives, and His grace is imparted.

O what a work needs to be done. The highest place we can occupy is sitting as did Mary at the feet of Jesus, learning of Him. The music of His voice charms the soul. When teachers receive Christ into their hearts as an abiding Guest, the peace of God, which passeth all understanding, will be theirs, to impart

in words, in attitude, and in example. Christ is an Instructor to whom it is well that we all take heed. “He that hath sent me is with me,” He declared; “the Father hath not left me alone.” [John 8:29.] No storm of human or satanic wrath could disturb the calm of His perfect communion with God. He says to us, “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.] It is the love of self that interposes between the soul and God. It is the absence of sanctification of mind, soul, and spirit to God that leads to criticism and complaint.

But I will go no farther with this matter this evening, for there are other things that are urged upon my mind. I send this as a word of warning.

Lt 142, 1899

Sisley, W. C.

“Sunnyside,” Cooranbong, New South Wales, Australia

August 14, 1899

Dear Brother Sisley:

I wish to answer some questions which have come to me by letter. In one it was said, “Some of our brethren are under the impression that when you wrote regarding the royalties on books, and stated that it was the will of the Lord to pass the sponge over these past transactions, you made an exception of the case of the Gospel Primer. Will you please give me a plain statement of the matter?” I write to you now to say that the Gospel Primer was an exception. There has been unfair dealing in regard to this work. When the little book was selling readily, there were several who had the power in their hands to deal with the ones who compiled the work. The poisonous plant of selfishness had sprung up into a large tree, and had struck its roots deep. And when this book was issued which presented an opportunity of bringing in money, the tree bore fruit in an evil work.

I heard a voice saying, “That book is bringing in more money than the ones who brought it out should have.” Others were of the same mind as this speaker. Some spoke against the propositions made, because the proceeds of the book were to go for the benefit of the Southern Field. They talked the matter over at different times, and proposed different methods, that the publishing house might have the profits from the book. I heard the statements made, and saw the different persons engaged in this work. The transactions caused me intense anguish of spirit. I saw that if they could not obtain the profits they would kill the sale of the book. The poverty of the workers in the Southern Field did not call out their sympathy and their co-operation. Instead, they worked in a shrewd, scheming, underhand manner, taking advantage of every means to oppress, and thus bring the matter where they wanted it.

I have written in regard to this matter again and again, but no one has heeded the admonition of the Lord. I have also presented before these men that there was a work which they must do in dealing justly and with equity. I showed them that the Lord had written all their transactions in a book, and that if

those who had acted a part with pen or voice in bringing about such unjust dealing, and wanted that record sponged from the books, they must repent, and confess, and make restitution, else they would meet their work in the judgment with all its results of evil—the consequences of thus turning away from the Southern Field the means which the Lord designed should start the work and help to sustain it. All the good that money might have accomplished, if the men who planned in regard to the Gospel Primer had not intercepted it by their covetous spirit, they will have to account for.

Those at the heart of the work should have acted a noble part, saying, We will bring that book from the press free, as our donation to the Southern Field. We will co-operate with the workers in the hardest field. If they will break the ground, we will pay them as much as we pay our missionaries in any foreign country.

This the Lord has given to me to present to you in the office at Battle Creek. This matter must be righted. You need not consult Edson White in regard to it. By your own devising, you drove him to confusion and perplexity and distress. This testimony is before you, and you need not ask him what will make the matter right with him. He has long carried a sense of this injustice. Those who have diverted the means that should have come to the Southern Field will not be clear until they make full restitution. Make thorough work in this matter, for you have an account to settle with God.

It is such transactions as these that have brought the displeasure of God upon the men at the center of the work. It is such fraudulent transactions as these that have removed the wisdom and the blessing that would have rested upon the conference and the publishing house. The Lord moved me by His Spirit and instructed me to make an appeal for the Southern Field. I learn that eleven thousand dollars were raised for this object, but not one dollar of it has come to that portion of the field for which the appeal was made. I ask in the name of the Lord that this money be accounted for. Between the Pacific Press and the General Conference Association it has been diverted into other channels.

I have been instructed to bear the message from the Lord to these institutions that the Lord holds them accountable for it. The Lord would have those who handle His work use no common fire in their censers, but the sacred fire of the Lord's own kindling, which demonstrates that the divine and human agencies are co-operating. To those who have taken unfair advantages, thinking they were excusable because it was for the cause of God, the Lord says, "I hate robbery for burnt offering." [Isaiah 61:8.]

Zechariah writes, "Then I turned, and lifted up mine eyes, and looked, and behold, a flying roll. And he said to me, What seest thou? And I answered, I see a flying roll; the length thereof is twenty cubits, and the breadth thereof ten cubits. Then said he unto me, This is the curse that goeth forth over the face of the whole earth; for every one that stealeth shall be cut off as on this side according to it; and every one that sweareth shall be cut off as on that side according to it. I will bring it forth, saith the Lord, and it shall enter into the house of the thief, and into the house of him that sweareth falsely by my name: and it shall remain in the midst of his house, and shall consume it with the timber thereof and the stones thereof." [Zechariah 5:1-4.]

This great roll, twenty cubits in length and ten cubits in breadth was the measurement of the porch of Solomon's temple. In this roll is written the name of the wrongdoer unless he repents of his wrong. The

Lord's eye is upon every transaction, and His judgment will come upon those who do wrong. The ninth chapter of Ezekiel should be studied in connection with (Ezekiel 2:1-10) and the fifth chapter of Revelation.

Let us make thorough work for eternity. Those occupying responsible positions in our institutions, who have a high estimate of their own labors while they depreciate the work of those who carry the burden in poverty-stricken districts, are not clean in the sight of the Lord. They have not hearts of tender compassion. They do not co-operate with the workers in the barren fields. If a favor is asked of them, they refuse to grant it. They do not have it in them to take in the situation of their fellow workers who struggle on under discouraging circumstances and with small wages. The Lord will bring every soul of them into trying circumstances. He cannot prosper the selfish, uncourteous, ungenerous spirit. The Lord estimates the labor done, and He values just as highly the one who labors in hard fields without facilities as those who allow him to ask in vain.

I am instructed to say that those workers whose needs are disregarded are to receive the sympathy of the people, and in their work to advance the cause of God, they are to feel at liberty to place the situation directly before the people, and receive help to work the destitute fields, to build humble churches and school houses, where the sheep and lambs of the Lord's pasture may be cared for. The money to carry forward the work is to come directly to those fields, lest it find lodgment in some place where responsible men in their human wisdom shall feel justified in diverting it for their own purposes.

The Lord is not partial in His plan of working. He does not design that just a few shall break into new fields, while the rest hold themselves aloof, manifesting little interest to hold up the hands, to encourage and grant favors to those who are working in hard fields. The Lord is not pleased with the spirit that prevails among the managers of the Review and Herald office. It is approaching to the same hard, lording spirit that Christ had to meet among the Pharisees. Fall on the Rock, fall on the Rock, my brethren. You need to be imbued with the Spirit of Christ.

Lt 143, 1899

Managers of the Claremont Sanitarium; South African Conference Committee; Wessels Family

"Sunnyside," Cooranbong, New South Wales, Australia

September 24, 1899

To the Managers of the Claremont Sanitarium, the South African Conference Committee and the Wessels Family:

I have written largely to South Africa, setting before you the will of God concerning John Wessels. Brother Wessels was willing to come to our help in Australia, but influences were set strongly against his coming. The call to come was counterworked by his friends and relatives, and as a result his means was invested in a large building in Cape Town. Thus the money which was needed so much to help advance the work here was diverted.

God is not pleased with this turning away from the counsel of the Lord to the will of men. By this working, we are placed for two years in most unfavorable circumstances; and now we are losing, we fear, the third year because men will consult their own wisdom instead of doing that which the Lord has planned.

We are praying for means to establish a sanitarium in this country, and the Lord has poured upon us the spirit of intercession that He would provide the facilities. Light was given to me to solicit help from our friends in South Africa. I was shown that John Wessels had means which would be a blessing to us, and which would bring blessing to him if he would employ it in the work in this part of the Lord's vineyard.

God instructed me that He had need of the means elsewhere that were being invested in buildings in South Africa, and that this money should be used where it would serve in His cause to the highest advantage, carrying forward the work that needs to be done in medical missionary lines. The institution which we were to build in Australia was to be as the right arm to the body. It was a positive necessity if we would teach the people the right methods of caring for the sick.

This request was made by God to the people in South Africa to test them, for they had already sufficient facilities to meet the necessities for this time. A larger outlay of means in that field would not advance the work of God as it would in places where there was nothing with which to do medical missionary work in connection with the proclamation of the third angel's message. And this was not all, there was great danger that the Wessels family would become more and more wedded to the world, and would regard lightly the obligations they were under to God.

There was danger that they would expend their means to gratify self and to please the sight of the eyes. There was danger that they would forget their Pattern, who for their sakes became poor that they through His poverty might be made rich. Their moral taste needed to be cultivated. Before every outlay of means they needed to stop and inquire, "Am I doing as Jesus would do? Am I following in His footsteps?" Christ says, "He that will come after me, let him deny himself, and take up his cross and follow me." [Mark 8:34.] This is the only path of safety for you, my brethren and sisters, whether you live in Africa, Australia or America.

When we were sent to this missionary field, we found a great dearth of facilities with which to work; and in 1895 I was shown that it was the first duty of the sanitarium in America to act a generous part in helping to establish a sister institution in this field where we could not depend for help on our church members. Sanctified eyesight would have led the managers of the institution in America to discern Bible principles and help in this field, where there was nothing to give an active working arm to the solemn message to be proclaimed. It was the duty of the managers of the Battle Creek Sanitarium, in the place of creating so many buildings there, to see that the work was advanced in Australia, where we had not the donations they had received in America to make a beginning, but where the Lord had seen fit to send us with the last message of mercy.

These principles I tried to lay before the people in America, as the Lord had presented them to me. I sent my appeal to the last General Conference, and something was done. A few thousand dollars were sent. But it was very little in comparison with what might have been done. The managers of the Battle

Creek Sanitarium have known our wants. They had kept before them, under the special instruction of God, that this place was to be the center for a work just as necessary and fully as important in character as the work done in Battle Creek.

Had these men followed the principles of the gospel, in the place of continually laboring for the establishment of sanitariums in America, they would have seen how essential it was that they divide their abundant facilities, and aid the work in this new world. They would have done the work which the Lord required them to do five years ago. Without pressing or urging, they would, like Job, have searched out the cause they knew not. It was God's purpose that the Australian sanitarium should be established years ago, as the right arm of the third angel's message, but although they have had the Lord's plans laid distinctly before them, the sanitarium managers have given us very little help.

In America and many other places the medical missionary work is firmly established, but in all Australia we have not one sanitarium building to give character to our work. We have erected a country hospital in Cooranbong, but this is heavily in debt. We cannot pay our workmen, and the building is yet to be finished. Our brethren pledged one thousand pounds for the Sydney sanitarium at the conference some weeks ago. This was the extent of our ability. But we would not mention the Health Retreat we were building, lest by placing two objects before the people, we should lessen our chances of obtaining money for the sanitarium. Yet we are in great need of this building where we can take our sick. We have had to bring suffering ones to our own home for treatment, for we could not visit them in their own poor cottages.

I can only keep pleading like the importunate man of the parable, who went to his friend for food to supply the needs of the belated traveller. The man appealed to tried to excuse himself from answering the demand made upon him, but the persistency of his friend forced him to comply with the request. This case represents the work God has called me to do. I shall continue to plead until my request is attended to, until the large investments where the work is established shall cease, and the destitution of this country and other missionary fields is relieved.

I now place this matter before you in South Africa, and I ask you to consider it, and ask yourselves, why did you hold John Wessels there to follow out your mind, when the Lord indicated that He had work for him to do in this place, where men and means are so greatly needed. That delay has bound up in buildings the means which should have been invested in more needy places. It is not for the advantage of men, or for the glory of God for men to make such mistakes.

In our last letters we presented before you the best course to be pursued. The Wessels family should separate and settle in different localities. While there are so many in South Africa, they will not find there the best spiritual atmosphere for the life of the soul. God sees that which human beings do not discern. He saw that the means which He had entrusted to advance His work was being bound up in buildings and worldly enterprises. Like the man with the one talent, these brothers were afraid to employ their money in carrying forward the Lord's work. They bring only the one talent to the Lord, whereas, if they had that faith which works by love and purifies the soul, they would have traded diligently with their Lord's goods, and would have brought in their returns by winning souls to Christ.

It means very much to every soul how he uses his Lord's goods. "At that time shall Michael stand up, the great Prince which standeth for the children of thy people, and there shall be a time of trouble such as never was since there was a nation, even to that time: and at that time thy people shall be delivered, every one that shall be found written in the book. ... And they that be wise shall shine as the brightness of the firmament: and they that turn many to righteousness as the stars forever and ever. ... Many shall be purified and made white and tried; but the wicked shall do wickedly: and none of the wicked shall understand, but the wise shall understand." [Daniel 12:1, 3, 10.]

I speak to those who would lay up treasure in heaven. Christ left His heavenly home, His high command, His kingly crown and royal robe, and became poor, that through His poverty fallen man might obtain eternal riches. The disciple is not above his master, nor the servant above his lord. It is enough that the disciple be as his master, and the servant as his lord. "Lay not up for yourselves treasure upon earth," Christ says, "where moth and rust doth corrupt, and where thieves break through and steal: but lay up for yourselves treasure in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through and steal: for where your treasure is, there will your heart be also.

"The light of the body is the eye: if therefore thine eye be single, the whole body shall be full of light. And if thine eye be evil, thy whole body shall be full of darkness. If therefore the light that is in thee be darkness, how great is that darkness!" [Matthew 6:19-23.] "Whosoever shall deny me before men, him will I also deny before my Father which is in heaven." [Matthew 10:33.]

Christ calls upon every soul whom He has purchased with His blood to become a co-worker with Himself. Through self-denial and self-sacrifice he must win the royal crown, and the life which measures with the life of God. God has given directions which are for our present and eternal good. We must be willing to deny every inclination of self.

The Lord would have done a great work with the means which has been used in South Africa to gratify self and for pride of appearance. Jesus did not do this, when He left His riches and honor and clothed His divinity with humanity, and does it become those who are bought with a price to make a display and gratify the carnal desires? Heaven is worth everything to us, or it is worth nothing. God calls for the means which is being wasted, and which should be used in carrying forward the work of the Lord, in lifting the standard of truth in places where the message of mercy has never been heard. Every soul converted is His instrumentality to convert other souls. Thus the talents, kept in active exchange, accomplish the work of establishing Christ's kingdom in the world.

Those who have no love for God and for the truth are heaping up to themselves treasures for the last day. Of this class the Lord says, "Go to now, ye rich men, weep and howl for the miseries which shall come upon you. Your riches are corrupted and your garments are moth eaten. Your gold and silver is cankered, and the rust of them shall be a witness against you, and shall eat your flesh as it were fire. Ye have heaped treasure together for the last days." [James 5:1-3.] But to His faithful stewards of means, He says, "Be patient therefore brethren, unto the coming of the Lord. Behold, the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and the latter

rain. Be ye also patient: establish your hearts; for the coming of the Lord draweth near. Grudge not one against another, brethren, lest ye be condemned: behold the judge standeth at the door." [Verses 7-9.]

Lt 144, 1899

Wessels, Henry

September 24, 1899

Dear Brother:

I shall continue to write to you until I see you standing on the Lord's side. You are not safe in your present surroundings. You are wasting the opportunities and privileges which you should improve.

I wish for the sake of your brother Andrew you would refrain from making crooked paths for your feet. If you were left to manage your barque alone, you would certainly be shipwrecked. You have not the physical and mental vigor which rightfully belongs to young men, if educated and trained, and which ought to be yours. Your energies have not been wisely improved. By using the oars steadily, in the fear of god, with fresh, unwasted energies, you could manage your barque. You have good ability, and if you cultivate the weak points of your character, they will become your strong points. Plan courageously, and work harmoniously.

I am entrusted with a message to you. Adhere to the strictest principles of temperance. Make the most of the capabilities and powers entrusted to you. Cultivate now, in this your day of opportunity and privilege, that habit of looking in simple trust to God, and then say, I am making my own record for this life and for eternity, and I will do my best.

Cultivate the habit of lifting your soul to God for strength to employ your talents to His name's glory. Remember that you must give an account of every talent lent you by God. You are in no way pleasing Him when you dwarf your manhood and become a weakling. Put your highest energies to the task. You are altogether too superficial, but you need not be so. And above all things you need to have your sensibilities quickened to appreciate eternal realities. There are heights and depths that you have never reached.

I would advise you to come to Australia. Ask the Lord in regard to this. He will teach you if you want to do His will. You have not yet lost the power to develop a good character, but you must behold Christ and imitate His example. For Christ's sake wake up and be in earnest. Your selfish love of indulgence is robbing you of the richest experience. You need an earnest, intellectual experience. Your mind must rally its best and highest powers. If you are inspired with a sense of your responsibilities to God, which should be above every other consideration to you, you will win in the battle of life.

Lt 145, 1899

Irwin, G. A.

Strathfield, New South Wales, Australia

September 8, 1899

Dear Brother Irwin:

A warning has been given me in regard to our people. I have been instructed that they are certainly in danger.

God declares, “Thou shalt have no other gods before me. Thou shalt not make unto thee any graven image or any likeness of anything that is in heaven above, or that is in the earth beneath, or that is in the water under the earth: thou shalt not bow down thyself to them, nor serve them: for I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me: and showing mercy unto thousands of them that love me, and keep my commandments.” [Exodus 20:3-6.]

Should we not make investigation in regard to the matter of illustrating our books so largely? Would not the mind have a clearer, more perfect ideas of angels, of Christ, of all spiritual things, if no pictures were made to represent heavenly things? Many of the pictures made are grossly false as far as truth is concerned. Do not pictures so far removed from the truth give voice to falsehoods? We want to be true in all our representations of Jesus Christ. But many of the miserable daubs put into our books and papers are an imposition on the public.

With this plain “Thus saith the Lord” before us, will we, claiming as we do to live by every word that proceedeth from the mouth of God, be clear if we spend the Lord’s money in multiplying faces?

Some things have been presented to me which I must set right. In my own home, one after another, pictures have accumulated. I see the same in every home to which I go. Is the Lord in this matter? Does not the charge in the twentieth chapter of Exodus prohibit this multitudinous picture-making which will continue to increase unless there is a decided reform, unless the people of God shall see that they are becoming idolaters? What shall be done in this matter?

I have light that to spend so much money in photographs is a species of idolatry. Thus means is consumed which should be used in missionary effort rather than in producing pictures which are not essential.

I take my position to no longer run the risk of displeasing God in this matter. I think that if in this our day of test and trial each one of us would study the words Moses was commanded to speak to the people, there would not be in the temple courts those who are in positions of sacred responsibility, yet are weaving into the web of sacred things threads of selfishness, using common fire in the place of the sacred fire of God’s own kindling. May the Lord’s Holy Spirit work upon human hearts and bring conviction to human minds. Those things of apparently little consequence attract the mind and eye, and absorb the attention at the very time when the attention should be given to God.

The question was asked, What does the care and anxiety, the delay in completing the books, and then sending them out weighty with cuts, amount to? The preparation for these attractions costs too much to be continued. The expense in more than one line was opened before me, and the necessity for delay

to obtain tardy improvements of illustrations. I am burdened in spirit to say to my brethren who are engaged in book making, You are gathering to yourselves heavy burdens. The transformation in our book making has not brought with it a corresponding transformation of character.

The almost endless succession of wearisome research and delay and anxiety, and the great expense in increasing facilities to multiply illustrations, is simply leading in advance in a species of idolatry. Harmonious spirit and action are not brought into the work, but instead rivalry and strife. The purse is strained to meet the demand. Irrespective of the outlay, pictures must be obtained to meet the tastes of canvasser, publisher, and author. Spiritual rest is not secured by us because men do not yoke up with Christ to learn His meekness and lowliness of heart.

While angels are near, ready to make impressions of the highest value on minds, many, as they read on the Sabbath, are attracted by the pictures. They talk of the faces and the scenery. The mind is occupied by matters which are not of the least consequence in our service to God, which make impressions that close the door to spiritual things. We do not show, by keeping free from all cheap, common things, which cannot benefit our souls or the souls of others, that we realize that time is of the highest consequence to us. Too often our experience is of a character that renders it of no value. Man is dwarfed spiritually in proportion as he invents unimportant means and instrumentalities that occupy the time and the mind in carrying them out, making work and business in religious lines take the place of genuine devotion. The process is easy, but what have you? A religious theory, without the Saviour's endorsement, "Well done, good and faithful servant." [Matthew 25:23.]

Lt 146, 1899

Sisley, W. C.; Jones, C. H.

"Sunnyside," Cooranbong, New South Wales, Australia

September 25, 1899

Dear Brethren:

Before this reaches you, you will have received my letter in regard to illustrations for our publications. I hope that the Lord will impress the minds of the managers of our publishing houses that it is time for us, before building a tower, to sit down and count the cost. We have no blame to attach to anyone, for we all have been trying to make The Desire of Ages and other recent publications attractive, so that they will sell readily, because the people need the truths which these works contain. But now light has come regarding the dangers and difficulties which attend these efforts, and I see that it was not wise to incur so much expense by crowding these books with such a large number of illustrations. By doing this we have tied our hands, so that we cannot sell the books as cheaply as we would like to have done. I shall be more cautious in the future.

What alarms me most is the spirit of rivalry in our institutions. I will request you to read the accompanying manuscript at a meeting in which the managers and foremen of the offices which you represent are all present.

Yours truly.

Lt 147, 1899

Haskell, Brother and Sister [S. N.]

“Sunnyside,” Cooranbong, New South Wales, Australia

September 25, 1899

Dear Brother and Sister Haskell:

I cannot sleep tonight, for I am heart sick, and my soul is weighed down with a nameless burden. We are living in the most important period of this earth’s history, and the large work to be done is presented before me. There is no time to be lost. Many places close about us have not yet heard the third angel’s message. The banner has not been uplifted, calling the attention of the people to the commandments of God and the faith of Jesus.

We have been commissioned to advance. When I inquired how we should do this, I was instructed, Present your situation before the brethren in America, and ask for means. Call for help from the churches in every place, and ask them to bind about their supposed wants. Some are investing the Lord’s money in buildings, thus patterning after the unfaithful servant, who hid his lord’s money in a napkin in the earth. These need to consider and be afraid. What are they doing with their Lord’s goods? Are they heeding the divine command, “Sell that ye have, and give alms”? [Luke 12:33.] “Lay not up for yourselves treasure upon earth, ... but lay up for yourselves treasure in heaven” [Matthew 6:19, 20], by investing your means in the work of the Lord? No; their money is expended to gratify the inclination for things which are unnecessary. These souls need to study the twelfth chapter of Luke.

Christ lived not to please Himself, and He says to his followers, “He that will come after me, let him deny himself, and take up his cross and follow me.” [Mark 8:34.] That cross cuts across every tendency to wrong, whether it be hereditary or cultivated. In His life and His plans for reaching the people, Christ teaches us how we should follow Him.

“Seek ye first the kingdom of God,” He says, “and all these things shall be added unto you.” [Matthew 6:33.] “Sell that ye have, and give alms; provide yourselves bags which wax not old, a treasure in the heavens that faileth not, where no thief approacheth neither moth corrupteth. For where your treasure is, there will your heart be also. Let your loins be girded about, and your lights burning; and ye yourselves like unto men that wait for their lord, when he shall return from the wedding; that when he cometh, and knocketh, they may open unto him immediately. Blessed are those servants, whom their lord when he cometh shall find watching: verily I say unto you, that he shall gird himself, and make them sit down to meat, and will come forth and serve them. And if he shall come in the second watch or come in the third watch, and find them so, blessed are those servants.” [Luke 12:33-38.]

We shall have strong temptations to invest our money in the erection of unnecessary buildings, and for personal advantage; but this should not be done now. At this time our money is needed to sustain the missionary work in many places, and thus extend the knowledge of the truth.

I have been shown that the abundant picture making for our periodicals and books is growing into an unsanctified ambition; and the dangers of rivalry are increasing to an alarming extent. The books we are sending out to the world are costing too much. Extravagance in illustrations costs time and money and creates worries which can and should be avoided. The Lord would have us keep the eye single to the glory of God. This infatuation for <so abundant> illustrations is not in God's order; it is the pulse of the world, and this is beating strongly in God's people at the present time.

In every line of the work economy must be practiced. All unnecessary expenditure must be avoided; for God is testing His people. There are missions to be opened in new fields. Men of God's appointment are to be raised up to step in their lot and place, and sound the grand, testing message for this time. The Word of the Lord must come to the people. The trumpet must give a certain sound. This is a life and death message, and it must not come uncertainly from the watchmen who stand on the walls of Zion.

Speaking concerning this time, Christ said, "As it was in the days of Noe, so shall it be in the days of the Son of man. They did eat, they drank, they married wives, they were given in marriage, until the day that Noe entered into the ark, and the flood came and destroyed them all. Likewise also, as it was in the days of Lot; they did eat, they drank, they bought, they sold, they planted, they builded; but the same day that Lot went out of Sodom, it rained fire and brimstone from heaven, and destroyed them all. Even thus shall it be in the day when the Son of man shall be revealed." [Luke 17:26-30.]

The world is soon to meet God over His broken law, and its binding claims must be set before the people. May the Lord help His people to do their God-given work with fidelity. "Cry aloud, spare not, lift up thy voice like a trumpet, and show my people their transgression and the house of Jacob their sins. Yet they seek me daily, and delight to know my ways, as a nation that did righteousness, and forsook not the ordinance of their God: they ask of me the ordinances of justice; they take delight in approaching to God." [Isaiah 58:1, 2.] God calls His people to press together, to be a unit. This is their strength.

"God resisteth the proud, but giveth grace to be humble." [James 4:6.] The apostle Paul exhorts us, "Be kindly affectioned one toward another, with brotherly love, in honor preferring one another;" "submitting yourselves one to another in the fear of God." "Let nothing be done through strife or vainglory, but in lowliness of mind let each esteem other better than themselves." [Romans 12:10; Ephesians 5:21; Philippians 2:3.] Let the church heed these words, for they are for their present and eternal good. The church must maintain her sacred, holy calling, keeping separate from the world; for unless the church itself is respected, it is powerless to influence. God has placed His message in the church, and His voice must control the members.

Again I entreat my brethren to send us the fruits of their self-denial in freewill offerings; for we are directed by God to advance in new territories. "The night cometh, when no man can work." [John 9:4.] Christ came into our world to save it from ruin by connecting it with the infinite God, for this was the

only way. Christ's followers are to be channels of light to this apostate world. Who will follow the example of Christ, the great Teacher?

There is need for close searching of heart in regard to every investment of money. Those who have not hitherto separated themselves from the Spirit and influence of the world, have not been learners in the school of Christ. They rob God in using His time and talents in following the customs and practices of the world. God calls for the whole being to be surrendered to Him. "Ye are not your own," He says; "for ye are bought with a price." [1 Corinthians 6:19, 20.] You are His by creation, and doubly His by redemption, and He calls you to earnest service.

"What," Christ asks, "could be done in my vineyard more than has been done in it? And I looked that it should bring forth grapes, and it brought forth wild grapes." [Isaiah 5:4, 2.] The fruit Christ requires is faith, patience, love, forbearance, heavenly unity, and meekness. These clusters of fruit ripen amid storm clouds and darkness as well as in the sunshine. There is no place in God's work for dyspeptic religion. Practical godliness will strengthen the whole man, and make him complete in Christ. We need that faith which works by love, and purifies the soul.

Lt 148, 1899

Managers and Foremen of Publishing Houses

"Sunnyside," Cooranbong, New South Wales, Australia

September 24, 1899

To the managers and foremen of the:

Review and Herald Publishing House

Battle Creek, Michigan, U. S. A

Pacific Press

Oakland, California, U. S. A.

London Publishing House

451 Holloway Road

London N.

Echo Publishing Co.

North Fitzroy, Melbourne, Victoria

Christiania Publishing House

Christiania, Norway

Hamburg Publishing House

Hamburg, Germany

Dear Brethren:

I am alarmed by the spirit of rivalry which is coming into our publishing houses. It is most manifest in our oldest printing offices, but the same spirit is working elsewhere. This spirit, wherever manifested, is displeasing to God. If it is allowed to exist, it will grow and strengthen, and as it grows and strengthens it will crush out the missionary spirit. It will grieve the Spirit of God, and lead to such a course of action as will drive away from the institution and its workers the ministering angels sent to be co-workers with those who cherish the grace of God.

Any efforts which are made by the managers of our institutions to get the advantage over another, whether they be openly made, or secretly and in an underhand manner, are grievous in the sight of God. It is not the Spirit of God which prompts these efforts. It is the spirit of Satan. This spirit is working like leaven. Some plans and enterprises have been entered into that are displeasing to God. All strife for the supremacy shows that the spirit of selfishness is not purged from the hearts of the men who manifest it, and those men at the head of our institutions should remember that God will not serve with their sins.

The Lord forbid that the leaders in our institutions should study how to gain the advantage over one another. Let them ask, How much, not how little, can I do to expel the spirit of selfishness which has existed for so long, and is still cherished? Nothing is more evident than that there are those who have a dyspeptic religion. Their religious experience is sour. Those who in the past have reached only the lowest standard they thought they could reach and yet be personally safe, who have not thought it wrong to selfishly gain money or supremacy, need entire conversion. They need to be baptized with the Holy Spirit, that they may be cleansed from all defilement. Let the heart be emptied of its selfishness.

Some take sides against reformatory methods and practical godliness. Earnest soul-humiliation does not come naturally, and to many heart-consecration is seemingly unknown. O, when will those who keep the standard at its lowest point, fear and tremble for the safety of their own souls? The result of this low-gaged piety is that those possessing it do not value aright the souls of those engaged with them in service.

I wish that for one week managers and employers could change places. Perhaps managers would then come to their senses, and act more like Christian gentlemen. Those in positions of trust cannot place on anyone else the work which God has given them to do for the souls of the men and women connected with them, and especially for the youth, whom they are to mold and fashion aright as far as lies in their power. This they are to do by being themselves sanctified to God soul, body, and spirit.

In our institutions I have heard surly, repulsive answers to questions asked. I have heard him put into the voice to give sharpness to the unsanctified, unholy spirit working within. Some who are connected with sacred lines of work speak hasty, ungentlemanly words when crossed in any way. Even thou those who crossed them may have made a mistake in ignorance, with no intention of doing harm, they are

humbled by the most severe denunciations, notwithstanding the fact that they are linked with Christ as His purchased inheritance.

Those who talk thus need to have their lips touched with a live coal from God's altar. They need to hear the words, "Lo, this hath touched thy lips; and thine iniquity is taken away, and thy sin purged." [Isaiah 6:7.] Unless the hearts of those in positions of trust are cleansed from defilement, the lips will utter perverse things, and those under them will receive harm, when they should be treated as students in a school, and patiently taught, line upon line, precept upon precept, here a little, and there a little.

All arguments, all prayers, whatever may be their fervor, are as sounding brass when not accompanied by the Spirit of Christ. Those who cherish selfishness cannot by arguments, by exhortation, by warnings or reproof, lead those connected with them to higher attainments, to better actions, to greater faithfulness, because they have not themselves the warmth of Christ's love in the soul. If those who know the truth, who teach the truth, are not transformed, if the truth does not make them spiritually upright, their work is of no value in saving souls from sin. The gospel is a system of practical truths, designed for the uplifting of men in a fallen world, in a degenerate age. If practiced, these truths will work great changes in the character.

The apostle Paul declares, "Ye are our epistle, known and read of all men." [2 Corinthians 3:2.] Christ is our efficiency. The lives of His followers are to be an exposition of the sacred truths of His Word. This is an illustration which is much more effective than any illustration which an artist can conceive. As we hold forth the Word of life, we have the strongest motives to be spotless, holy, self-denying Christians. The piety of those who believe in Christ is the world's measurement of the power of the gospel. God calls upon us to show before heaven and earth that we shine as lights amid the moral darkness of this earth. He says, "Ye are the light of the world." [Matthew 5:14.] The solemn responsibility is laid upon us of doing all we can to save the souls of those with whom we are brought in connection.

Let every one who has named the name of the Christ, in faith in Him as a personal Saviour, depart from all iniquity. It is the truth lived that is a powerful, attracting illustration of the character of Christ. The gospel lived in every department of our work is an influence that will save souls from perdition. This is the fruit Christ requires from His husbandmen. This will do more to make the truth effective than all the sermons and illustrations that can be given to the people.

Let us make large calls for the bread of heaven, for our heavenly Father loves to impart with generous liberality. If we ask Him, He will certainly give us His grace abundantly. When in every branch of the work there is seen an unfaltering determination to develop the self-denying principles of a spotless life, when the straight and narrow path is followed with firm steps, the eye constantly fixed on the Sun of Righteousness, God's people will bear the marks of Christ's character. By their patience and tender sympathy for the youth and for those who have been deprived of the advantages they have enjoyed, they will represent Christ.

As upon the Jewish nation, light has been shining upon us from the Word of God. You who have had great light and many opportunities have no excuse for not letting your light shine forth to others in good works. Never should those who know the truth, who understand God's claims, set their standard at the

lowest point. The standard should be elevated, so that the light of a Christlike example will draw perishing souls across the gulf to lay their burden of sin at the cross of Calvary.

There is no excuse for any soul to walk with tottering steps, swaying to the right and to the left, too feeble in moral principle to make straight paths for his feet, lest the lame be turned out of the way. Those who walk thus misrepresent the sacred character of the truth, which is heaven-born, and therefore perfect. The Lord calls upon those who come near Him in service in any of our institutions to put off the old man—their imperfect traits of character—and put on the new man—Jesus Christ, who gave His life to make it possible for us to be complete in Him.

To those who are handling sacred things I would say, A Watcher is constantly with you, noting whether you handle with pure, clean hands the things which relate to your high calling in Christ Jesus. O, take heed without delay. Take not one step in business deal that you would not take if you were dealing with Christ in person. I have the word of God that there are those among us who are more guilty of negligence and double-dealing and petty tricks in trade than many upon whose pathway the light of present truth has never shone, but who are a conscience unto themselves. Some who do not claim to be Christians would not do a mean, selfish, unfair action. Professed disciples of Christ, who have a name to live and yet are dead as far as vital godliness is concerned, are a stumbling block to sinners. Their rasping, harsh, uncourteous spirit is working against the truth.

You who are occupying responsible positions have often been in as great danger and as guilty of as great trespasses and as great a departure from true principles as the ignorant and undisciplined youth whom you treat so harshly. You have greater light, greater knowledge, better advantages, than the ones whom you would unsparingly correct. In their new position, the youth in your care are as children, and they need educating. This work should not be done in an impatient, fretful, murmuring spirit, but in the Spirit of Him who pities their ignorance. Remember that the way in which you, with your advantages and privileges, deal with those who have not been thus favored, and who have everything to learn, Christ will deal with you. It is high time that we awoke out of sleep, and began to emit light as those who claim to be connected with the One who is the source of all truth, justice, and righteousness.

Everyone who is subordinate to the law of God is under Christ as a learner. From the Word of God those at the head of our institutions are to learn day by day how to speak as Christ would speak, and how to educate aright those who are in their employ as learners. The apprentices are to be affectionately treated, encouraged, and advanced. They are God's property. Let those who are over the young workers put themselves in their place and consider what kind of treatment they would think right and just were they apprentices, in order to keep their courage good, their temper sweet, their self-respect increasing. As God's appointed agents, watch for souls as they that must give an account. Let the law of kindness be on your lips.

Paul writes, "Do all things without murmurings and disputings that ye may be blameless and harmless, the sons of God, without rebuke in the midst of a crooked and perverse generation, among whom ye shine as lights in the world; holding forth the word of life, that I may rejoice in the day of Christ that I have not run in vain neither labored in vain." [Philippians 2:14-16.]

Reformation is called for by the Watcher. When the work is accomplished that should be accomplished in the minds and hearts of those brought together in our institutions as Christian workers; when every phase of the work is done with an eye single to the glory of God; when murmuring and strife are put far away; when the upward lines of advance that Christ and conscience point out are not disputed, then the Holy Spirit will have a chance to work on the hearts that need converting. As matters now stand, those who should be educators are sometimes fickle and impatient, given to murmuring and faultfinding. Day by day they deal out these objectionable attributes to those connected with them. They are far from being harmless, blameless, and without rebuke.

How much do men who are not themselves under God's control, although professing to be Christians, really contribute to the efficiency of the gospel in their business relations with those who are not converted? There are many against whose names on the record books of heaven will be found written, Not producers, but consumers. They do not bear fruit to the glory of God. The Lord cannot co-operate with them. They are stones which take up room in the building, but emit no light. They cannot shine as living stones, because they do not receive light from the chief Cornerstone. Can they afford to trust their souls any longer to such uncertainty? Christians are either under Christ's rule, heeding His instruction by doing the work they are supposed as God's followers to be doing, or they are under the control of the enemy. They are either doing positive good or incalculable harm. Their influence is either a savor of life unto life or of death unto death.

Christians are to be lightbearers, saying to all with whom they are brought into contact, Follow me as I follow Christ. They are to be examples of piety, representing Christ in word, in spirit, in action, in all business dealing with their brethren and with strangers. They are to show that their actions are a copy of the actions of their great Pattern. All this Christ enjoins upon His followers. They are to show the superiority of heaven's principles over the principles of the world.

"Let your light so shine before men that they may see your good works, and glorify your Father which is in heaven." [Matthew 5:16.] True Christians will always shine as lights in the world. They are lightbearers, working upon a higher plane of action than those who are not Christians. Their purity and uprightness in every action is a source of illumination. They impart what they receive, making known the duties and privileges of a Christian. The refining, ennobling principles of the gospel are brought into every phase of life.

Lt 149, 1899

Kellogg, J. H.

"Sunnyside," Cooranbong, New South Wales, Australia

September 25, 1899

Dear Brother:

I received your letter dated May 30, 1899. I am sorry that I cannot see you, and converse with you, for I think I could relieve your mind. I did not suppose that you would understand the things written to the

sanitarium as addressed to yourself. You, individually, have not been presented to me as selfish and covetous; but I have been shown that there was too much reaching out in medical missionary lines, that this work was swelling to such large proportions that there was danger of making the General Conference bankrupt, as it almost is now.

The erection of the Boulder Sanitarium has called out large sums of money from the General Conference, and in order to run this institution, there will be continual calls for means. This move was not a wise one. It is not the way of the Lord to draw so largely from the treasury for enterprises which the world can and will sustain if called upon to help. There are few wealthy men among Seventh-day Adventists; for the most part they are poor, and if the men who have been foremost in this movement had put their talents to work to secure the support of worldlings, they would have acted a far more sensible part.

Unwise management has often been manifested by those who have erected school buildings and sanitariums, when the General Conference was already involved many thousands of dollars in debt. Had these men possessed sanctified eyesight, they would have seen that the money used in these enterprises was needed in foreign fields. These matters call for careful consideration. There are fields all white to the harvest, and yet the standard of truth has never been lifted in them, although the need has been kept before the people. The vineyard takes in the whole world, and every part of it is to be worked. God's workers must view matters sensibly, and with eyes anointed with heavenly ointment see things afar off in destitute fields as well as in America. When they do this, they will be impressed with the work that is needed to be done.

The words which I have addressed to the sanitarium managers I have not addressed to you personally, Dr. Kellogg; but you have come in and taken to yourself all that was spoken to the sanitarium as an institution. Stand from between me and the managers of the sanitarium, and let the appeals of God come direct to them. Your name has been mentioned, because if I had written to the managers and not to you, you would have felt that everything should have come to you. I supposed that you would lay these matters before the sanitarium managers, that your sensible, intelligent mind would see our necessities, and that you would all unite in binding about the means which is being absorbed in different enterprises. I supposed that you would send us some of this means to help in the work which is dragging so heavily.

I asked nothing but what was perfectly just and reasonable. The medical missionary work is just as much a necessity in this part of the world as it is in America. If we had one quarter of the money here that you have <had to handle> in Battle Creek, we could place those who have received an education in medical lines where they could work to good advantage. The General Conference, at the solicitations of Dr. Kellogg and A. R. Henry, established an institution in Boulder, which cost, I am informed, eighty thousand dollars. Twenty thousand dollars would have erected a sanitarium here, and the brethren in this field would have given to the extent of their ability to furnish the building. This would have placed us several years in advance of where we now stand. <God sees all this.>

The Lord does not work with partiality. There is a work to be done in Australia which you have neglected in order to multiply your advantages in America. God says to you <in America,> Bind about your spreading interests. Share your facilities with those who need your help in establishing the work in the needy portions of the vineyard. This is a the message God gives me for you, who are pushing the work so heavily in one line to the neglect of other fields which stand ready to be worked. There are not funds enough among Seventh-day Adventists to sustain so large a work. The workers in other portions of the world need the means, that they may prepare to work still other parts.

It is God's design that those fields which have abundant facilities shall share their advantages with more needy fields. This is the principle ever to be observed in all our institutions. God requires that there shall be less planning and devising for buildings in <America and in> Battle Creek, and that the means shall flow into fields where there is nothing to rely upon, where the work is carried on under great disadvantages for want of facilities. But the spirit of selfishness has been manifested <in centralizing so much.> Into the fields where there is already an abundance of facilities, the workers have gathered <from> every possible resource. Again I would say to those who have influence, Do the work that has been neglected. Here there are very few who have means, and they do not know the blessing of imparting what they have received. But they are learning, and we expect them to do according to their ability.

You told me that you had furnished the Gospel Wagon from your own pocket. You need not have done this, Dr. Kellogg. It was not a wise investment. I was shown that some of the young people connected with this work would be spoiled, and in their turn would spoil others. Their example was not a sanctified, humble, self-denying example, but a hurtful one. Your money has gone forth to do many such things, which the Lord's voice was saying to you, Who hath required this at your hand? Medical missionary work is not to stand between me and the work to be established in Australia, which is a world in itself.

We need means with which to make a beginning. We desire to keep the medical missionary work as the right arm of the body, as a part of the gospel ministry in every place where a church is established. I have been at work with all the power of influence I possessed to make a beginning. I am borrowing money, and giving my note for the same.

The Health Retreat in Cooranbong is now being finished. This is not a large building, but it is the best we can afford. It is neat and plain. We cannot do the plastering until we obtain the means. When the plastering is finished, we shall furnish a few rooms where we can treat the sick. We will wait for means to build the verandahs and furnish the rest of the building.

The sanitarium in Sydney is full to overflowing, and if our Retreat were finished, Dr. Caro would send the patients here. But we have used all our means and can go no farther. Yesterday we went over to the building and called the workers together to consult as to what could be done with the orchard connected with the hospital. W. C. White and I consented to take the work in hand, and send our hired man with a plough to attend to the land. We have a large debt still unpaid, for at the last conference, when money was being raised for the sanitarium, we would not bring the hospital up for consideration.

This required great self-denial, for the sick and wearied ones have to be cared for at our home. But the Lord knows all about this matter.

Our sanitarium must go up at once. We are looking for a site, but land is so high that we cannot purchase, for we have only the limited sum raised at the union conference. The word of the Lord comes to us, Advance; but to obey seems like going into the Red Sea. As yet, I have received but very little from my books. I was heavily in debt at both offices, and therefore have nothing to draw upon. To build our church in Hamilton, Newcastle, I donated two hundred and fifty dollars, but after hiring two hundred pounds for the land, we refused to go any deeper in debt. The tent had to be kept up through the winter until we obtained means to build.

John Wessels is here, and he is pleased with the place. We hope to have his help in erecting our sanitarium. He is receiving interest from his money, but the principal is tied up in buildings recently erected in Cape Town. Although an earnest appeal was made to him two years ago to come and help us build a sanitarium, he was persuaded to stay in Cape Town. At that time he had his means, but after he decided to remain, he invested them in buildings there. He is now trying to get his money, but there seems to be little hope of his doing so. The war that is threatening there makes it almost an impossibility.

I will leave this matter with you now, Dr. Kellogg. We shall do all we can, and leave what we cannot do with the Lord. I write in haste.

Lt 150, 1899

Men in Responsible Positions in the Review and Herald Office

“Sunnyside,” Cooranbong, New South Wales, Australia

September 26, 1899

I address the men in responsible positions in the Review and Herald Office:

I cannot sleep past twelve o’clock p.m. I must relieve my soul of its burden. I am continually burdened, night and day, because there are men in the office who are not exerting a fragrant influence. They need to be melted over. Their spirit, shown by their words and works, is exercised to the injury of souls. Unless the converting power of God is felt in the human heart, the office will need to be cleansed and purified as Christ cleansed the temple courts. There is so much of the rubbish of self, so much that needs the transforming grace of Christ. The converting power of the Holy Spirit is needed upon the tongue, upon the brain. The faculties of seeing and hearing need to be renewed, changed, transformed. The angels of God look with sorrow upon men who know the truth and yet are not assimilated to the truth by the sanctification of the Spirit of God.

Do not for one moment entertain the idea that a tender, courteous spirit, revealed by kind words, by patience, by perfect control of self, is a species of weakness. Said one of Christ, “Thy gentleness hath made me great.” [Psalm 18:35.] Every day let the sanctification of the Spirit of God flood every soul.

When the souls of all the workers in the Review and Herald Office, high or low, are flooded by this sanctification, the words spoken will be Christlike. They will not cut and bruise and wound the souls that Christ has purchased with His own blood.

The Lord does not approve of the spirit that is circulating through the office. Better, far better, would it be for those who suppose themselves to be in authority, dealing with human minds, to first place themselves under Christ's discipline, and heed His call, "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.] The very thing that ought to be done is not done. The yoke of restraint and obedience to Christ is not worn. When this yoke is worn, and then only, will you learn Christ's ways and Christ's methods. You will learn how to educate and treat every soul of the heritage which he has bought with the price of His blood.

Your religious activity is in vain; your service is unacceptable and unappreciated by Him who in 1899 is measuring the temple and the worshipers thereof. The Lord Jehovah's presence is to be recognized in every room of the office, as His voice was recognized by Adam and Eve in the garden of Eden. The Lord comes to His own place in the Review and Herald Office, from whence should go forth the blessings of the light from His presence, imbuing with His Spirit every worker who is doing Him service, that not a trace of Satan's attributes shall be revealed in the look of the eye, the hearing of the ear, the words spoken, or the attitude taken.

Those in authority are to say by their demeanor, I am a teacher, an example. That which I have seen Christ do, by the eye of faith and the intelligence of my understanding as I have read the precious lessons that fell from His divine lips, I am, as a learner of His meekness and lowliness of heart, to reveal to all with whom I am brought in contact. This will be the best illustration I can possibly give to those who are connected with me as apprentices, who are to learn how to perform pure, clean, unadulterated service, free from the common fire, the worldly theories, and common maxims which are prevalent in business houses.

All the beautiful things of art cannot bear comparison with the beauty of temper and character which is to be revealed by those who have to do with sacred things. All business transactions connected with God's service must be as clean and valuable in the sight of God as the frankincense and myrrh, which in pure, uncorrupted faith were offered to the infant Saviour by the wise men of the east. His glory was manifested to these men, who, guided by a star, came to worship Him at His birthplace, the manger of an inn. It was according to the plan of redemption that Christ should be born in this humble place, for He was to pass through every stage, step by step, of the temptations and necessities of human life, that He might sanctify every department through which the fallen human family must pass and show them that there is no necessity for man to continue in sin.

In Christ's meekness and lowliness of heart there is no cheapness, no common, earthly taint. All His work was done with pure, clean hands. He came in humiliation to give brightness and joy and peace and love and affection to all His heritage by becoming one with them. He partook of all their poverty and inconvenience that He might give them peace, contentment, and joy, and step by step lead them upward. The world's Redeemer is inviting all to bear His yoke of restraint and obedience, that in sharing

His humiliation, they may learn the lesson of His meekness and lowliness of heart. Thus they become heirs of the kingdom of God, and joint-heirs with Jesus Christ to an immortal inheritance. They will be a joy to the poor and a comfort to the oppressed.

Christ took a position which was on a level with the poor, that through His poverty we might become rich in beauty of character, and be, as He was, a savor of life unto life. By becoming poor, He could sympathize with the poor. His humanity could touch their humanity and help them to gain the perfection of right habits and a noble character. He could teach them how to lay up for themselves in heaven imperishable treasures. The Commander in the heavenly courts, He became one with humanity, a partaker of their sufferings and afflictions, that through the representation of His character in its unsullied purity, they might become partakers of the divine nature, escaping the corruption that is in the world through lust. And Christ was a joy to the rich, for He could teach them how to sacrifice their earthly possessions to help to save the souls perishing in the darkness of error.

Christ's work was to make men wise, not in worldly intrigue, not in sharp dealing to obtain the advantage of their fellow men, but to make them wise unto salvation, that they might win others to the beauty of holiness. Christ did not come to make men selfish, self-important and self-centered, to teach them to strive for the highest place, to hunger for supremacy over their fellow men. He said, "Lo, I come, (in the volume of the book it is written of me,)" to unfold mysteries which have been kept secret from the foundation of the world. [Hebrews 10:7.] I come to earth to live the life of God, to keep His law, the transcript of His character. Those who shall take the kingdom and possess it forever must work the works of God, as I have given them example. They must bring joy to those who mourn. They must heal the sorrows of men, bind up their wounds, and bring hope to the desponding. They must break the yoke of oppression and say to the sinner, Believe in Jesus Christ and thou shalt live. I am come to take away sin, for I gave My life to ransom the world. Will those who claim to be My servants act contrary to My example, and give the world a false representation of My character? Look to Me every day. My power is sufficient to uphold, to strengthen, establish, and make you complete in Me. "He that will come after me, let him deny himself, and take up his cross and follow me." [Mark 8:34.]

Worldly honor is of no value in the sight of God. The pure heart is more precious than treasures of gold and silver, more valuable than diamonds. The Lord is revealing that when He removes His shielding, restraining power from satanic agencies, then that power which men serve and worship in the place of God will be their destruction. He says, "I will declare thy righteousness, and thy works; for they shall not profit thee. When thou criest, let thy companies deliver thee; but the wind shall carry them all away.

"Vanity shall take them, but he that putteth his trust in me shall possess the land, and shall inherit my holy mountain; and shall say, Cast thee up, cast thee up, prepare the way, take up the stumbling blocks out of the way of my people. 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 57:12-15.]

God has declared in His Word that our only hope is in Him. He is our stay, our staff. We can have no strength only in His strength. There is a work to be done for every institution in our borders. There is

need of conversion from the principles which have been coming in. Be determined to obtain the victory and to hold the victory. Let there be a turning and an overturning, until every unrighteous principle is expelled. The living God will not justify any evil thing. These words were spoken, “Judgment is turned away backward, and justice standeth afar off; but truth has fallen in the street, and equity cannot enter; yea, truth faileth, and he that departeth from evil maketh himself a prey: and the Lord saw it.” God walks through your business rooms, He is present in your council meetings. “And it displeased him that there was no judgment.” [Isaiah 59:14, 15.] See Isaiah 59:16-21.

Nothing is hidden from God. The instrumentalities that should work with an eye single to the glory of God are acting very largely upon the same principles which have in the past tarnished the sacred places of God. The plans of men are scheming and dishonest, not noble and generous and holy and true. When the sanctification of the Spirit of God becomes a controlling power then God will bless His people.

The Review and Herald and the Pacific Press have been presented to me as cherishing a spirit of rivalry. The admonitions and warnings God has given them to bring about a reform are not heeded. Annoyance is felt, disagreeable sensations are awakened when reproof comes; but the work that needs to be done to cleanse these institutions from selfishness, covetousness, and unfair dealing, is not done. O that the men handling sacred things would sanctify themselves, soul, body, and spirit. You are not fitting yourselves for translation to heaven. Every unholy practice will place you lower and lower in the scale of moral value with God.

All the light, all the evidence, that God in reproof has given you has been reasoned away by some, and made to mean something that was not understood. The Lord cannot give you prosperity until you repent and are converted. Every word of warning will one day appear as given to you because of the mercy and love of God in your behalf. God designs that the offices from which our publications go forth shall be living channels of light. Why do you not labor to establish every line of business upon right principles? The Lord warns His instrumentalities in Battle Creek and upon the Pacific Coast to economize, economize. Your rivalry in book making, in <so many> illustrations, is bringing expense upon the work. You are constantly planning to lower the prices of the books. This is a mistake.

Once let down to a low figure, the price of the books will never recover. This is not the way to do. If you desire to place the work on a paying basis, do not lower the prices by special offers, which are called by my Instructor inducements, bribes. God does not want you to do this. These methods He does not approve. Devise means to create a fund by which books can be placed in families who do not and cannot obtain them for themselves. The light given me is that our books are made too expensive. The covers should be strong, but not expensive. The elaborate illustrations in Desire of Ages I could not allow again in the books I shall make. I do not say I shall have none, but I shall not feel free to have so many illustrations that the reading matter which the people need they cannot obtain because the price of the book is so high.

What you need is to be taught by God to deal justly, to love mercy, and to walk humbly with God. “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. Lift up thine eyes round about, and see: all they gather themselves together. They come to thee: thy sons shall come from afar, and thy daughters shall be nursed at thy side. Then thou shalt see, and flow together, and thine heart shall fear, and be enlarged: because the abundance of the sea shall be converted unto thee, the forces of the Gentiles shall come unto thee." [Isaiah 60:1-5.]

May the Lord give us that wisdom that is first pure, then peaceable, easy to be entreated, full of mercy and good fruits. Let the standard be elevated; let it not trail in the dust.

I cannot this morning write all that is to be written. I rose early, at twelve o'clock p.m., and I have just called my workers, as it is nearly five a.m., to copy something. More next mail.

Lt 151, 1899

Wessels Family

To the Family of Sister Wessels:

I shall not be unfaithful in warning you. The spiritual life of the Wessels family is of more consequence than food or raiment or display. The Lord calls for men and women who are cherishing a Christlike love for the world, saying, "Go work today in my vineyard." [Matthew 21:28.] Will you respond to the call. The Lord wants all there is of every soul He has purchased. He calls you to come under His banner, and serve in His army. He asks you to shine as lights in the world. There is no place for pleasure lovers or spendthrifts in His work. He calls saying, "Follow me." It will require integrity of soul and high moral resolve to practice self-denial in all things; but this will bring men and women to the place where they will heed the voice which says, "Learn of me, for I am meek and lowly of heart." [Matthew 11:29.]

It is not the possessions of a man, the costly edifice, the decorations, the expensive mirrors and furniture, which determine his character. It is the heart purity, the steadfast purpose. The character built with good and noble deeds is the monument which the angelic host respect—the life, which after death lives in the memory, perpetuated by the good deeds which he has done for others. That pride is worthless which scorns the meek and lowly in heart, which scorns that Saviour who lived not to please Himself. Will men and women stand around your grave, and tell of the good deeds you have done in following in the footsteps of Christ?

"Is not this the fast that I have chosen?" the Lord asks, "to loose the bands of wickedness, to undo the heavy burdens, and to let the oppressed go free, and that ye break every yoke? Is it not to deal thy bread to the hungry, and that thou bring the poor that are cast out to thy house: when thou seest the naked, that thou cover him; and that thou hide not thyself from thine own flesh? Then shall thy light break forth as the morning and thy health shall spring forth speedily: and thy righteousness shall go before thee, and the glory of the Lord shall be thy rereward.

"Then shalt thou call, and the Lord shall answer; thou shalt cry, and he shall say, Here I am. If thou take away from thee the yoke, the putting forth of the finger, and speaking of vanity; and if thou draw out thy soul to the hungry, and satisfy the afflicted soul; then shall thy light rise in obscurity, and thy

darkness be as the noonday. And the Lord shall guide thee continually, and satisfy thy soul in drought, and make fat thy bones; and thou shalt be like a watered garden, and like a spring of waters whose waters fail not." [Isaiah 58:6-11.] This is to be our work. We are to be laborers together with God.

Economy does not mean niggardliness, but a prudent expenditure of means, because there is a great work to be done. What is true exaltation? It is the meekness and lowliness of Christ cherished. There is no vexing one another, no dissension, no strife, no hasty speech, because the love of God is a living principle in the heart. You may be "a crown of glory in the hand of the Lord, and a royal diadem in the hand of thy God." [Isaiah 62:3.]

Brother Peter Wessels is not where he should be. If he were refined and purified—soul, body, and spirit—his mind would be fixed upon Jesus, the Author and Finisher of his faith. God will accept the service of every soul who is receiving the sanctification of soul, body, and spirit. And Christ says, "Ye are no more strangers and foreigners, but fellow citizens with the saints and of the household of God; and are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone: in whom the building fitly framed together groweth unto an holy temple in the Lord: in whom ye are builded together for an habitation of God through the Spirit." [Ephesians 2:19-22.]

I want every member of the Wessels family saved unto eternal life. I do not want the mournful words applied to them, "I have spread out my hands all the day unto a rebellious people, which walked in a way that was not good, after their own thoughts, a people that provoketh me to anger continually to my face." [Isaiah 65:2, 3.] The God of heaven pleads with you, saying, "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 55:2, 3.]

"Blessed is the man that doeth this, and the son of man that layeth hold on it." [Isaiah 56:2.] You will need earnest determination to break the spell that Satan has placed upon you, and which is holding you away from God and from the baptism of the Holy Spirit. I know the dangers of the Wessels family, and that is the reason I have written them so much. They will never overcome unless they arouse.

"Give ear, O ye heavens, and I will speak; and hear, O earth, the words of my mouth. My doctrine shall drop as the rain, my speech shall distill as the dew, as the small rain upon the tender herb, and as the showers upon the grass: because I will publish the name of the Lord: ascribe ye greatness unto our God. He is the Rock: his work is perfect: for all his ways are judgment: a God of truth and without iniquity: just and right is he." [Deuteronomy 32:1-4.]

The Lord speaks to His people, saying, "The Lord's portion is his people; Jacob is the lot of his inheritance. He found him in a desert land, and in the waste howling wilderness; he led him about, he instructed him, he kept him as the apple of his eye. As an eagle stirreth up her nest, fluttereth over her young, spreadeth abroad her wings, taketh them, beareth them upon her wings: so the Lord alone did lead him, and there was no strange god with him. He made him ride on the high places of the earth, that

he might eat the increase of the fields; and he made him suck honey out of the rock, and oil out of the flinty rock." [Verses 9-13.]

Thus the Lord represents the care He exercises for His people, and He expects more of them than they give Him. He is reaching out His merciful arm, saying, Come. Begin the great conflict of life by trampling Satan under your feet. Make an alliance, not with unbelievers, but with God. God fearing, devoted, unselfish men and holy angels minister to those who shall be heirs of salvation. Council with these men, and you will win the crown of life.

There is a battle before every member of the Wessels family. They have inherited tendencies which should not be cultivated. The power of the love of God can bring its vital strength into the mind and heart, renovating, purifying, and sanctifying them. When the mind is worked by the Holy Spirit, all deficiencies will be supplied by the power and permanence of the actuating motive.

The Wessels family need have no fears if they will trust in the wisdom of God. If the influence surrounding them is of a right character, and predominating interests are uplifting: if their energies are kept in right channels, they will be men who will honor God and help others. When they behold Him who has given them every privilege and every advantage to secure mental and physical vigor; given them power to become efficient in the strength which comes from God, then they are performing the part of the work assigned them by divine wisdom. They are standing in their lot and place, in willing obedience to God's requirements. The man who yokes up with Christ is a partaker of the divine nature, and will overcome every temptation; for he loves the living oracles of God, which are the wellspring of life.

In my last letters, I have said so much, that I need not say more now. The young men who make the Word of God their guide, their daily food, will have strength of character. Their lives will be refreshing and beautiful, because Christ is the source, the wellspring, from which they draw. Of such the Word of God declares, "He shall be like a tree planted by the rivers of water, that bringeth forth its fruit in his season. His leaf also shall not whither, and whatsoever he doeth shall prosper." [Psalm 1:3.]

Lt 152, 1899

Morse, G. W.

"Sunnyside," Cooranbong, New South Wales, Australia

October 2, 1899

Dear Brother Morse:

I am awaken at twelve o'clock. In the night season I have been conversing with you. You were stating many things. I listened to your words with sorrow, and then I said, Brother Morse, when I was under the painful necessity of speaking to you words distinct and plain to be understood, do you think it did not cost me great pain of heart? If you had not needed these words, I need not have spoken them. I presented the matter to you as I did for the reason that you could not discern the true phase of the

question. You had mapped out the very position you thought yourself and your wife capable of filling, and you aspired and planned to do this work—the desire of your heart. You supposed this was the conviction of the Spirit of God, but if your spiritual eyesight had been perfect, you would have seen that the train of thought born of desire to be in such a position was born of self-planning. The Lord did not plan with you.

There are tendencies which are the birthright of self-confidence. We should all be very grateful that there is One who is acquainted with every phase of the human character. Character-building is a very important work. One may suppose that he has qualifications for a certain position and work, and because he does not see the matter as God views it, in all respects, he feels deeply injured because he cannot have his own way and carry out his own plans.

The Lord sees all in regard to means and ways and qualifications. That which would pass along tolerably well at the present moment would lead you to entertain the supposition that you could be the right man in the right place, able to do a certain work in connection with other individuals, to accomplish the work required without friction, and to fall into every line to help to compose a harmonious whole. The Lord sees every phase of the matter from the beginning to end, in its various developments. He sees that if it were established according to the ideas and supposed convictions of human judgment, the consequences would not be sound and healthful, producing the best results for the individual worker and those connected with him in the work.

Tendencies may be faintly developed at first, but as circumstances occur, developments will be made which are not calculated to make the impression upon human minds that is for the best, the most healthful interest of the institution. This influence is traceable to the birthright of the individual, which has been considered by him as a benefit which he must congratulate himself on possessing.

The experience of the past years you have often referred to as an assurance that your plans and aspirations were as in the mind and will of God. But the practical test is upon you just now. The Lord would reveal that all your plans and devising, which you suppose will place yourself and your wife in a desirable position, are too strongly tinctured with selfishness to be of heavenly birth. You are working to choose a position for yourself rather than submit your will to the Lord to be placed where He sees it will be for the best good of all with whom you are connected. You are now being tested. The tendencies and preferences of every man cannot always be indulged; for there would be constant danger that results would follow that would be an injury to the man himself and to those with whom he was associated in the work.

God understands whether you are adapted to the situation you have longed to fill, and He says that the result would not be good and saving, either for you or for others. No greater evidence of your being mistaken in your ideas as to your position in the sanitarium could I have had than the development when the message came to you that you were not fit for the place, neither was your wife the best qualified healthwise or in special traits of character to be connected with the management of the sanitarium. It involves a great deal. Tact and ingenuity are required. One will have to be constantly on

the alert to meet prejudice and to overcome the difficulties that any circumstances may create. Your management would bring a sword, and not peace.

You, my brother, do not discern but that you have the very best gifts for the place. As to your experience, I cannot deal with that. I have only to say that the sanitarium is not the best place for yourself or your wife. In regard to the minute particulars of your past life, I have nothing to say now. The present moment requires action. Something must be done. The trial must be made of men for the place. Those who stand as managers in the sanitarium must prosecute their mission as those who realize that they must give account to God as manifest in His sight. Their labor brings them in connection with others who also carry heavy burdens and who daily need spiritual enlightenment. The blessed fruits of the gospel tree are to be manifested in most thorough consecration, in holy lives. Every true worker for the Master is to be as a city set on an hill, that cannot be hid. But if a man places himself in a prominent position, the Lord will not justify the man.

There is abundant work you can do for the Master. Anywhere, everywhere, there is work that will bring you far less friction than the place which you think yourself adapted to fill. The Lord, in his great grace and love and care for you has revealed that you would not be an all-round man or your wife an all-round woman in the sanitarium. You would not exert the very influence required for the situation. Others could bear the stress and strain, and would not feel the burden as you have felt it, in such a degree as to greatly sympathize with yourself because you work so hard. There are many things you could do more easily than this, and without so great and grave consequences. At the sanitarium all classes of people have to be met, and it needs an all-sided, all-round man who can fit in without wearing the life away and sacrificing peace to carry forward the work.

Wherever you may be, let your light shine. You need not try hard to make it shine. All you need do is to humble your heart before God, and by earnest faith receive the love of God into the soul. Then a natural simplicity will be revealed, and the truth will shine forth in clear, distinct rays. You will shine; there will be a blessed fellowship of Christian love, in words, in earnest prayer, in good works.

The Lord has given to every man his work. If he is placed among the irreligious, he may feel that this is not his chosen position, but if in the providence of God he is placed there, there he is to live the truth in all humility and meekness, having faith in God, and in word, in spirit, in action, lifting up the standard of the gospel everywhere. Thus his light is shining. If his motives, words, or actions are misunderstood, misrepresented, he takes no offense, but pursues the even tenor of his way. He will do righteousness and sin not. He is kind and thoughtful, humble in his opinion of himself, always trusting the mercy and love of God.

That man may have no special call to preach, but he is ministering every day of his life. He is holding firmly the standard of righteousness. The inner life shines forth outwardly, and he stills the strife of tongues.

To profess to believe the Word of God is one thing, to live the Word of God is another thing. When we live the Word, self will not be struggling for recognition. Self is hid with Christ in God. The genuine Christian is working out his own salvation with fear and trembling. This fear is the result of sanctification

of the Spirit. He makes close examination of self, lest he shall deny his Lord by word, spirit, or gesture. He will see and choose God's ways and God's will, leaning upon the Lord Jesus. Such a Christian is unconsciously carrying forward a vast, sublime experiment before the world, before angels, and before men.

My brother whom I love in the Lord, I have to say to you, Do not cherish so large confidence in G. W. Morse. Humble yourself, and you will have a deeper piety and a more pure and holy activity. You will not be continually stretching yourself beyond your measure. Christian experience will be found pure and unadulterated when it puts self out of sight. It is not seeking the highest place. This is the experience which you need. While you may increase in faith, in hope and knowledge, let self be humbled, and the most sound and valuable traits of character will then be cultivated.

The narrow horizon of our piety as laborers together with God needs to be enlarged. We need to be vitalized. Then in walking humbly with God we shall read His Word with a sense of the sacredness of the truths, privileges, and duties which we little now suspect to be found in our Bibles. There is a great work to be done for all the people of God. Their experience is to be like that of Isaiah. A coal taken from the altar must be placed upon their lips. Then they are clean, and words of self-exaltation will not be spoken. There will be a decided effort, not for rivalry, not to exalt self, but to harmonize with others, to reveal that we individually wear the yoke of Christ. We heed the words of Christ, "Take my yoke upon you, and learn of me; for I am meek and lowly in heart, and ye shall find rest unto your souls; for my yoke is easy and my burden is light." [Matthew 11:29, 30.] Self sinks out of sight, and Christ is exalted.

We want now a larger, richer experience, an experience which is not imagination, not born of self, an experience in reverentially learning of Christ His humility. We need to learn what it means to humble self and wear the yoke of Christ and lift His burdens. Every converted soul is to reveal, not the attributes of self, but the attributes of the One who was meek and lowly in heart. This is essential for individual piety. The gospel must be lived.

My brother, I have the tenderest sympathy for you because you need it. You need the peace of Christ. Your affections and your faith must entwine about Christ. You need to be converted, that you may not let self appear, but beholding Christ be changed into His image.

You must not thrust yourself, your wife, your son, so thoroughly upon your own notice. There is need of a change in your thoughts, and then your feelings will change. You will not inhale the atmosphere tainted with your own breathings, but that atmosphere which is purified, refined, without any taint of selfishness. Then you will reveal that the windows of your soul are opened heavenward, and the pure, health-reviving Spirit of heaven is creating an atmosphere which is a savor of life unto life. Self will be put out of sight. You need, O so much, and your wife and your son need, the deeper conversion, the attainment of a living faith in Christ Jesus. You need the abiding sense of the forgiveness of sins through His blessed atonement. You need entire sanctification through the Holy Spirit. This work can never be wrought out by a substitute. Each must have an individual experience. Then we shall be God's witnesses.

Lt 153, 1899

Haskell, Brother and Sister [S. N.]

"Sunnyside," Cooranbong, New South Wales, Australia

October 4, 1899

Dear Brother and Sister Haskell:

Last Tuesday morning we left Cooranbong for Hornsby. Dr. Caro wrote for us to come on the noon train to Hornsby Junction, and we would find horses and carriages to take us to a location ten miles from Sydney, which was thought to be favorable for a sanitarium. When the train from Newcastle reached Dora Creek, W. C. White, Sara McEnterfer, and Brethren Starr, Daniells, and Gates, and myself entered, and went on to Hornsby. We arrived upon the ground at dinner time and ate our lunch, which we had prepared for the occasion, spreading it on a tablecloth on the ground. The night before, I was awakened at twelve p.m. to write some things to Brother Morse in regard to his work and position in the sanitarium. On the cars I lay down and slept and was refreshed. I then was prepared to enjoy the simple food that was abundantly spread before us. Brother John Wessels had brought his large portion, and Sara ours. Brother Radley brought a good supply of oranges. While we were eating our lunch I read some of the communications I had received from America.

Dinner over, we felt refreshed for the investigation of the land, which comprises thirty acres situated in a most desirable location. The ground is not all level. There is a good building site on high ground. Then the land gradually slopes into a ravine. We thought this an advantage, for the drainage could be easily secured without a great outlay of means. I saw no swamp land. All the land is suitable for cultivation. I do not think we could find anything better if we should spend much time and money in searching.

Thirteen acres of the land is laid out in an orchard, which contains an excellent variety of trees—apple trees in full bloom, orange trees full of blossoms; lemons, peaches, quinces. This beautiful place has been neglected, and some of the fruit trees are dead. These would have to be replaced. But we think the others could be restored. If an experienced gardener took hold and replaced the dead trees with good ones, and pruned the others, a great improvement would be seen.

The ground seems to be surrounded by a large amount of land similar to the Avondale Estate, but not so heavily timbered. With some work done on it, the place at which we are looking would be as pretty a one as we shall ever be able to find. The price is six thousand dollars, and we have no hope of securing what we should have for a sanitarium for less money. The climate seems excellent. Places just across the road cannot be purchased for less than one hundred and fifty pounds per acre. This land is offered for forty pounds per acre. We can appreciate the value of the thirteen acres which have been cleared and set out with fruit trees, for we are obliged to pay thirty and forty dollars per acre for clearing.

And what a place this would be for the sick to come to receive treatment! A more favorable location could not be secured. At present we do not need more than thirty acres. And if later on we should need to enlarge our borders, more land can be purchased. If we go farther from the city we cannot obtain the advantages necessary. We must have water and we must have gas. This place is only half a mile from

the two stations, both connected by rail with Sydney. All the dwellings close by have the city water laid on, and this we could have by laying pipes for a short distance. Gas is also laid on close up to it.

There is only a little building of two small rooms on the place, put up for the one who gathers the fruit in its season. One of our brethren is at present on the premises, with his wife. He has been there only one week. They have rented the place. He has purchased two acres of the uncleared land for forty pounds an acre, but he says he will let us have it back, if we wish, for the same price that he gave.

Brother Radley says that this is a very cheap property. He says we would have to cut down only one quarter or a half of the trees in the orchard.

Well, I think I have given quite a full account of this place. I shall write more about it when I learn more in reference to the terms of purchase. These may be such that we can obtain possession of the land at once. One thing I did not mention. The well mettalled roads give opportunity for beautiful drives in almost every direction. The land stands a half or a quarter of a mile back from the main road, and a road will have to be made to it. This road is now being formed.

If we are required to pay the whole price now I do not know how, in our present poverty-stricken condition, we could secure this place for our sanitarium. But if the Lord, who sees the end from the beginning, is pleased with the place, He can open the way before us. We all agreed without a dissenting voice, that if the way opened for us to purchase this place, we must obtain it, and at once arise and build. The money now being paid out for rent should be invested in a building that will be worthy of the cause it represents. We will wait and hope and pray for guidance. The Lord can make impossible things become possible.

All the buildings in the vicinity are very tasteful in appearance. We did not see one cheap looking house anywhere. And no houses can be built near, for dwellings are already erected at a good distance from the place where the sanitarium will be located. On the opposite side of the road are large orchards, leading up to the residences of wealthy people. So that whoever should come to the sanitarium would have no cause to be disgusted with the surroundings.

If we can secure this place I shall say that I am more than satisfied. We want it. It is surrounded by the houses of the higher class which, however, are not too near. We are within two hour's ride on the train from Cooranbong, and within ten miles of Sydney. Thus we are within easy distance of the city, and yet in the very heart of the country. I am deeply impressed that we should have this place. The owners have a business in Sydney, and they wish to sell this property. We want to purchase and commence our work at once, for we are far behind.

For weeks Brother John Wessels has been searching everywhere, and he says that the land he has seen is so expensive that we cannot afford it. This place has all the advantages we ask, and is all that any one could desire for the price.

Well, may the Lord guide us, is our prayer. We see that real work must be done, not only among the poorer class, but among the higher class. We are to labor in the highways as well as in the hedges. I

believe that wealthy people are subjects for our attention as well as the poorer people. Their souls are of value. The warning message must go to them. If we secure this place, we are certainly in the highways. In this way God may give us more decided access to Sydney. Our working field is enlarging. We must lift the standard in new places. When we have established a church in one locality, the word of the Lord comes to me, Advance; go forward; enter new territory; proclaim the gospel message in the highways and in the hedges. The light, the precious truth for this time, is to be given to the world.

We want converted men and converted women to unite with us in the work. We do not wish to connect with our institutions one man or woman whose heart has not been purified and sanctified through the truth. A godless, Christless, selfish life would be of no advantage to us in any way. In this part of the Lord's moral vineyard we want men and women who carry with them in word, in spirit, in all the transactions of life, the light of a godly example, showing that Christ is an abiding guest in their hearts, teaching, leading, and guiding them. These can be a power for good in religious instruction and persuasion. They are men and women of prayer. By wrestling alone with God, they obtain victories, and then they go forth to impart to others that which they have received from the Source of all power.

The Lord has called, and He still calls, for those who are apparently blind to their deficiencies, the self-complacent ones, who plan and devise how they can best situate themselves. God helps the spiritually blind to see that there is a world to be saved. The truth is to be made manifest to those who know it not, and this work calls for the self-denying grace of Jesus Christ. Thousands who are now spiritually useless should be digging up their buried talents and putting them out to the exchangers. Many have written for themselves their resolves to do as little as possible, and these have sealed their resolutions for the judgment of that great day when every talent will be required by God, that He may see how much each one of His servants has gained by trading.

Those who think they will surely reach heaven while they follow their own ways and imaginations might better break the seal and re-examine their title to the treasures of heaven. The men and women who feel at ease in Zion might better become anxious about themselves and inquire, "What am I doing in the Lord's vineyard? Why am I not yoked up with Christ, a laborer together with God? Why am I not learning in Christ's school His meekness and lowliness of heart? Why have I no burdens to bear in the service of Christ? Why am I not a decided and earnest Christian, employing all my powers in laboring for the salvation of the souls who are perishing all around me?"

Saith not the Word, "We are laborers together with God; ye are God's husbandry, ye are God's building"? [1 Corinthians 3:9.] Shall I not, with my Saviour's help, build a character for time and for eternity, and promote godliness in myself and in others through the sanctification of the truth?

Come, my brethren and sisters, and seek conversion of soul, body, and spirit. Unfold your napkin and begin to trade with your Lord's goods. In so doing you will gain other talents. Every soul entrusted with talents is to use his talents to benefit others. Who in the great day of final reckoning will say, "I was afraid, and went and hid thy money in the earth; lo, there thou hast that is thine"? To such the Lord will answer, "Thou wicked and slothful servant, ... thou oughtest therefore to have put my money to the exchangers, and then at my coming I should have received mine own with usury." [Matthew 25:25-27.]

Man is only required to do according to his ability. But his ability will surely grow if it is exercised. Wake up, brethren, for your own souls' sake, wake up. Without the grace of Christ you can do nothing. Work while you can. Be not deceived into thinking that your lot in life is to be constantly favored, that you can shirk the path of self-denial and self-sacrifice, which Christ bids all share with Him. You will gain a valuable experience in being partaker of the self-denial and self-sacrifice of Christ.

Selfishness and unbelief are spoiling many lives. The church is being made weak by the inefficiency of those who should wear the yoke of Christ and lift His burdens. God has need of persons of genuine experience. Shall Christ have in His army crippled soldiers, each with some spiritual defect; soldiers who must seek the easiest place lest the rough paths hurt their slippered feet? Brethren, we are on the battlefield of service. When the trumpet call is heard, Advance, do not stop to nurse your little infirmities. Forget that you have them, and move on. Where are the active soldiers, clad in all the armor of God, who are prepared to do aggressive warfare? Where are the soldiers who are ready to lift up the standard and bear it through the battle under their Captain's orders?

I am giving you the message in the name of the Lord. Put on the armor. Let there be no cowards or compromisers to reduce the strength of the Lord's forces. Earnest engagements must be entered into, for the Lord is coming. Away with the ease-loving indolence that holds so many from the work. Unearth your buried talents. You are under obligation to God to be active, diligent workers. "He that will come after me," Christ says, "let him deny himself, and take up his cross and follow me." [Mark 8:34.] Let not church members refuse to see their responsibilities and unite in earnest work for God. Let them go forth to labor, carrying their colors with them. In every business transaction, let them reveal a considerate spirit, not an oppressive one.

The injunction of the great Teacher is, "All things whatsoever ye would that men should do to you, do ye even so to them; for this is the law and the prophets." [Matthew 7:12.] These words are as apples of gold in pictures of silver. Brother Haskell, is it not our duty to impress this precious principle, not only on the large companies assembled, but also on those who hold responsible positions? The educators of the youth should set a right example in good works, that the apprentices under them may be taught to bring into their lives the principles of the Word of God. Teachers and leaders in our institutions must be instructed to deal with their ignorant apprentices just as they would wish to be dealt with were the circumstances reversed.

Lt 154, 1899

Carle, Sister

"Sunnyside," Cooranbong, New South Wales, Australia

October 6, 1899

Dear Sister Carle:

I thank God that you have been moved by the Holy Spirit to aid us in this time of need. We are making earnest efforts to establish a Health Retreat in this country. The building is finished except for the

plastering; we cannot do this until we have means with which to pay the workmen. We are three hundred pounds in debt. Your donation will help us, and I thank you on behalf of all who are interested in the advance of the work on these grounds. The Lord has been helping us all the way along, and we are very thankful for the favors bestowed, which are too numerous to mention.

God commended His servant Cornelius for his liberality and devotion. He is recorded as "one that feared God with all his house, which gave much alms to the people, and prayed to God alway." This God fearing man "saw in a vision, evidently at about the ninth hour an angel of God coming in to him, and saying unto him, Cornelius. And when he looked on him, he was afraid, and said unto him, What is it, Lord? And he said unto him, Thy prayers and thine alms are come up for a memorial before God." [Acts 10:2-4.]

Cornelius was not conscious that he had done anything worthy of commendation. He had been moved by the Spirit of God to co-operate with the disciples of Christ. He was not even accounted a disciple of Christ, but he had faith in God according to the light he had, and he was reaching out for more light. The Lord saw that this man would do honor to the persecuted church in Rome, and He placed him in connection with the apostle Peter, who could instruct him. This is God's way of working. Daily prayers to Him for light and knowledge will be answered.

When Cornelius received the mission, he did not understand its meaning; but one thing he did know: he knew that the Lord had heard his prayers and recognized his offerings. And today when men, prompted by love for God, impart to others that which they have received, their works come up for a memorial before God. By sending us this one hundred dollars, you have laid up treasure in heaven. You have put out your money to the exchangers, and the talent will increase. The Lord who blessed Cornelius will bless you, my sister, and He will bless the means which you have given with a willing heart.

The experience of Cornelius is the experience of many in our world who, having but little light and few privileges, live up to the light they have. As we present the truth to others as the Spirit of God shall lead, we shall find many who will receive the light and advance with the light. This was the experience of the disciple Peter. As he preached Christ to Cornelius and his company, "the Holy Ghost fell on all them that heard the word. And they of the circumcision which believed were astonished, as many as came with Peter, because that on the Gentiles also was poured out the gift of the Holy Ghost. For they heard them speak with tongues and glorify God. Then answered Peter, Can any man forbid water, that these should be baptized, which have received the Holy Ghost as well as we? And he commanded them to be baptized in the name of the Lord." [Verses 44-48.]

This work God has appointed shall be done in Australia. We are trying to strengthen the work in every line as we advance. Although it has limited facilities, the medical missionary work is growing rapidly. This branch of the work is to the gospel message what the right arm is to the body; therefore we are anxious to receive the Lord's means that we may establish a sanitarium and a hospital. We have found a beautiful spot of land for our sanitarium, and if we can have the money which is in the hands of God's people, we shall erect a building where the patients can come and hear the truth for this time.

In seasons of sickness and trial God places men and women in connection with His instrumentalities, that they may not only have relief from physical pain, but that they may receive spiritual light. The great

Physician works not for the afflicted body alone, but by His pardoning, sanctifying power He heals the sin-sick soul, thus removing the first great cause of all the suffering. We thank God that there are some hearts softened by divine power to feel the tenderness of Christ for perishing souls. We thank Him that some have eyes to see our needs, and hearts and hands willing to help us gain a foothold where we can exercise our God-given restoring facilities for suffering humanity.

We shall continue to pray that offerings may come from America to this far off land. We are interested in every field of labor, but we feel intensely for Australia. This is our appointed place, our lot in the Lord's vineyard. When we open up the work in one field, and gather out a company, we consecrate them to God, and then draw them to unite with us in building a humble house of worship. Then when the church is finished, and dedicated to the Master, we pass on to other fields.

Distinct and plain the word has come to us, "Go forward" [Exodus 14:15], and just as soon as the warning message has been given in one place, and men and women raised up to continue the work there, we pass to the unworked parts of the Lord's vineyard. The Lord is the great Worker. We are His servants, who have accepted the invitation, "Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me, for I am meek and lowly in heart, and ye shall find rest unto your souls. For my yoke is easy and my burden is light." [Matthew 11:28-30.] In lifting the burdens of Christ we find rest.

Be of good cheer, my sister. Remember that Christ is your friend and helper. Put your trust in God. Close the windows of your soul earthward, and open them toward heaven. Look to Jesus, who is your sympathizing friend. Take hold of Him, by faith, and He will give you peace and rest. He wills not that one soul shall perish, but that all shall come to Him. Then rest in His love. In simplicity of soul say, I believe Christ loves me; I commit the keeping of my soul unto Him as unto a faithful creator. Look to Jesus, and by beholding Him you will be changed into His image. May the peace of God be upon you, my sister, is my prayer.

Lt 155, 1899

Wilson, Elsie

"Sunnyside," Cooranbong, New South Wales, Australia

October 6, 1899

My little Sister Elsie Wilson:

I thank you for your precious offering. It is a small sum, but it is more precious in the sight of God than a large sum given grudgingly. If all the little children would present their dime to the Lord as you have done, little rivulets would be set flowing which would swell into a large river. The Lord looks with pleasure upon the little children who deny themselves, that they may make an offering to Him. The Lord was pleased with the poor widow who put her two mites into the treasury, because she gave all that she had, and gave it with a willing heart. The Saviour thought it of more value than all the large gifts of the rich men who made no sacrifice in order to give.

Sister White appreciates your words: “This is all I have; but I want to help Sister White,” and the Lord is pleased. God is made glad when the little ones become laborers together with Jesus who loved the little children and took them in His arms and blessed them. He will bless your gift to Him.

In love.

Lt 156, 1899

White, J. E.

“Sunnyside,” Cooranbong, New South Wales, Australia

September 12, 1899

Dear Son Edson:

Be careful how you move. The last move you made in reference to your boat resulted in injury to yourself. Your course of action must not be a temptation to those who would excuse their neglect of the field where you have worked so hard. Do not give them a semblance of excuse for selfishness and hardheartedness. Do not lay a stumbling block in their path. This is the work of the enemy, and he is a wonderfully skillful worker. You are now to seek the Lord as never before. “Make straight paths for your feet, lest that which is lame be turned out of the way.” [Hebrews 12:13.]

My son, do not become discouraged. Look to Jesus, and trust in Him. Keep the eye single to the glory of God. Hide self in God. Do not, I beseech of you, participate in this mania for illustrations. If you will depend upon God, and walk humbly before Him, He will be your helper and your God. The Holy Spirit is freely bestowed upon every soul who will exercise faith in God. Edson and Emma, you are very precious to me, but you are even more precious to the One who gave His life for you. “Walk before God, and be ye perfect.” [See Genesis 17:1.]

I sometimes think it may not be long before I lay off the armor, but I am not concerned about this matter. I want to work while life lasts. I see a great work to be done near where we are located. In the city of Maitland, a beautiful place twenty-seven miles from Cooranbong, our next New South Wales camp meeting will be held. The roads to Maitland are steep and mountainous, but they are being improved, and will soon be quite passable. At the close of our camp meeting in Toowoomba, Queensland, and in Maitland, meetings will be carried on in Newcastle, where a neat house of worship has been built. Hamilton is a large suburb of Newcastle. Adamstown and Lambton, suburbs of the same city, are waiting be worked. Mr. Arnott, the manufacturer of the Arnott’s biscuits, or crackers, resides in Lambton. The homes of many of the wealthy are in this suburb.

I should have placed Wallsend before this last mentioned suburb. Wallsend, which is nineteen miles from Cooranbong, is divided into three parts—West Wallsend, Young Wallsend, and Wallsend proper. Some time ago Sara McEnterfer and I drove to this place. Part of the road had been newly worked, and for some distance it was hard travelling for the horses; but passing this, we had a good hard road for the remainder of the journey. We passed Cockle Creek, a little town which must be worked, and a little later

came to West Wallsend. Two or three miles further on was Young Wallsend, and a drive of another five miles brought us to Wallsend proper. Three and a half hours from the time we left Cooranbong we were at the mission at Wallsend. When the roads are finished, we shall be able to make the journey in three hours.

In all these places there are precious souls who must be searched out and labored for. There is no rest for us in this warfare. Before I left home to make my first visit to Queensland, the people in these towns along the line were presented before me as sheep having no shepherd. After the important meeting at Brisbane, we entered Newcastle, where a greater interest was manifested than we have seen at any camp meeting in this country—indeed I might say in any country. One week ago we were driven out to the suburbs surrounding Newcastle, and I then saw the settlements which had been presented before me, all waiting for the third angel's message. These are wicked places, but God has precious souls in all of them.

I have been instructed that these places must be worked. Those who understand the reasons for our faith are not to excuse themselves from earnest, interested labor. "Go work today in my vineyard," the Master says. [Matthew 21:28.] None will be excused from doing their utmost to extend the knowledge of the truth. The word has come to me, "God's people are not to be <only> consumers, but producers <as well.>" We have a great and grand truth to proclaim. We are not to lose our spirituality in doing nothing; we are to labor to save perishing souls from ruin. All heaven is at work to save the souls ready to die. Will we co-operate with the great Master Worker and heavenly beings? Will we go out into the wilderness of sin and draw souls to Christ? The great Shepherd of the sheep will teach us how to work, how to hunt for souls, and the Holy Spirit will be our efficiency.

We have no time to lose. The message is for the world. "I came not to call the righteous, but sinners to repentance," Christ says. [Mark 2:17.] Let the trumpet call be given. While some give the heaven-sent message to the large assemblies, let others go from house to house and open the Scriptures to the people, and angels of God will give the people ears to hear and hearts to understand.

The worker who labors in humble dependence upon God, seeking His counsel at every step, will be guided by heavenly wisdom. Let them not trust in their own feeble efforts, but trust in God and pray to Him in faith. Ever remember that "the kingdom of heaven suffereth violence, and the violent take it by force." [Matthew 11:12.] We need to cultivate that persevering faith which will hold fast to the promises. Humble yourself, but exalt God. Empty the soul of selfishness and sin and lay hold of God's power. Then you can claim His promise, "Ask, and ye shall receive." [John 16:24.]

Bear in mind that if we commit iniquity, if we cherish deception and falsehood, if we deal unfairly in order to bring gain to ourselves, the Lord cannot hear our prayers, and we shall remain weak and unsatisfied. Cleanse the heart of self and hatred, and let love for souls rule—even for those souls who have dealt with you unjustly and dishonestly. They need all the pity you can give them, for they will receive according to their works.

Lt 157, 1899

Irwin, G. A.

"Sunnyside," Cooranbong, New South Wales, Australia

October 11, 1899

Dear Brother Irwin:

I am up this morning at a quarter to one. The American mail goes out this morning, and we are most earnestly engaged in trying to get all in the mail that we should.

We gratefully receive the help that comes from America, for we need it. For some time I have not received one penny of the royalty on my books. If I had, it would relieve the situation. I have taken on my own shoulders the account held against Edson by the publishing house in Battle Creek. I did not say, as I should have done, that I could only pay up the long standing account when our necessities were not as pressing as they are now. I am not willing to have all my royalty withheld, because I need it, but I will work off the debt at the Review & Herald as I can.

While I am in this missionary field, I have to be a constant provider of means, and our work here must not be hedged about because I am empty-handed. I wish you could look into this matter, and see why I receive nothing from Battle Creek. Is it on account of that debt of long standing. Or have new debts been incurred, and if so, for what? I cannot seem to understand. Neither have I received a penny from the Pacific Press.

We have been trying to finish the Health Retreat, but could not get the plastering done for want of means. The donations you and Elder Haskell collected will help us to go forward.

We are instructed by the Lord to work in new places, to add new territory to the Lord's heritage. We are to establish memorials of truth in every place where our camp meetings shall be held, in the shape of humble houses of worship. This work takes means, but there is to be no halting. Open new fields, is the word from the Lord, and add to your workers. Educate young men to labor, and tarry not. Educate, educate, educate.

In the newly made churches converted men are to be appointed as officers. Humble workers, both men and women, are to take hold of the work. There is a deep-seated necessity for work in every line. There are to be no ornamental, adorning spirits in the church. Appoint wise men and women to minister in Word and deed in the new churches. Never allow the interest to flag. Bring life into the church. Plan and devise methods which will bring a deep and living interest into the new churches, so that all will feel it a sin to let the interest wane when we have such sacred, solemn truths from the living oracles to repeat over and over and over again—the necessity of the baptism of the Holy Spirit, the sanctification of the members of the church, so that they will be living, growing trees of the Lord's planting.

We must tread in the narrow path, ever advancing. The world is our field. Camp meetings are the most powerful instrumentalities we can have if they are properly conducted. The trumpet must give a certain sound—the message which the Lord Jesus gave to John. The first, second, and third angels' messages

are to blend as a complete whole. This message is not to lose its force or power, but is to increase in intensity under the movings of the Holy Spirit, until the whole earth is filled with its light and power. The Spirit of God must come upon the messenger. Then His power will be felt in every camp meeting.

I am instructed to say that our work is not yea and nay, but yea and amen. The third angel's message is the trumpet call which all the world must hear, and all whom the Lord uses in His service must work to prepare a people for the great crisis before us. This is our work: "Cry aloud, spare not; lift up thy voice like a trumpet, and show my people their transgressions, and the house of Jacob their sin. Yet they seek me daily, and delight to know my ways, as a nation that did righteousness, and forsook not the ordinance of their God." [Isaiah 58:1, 2.]

We have no peace and safety message to give. We are near, very near, the end of the world's self-indulgence. Selfishness and pride is to be thoroughly purged from the people who claim to be Seventh-day Adventists. If we seek the Lord in humility, He will hear and answer our prayers. "Thou shalt call, and the Lord shall answer; thou shalt cry, and he shall say, Here I am. If thou take away from the midst of thee the yoke, the putting forth of the finger, and speaking vanity; and if thou draw out thy soul to the hungry, and satisfy the afflicted soul; then shall thy light rise in obscurity, and thy darkness be as the noon day." [Verses 9, 10.]

Souls are starving for the bread of life, thirsting for the water of salvation. In every camp meeting set souls to work for others. Let there be short discourses right to the point. Not one half of the long discourses now given are retained. Short talks and earnest prayers, offered in the Spirit and in faith, will bring life and vitality into the meetings. Personal labor and prayer for the souls who are ready to die will bring ministering angels to your side. We need less sermonizing and more decided, personal labor. The truth is precious, and the Holy Spirit alone can make it efficacious.

We need to stir up the gift that God has given us, to lay hold of perishing souls and draw them to Christ. Heaven is full of light, and provision has been made that this light shall shine in clear, distinct rays upon our souls, and from us be reflected to others, that the world—dead in trespasses and sins—may be convicted and converted by the Holy Spirit's power. Ministers and people who have a knowledge of the truth, will you receive the Holy Spirit's sanctifying power? Will you open the door of your heart, and let heaven's light in. God grant that this year may be the most wonderful we have ever experienced.

Lt 158, 1899

Lindsay, Kate

"Sunnyside," Cooranbong, New South Wales, Australia

October 12, 1899

Dear Sister:

I have written much this morning, to Dr. Anthony and his wife, Brother Bicknall and his wife, Brother Harmon Lindsay and Mother Wessels, and I now address you. When are you coming to Australia? We

need your assistance. We ask you to come just as soon as possible. You can help us much with your experience.

I am sorry for the difficulties which exist in the sanitarium, but the Lord understands all about it, and He will work to set things in order.

We are doing everything we can to advance the work in Australia, and we greatly need the help you can give us at this time. I want you to write at once, and tell us what you can do to help our young women here. You could educate them as no man could do. I send you a most hearty invitation to come to Australia just as soon as you feel you can leave the Cape Town Sanitarium. We shall not consent to have you pass us by. We need your experience in our sanitarium. We must have help.

I must now close this short letter.

With respect and love.

Lt 159, 1899

Lindsay, Harmon

"Sunnyside," Cooranbong, New South Wales, Australia

October 11, 1899

Dear Brother Harmon Lindsay:

The letters received by Brother John Wessels are of a character to confuse him. If it was wrong to hold Brother Wessels when he should have come to Australia, where is the consistency of calling him to return. John Wessels is not God. He cannot deliver you, and if it is his duty to be in this country now, he would be no help to you in Africa. Why do you not call upon the Lord, and believe that He will hear your prayers, and answer, Here I am? God is to be your dependence and your trust. It is not in the power of man to be always joyous and free from temptation. Christ does not promise that the Christian's service will be without trial and conflict, but He says, Lo, I am with you always. I will never leave or forsake those who trust in Me.

Brother Harmon Lindsay, you have had your talent done up in a napkin quite long enough, and as a result you have become spiritually weak. Humility is a precious talent. It is one of the attributes which every Christian must possess. Christ says, "Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart, and ye shall find rest unto your souls. For my yoke is easy and my burden is light." [Matthew 11:28-30.]

Meekness and lowliness of heart is a Christian virtue, but it is no virtue for a man to demerit himself, and entertain a worse opinion of himself than is profitable. The soul of man is of such value that nothing can compare with it. He should always remember, I have been bought with a price. The price paid for man's redemption marks the value God places upon him. The love of God, the value of Christ's life, is placed in the scales, and nothing, not even the whole world, can balance them.

There are some who offend God by measuring their capabilities and attainments, by overrating their powers and knowledge. They are proud of their abilities, because they belong to them. Self is exalted, and swells to large proportions. Man talks of all he has done to advance the cause of God, but he is no more in favor with God than is the worst sinner.

When a man submits to the yoke of Christ, and learns the lesson of meekness and lowliness of heart, he is a fit subject for the kingdom of God. As he studies the Word, his mind expands. “The entrance of thy word giveth light, it giveth understanding to the simple.” [Psalm 119:130.] The more he advances, the more he learns, the more his illumination increases, and he discerns that it is his duty to work out his own salvation with fear and trembling, for it is God that is working in him, to will and to do of His good pleasure. When he turns his face to the Sun of Righteousness, he is humbled as regards himself, but he sees more clearly the value of his own soul, which is proportionate to the value of the offering made to save the world.

The offense against the law cannot possibly cease until the penitent sinner lays hold by faith of Christ’s righteousness. He accepts this, that he may be freed from all blemish. This is the antidote for all sin. He casts himself, just as he is, into the scale, with the death and intercession of the Son of God in the other, and claims pardon. The death and intercession of the Son of God is placed in the one scale, and the sinner’s defective life in the other.

Man must ask forgiveness for sin with earnest, fervent prayer. Thus he reveals Christian humility, which is of great value in God’s sight. When man gives himself wholly to Christ, he can resist the devil in and through Christ Jesus. Through faith and trust in God under trial, he is made meet to enjoy the inheritance of the saints, when every overcomer shall wear the crown of life in the kingdom of God.

Brother Harmon Lindsay, for a long time you have been losing your spiritual activity. If you now make a full consecration to God, you may be cured. The churches are filled with lifeless members. The soul through which God cannot breathe the breath of life is a spiritual corpse. What can be conceived more terrible than a form of godliness without the living energies which constitute life? He who does not submit himself to God’s authority, who picks flaws in the lives of others, who is unbelieving, faultfinding, altogether selfish, without love to God or his fellow man, without piety, without humility, is dead while he appears to live.

Brother Harmon Lindsay, wake up. Let the breath of heaven circulate through your soul. Consecrate yourself to God daily, and He will shine through you. If you take up your appointed work, you will see and understand. Study how you can execute that work in a trustful, happy state of mind. You have a stewardship, and God loves you, and does not want you to make a failure. Die to self, and live unto God the new life, and you will be safe. You have had more than one talent entrusted to you, but for some time back you have been a very dull student. To some only one talent is given, but that one talent, if traded upon, will gain another talent. These two, put out to usury, will gain two more. The four, working on the same principle, make eight. Thus you are to trade upon your Lord’s goods. Humble duties, faithfully done, bring honor to God. Let no man feel that he is not sufficiently qualified to work for God.

Let him go to work and become qualified by using what he already has, with a determination to improve. In whatever line our work is, we are to improve.

Brother Lindsay, I have a most earnest longing of soul that you shall do right just where you are. Give your whole soul to the work. Annie Wessels Lindsay, I am instructed to call upon you to stay up the hands of your husband. You do not need John over there. Harmon Lindsay, wake up and strive. When Edson White has been in a hard place, he writes to me, Mother, your letters came to me, and in every one you charged me solemnly, Do not fail nor be discouraged. That has saved me from many a failure. Brother Lindsay, I do not want that in the heavenly record it shall be written of you, Weighed in the balance, and found wanting. Christ is intensely desirous that you shall succeed just where you are. Suspend your labors? No; call upon the Lord to help you, that you may not only be a consumer of God's grace but a provider, a living channel of light. What is happiness but the exercise of the energies of the soul in behalf of perishing mortals? Your growth in wisdom has a relation to God. You must be about your Father's business. There is a call for qualified persons in the various activities of life. Let none be drones in the hives of workers.

The Lord has taken John away because his efficiency would not give place for others to put to the tax every spiritual sinew and muscle. Your time, my brother, has for a long time, been spent in doing little. Pray, Brother Lindsay. Ask that you may receive. Shoulder your God-given responsibilities. Fill your time with labor, and win back that which you have lost in capability. No one has a moment to spare. Make God your trust.

Bring all the kindness possible into your family, yet be firm to serve God with heart and soul and mind. Take Annie with you. If she would consecrate her life entirely to God, she would be a channel of light. I cannot see how it is John Wessels' duty to go back to Africa, when the light I had was that he should come here. Had he followed the conviction of his own soul, he would have come when he first decided to leave, and we would now be two years in advance. I am sorry that this is not so. If you will seek the Lord, and humble your heart before Him, you will have wisdom and strength and grace to overcome. Much love to all.

Lt 160, 1899

Wessels, Sister [A. E.]

"Sunnyside," Cooranbong, New South Wales, Australia

August 3, 1899

Dear Mother Wessels:

I have a few words I wish to say to you. Your son John hears that you do not think he has moved right in coming here. Dear sister, I know better than this. He has followed the counsel of the Lord. He made a mistake in remaining in Africa the year that he should have been here.

Please remember that while the Lord indicates what is the duty of His children, He never compels them. To the young ruler who came to Him with the question, “What good thing shall I do that I may have eternal life?” He said, “Keep the commandments.” The ruler said, “All these have I kept from my youth up. What lack I yet?” Jesus answered, “Go and sell all that thou hast, and give to the poor; and come, follow me; and thou shalt have treasure in heaven.” [Matthew 19:16, 17, 20, 21.] When the ruler heard these words, he turned sorrowfully away, for he had great riches.

Jesus loved this young ruler, and He invited him to follow Him. But the ruler made an idol of his property. Did the Lord compel the young man? No; He always leaves the one He invites to make his own choice. When the Lord makes known His will in regard to His people, He never says, You shall do this, or you shall not go here or there. He lays the matter out before them, and leaves them to decide whether they will obey or refuse.

For two years the work in Australia has been greatly hindered, because the Wessels family and the elders of the church in Africa interposed themselves between God and John Wessels. More than one year ago Brother John should have placed his feet in the path of the Lord’s choosing. When God inquired, “Who shall go for us?” John should have answered, “Here am I; send me.” [Isaiah 6:8.] The delay was not of the Lord’s devising. It was human judgment that interposed. If you had been close to the Lord, you would have been moved by His Holy Spirit. But human reasoning and devising deprived the work here of John and the means which was needed to advance the work of God.

My dear sister, you are certainly in danger of misplacing the Lord’s means. You will meet with loss by investing your means in worldly schemes, in building houses. Thus you bind up your money, so that it cannot be returned to the Lord for the advancement of His glory. You may use your means to help your children to engage in worldly business, and you helped Philip to engage in business, when you knew he would dishonor God by breaking the Sabbath every week.

If at that time your means had been invested in the cause of God, Philip could not have entered into business so confidently as he did, and then lost all. The Lord could not bless him. He has commanded us to keep the Sabbath, but the dear precious soul for whom Christ gave His own life was aided by you in his worldly schemes. You and Brother Lindsay entrusted him with your money to place in worldly business. Those who helped Philip in this shared the sin of his transgression. God cannot prosper transgression. If Philip had not had that loan, if the Lord had received His own goods to advance His truth, souls would have been saved, and you would have laid up treasure in heaven.

I am sorry that in some of your children you have unwise advisers. They do not counsel you to keep the way of the Lord. Had Christ said to you, “Go, sell all that thou hast, and come, follow me, and ye shall have treasure in heaven,” you would have glorified God in obeying. [See Matthew 19:21.] But by leaguing with others in a wrong way you are taking steps in the same path with them.

Peter Wessels is binding up money in worldly business lines. The Lord needs that money to advance the work in Africa and in Australia, that souls might be added to the believers in the truth. These could impart to other souls of their variety of talents.

I want Peter and Philip to see this letter, for Peter should understand that he must seek the Lord with all his heart, and be purified and refined in his moral tastes. These men have capabilities, and if they consecrate themselves to God, He will be their counsellor, and they will return to God His own.

Christ our Saviour was tempted in all points like as we are, yet without sin. He followed His round of duty day by day, seeking to save souls. His soul went out in tender regard for the weary and heavy laden and the hungry, fainting souls. Whole nights He spent in prayer in behalf of the tempted ones. He knew that in leaving John the Baptist to die in prison He was severely testing the faith of the disciples. His heart went out in pitying tenderness as He saw their tear-stained faces. Tears were in His own eyes and voice as He said to them, "Come ye apart with me and rest awhile." [Mark 6:31.] Only a short time did He have with His beloved ones, but O, how precious to them were those few moments. Then He was sought for again by the multitude, and the sick and suffering who were calling, O, take me to Him that He may heal me. Supposing that He had gone to His usual place of retirement, they followed Him there.

Christ and His disciples were partly concealed from their view; but can He leave these suffering ones to seek in vain? No; He steps out before them, and every face is lighted up. The people crowd and press about Him. His purpose to gain one hour of rest was frustrated. But in the depths of His pure, compassionate heart, the good shepherd of the sheep took them all in. He was interested in all, He loved them all in their human misery. He healed the sick and instructed the ignorant, relieving the necessities of all. He began to teach them many things, and they were all ready to listen to the words that fell like sweet music upon their ears.

With healing the sick and feeding their souls with the bread of life, the day wore away, and He dismissed them to go to their homes. Did He then seek some comfortable place for repose? No; He went into a mountain, and among the trees poured out His soul in earnest, heartfelt prayer. He went often to the mountain alone that He might pray for these poor suffering, sinful souls.

If we are diligent in prayer, if we will cast our helpless souls on God, if we will come to Him confessing our sins, we shall find peace and joy in believing. The Lord loves to help us. He has ascended to the Father, that He may pour rich currents of grace upon all who believe.

Philip Wessels, Peter Wessels, will you both come into line? Will you come up to the help of the Lord? Will you all help Dr. Anthony all you can? Cleanse the soul temple. Let the families who believe the truth humble themselves by confession, and love one another. God calls you to be co-laborers with Christ. The family of Philip Wessels, of Peter Wessels, of Mother Wessels, God calls you to consecrate your souls to Him. Make thorough work, and God will come in and work in your behalf. "Come unto me, all ye that labor and are heavy laden," He said, "and I will give you rest." [Matthew 11:28.] Make no delay. God wants Mother Wessels' sons to take hold in earnest. No great and good thing can be realized unless successive steps in the right direction are made. Come out of the fog, and leave the darkness behind.

Christ will never say to anyone who comes to Him for help I am discouraged with you. No; He gives His whole mind to the subject of each, as though this was the only thought He had in mind. And such tenderness, such deep interest He reveals for the welfare of every soul. He wants your confidence, and He wants your faith in Him as a personal Saviour. Forget your petty grievances, and keep your eyes fixed

on Jesus. He calls you to come. He invites you to take His yoke. Philip, Peter, the Lord calls you to come to His side, to work in His cause and honor His name. Be not impatient with me because I plead for your souls. There is a whole heaven of blessings for you if you will let God bestow upon you the endowment of His Holy Spirit. Let every soul be converted anew. Your help is in God. Turn your face toward the Sun of Righteousness. Plead with the Lord with heart and soul and voice. Make thorough work for eternity, and you will have the full blessing of God. I leave this with you, and may the Lord work with you by His Holy Spirit.

In much love.

Lt 161, 1899

Bicknall, Brother and Sister

"Sunnyside," Cooranbong, New South Wales, Australia

October 12, 1899

Dear Brother and Sister Bicknall:

I cannot sleep, and I commence my writing at half past one o'clock. I feel burdened in regard to your case. I understand that you have stated I have written to you to hold your position where you are. Will you please send me a copy of this communication, for I cannot remember writing any such words? But, my brother, when you know that you are not wanted in the position you now occupy, it is certainly your duty to leave that position, and not follow your own independent judgment. You must take in the situation, and not be stubborn in this matter. Under the circumstances it would be altogether wise for you to withdraw yourself and receive counsel. Cannot you reason from cause to effect, and see that by the determination you manifest, you are bringing in a state of confusion which will destroy your influence for good?

I am sorry you have taken the position you have, and that you use the testimonies to sustain you in your own way, thus destroying the influence these testimonies should have on the minds of those with whom the Lord would work. The Lord never has inspired you to do this. I am very sorry indeed, for you are giving positive evidence that you are not the man for the place, that you need the converting power of God upon heart and character.

"As obedient children, not fashioning yourselves according to the former lusts in your ignorance; but as he which hath called you is holy, so be ye holy in all manner of conversation: because it is written, Be ye holy, for I am holy. And if ye call on the Father, who without respect of persons judgeth according to every man's work, pass the time of your sojourning here in fear: forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers, but with the precious blood of Christ, as of a Lamb without blemish and without spot. ... Seeing ye have purified your souls in obeying the truth, through the Spirit unto unfeigned love of the brethren, see that ye love one another with a pure heart fervently; being born again: not of corruptible

seed, but of incorruptible, by the word of God, which liveth, and abideth forever." [1 Peter 1:14-19, 22, 23.]

The burden of the Lord is upon me to speak words of counsel to you which I should have no occasion to speak if you were walking humbly before God. Do not at any time or in any place imperil the cause of God by your firm, determined will. Let that will be merged into the will of God, and you will be safe. When you set that will against the will of your brethren, it is a powerful will exercised in the wrong direction. We are nearing the great day of God. The Lord requires you to listen to the counsel of your brethren.

You greatly need the softening, subduing influence of the Spirit of God upon your heart. "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 can see the Lord; looking diligently lest any man fail of the grace of God; lest any root of bitterness springing up trouble you, and thereby many be defiled." [Hebrews 12:13-15.] Will you, my brother, consider the influence of your words and actions upon the souls of others?

God calls upon all who are teachers of the truth to be humble men, for the Holy Spirit can work men who are meek and lowly in heart. When you have learned of Christ, you will reveal the meekness and gentleness of Christ. You must give evidence to all men that you are taught and led by God. What good can you accomplish by striving to hold a position which you are not best adapted to fill? It may be all true that you think your measurement perfect, but is it thus? From the light given me of the Lord, I know that you do not understand yourself or discern your own unfitness for the position. You have been on trial, but you have not given evidence that you are in the right place.

The Lord proves and tries men. He permits them to come into places, that through test and trial they may reveal certain traits in their character which they should see. If they are not self-conceited, they will see that they cannot fit into every position in which they may be placed by circumstances or through lack of judgment. If a man does not go on from strength to strength, increasing in adaptability, all his work in connection with his brethren will bring constant jars and serious consequences. Others can see his defects, which he is too blind to discern. Shall the whole firm of workers suffer because of the deficiencies of one? Or will that one have enough of the grace of Christ to accept the views of his brethren, bearing the burdens of the institution, and place himself in another line of work? Will he submit gracefully to the decisions of men who have as much discernment as he, and, where the judgment of his own case is concerned, much more?

I submit this to you as it is, my brother and sister. Receive it, and act upon the light given.

Lt 162, 1899

Anthony, Dr. R.

"Sunnyside," Cooranbong, New South Wales, Australia

October 12, 1899

Dear Brother:

I am writing to you at an early hour. I could not sleep past half past one o'clock. I have written four pages to Brother Bicknall, and will now write a few words to you and your wife. I am so sorry that you are afflicted. You have, my brother, a responsible place to fill; but you are becoming discouraged. Do not, I beseech you, let the enemy fulfil his will concerning you. He has worked upon the diseased state of your wife's disposition, knowing that in this way he can cut away from your life the peace and joy and comfort you might enjoy as a family.

My brother, your wife's course of action is killing the love of her out of your heart, and if she is not converted and transformed in spirit and temper, the wicked one will continue to use her as his agent to destroy your usefulness and your life. She is not worked by the Spirit of God, but by the enemy of all righteousness. You love your children, and the grave difficulty of separating yourself from the one you have married, drives you wild.

Your health is not failing under the burdens of the work, but under the strain of the worry and anxiety caused by the one through whom Satan works to spoil your life, your peace, and the healthful, wholesome influence of your spirit. But, my brother, do not despair. You have your Saviour, who gave His life for you. Tell the Lord all about it. Lay your burden upon Him, and believe that in some way He will work for your deliverance. The temptations are very great, but Jesus lives. Place your hand in the hand of Christ and hold fast. He will hold you and sustain you, helping you to endure the bruises of suspicion and jealousy which have been encouraged and fostered so long.

May the Lord help you to make correct decisions. Do not leave the sanitarium until the Lord releases you. Cling to the Mighty One, for He is your only hope and helper. Your wife is not a Christian. When she is converted, the whole mind and heart will be changed. Look to your Helper; look as for your life, and you will live and see the salvation of God. You cannot give up your responsibilities in the sanitarium. You must stand for the present at your post of duty, as true as steel to principle. Let not the suspicious temperament of your wife lead you to inconsistent actions. Put your trust in God, and He will work for you, and bring you out from the furnace as gold seven times purified.

I write to you as a mother. Preserve your integrity. Let not Satan triumph. Bind up your life with God, and He will take charge of you.

In haste.

Lt 163, 1899

Magan, P. T.

Toowoomba, Queensland, Australia

October 21, 1899

Dear Brother Magan:

W. C. White has sent me a copy of his answer to your letter. I think he has answered you wisely.

I am much troubled in regard to writing cautions to my brethren in regard to the management of the work and in regard to bringing in reforms, for they mingle their own ideas with the light given. Will my brethren not cease to make appear as one the instruction given and the inferences which they draw from this instruction?

The carrying of the indebtedness of the school in Battle Creek by the General Conference is plainly stated to be wrong. The conference has no funds with which to do this; and the missions in foreign lands need help which they do not receive. This is the game Satan has been playing to bind about the work of God. Through a disregard of the positive directions given by the Lord in various lines, he has sought to bring in his own methods. By human suppositions men have made the instruction given of God of none effect. They have interpreted the plain words of the Lord to mean something after man's wisdom and not after the wisdom of God. Then they have gone straight forward with their own suppositions and plans.

Light has been plainly given that those who minister in our schools, teaching the Word of God, explaining the Scriptures, educating the students in the things of God, should be supported by the tithe money. This instruction was given long ago, and more recently it has been repeated again and again. Only a few months ago it was plainly defined. Will my brethren use that which has been given them by the Lord just as it is, or will they mislead minds by following their own human devising, making it still harder for those who have been reproved by the Lord, when it is hard enough for them to receive correction?

Light was given in regard to the unfair dealing which had been shown in the matter of royalties. This matter could have been arranged in quietude, without giving publicity to the evils corrected. But great publicity was given to the matter, and this brought in claims for royalty which were born entirely of selfishness. People came forward to press their claims who were grasping for a chance to secure that which was not really theirs, while the real wrongs, which should have been made right years ago, were entirely neglected because of a spirit of bitterness and prejudice of which the actors should have been ashamed.

When those who had been misused and deprived of their just dues were advised to pass the sponge over the account, it was for them to say they would do it. It was for them to say they would forgive the wrong done them, leaving the matter with the Lord. It was not left for those in authority to take the sponge and erase the figures. I was shown that this also was a test which would reveal hearts.

As has been stated before, wrong actions were taken in regard to The Gospel Primer. Certain selfish men in positions of responsibility took a decided course in the wrong direction, and Elder Olsen allowed them to follow this course. Thus was done a work which demanded restitution. This work robbed the Southern Field of the means which God designed should go to it; and this money, both principal and interest, should be refunded. Not one penny of the money used in the publication of The Gospel Primer, should have been charged up against it. This should have been given as a donation. And the other books that shall be prepared for the Southern Field should be published gratuitously.

Other dishonest, intriguing actions were done in a secret, artful manner. People were turned away from their rights. Some of these things have never been adjusted. Men were inspired by the suggestions of the great adversary of souls to turn aside the counsels of God for human inventions. God declares, "Neither will I be with you any more until you put away all these unholy things from you." [See Joshua 7:12.]

At the last General Conference a work was started which God desired to have carried to every Seventh-day Adventist church in America. But Satan came in with the sons of God, and the very work that ought to have been carried forward, by those who ought to have been worked by the Spirit of God, failed of completion. The high expectations were without proper results.

The influence which began to work at the conference was genuine, but the enemy interposed himself and spoiled the work by the deception he had prepared. The faith of many was dead, being alone. There was a large work to be done in cleansing the temple and the courts thereof, but this work was not done. The life and power of God cannot be manifested until there is seen that faith which works by love and sanctifies the soul. As far as the work went, it was done with earnestness, fervor, and true zeal. And so far God's blessing was given. But in the case of a large number, especially those in responsible positions in our institutions, the work of the Spirit was quenched by a deception of the enemy. There was a reaping of that which had been sown. These things need to be studied.

In regard to the school work, God does not want it to die, but live. But actions directly contrary to a plain "Thus saith the Lord" have been taken. The indebtedness of the school work has been increased by the erection of buildings in places where there were already buildings enough. The money thus used should have been invested in the erection of schools in new localities, thus distributing the light and gathering in a class of students who would not otherwise be reached. The knowledge of the truth should have been extended to places where there are no memorials to tell what truth is.

God would have His Word and His wisdom demonstrated. Truth has been so covered with the rubbish of error that it cannot shine forth in its native purity and brightness to illuminate the surrounding darkness. God would have His directions followed to the letter, that truth may be rescued from the companionship of error. He calls for all the talents with which He has endowed men. He calls upon His servants to receive from the Holy Spirit His sanctifying power, that the light may shine forth in clear, distinct rays amid the constantly increasing moral darkness, which is becoming as black as sackcloth of hair over our world.

Brother Magan, do not let fiction come into the school to be regarded as truth. The gloomy region of doubt can only be expelled by the clear, bright rays of the Sun of Righteousness. Watch, saith the Master, Watch unto prayer. If you would make truth a reality, search the Scriptures with much humiliation and with earnest, fervent prayer. Then you will be able to understand practically the meaning of the words, "Ye are the light of the world. A city set on an hill cannot be hid." [Matthew 5:14.] Why? Because it is above the mist and fog. So God's people shine because they above the mist and fog of unbelief and spiritual malaria. "Neither do men light a candle, and put it under a bushel, but

on a candlestick; and it giveth light unto all that are in the house. Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." [Verses 15, 16.]

Truth is not to be brought down to a level with common things. God does not leave truth to be a matter of speculation. He raises it on high, and places His signature upon it, showing its royalty and surrounding it with all His sacredness and sanction. Truth is to stand in its own elevated nobility, for Christ is the truth.

Then how careful should every teacher be not to put forward as truth the imaginations of the human mind. What is the chaff to the wheat?

God help Brother Sutherland and yourself, that neither of you shall place unimportant and frivolous matters, the imaginations of men's minds, in the same chapter with sacred truth. Your influence would soon be of little value if you emphasized the theories and advocated the plans and ideas that were brought to us from Battle Creek by Miss Ellis. The thought that a young and inexperienced teacher could call together young persons of less experience than herself, and in a few months give them a training that would fit them to go out and establish church schools, was not safe or wise.

The proposition that these young and inexperienced teachers could lay aside at once all the books that their students have been accustomed to use, and teach all studies from the Bible, according to the plan which she might introduce, would be expecting too much. It would be too sudden a change for both students and teachers. Some of her theories presented to the children, intimating that they ought not to destroy mosquitoes or other insects that were preying upon them, were not beneficial, and would lead to unprofitable questioning and condemnation.

Inferior things, which in past ages have been suggested as worthy of attention, should have no place in the advocacy of truth. The placing of fables on a level with truth is an invention of the enemy to belittle the faith. The thought that we must not destroy the insects which prey upon trees and plants is not based upon a sound foundation. Such ideas ought not to be presented by those who have weighty and unpopular truths, the acceptance of which is of great importance.

But I have only a little time in which to write. As regards the debt on the Battle Creek College, I think that W. C. White has written wisely. It is your privilege to present the case to the churches and ask them to help to lessen this debt. Then devise methods by which the school may be made self-supporting. This could have been accomplished in past years by increasing the rates of tuition. Here at Avondale the tuitions at first were too low. Embarrassment was brought upon the school.

We need to move solemnly and intelligently, under the sanctification of the Holy Spirit. God has not forsaken His people; but His people have not followed the light given them. Had they obeyed His instruction the sure result of obedience would have been seen, for heavenly agencies would have co-operated with human instrumentalities.

The work would have extended and enlarged, and God would have been glorified. Our people are asleep, upon the very borders of the eternal world. In our publishing houses the increasing expense of

book making is consuming means which should be used to produce and impart solid instruction, and to multiply the agencies for the extension of truth to places where there are now no memorials of His truth.

Lt 164, 1899

White, J. E.; White, Emma

Toowoomba, Queensland, Australia

October 20, 1899

Dear Children Edson and Emma:

I received your letters last evening, when Sister Herbert Lacey arrived from Cooranbong. I have spoken to our people this afternoon with much freedom. The wagonette came for Sister Graham, Sara, and I, and we just got under the tent when the rain came down in torrents. For thirty minutes big drops poured down upon the tent, accompanied with thunder and lightning. The congregation sang hymn after hymn. It was of no use attempting to speak. At the very first lull they had me speak, before the prayer, fearing that the heavens might give us another downpour.

I spoke for one hour with freedom upon practical Bible religion. There was a goodly number of our own people, no outsiders. Then prayer was offered with the Spirit. Elder Daniells prayed. Then Elder Tenney spoke for a short time. He spoke well. I was obliged to leave because I was in a perspiration. After speaking I have to take a cold sponge bath and change all my clothing, to prevent a chill.

We find that the cars leave this place for Sydney on Sunday at twenty minutes to one o'clock. On other days they leave at eleven. I decided to arrange to speak Sunday forenoon, then take the cars which will arrive at Newcastle at seven a.m. Monday, and at Dora Creek ten a.m. I usually speak in the afternoon, but I made this arrangement in order to get off the mail after seeing W. C. White. No mail leaves this place on Sunday, although the cars go, therefore I should fail to get my mail in at Sydney in season to reach the steamer unless I take it myself. I have spoken six times at this meeting.

Letters received from Elder Starr state that a nice park in Maitland is offered to us free for a camp ground. A large house has been rented at one pound a week to accommodate the workers. Letters received from Brother John Wessels tell of seventy acres of land, thirty in orchard, forty in woodland, a few miles out of Sydney. It is a high piece of ground, beautiful scenery. They are looking at it as a location for our sanitarium. I have been called to look at two sites. I shall make the third trip the first of the week, as soon as the mail is closed.

My health is very good for me. But I have to be extremely careful, else I am overdoing, and exhaustion follows. I got off a large mail for America, then a large mail for Africa, and just about collapsed; for I used up all the strength I had in getting off the American mail, and the very next day had to write all day and next morning to get off African mail. W. C. White came in after the mail had gone. We had a praying season, and I decided to attend the camp meeting. I felt that the Lord would sustain me. We took a first

class car, which I seldom do, and we came through all right. I thank the Lord with heart and soul and voice for His mercy and His sustaining power. This is the second spell of exhaustion I have had within three weeks. I see so much to do. I want to use my pen all I possibly can, and get out all the light possible, so that if I am called suddenly I shall have done all I possibly could do to let light shine to others.

I do not know that I have written to you that it is your duty as far as possible, to attend the camp meetings without waiting for an invitation. Keep your soul in the love of God, and make straight paths for your feet, lest the lame be turned out of the way. Keep your taper kindled from the divine altar, and then let your light shine to others. Let your confidence be wholly in the Lord. Learn meekness and lowliness of heart. You need to put your entire trust in Jesus Christ. He is the only safe Teacher. The great question now is the salvation of the soul. If you walk with Christ, you learn wisdom by communion with Him, as did Enoch.

It is the privilege of every soul to reach the highest standard. Stop at no low standard in your experience. Beware of admitting any worldly or selfish motives whatever in the settlement of the great question between God and your soul. The Lord requires all that there is of you through constant improvement of every talent, that you may make a success in the formation of Christian character. By faith let the Holy Spirit instruct you, that you may not only receive but impart the heavenly grace.

All is to be surrendered to Christ. There must be no reservation. God expects more of us than we give Him. It is an insult to Jehovah to claim to be Christians and yet speak and act as worldings. We cannot yield the smallest place to worldly policy. We need to be sanctified every hour through the belief of the truth. It is not safe for one day to neglect putting on the Lord Jesus Christ. We can make no compromise. We want not to make extra efforts for a more tasteful development of Christianity. We want Christ formed within, the hope of glory.

Catch the divine rays of light from Christ, and you need not try to shine, for you will reflect His image, which is formed within. You cannot help shining. Others will see the Christ side of the character revealed. There is a great deal of rough work to do, but the grace of Christ will be revealed in spirit, in speech, in experience. The salvation of souls is the grand object to be kept before us, and mental and spiritual improvement will be seen in all our ways, habits, and practices. They will be fragrant with the atmosphere which surrounds Jesus Christ. We all have now, and ever have had, the sympathies of the divine intelligences. Heavenly beings co-operate with us in the battle as we advance against fallen angels and fallen men to press the battle into new territories, even where Satan's seat is.

Young men, who have little experience in the self-denial that Christ practiced, will be constantly urging the necessity of a more tasteful development of Christianity than we are wont to meet with, even among those who have long known the truth. I agree that there is need of sanctified refinement. There is need of an emptying of self and an opening of the heart to an abiding Christ. But my heart has been much pained by the introduction among us of certain forms that ape worldly customs and fashions. In connection with the most precious sentiments of truth there is brought in an outside polish, a regard for that which is called taste, which has little of the true element which works by love and sanctifies the

soul. That quality of refinement <which is but an outside polish and> which is esteemed by the world is of little value with God. In every day life we must have an abiding Christ, who is working constantly to conform all our attributes to the image of the divine.

That surface religion talked of so glibly by the tongue that prates of the beautiful, I have learned the value of to my sorrow. Many who with flippant words are ever ready to speak of elevation and refinement do not act as if they had any practical knowledge of that which their tongues express. Their poetical religion is not the religion that will stand test and trial. I have learned to my sorrow that they have little respect for true Christlike piety, little desire for the sanctification of the Spirit of God unto true holiness. To exalt a theory which will exalt self is their great ambition. To conform to the divine plan does not suit their frothy ideas.

O what deceptions are upon those who are looking for the beautiful and poetic in their speculation! They hear not the voice of the One who gave His life to self-denial, to humiliation, to suffering and a cruel, ignominious death to make it possible for human beings to keep the law of God. They can do this only by heeding the invitation, “Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart, and ye shall find rest unto your souls. For my yoke is easy, and my burden is light.” [Matthew 11:28-30.] These are the lessons the great Teacher has given us. We are to take His yoke of submission, restraint, and obedience, in meekness and lowliness of heart. Those who are yoked up with Christ will find rest and peace.

Exhibitions of self, strife for the supremacy, putting the false in the place of the true, will be developed in a certain class. In theory they represent the God of the beautiful, the divine Author of the material world. They observe the beautiful representations in His operations and plans, and they weave into poems a sentimentalism that tells for nothing in making their own character-building symmetrical. Their work is not in harmony with the plan of God for fitting men to unite with the angelic family and to become children of the heavenly King. All these soaring ideas God counts as nothingness. There is a supposed inspiration which is modified by hereditary taste and by education and temperament.

Let us hear what Christ has to say. “He that will come after me, let him deny himself, and take up his cross, and follow me.” [Mark 8:34.] To follow in the footsteps of Christ is to practice true godliness. All who are partakers with Christ of His humiliation and self-sacrifice will be constantly learning how to lay upon the foundation stone gold, silver, precious stones, not the material represented as wood, hay, and stubble, which will perish in the fire of the last days. We want true sanctification, true wholeness to God. We would not encourage the soaring element in the makeup of character, but we would encourage true solidity. What is the chaff to the wheat?

The world is not to be saved through the divine songs and melodies of even the angelic host in heaven. These angels have their appointed work to do on earth. They find a world in gross darkness as to what constitutes sin, which is the transgression of the law of God. Darkness, vice, deception, prevarication, dishonesty, exist among those who profess godliness. And there is a call made, “Lift up thy voice like a trumpet, and show my people their transgression, and the house of Jacob their sins. Yet they seek me daily, as a people that did righteousness and forsook not the ordinance of their God.” [Isaiah 58:1, 2.]

What have God's people to learn? "Humble yourselves under the mighty hand of God. ... Draw nigh to God, and he will draw nigh to you. Cleanse your hands, ye sinners, and purify your hearts, ye double-minded." [1 Peter 5:6; James 4:8.] There is work, solid work, to be done for every soul that shall stand in the great day of the Lord. "Therefore if any man be in Christ he is a new creature. Old things are passed away, and, behold, all things are become new." [2 Corinthians 5:17.]

The one in whose heart the grace of Christ abides is daily undergoing a transformation of character. He is preparing for the higher school, where all characters blend in a perfect whole. The divine harmonies of the heavenly intelligences would be out of place in the world. They would not be understood. For the world knoweth not God nor Jesus Christ whom He hath sent. Sin and violence are in the land.

In transgression of the law of God, fallen men with their sinful tempers, appetites, tastes, and attributes have arrayed themselves in hostility to God. They resemble the inhabitants of the Noachic world. He who would be an effective co-worker with God in His broad vineyard must do most diligent, earnest, hard work. He must meet the people where they are. If they will not come to the gospel feast to which the call of Christ invites them, then God's messengers must accommodate themselves to the circumstances, and bear the message to them in house-to-house labor, thus extending their ministry to the highways and byways, giving the last message to the world.

It is of no use for men to purchase large volumes of history, supposing that by studying these they can gain great advantage in learning how to reach the people at this stage of earth's history. As I see the shelves piled up with ancient histories and other books that are never looked into, I think, Why spend your money for that which is not bread? We do not need ancient lore to tell us the things we must know now, just now.

The sixth chapter of John tells us more than you can find in these books. There is a history in this chapter. Christ says, "I am the bread of life." "Your fathers did eat manna in the wilderness, and are dead. This (myself) is the bread which cometh down from heaven, that a man may eat thereof and not die. I am the living bread which came down from heaven. If any man eat of this bread he shall live forever; and the bread is my flesh that I will give for the life of the world." [Verses 35, 49-51.] Read on to the sixty-third verse. "It is the Spirit that quickeneth; the flesh profiteth nothing; the words that I speak unto you, they are spirit, and they are life."

The motive of those who study these many books is not so much to obtain light or spiritual food. It is an unsanctified ambition to become acquainted with philosophers and theologians, a desire to present Christianity to the multitude in learned terms and propositions.

God calls for these who would be laborers together with Him to yoke up with Christ. "Learn of me," said the greatest Teacher the world ever knew. "Take my yoke upon you," and come down to learn My meekness and My lowliness. [Matthew 11:29.] Your intellectual pride will not aid you in the work of communicating with souls perishing for the bread of life. Your devotion to the study of these books is taking the place in mind and heart of the practical lessons you should be learning from the great Teacher. The multitude are not fed. The Holy Spirit is not dependent on the work of human agents. They

want to work themselves. Very little of the money invested in piling up volumes for study and research, which is wearying to the brain, furnishes anything that will make one a successful laborer for souls.

The men who have devoted their lifetime to common work need words as simple as Christ gave in His lessons, words which are easily understood. Christ said, “I came to preach the gospel to the poor.” [Luke 4:18.] Our brethren who are teaching the truth for this time need a deeper insight into the lessons Christ has given. We cannot do better than to heed the words Christ has spoken: “He that will come after me, let him deny himself, and take up his cross, and follow me.” [Mark 8:34.] At every step we advance in any service for Christ, self-denial and the cross lie directly in the path.

The words of the living God are the science of all education. The studied phrases designed to please the taste of the supposed-to-be refined, fall short of the mark. Our ministering brethren need to eat the bread of life. This manna will give them spiritual sinew and muscle; then they will not be as weak as babies when any crisis comes. Baptized with the Holy Spirit, they will be prepared to meet all classes of men. The candlestick will be placed where it will give light to all that are in the house.

The piety, the spiritual energy, of the church is sustained by feeding on the bread which came down from heaven. The rich and the poor alike meet together, and take sweet counsel of God. At the feet of Jesus we are to learn the simplicity of true godliness.

We need now to strip ourselves for the race, to harness ourselves for the battle. The time of trouble is upon us. Let the ponderous volumes of history, and the variety of other books, be exchanged for the simple lessons of Christ. He says, “Take my yoke upon you, and learn of me; for I am meek and lowly in heart.” [Matthew 11:29.] Why do not all who believe in Christ do all that He told them to do? Why do they worry and perplex their souls with reading that will not do one-twentieth part for them that Christ’s words will do? Much reading is spoiling some of our ministers, so that they know not how to feed the flock of God with spiritual food. God help us to understand what it means to learn of Christ.

Lt 165, 1899

Belden, F. E.

Toowoomba, Queensland, Australia

October 22, 1899

Dear Nephew:

Your letter, with others, was re-mailed to me by W. C. White, and reached me Sabbath, yesterday. This morning I was up writing long before day. I did not know that the mail is to go on Tuesday, the 24th. We can send no mail from here to Sydney in season to meet the boat. I must see W. C. White, and consult with him in regard to the propositions you have made in relation to books, and other letters demand attention. I have spoken here five times; and now I told Elder Daniells that I would speak in the forenoon of Sunday if he would consent to my taking the cars for home on Sunday noon. This would bring me home Monday noon. Then I could look over all letters with W. C. White, and send my mail to Sydney

Tuesday morning. Brethren Daniells and Tenney decided that this was the best thing to be done. So I shall speak at half past ten, and then have plenty of time to go to the station, and shall be on the way home this afternoon.

Your letter relieved my mind. You have touched the keynote. It is indeed the searching of the Scriptures that brings the Holy Spirit to open the understanding, that we may see wonderful things out of God's Word. The Word of God is to be eaten, as a hungry man would eat food. It is thus that we eat the flesh and drink the blood of the Son of God. Just as soon as we surrender our will and way to the will and way of God, the Holy Spirit will take the human agent, and mold and fashion him as a vessel unto honor.

When we are emptied of self, the vacuum is supplied by the power of the Holy Spirit. You are certainly now working on right lines. Be assured that the enemy will plan to throw you off the track. Things will arise that would naturally provoke you, but you must be patient under provocation, that you may secure the triumph of the truth.

Seek to cooperate as a laborer together with God, that you may consummate the grand purpose for which Christ came into the world—to save all who would receive Him as their personal Saviour. The Spirit of Christ will be revealed in those who do Christ's service. You will see the need of perfecting self-control, and you will do this if you wear the yoke of Christ. The work of God has no need of overbearing men, and harsh, unkind spirits to carry it forward. True zeal will be tempered with the meekness and lowliness of Christ.

A decided testimony will often be required; wrong should in no case be vindicated. The Spirit of the Lord is needed, O so much, in the Review and Herald Office. Christ would not have us pass over wrongdoing, but He calls upon His followers to represent His character. They are required to walk in the light of His example. At whatever sacrifice of ease or reputation, whatever may be the outcome, we must maintain the reformatory principles of practical godliness, for this is the gospel of Christ. Every one is to help the next one, and on and on proceed to push the triumphs of the cross of Christ, extending the territory of His kingdom. Close not the lips, refuse to keep silence when sin and ungodliness are seeking the mastery. Our vigilance should be keen, and we are to be awake to exterminate every evil work. But the way in which this battle is carried on will make every difference in the result. Our own spirit is to be subdued, self is to be hid in Christ. In all reforms Christ alone is to appear.

God calls for the spirit of unvarying kindness and love. Nothing is ever gained by harsh denunciations and bitterness of spirit. To be harsh in trying to correct wrong is committing sin in reproving sin. Reformers are not destroyers. They will never seek to ruin those who do not harmonize with their plans and assimilate to them. Reformers must advance, not retreat. They must be decided, firm, resolute, unflinching. But firmness must not degenerate into a lording spirit. God would have all who serve Him firm as a rock to principle, and meek and lowly of heart, like Christ. Then, abiding in Christ, they can do the work He would do were He in their place. A rude, condemnatory spirit is not essential to heroism in the reforms for this time. All selfish methods in the service of God are an abomination in His sight.

Those who have positions of authority in our institutions are to be upright, pleasant not only to those who are accounted ladies and gentlemen, but to the patient, toiling workers as well. The softening,

subduing influence of the Holy Spirit in the heart will lead us to make life pleasant to the toiler. Those who are to represent Christ must be like Him in character.

We should be kind and courteous to all, but especially are we to be pitiful and tender toward the unfortunate, as are the African race. God calls upon Christians, high or low, to represent Christ in their treatment of the colored people. God calls for His workers to consecrate themselves to the cause of justice and reform. But in every work there is a right way and a wrong way. In dealing with the colored race there are some who think it right to treat then as if in all respects on an equality with white people. This cannot be done safely. It is not right to say that no distinction should be made in the association of the two races. Let the colored people be treated as human beings. Let then be uplifted. The youth should be educated to become missionaries among their own people.

This should not, however, exclude the ministration of the white laborers whom God may send to work for the colored race. Special attention should be given to the education of laborers, both white and colored, for the work to be done in the South under judicious managers. But let no person lead you to believe that the work can be carried on as if there were no distinction to be made. White and colored children are not to be associated promiscuously in the Southern States. You cannot more effectually spoil the colored children of the South than by leading them to think that they are to be placed in every respect on a social equality with the white race. Untold evils will be the outcome. Our way would be hedged up, our work be placed in jeopardy. Lives would be sacrificed without gaining the least advantage.

The age in which we live calls for decided reformatory action; but wisdom must be exercised in dealing with the race that has so long been degraded and abused. That which is now undertaken cannot be carried forward as it might have been had the white churches at the time of the abolition of slavery acted as Christ would have done in their place. They should have begun for these degraded multitudes the work of uplifting, seeking to correct the degrading habits taught them by the example of the whites.

As a nation we have been guilty of a great wrong. In the Judgment the charge of neglect will fall with heavy weight upon those who claim to be Christians, but who have left millions of people, men, women, and children, to become more and more depraved. In comparison with the great need there has been very little outlay of means to improve them by teaching them the knowledge of God. After being deprived of their rights, and for generations treated like cattle, they have been deprived of the means of bettering their condition. Virtually, they have been left in heathenism, when they might have been helped to educate and elevate themselves. Their color has closed to them almost every possible avenue to improvement. There have been exceptions, but as a people they have received little labor, and have had little inducement to mental or moral improvement. God will soon take this matter in hand. He will judge the nation for their neglect and abuse of His creatures.

The colored people have had before them the example of commonness and adultery. These evils are all through our world, but when the poor, wretched, ignorant race, who knows scarcely anything of purity and righteousness, do commit sin—sin that committed by white people is scarcely condemned—colored

people are tortured to death whether proved guilty or not. And the nation that permits this bears the name of Christian. God says, “Shall I not judge for these things?” [Jeremiah 5:9.]

It will be much harder to help the colored people now than immediately after their emancipation from slavery. Then was the time to show that freedom was given them that they might have the advantages of education. Among the colored people, as among the white people, there is need of special instruction under judicious teachers who can discern how to plan the work. Some <both men and women> have talents of no ordinary character, and they need to be removed from the society they are in, and placed in good surroundings. Every effort should be made to encourage conscientiousness, to show what it means to do service for God. Patiently, in the spirit of Christ, these people should be educated to do a work for God as missionaries to their own race.

God will endow men with capabilities for this work. They will learn that “the entrance of thy words giveth light, it giveth understanding unto the simple.” [Psalm 119:130.] There is evidence that God is at work among the downtrodden race. We want the evidence that God is at work among professed Christians, who have the advantage of a white skin. Would that they might respond to the Lord’s favors, and reveal that they have the advantage—of far higher estimate in His sight—the advantage of a pure, white soul, a soul washed and made white in the blood of the Lamb.

The love of God perfected in the human soul will be revealed by the sanctification of soul, body, and spirit. The love of God is fulfilled in him who loves God with all the heart, and his neighbor as himself. This is the whole duty of man. The gospel is satisfied when this victory is achieved. The Word of God labors from age to age to make man more practical. The Lord does not despise the day of small things, but He requires growth in every good work. Advancement must be made. And how many who commenced under difficulties and had to work under disappointment have lived to see the work established.

There is a variety of talents used in the Lord’s work. God uses whoever are converted and sanctified to His service—the ignorant outcast, the heathen, the European, the slave. These are Christ’s by creation and by redemption, no matter who they are. There is no caste in heaven. All who believe in Christ as a personal Saviour, whatever their position, whether they be high or low, rich or poor, black or white, are Christ’s, bought with a price. If converted from sin to holiness, they are members of the royal family, children of the heavenly King, heirs of God and joint-heirs with Christ, His well-beloved brethren who will walk with Him in white because they are worthy. Those who are now looked upon as lords, great men of the earth, will be glad, when their intelligence shall see what is the only source of true nobility, to go to heaven and associate with those who have washed their robes and made them white in the blood of the Lamb, even though their skin is as black as coal.

Angels of God are sent to minister to them that shall be heirs of salvation. Angels are co-workers with God’s servants in preaching the gospel to their poor brethren. If all would heed the instruction given in the Word, there would be a development of high intellectual attainment and true spiritual refinement of sentiment and manners, for all these things follow in the great result of the renewal of the soul by the grace of Christ. The character is transformed and renewed after the divine similitude.

I can write no more now. With love and deep interest for all your family.

Lt 166, 1899

Irwin, G. A.

“Sunnyside,” Cooranbong, New South Wales, Australia

October 24, 1899

Dear Brother Irwin:

I have written to Elder Haskell a very short, imperfect history of our visit to Queensland. I will now write you a few words. I find that I am tired after my journey to Queensland.

Brother and Sister Herbert Lacey and their sister Margaret are to remain in Toowoomba to follow up the work. Brother and Sister Lacey will be free to labor from house to house and give Bible readings. I shall try to help them all I possibly can by urging them to do the work thoroughly and solidly. Brother Lacey did excellent work in Newcastle. He likes Toowoomba and the people there. The people are very kind, and it is a mystery to us why they did not come out to the meetings.

Brother Starr writes us that he has secured a very nice park in Maitland free of charge for the camp meeting. This is indeed a favor. The meeting commences one week from next Thursday. We shall take our horse and phaeton to Maitland, that we may have it to use while there. I have sent letters to Edson and Frank Belden, which you may see.

Now, my brother, there are some things which, as president of the General Conference, you are the proper one to attend to. Who has charge of matters concerning the Battle Creek school? If the conference assumed the responsibility of building the addition to the College, have the reasons put forward for erecting this addition been considered? I understand it was built with the view of providing accommodation for ministerial institutes. This was directly contrary to the light given me. I was instructed that ministers taken from their fields of labor and held in a series of meetings in Battle Creek would not be so well prepared for the work as if they gave themselves wholly to consecrated labor in the destitute fields where the standard of truth is to be uplifted. If they studied the Word of God with a teachable spirit, praying and watching unto prayer, and working as well as praying, angels of God would open their understanding to perceive the truth in its beauty.

The time devoted to fitting ministers for their work would be much better employed in seeking to take the knowledge of truth to those who are in darkness, without God and without hope in the world. In such labor there is a variety of minds to deal with, and God will bless His servants greatly as they look to Him for wisdom, believing that the Holy Spirit will come to those who are hungering and thirsting and begging for the bread of life to give to their neighbors.

Trials will come, but these are to educate the worker to look to Jesus. Trusting in his heavenly Father, he is to go forward, working out his own salvation with fear and trembling. For it is God that worketh in

him, both to will and to do of His own good pleasure. Christ said of some, “Ye will not come unto me that ye might have life.” [John 5:40.] Let us all who have a knowledge of the truth obey the words, “Go work today in my vineyard;” and thus obtain greater knowledge. [Matthew 21:28.]

I ask, Did the conference make themselves responsible for the debt on that last addition to the College? or did they retain that portion of the building they wished erected to accommodate their own purposes? Is there not part of the College building which belongs to the conference, the debt on which the conference should carry? Will you inquire in regard to this? Did the conference pay the full amount of their share in the indebtedness of the school, or did it put its burden on the school? Again, should not this unnecessary building, which the school does not need, be made use of in some way by the conference, thus relieving the school of the burden it should never have created, but which, in direct opposition to the counsel of God, it did create?

If Dr. Kellogg uses this building, who is responsible for seeing that the rent is used to help to lessen the debt on the school?

The light given me by the Lord is that wise men, men with financial intelligence, should visit our schools in every country, and keep an account of their financial strength or financial weakness. This matter should not be left to ministers or committee men, who have not time to take this burden. The teachers are not to be left with this responsibility. These matters of school business call for talent which has not been provided. In the case of church schools, men of financial wisdom should look over the accounts once, twice, or thrice a year, to ascertain the true standing of the school, and see that enormous expenses do not pile up.

The workers in this new field, Australia, are not to follow the tread of the leaders in America, who have neglected to exercise clear-sighted judgment. This is the reason of the discouraging state of things that now exists. The teachers are discouraged. Some way must be devised, if possible, for teachers to take lower wages without distressing themselves. Let there be positive self-denial in every line.

Ministers have been brought in to carry responsibilities which they were in no way fitted to bear. Lay these responsibilities upon men who have tact, men who can give themselves to business, who can visit the schools and keep account of the financial condition, who can also give lessons in bookkeeping. The work should be inspected several times each year. Let the ministers act as counsellors, but lay not on them the financial responsibilities.

In localities where believers are few, let two or three churches unite in erecting humble church school buildings. Let all share the expense. It is high time for Sabbathkeepers to separate their children from worldly associations and place them under the very best teachers, who will make the Bible the foundation of all study. If authors have the knowledge and temperament to enter some of these open fields as educators, they can, by so doing, inscribe the truth on the tablets of the soul. By giving wise instruction to parents and children they will make a record in the heavenly courts that angels will rejoice to read. Practical work among fathers and mothers will be a ministry that God will bless. The Bible is the grandest, the most truthful, elevated, and ennobling story book that can be presented to human minds.

The Lord would have painstaking efforts made in these lines. True missionary work done by teachers who are daily taught by God would bring many souls to the knowledge of the truth as it is in Jesus. Children thus educated will impart to others the light and knowledge received.

But I must stop right here. God bless you, is my prayer.

Lt 166a, 1899

Irwin, G. A.

October 24, 1899

Brother Irwin:

I have written this [Lt 166, 1899] as fast as my pen could go over the paper. I will add a few words. I did not expect any of it could be copied, but if you can study this out that I have hurriedly written—I believe that you can—you will help matters in this trying time. God help you to set things in order, if possible. The light was given me eighteen years ago that there would be great losses because there was so little close, thorough instruction given to students in bookkeeping, keeping accounts. The Lord would have nothing go at haphazard, and the results show, as today, mountains of debt, and no way to get out of them. If the advice had been followed—that the Lord has given—to have bookkeeping taught and practiced, there would be at this time men of wisdom that could stand in the position to go from place to place, review all account books, and then instruct in the school, interest the scholars, and make this a portion of the students' lessons.

I hope that you will not become confused, but there is certainly a way out of all our difficulties. We may get out of the woods. I do not know as W. C. White will get off the very things essential in this mail. I am trying to plan, and I feel free, although I have had no special light that I should do this—with the exception of a mind and will to do it—to give royalty on the book now coming out on the parables, to be used in all countries, to be translated into other languages, and help them in foreign countries, to help them in the school.

Lt 167, 1899

Anthony, Sister [R. S.]

"Sunnyside," Cooranbong, New South Wales, Australia

October 12, 1899

I have a few words to say to the wife of Brother Anthony. The Lord is soon to come in the clouds of heaven to take all who have perfected Christian characters to the mansions He has gone to prepare. But those who retain objectionable traits of character, and prefer to cherish thoughts which create unhappy feelings are sowing to the flesh, and they shall of the flesh reap corruption. As they entertain thoughts which are unholy and unsanctified, they sow the same in other minds.

My sister, you will not, cannot be happy in sowing the seed which you have been sowing through your life experience. The only hope for you is to humble yourself before God. Cut away those traits of character which have been so long cherished that they are brought into use as readily as the right hand and the right eye. Unless the attribute of evil surmising and jealousy which result in a strengthening and confirming the most disagreeable disposition, are crucified, those who cherish them will lose their lives with these idols of self-indulgence.

I now bear testimony that you are guilty of causing your husband great unhappiness which is ruining his health, spoiling his Christian experience, and making his life a burden. Will you now seek the Lord while He may be found? Will you call upon Him while He is near? "Let the wicked forsake his way, and the unrighteous man his thoughts; and let him return unto the Lord, and he will have mercy upon him, and to our God, for he will abundantly pardon." [Isaiah 55:6, 7.] My sister, if you will be as diligent and persevering to seek your own soul's salvation as you have been to make your husband's life unhappy, you will surely make a success. Will you now turn square about and repent and be converted? Then the Lord will forgive your sins. He says, "A new heart will I give you." [Ezekiel 36:26.]

You have no time to lose, my sister. Read the fifty-fifth chapter of Isaiah. What is the promise to those who seek the Lord, forsaking all their disagreeable ways, and taking hold by faith of the good word of the Lord? "Ye shall go out with joy, and be led forth with peace; the mountains and the hills shall break forth before you into singing, and all the trees of the field shall clap their hands. Instead of the thorn shall come up the fir tree, and instead of the brier shall come up the myrtle tree, and it shall be to the Lord for a name, for an everlasting sign that shall not be cut off." [Verses 12, 13.]

For Christ's sake, my sister, root out the thorns and briers from your character, which are so annoying to your husband, and let the fir tree and the myrtle tree be revealed in their beauty. You can overcome if you will. But you must fall upon the Rock, and be broken. I leave these words with you. Open your heart to receive them, and may the Lord bless you and your children that you, being blessed by the Lord, shall be an example of righteousness. It would be a sad thing to have your children practice your imperfections of character. God help you now, while the sweet voice of mercy is heard, to respond to the call, is my earnest prayer.

In love.

Lt 168, 1899

Mountain, A.

"Sunnyside," Cooranbong, New South Wales, Australia

October 25, 1899

Dear Brother Mountain:

I have read your letter written to Brother Hickox. I know you to be a very kind man, tender-hearted, pitiful, and courteous; but as I read your letter, I saw that you need light on some points. When to your

certain knowledge a brother has made a mistake, and has suffered in consequence, and lies under the burden of financial difficulty, then is the time when you should make every effort to help him out of the ditch into which he has fallen through his own lack of wisdom. It is not best to give him the impression that all eyes are watching him to find something to criticize.

I read that it was thought that Brother Hickox's board for the time he was in Wellington should not be charged to the conference, and this amount was deducted from his salary. Why was Brother Hickox in Wellington? On his own business, or for the advancement of the cause of truth? I understand that Brother Farnsworth stopped Brother Hickox's work, and requested him to make tents for the conference. Brother Hickox writes to me: "We did as we were directed, both of us working day and night. We were put to extra expense to do this work; for we were compelled to stay at an hotel for one week, and I thought it only reasonable that the conference should pay this expense. I did not do this work expecting extra pay, nor do I now wish it; but I thought it only just that we should be saved this extra item of expense. The conference has cut down our, or rather, my, wages, for they never gave my wife anything for her labors. We have never asked anything, and if the money is not to be had, we do not complain at the reduction."

Brother Hickox says that he has paid his own travelling expenses, and that this is the reason he has not paid his tithe. I wish now to speak to Brother Farnsworth. Before I sent for Brother Hickox to come to Australia, I was shown his case, and I saw that the management of it was not such as to give him courage and confidence. A narrow course of action was pursued, which showed lack of appreciation and real, sanctified wisdom. Such closeness in calculation, such injudicious movements could just as verily be placed to your own account as to his. I saw that when the spirit of criticism and suspicion came in, a course of action would be pursued toward the one supposed to be erring that would give him no chance for his life, and that if Brother Hickox was to be preserved to the cause of God, he must be placed for a time in connection with us, that we might know how to treat his case.

I was shown that we must act discreetly, tenderly, wisely with this brother, and the Lord would give him courage; and that in time he would prove an acceptable laborer in the cause of God. His past errors were not unpardonable, but we must immediately change his associations, else his courage would be sapped, and he would have no strength to resist the temptations which would arise. The Lord laid upon me the burden of sending for Brother Hickox. This conference will pay his expenses from New Zealand.

Rather than be idle, Brother Hickox labored with his hands to settle a rent bill. His painting the house or fence for Sister Teasdale was a matter to be commended, not condemned. For his work Sister Teasdale allowed him a certain sum on the rent of the house. What offense was there in this? I answer, None. And if any of the brethren are tempted over the matter, tell them that God says, "I will have mercy and not sacrifice." [Matthew 9:13.]

If a minister, during his leisure time, engages in labor in his orchard or garden, shall he deduct that time from his salary? Certainly not, any more than he should put in his time when he is called to work over hours in ministerial labor. Some ministers spend many hours in apparent ease, and it is right that they should rest when they can, for the system could not endure the heavy strain, were there no time for

letting up. There are hours in the day that call for severe taxation, for which the minister receives no extra salary, and if he chooses to chop wood several hours a day, or work in his garden, it is as much his privilege to do this as to preach. A minister cannot always be preaching and visiting, for this is exhaustive work.

The light given me is that if our ministers would do more physical labor, they would reap blessings healthwise. After his day's work of preaching and visiting and study, the minister should have time in which to attend to his own necessities. If he has only a limited salary, he may contrive to add to his little fund. The narrow-minded may see in this something to criticize, but the Lord commends such a course.

I have been shown that at times those in the ministry are compelled to labor day and night and live on very meager fare. When a crisis comes, every nerve and sinew is taxed by the heavy strain. If these men could go aside and rest awhile, engaging in physical labor, it would be a great relief. Thus men might have been saved who have gone down to the grave. It is a positive necessity to physical health and mental clearness to do some manual work during the day. Thus the blood is called from the brain to other portions of the body.

Did any one feel a burden for Brother Hickox when he was tent-making in Wellington, any distress that he should thus work day and night, and receive little or nothing for his labors? Will you consider this thing, my brethren? I greatly feared that the enemy would work the ruin of Brother Hickox, and for this reason we sent for him. We can now help him where he needs help. If our ministers are to receive the treatment that Brother Hickox has received, I must make an open protest. I would not, could not, sustain it. When a minister has performed his ministerial duties, he must have time for his family responsibilities. He is not to be watched, and criticized if every moment of his time is not employed in the special work of preaching and visiting.

I have also been shown that the women who labor with their husbands should be paid for their time. God says, I hate robbery for burnt offerings. We are to have bowels of compassion one for another. When a man has been humiliated by his mistakes, and is in need, his brethren, with the love of Christ in their hearts, are to come forward and help where they can.

Lt 169, 1899

Hickox, Brother and Sister [A. S.]

"Sunnyside," Cooranbong, New South Wales, Australia

October 25, 1899

Dear Brother and Sister Hickox:

God says, The erring ones may be recovered, the broken bones healed. I love the Lord, for His providences are so nicely arranged. In His providence God said to me, Call Arthur Hickox to be under your special supervision. God loves him, and wants to make him strong. He has had a strong, self-willed spirit, but I will heal him if he will place himself and his family in My care. By watchfulness and stern

endeavor he may obtain the overcomer's reward. If he will obey the dictates of an enlightened conscience he will have the advantage that Christ has secured for all the toilers who believe in Him. He must walk humbly with God. Let him and his wife look up, and encircling their children, say, I will not fail nor be discouraged. His Word shall be my guide, my instructor, my safeguard.

God will do much for all who will wear Christ's yoke and learn of Him. The Word of God is the bread of life. It teaches men how to simplify life's complicated experiences. It is an educator, endowing all the simple-hearted followers of Christ with the wisdom that comes from the Author and Finisher of our faith. Great possibilities are wrapped up in your little family. A continual self-denial and self-sacrifice is bound up with the Lord's plan of diffusing true religion, and for the moral discipline of both Brother and Sister Hickox as God's blood-bought heritage. Christ was made perfect through suffering, and it is through much tribulation that we shall enter into the kingdom of God.

Every soul must now be wide awake. God's work will call more and more for men of keen, clear, spiritual eyesight. God has called Brother Hickox away from his own country and relatives because he could best mold and fashion him in this way. Brother Hickox is not to bind himself up with worldly enterprises.

Carrie and Arthur, the work of God is to be carried forward amid peril and cross-bearing. In God's pure mercy, affliction and privation have been used to help you both to serve the Master. God chooses men with whom He can work amid affliction, poverty, humiliation, disappointment, blighted hopes. He will make you His instruments for the carrying forward of His work, His great plan of mercy. He has not left you nor forsaken you, but you took a trying path when you took yourselves out of the hands of God to plan and devise for yourselves.

The Lord says, "Come out from among them and be ye separate, and touch not the unclean; and I will be a Father unto you, and ye shall be my sons and daughters." [2 Corinthians 6:17, 18.] You cannot heed the counsel of friends and acquaintances. You must stand free in God. Look your calling fairly and squarely in the face. Take up your work courageously. Hang your helpless souls on Jesus. Gird up the loins of your minds. Put on the armor of righteousness every day.

God bless you and your children, my brother and sister. I love you all in Christ Jesus.

Lt 170, 1899

Wessels Family

Strathfield, Sydney, New South Wales, Australia

October 25, 1899

To the Mother and the Children of the Wessels Family:

I have received the communications that were kindly sent to me by Annie Lindsay and others.

I wish to write you a few lines to send by this mail. In two hours Brother John Wessels and I will go to look at a piece of land that he hopes will prove to be a favorable place for the location of our sanitarium.

After the camp meeting at Toowoomba, Brethren Daniells, Salisbury, Morse, and Sister Graham visited Brisbane to complete the organization of the Queensland Conference. On the return journey to Sydney they will stop off at Hornsby junction and meet us, and from there we will go to look at the piece of land in which we are interested. While we are waiting for the train, I am tarrying at John Wessels' home.

We have not had time to consider as thoroughly as we desire the propositions you have made, but we are sure of one thing, You are on the right track. From time to time I have had this matter laid open before me. Dr. Kellogg wrote to me of the large donation made to him by two of the Wessels brothers. This was presented to me as a mistake. Wise plans should be laid by wise instrumentalities in the wisdom of God, who sees the end from the beginning. The giving of large sums of money to one person to handle is not after the plan of God. The management of such matters needs more than one man's mind and judgment.

However much confidence may be reposed in one man, he is still subject to the temptations of the enemy. Satan will always seek to endanger his soul and lead him to invest the means where he in his human judgment thinks best. By thus giving up a large amount of money to be controlled by one man's judgment, the work is often limited. To the one handling the means every dollar may be invested in the work which to him appears most essential, but other minds should have a voice in this matter. The money thus used should have a broader range and do a much larger work.

Again and again one man has taken the large sums of money placed in his hands for the advancement of the cause, and invested it in the work which he himself was handling, because to him this has seemed the proper thing to do. In receiving the gifts, he has taken it for granted that the Lord has chosen him to carry out the plan which to his finite judgment seemed the best; and mistakes have been made, and selfishness has come in. He can only see the work over which he has supervision, though in other parts of the Lord's vineyard the work which needs to be done is left undone. Some parts of the work receive much attention, while other portions are left untouched.

The means which has been placed in one man's hands to use in a way that suited his ideas should, under the counsel of God's faithful servants, have been employed in establishing the truth in new fields and building up the Lord's cause in new localities. Thus the work would be strengthened and broadened and the truth go forth to the world as a lamp that burneth. Instead of centralizing the work in one place, let small centers be established and new territory be entered.

I have much to write on this subject, which I shall try to explain. The Lord has presented much to me in regard to the stewardship of the Wessels family. The Lord would have them understand from past experience that their talent of means is to be carefully handled. It is not to be bound up in worldly business schemes. Each member of the family is to use his means in such a way that he will teach every other member to use the talents, entrusted by God, in such a way as to be a blessing to himself and to humanity. Shall the Wessels family shun their responsibility by placing their talent of means where they can have no control of it, where others will do with it as seems best to them?

I am obliged to communicate to the children of Sister Wessels that which I have received. These fatherless children needed divine counsel, and the Lord gave it to them through His own appointed agencies.

The enemy tempted Philip, the very one who should have been a guide, a solid, God-fearing counsellor to his mother and her children. Had he held fast his loyalty and stood firm to principle, the Lord would have given him a large influence over his mother and brothers and sisters, an influence which would have been as far-reaching as eternity. Plans would have been devised similar in many respects to those now being considered. The Lord would have given His wisdom, and methods would have been devised that would have separated this family from worldly elements and placed them where God's means would not be used to gratify the tendency to shine in a wrong way, to exert an influence for extravagance and selfish outlay of means for show. This cannot add one jot to their own peace and happiness or to the glory of God. There would have been careful consideration, so that their talents might be invested where they would produce other talents because wisely traded upon.

Sister Wessels' family needed Christian culture under the best of influences, and this they were supposed to be receiving; but wrong influences, under the working of the enemy, was the seed sown in Battle Creek, and this seed brought forth its fruit. Expensive furniture, an unnecessary outlay of means, was sapping the faith and piety of Henry, and his example had its influence on the minds of his younger brothers. The needs essential for their eternal well-being in this life and the life to come were not considered.

Philip's disloyalty also had its influence. Had he remained steadfast, he would have been the natural guide of his younger brothers; but neither Philip nor Peter have done the work they ought to have done. The candlesticks were terribly shaken. The enemy has worked in different lines to make of none effect the truth of God in their hearts. Had their influence been what it should have been, Peter and Philip would have been a stay, a staff of influence, connected with John, to build up the waste places in the family. They could have bound the family together with a golden web, whose threads of divine texture would have stood the test of trial.

The money of Philip and his mother and Brother and Sister Lindsay was being bound up in worldly schemes. Philip was dishonoring the Sabbath, God's great memorial of creation. If Brother Philip had taken heed to the works of the Lord in (Exodus 31:12-18), a different state of things would now exist. God has positively declared what He will do in giving large success and blessings to the obedient, those who keep His commandments, and He has plainly specified what He will do to the transgressors of His law, those who cast their influence on the side of the enemies of God. Every jot and tittle of Philip's influence could have been exercised to the very best account in behalf, not only of his mother's family, but of relatives and friends, to bring many souls to the knowledge of the truth.

The arrangement now being considered, had it been earlier advised and formed, would have resulted in the saving of the souls of brothers and sisters. Those who have left the truth would have remained steadfast. The Lord did not want to lose these souls; His love is toward the whole family. But He cannot let His blessing rest upon those who walk in their own way, who follow the ways of the ungodly and feel

no responsibility to give to God the whole of their talents and service, who are not laying up for themselves a good foundation against the time to come, that they may lay hold on eternal life.

God's mercy has been exercised toward Philip in not blessing him with increased talents to use in dishonoring God's sacred memorial, the holy Sabbath. God will not be trifled with. But now in His great mercy He has drawn Philip by the cords of His love, and if Philip will walk humbly with his God, the Lord will fulfill His word in showing him His loving-kindness and tender mercy.

Because donations have been asked for and accepted from them, the enemy has tempted the family to think that it was their money that was wanted. But it was to benefit them that God asks for their money. By some members of the family means has been used unwisely for the gratification of self, and their investment has brought no returns to God. Far better had it been for those in responsible positions of trust if, instead of accepting the stewardship of large sums of money, they had devised some plan by which this means might have been transferred where it could do good and only good to its family and the cause. It might have been invested in the work of God, so that its increase, instead of being used to gratify pride and pleasure-loving, would have helped forward the interests of the truth in various lines. The Lord would bless the investment if guarded so that selfishness would not be woven into the work to spoil its purity. If the talent of means were thus devoted to God, He would cause it to increase instead of diminish, and the possessor would have more talents to work with.

Every member of the Wessels family may act a part in the work if they will be converted, heart, mind, and soul, to love God supremely and their neighbor as themselves. There is a way of living very free with the Lord's money, using it to gratify the carnal desires of associates who have no love for God. The children of Mother Wessels may think they are showing love to their neighbors in helping them to gratify selfishness, but in this they are not honoring God at all. The Lord's money is melting away, and in the place of doing good it is doing evil, encouraging self-gratification, which only injures the user, lessening his prospect of being a child of God and an heir of the kingdom of heaven.

Some are at the present time regardless of the Lord's will and pleasure; but that which they gain in the way of selfish indulgence will prove as the apples of Sodom. They do not study from cause to effect. The Lord will not work miracles to save the transgressors of His law from the sure result of their course of action. He will not interfere to prevent the consequence of their own actions. They will sink into impiety and willful ignorance, and they will reap the harvest in loss of health, of self-respect, and a recklessness that encourages deplorable evils.

What satisfaction will these careless ones receive in thus dishonoring their Redeemer, fettering their energies for good, and weakening their moral power to resist the suggestions of the enemy? There are individuals in the family who, in the place of putting up the bars against the enemy, are putting up the bars against the Holy Spirit's striving. They are locking the door of the hearts lest the Lord Jesus shall come in and abide with them. Will it pay? Is such a life worth living? All this may now change, if these souls will repent and be converted, and help one another to resist the devil, that he may flee from them.

The propositions made are apparently to be an agreement with human agents that are handling the Word of God and seeking to advance His cause in our world. The Lord requires truth in the inward parts.

He that seeth in secret will reward every good work openly. The plans that are being devised need to be carefully considered by all parties. No hand should be placed to the signing of agreements that will in any way dishonor God. As far as possible keep out threads of selfishness. These will be revealed unless great care is exercised.

It is by the combination of all classes and all talents that any association of this kind will prosper in any business transaction. It is the design of Christ to strengthen and edify and bless workers bound up together. There is to be a combination of energies and talents, not all of money, but of mind, of intellect, of experience. All who are doing God's service are bought with a price, and there can be a combination that will contribute to enlarge and broaden the work. Managers are needed who will feel that they are handling God's money, not their own. Money is a talent; it is a blessing if wisely used, a curse if used to please and glorify self.

The Lord will have nothing to do with any scheme which, under pretense of serving God, shall serve self more earnestly, for then there will be an aristocracy revealed which the heavenly universe will not tolerate. Without proper management money is of little use in any place. Let the talent of sanctified intellect be united with the talent of money, and the work will reveal a symmetry that cannot otherwise by secured. There is unity in diversity. Let all understand that it is the possession of wisdom in the investment of money that will make it efficient in upbuilding and sustaining the work of God. Minds sanctified and prepared to use money in a wise way as God's talent will reveal that this co-operation is of God's devising.

Talents of money and of capability, of intellect to use money, will make a combination that will advance the work and cause of God. We are not merely to advance in special districts. One section of the Lord's vineyard must be considered in its relation to other parts of the vineyard. There has been and will be, if the agents are not sanctified, a selfish management in the absorbing and appropriation of means in some favorite line of work in order to make that line a success. While God's money is used in one department of the work, other work that God would have done cannot be done. An overplus has been placed in the few things, and other parts of God's cause and work, fully as essential, are deprived of that which they should have had to advance the work.

There are at the present time fields where talent and influence act not at all, or but feebly, because of being deprived of the very means which is needed to strengthen and solidify the work, advancing the great general interest of preparing a people to stand in the day of the Lord. God's facilities for the saving of the world are not to be used exclusively. They are not to generate a spirit and power that will make a show in one section which will be a hindrance to the general advancement of the work that God designs shall be far more widespread than it has hitherto been.

Talent, wealth, any prosperous showing, will not give to the work in one locality the credentials of heaven, while the universal work that ought to be done is not done for want of the very facilities which have been provided without stint. The work must be advanced in every place, that each locality may aid other localities to send the message of God on, and on, all over the world. There is to be no religious aristocracy in our work. Nothing is more dangerous or more offensive to God than selfishness in regard

to spiritual advantages while so many are laboring to break new fields and to carry the work along, hindered at every point for the very necessities that are so abundantly supplied in a few places.

The Lord has presented to me the danger of placing in one man's power and leaving to one man's judgment the disposition of means. There will be a misinterpretation of the confidence thus reposed in one man and the power to do what he will with large means. And his soul is endangered. He is placing himself upon a lofty eminence, and is all unconsciously acquiring a habit of looking down upon his fellow laborers. This becomes a snare to him and to them.

I therefore testify that I have seen that something must be done, that the Wessels family may help to advance the cause of God in some other way than by large donations given out and out, and placed beyond their power to have any voice in its disposition. Plans that have now been laid before me by the Wessels family were largely presented to me after the report came of the donations made to our institutions through Dr. Kellogg. Men of wisdom should be chosen to receive funds from men of means, who will honor God by loaning or investing in some enterprise for advancing the cause of God.

The talent of money, by being used, is multiplying talents, and one special line is not advanced to the neglect of other lines of work that are just as essential. We need and must have wise managers, men with sanctified ability to go from church to church as God's agents to aid the men who have means in placing their money where it will help the cause of God. The owners might receive a low rate of interest, and they would have the satisfaction of knowing that they were really helping the cause of God.

It has been urged by some of our brethren that we should not hire means. But some who do not feel that they can donate all they have will invest their money in the cause of God at a low rate of interest. When this is done, they can at any time, if the Lord moves their hearts to willingness, make gifts and offerings to Him. They have something to do this with. But when they give six thousand dollars, ten thousand dollars, to another man to handle for them, they do not do the best for the man nor the best for themselves.

No man is above temptation, and to make great and repeated gifts to any one man to use as his individual judgment shall dictate is simply despising the individual stewardship, as Esau despised his birthright, and sold it for a mess of pottage. Men are at liberty to make donations to God's cause and work, and He will bless them in doing this, but let all consider how they use their Lord's entrusted talent. The Lord will be inquired of. Where there are institutions established that have every facility that is needed, let gifts be donated from these institutions for other places where there is great need of just such instrumentalities, fields that have none of God's memorials. Then inquire where the fields are just opening, Shall I not invest something in those parts of the vineyard that have never been worked?

The Wessels family have done a good and liberal work for Australia. The light I have had is that this family must be bound up with the interests of the cause of God. Their talents of means, of brain power and mechanical power, can be used to work in various ways. Set all there is of them at work.

Lt 171, 1899

Lindsay, Harmon; Lindsay, Annie

"Sunnyside," Cooranbong, New South Wales, Australia

November 2, 1899

Dear Brother Harmon and Sister Annie Lindsay:

I heard yesterday that the mail for Africa leaves today. We have been moving our goods to Maitland for the camp meeting. I have been overworked, and have had an illness, from which I am now recovering.

John Wessels writes me that the large place in Thurramurra is secured. This is only eleven miles from Sydney, by the shortest route. By another line it is fifteen miles. The matter is settled in regard to this place.

Do you remember riding from Granville to Pennant Hills? Do you remember, when we halted upon elevated ground, and looked off over the vineyards and orchards and the water beyond, how beautiful the scenery was? Well, the place we have bought is near that upland. I am pleased with the location.

We had two places in view, but after looking at the first, which was very desirable, we found that it had some drawbacks. A road had been surveyed through the land, and we did not want any land cut up by roads. There were other complications. A poor brother had just taken the place, for a low rent, that he might have the benefit of the fruit in the thirteen acres of orchard. This orchard has been neglected. Had we taken the land, we would have been obliged to replace half the trees.

John Wessels kept searching till he found the place we have bought. The owner wished to sell out and go to England. In this tract there is seventy-five acres, at eight pounds less per acre than the first place. When the brethren saw the first place, they said, "Do not look any further; this is the place." But John said, "Do not be too hasty in making a decision." When he took them to the second place, and they saw the advantages it possessed over the first—its fifteen acres of orchard, bearing abundantly all kinds of fruit, a neat little cottage of four rooms, and woodland—all decided that it would be wise to purchase this place. W. C. White was with the company, and Brother John said to him, "Sister White must see this place." So last week we again went land viewing, with Elder Daniells, Brother Sharp, and W. C. White. We all decided that the last place found was far preferable to the first site.

Yesterday John wrote us a letter stating that the bargain was closed. We now breathe freely. We feared there might be some impediment, but the business is now settled. We have prayed much over the matter, and we believe that the Lord has directed. A family is now occupying the house, but they will give us possession in two weeks from the time that we give notice to the vendor.

The trees in the orchard are full of fruit of all kinds. The old trees that were not bearing have been removed, and new trees set out. This is a good thing, for we will not have to spend much money on the orchard. It is a great advantage to have a place where the fruit can be gathered fresh from the trees, and plenty of it. This is a positive necessity for health reformers.

There are nine more acres of orchard cut off from the main orchard. This piece of land has been purchased by some man, who, John says, will sell it for seven hundred pounds. In his letter yesterday, John said he was going to settle the question. We must have that orchard. All that divides it from the main orchard is a shoal ditch, made like a deep furrow. There is no fence between. It is essential that we have this nine acres, even if the owner will not make better terms. There are those connected with the sanitarium who must have homes separate from the building. They will want to secure land on which to build cottages. It will not answer for buildings to be crowded close to the sanitarium, for there is always trouble when the families are too near.

I am pleased with this purchase. I can now see our way out of the woods. The Lord has led and guided us. Shall I not believe it? We have asked Him most earnestly to designate the place for the location of our sanitarium, and this place answers to the description of the place specified to me. Here there is something to engage the attention of invalids, and give them a guarantee against indolence and superficial attainments. There is great danger of men of good qualifications falling into habits of mental lethargy and being content with superficial attainments. Here we shall have plenty of opportunity. This danger is proportionately increased by the lack of incentives to a wise and faithful discharge of the God-given duties which lie directly in the path. It is the work of every human being who has reasoning faculties to make a wise improvement of the talents God has given.

The Lord is keeping before me the great work to be done in making earnest, determined efforts to save the souls of those who are ready to perish. We have no right to be inattentive and slothful. Improve, improve. Work to reach the highest standard of improvement. We are to press our way into new fields, and create interests where none now exist. We need to be filled with enthusiasm upon this, the greatest subject that has ever been brought before the world. “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.]

Press forward and upward, my brother and sister. Do not, dear Sister Annie, lose any opportunity to acquire a knowledge of how to train your little ones that they may become members of the royal family, children of the heavenly King. This is the mother’s work. No other can supply her place. You have capabilities, my sister. Feel your accountability to God to train your children for eternal life. You do not need the excitement of theaters and plays to while away your time. You have a character to form after the divine similitude. If you will believe with all your heart, you will be worked by the Holy Spirit. Then you will never hunger for cheap, earthly amusement. The grace of God will be your helper, your strength.

God loves Annie Wessels Lindsay, and He wants her to wear a crown of immortal glory in the kingdom of heaven. He wants her to teach her children to find Jesus. The story is often to be repeated from the mother’s lips, line upon line, precept upon precept, here a little, and there a little. The Lord has instructed me to say to you that as a mother, you are to be a wise, patient, kind steward. You have a sacred work to do in bringing up these little ones in the nurture and admonition of the Lord. You have mental powers, but they have not been trained as God would have them trained.

The girls have come for this letter. I want it copied, for I fear you will not be able to read my writing. God bless you, and save you with His grace, is the prayer of one who loves you.

Lt 172, 1899

Lacey, Brother and Sister [H. C.]

January 31, 1899

Dear Brother and Sister Lacey:

I have just finished reading your letter. I had written you a letter before I received yours, and will now write a few lines more. I will certainly send you freely the tracts you ask for. And from time to time I will send you communications. You must treat me as if I were your mother. Express your thoughts to me, and I will respect what you say. I feel a deep interest in your family, because I know that the Lord has His eye upon you. His watchcare is over you, and He would make you a vessel unto honor.

Be it ours now to make a heart and life surrender of ourselves to Him who hath loved us, to whom be praise and glory. While you are young together, you can help one another to improve in those things which pertain to life and godliness. Seek in every way to increase in the knowledge of God and of Jesus Christ, whom He hath sent. Use the precious talent of speech in a way that will help one another to make the precious Saviour your Friend and Counsellor. You will gain a most precious experience if each member of your family seeks to impart a higher tone to the spirituality of the church in Toowoomba. Seek for simplicity and depth of experience. Encourage faith. Ask, and ye shall receive; seek, and ye shall find. Contemplate the goodness, the tenderness, the compassion of Christ, and then seek, yes, contend earnestly for the faith once delivered to the saints.

Do not allow the mind to be drawn away from Jesus. Let every worker remember that it is his individual work to represent the character of Christ. As you visit families, dwell upon the merits and love of Jesus, the simplicity of His faith, His practical godliness. Just as surely as you do this, so surely will the ministering angels be by your side. Do not seek to do large things, but in meekness and lowliness point souls simply and directly to the Christ as their only hope. He is the fountain of life, light, and love. These are the three great elements of a true, healthy, influential Christianity.

Live the truth. Exemplify the precious, elevating character of the truth. Contend earnestly for the faith. The Lord Jesus will be a present help if you will trust fully in Him. Remember that the God who spared not His own Son, but delivered Him up for us all will freely give us all things that are necessary for our present and eternal good and for the promotion of His glory.

How sad it is that Jesus Christ is kept so much in the background. Keep Him in mind. Acknowledge Him in word and action. By many professing Christians His glory is obscured, His beauty veiled, His honor withheld. “Having therefore boldness to enter into the holiest by the blood of Jesus Christ, ... and having a High Priest over the house of God, let us draw near.” [Hebrews 10:19, 21, 22.] Yes; draw near as a little household. Open your heart to God through Christ, who has opened His heart to you. By an infinite

sacrifice He has placed Himself in a position where He can converse with you, that you may open your heart to Him. He is your Advocate with the Father.

May the Lord bless you, and give you victories every day, is my prayer.

Lt 173, 1899

Wessels, Peter

Campground, Maitland, New South Wales, Australia

November 4, 1899

Dear Brother:

Your last letter was placed in my hands last night, and this morning is the first opportunity I have had to read it. My brother, I deeply sympathize with you. I am sorry you have engaged in worldly business, but I do not want you to suppose that I have any condemnation for you in my heart or mind. I have no feelings toward you but the feelings of tenderness which every Christian should feel for the Christian brother or sister who is striving under difficulties. Keep fast hold of God. Trust wholly in Him, and when the furnace has refined and purified you, He will bring you forth to honor His name. The Lord would have our souls restored to purity and holiness, filled with the virtues and capabilities that are best adapted to a heavenly career.

Under the Lord's guidance, every sphere of action, every position in life, every disappointment, becomes the means of the development of Christian experience. I am so thankful as any one possibly could be that in our perplexities and disappointments, a faithful, tender, compassionate High Priest maketh intercession for us. He is touched with the feelings of our infirmities, for He has been tempted in all points like as we are. He knoweth how to succor those who are tempted. He has His eye upon His erring children who repent and love Him, and who desire to serve Him. The Lord's mercies are over all His works, and He declares, "I will show him my covenant of grace." [See Numbers 25:12.]

Money is not our saviour. It is a talent lent us by God. This talent is not to be used for self-gratification, to dishonor God's name and misrepresent His character, but to honor Him by wisely trading on His goods. The fear of the Lord is the beginning of wisdom. This is not a slavish fear, but a fear to dishonor His name. God says, I will show him my covenant. The Lord will become wisdom, sanctification, and righteousness to all who fear and serve Him. The knowledge and wisdom of man becomes foolishness when he takes himself into his own keeping, but when he puts his trust in God, the Lord can and will make him His instrument for the promotion of the sacredness of His pure and holy character, to the highest ends of His divine ministration. God designs every man to reach the perfection of character revealed in Christ's humanity. He desires to communicate His attributes in the manifestation of His grace, with which the gospel will enrich and beautify His disciples.

The purifying process is not always pleasant and agreeable, but thus the Lord desires to lead Peter Wessels to the exercise of that faith which works by love and purifies the soul. Lift up your soul unto

God in prayer. Let your motto be: “I will not fail nor be discouraged. I will urge my way through the thick darkness: for there is light beyond. The divine presence dwells beyond the mist and cloud; there my faith shall reach Him. Let me fall into thy hands, O God, and do Thou deal with me. Let me not fall into the hands of man.” If you trust humbly in God as a little child, you will not only live the gospel, but teach the gospel.

The gospel of Christ is the source of all saving life. It is eternal life to all who believe. This is the true science of salvation. It is salvation to all troubled hearts. In faith it is your privilege to point to Jesus Christ, and cry, “Behold the Lamb of God, which taketh away the sin of the world.” [John 1:29.] Remember that a departure from righteousness never leads to righteousness and goodness and faith. This message, received into the heart and lived in the life, is a message from God, continually saying to other souls, “This is the way, walk ye in it.” [Isaiah 30:21.] This is our argument, our doctrine, our warning, to those who know not God or the truth. It is our encouragement to the sorrowing. It is the rich hope of all who believe, who receive Jesus Christ as their personal Saviour.

When we ourselves receive the Lord Jesus, and walk in His footsteps, our work is effectual. The sinner beholds the cross and repents. He receives Christ’s pardon for transgression. Then the instrument God has used in this work may step aside, and leave the soul who has been born again to go on to perfection. He has accepted the yoke of Him who said, “Take my yoke upon you, and learn of me; for I am meek and lowly in heart, and ye shall find rest unto your souls. For my yoke is easy, and my burden is light.” [Matthew 11:29, 30.] In wearing Christ’s yoke of restraint and obedience, in looking unto Jesus and learning His meekness and lowliness of heart, there is created in the heart a hatred for every action which would wound the heart of Jesus Christ.

Faith will increase as the believer continues to learn, believing not sophistry or some strange thing that is not truth, but the gospel of the living God, which is His Word unto salvation to all that believe. His doubts will vanish in the clear light of the Word, which is so wondrously and gloriously fulfilled. Jesus will be seen as all-compassionate, full of love, full of tenderness. The believer becomes imbued with the love, grace, kindness, and benevolence that led Jesus to go about doing good. He beholds constantly a loving, tender, compassionate Saviour. The more he beholds Him, the more he longs and prays to be like Him in character.

The view of Christ involves not only very important but elevating, ennobling truths. None can bear away from the contemplation of Christ a harsh, denunciatory, combative temperament, and the hungering, thirsting, believing soul becomes transformed by beholding. His hard, combative spirit is changed. He loves Jesus, and the current of the love of Christ passes through his soul. Heavenly gratitude feels his heart, and heavenly love becomes a blessed, abiding presence in his life, as he reveals the attributes of Him who loved us and gave Himself for us. Christ, with His divine grace, abides in his heart. He is a partaker of the divine nature, having escaped the corruption that is in the world through lust. No longer does the god of this world blind his eyes. He does not manifest harshness and coldness toward others. He does not make harsh speeches. He does not think evil. He does not reveal a selfish, unchristlike temper, because Christ abides in his heart by faith, and Christlike attributes are revealed.

Those who do not manifest the grace, kindness, tenderness of Christ, do great harm by claiming to be Christians. We can none of us do Christ a greater injury than to claim to have been blessed with a knowledge of the truth, to talk the truth to others as ministers of Jesus Christ, and then reveal that we are not sons of God, but are harsh, impatient, and not under God's control. Selfish and self-centered, these know not the science of subjecting themselves to the yoke of Christ. What kind of an impression do they make on others?

My brother, the Lord strengthen, bless, and save you. There is advancement for you. There is life and strength and grace for you. Reach up by faith and grasp the hand that will never let you go.

Lt 174, 1899

Lacey, Brother and Sister [H. C.]

Sunnyside, Cooranbong, New South Wales, Australia

October 30, 1899

Dear Brother and Sister Lacey:

We had a restful, pleasant journey home in the cars, although I did not go to the expense of securing a sleeper. Our rest was somewhat broken by the passengers getting in and out of the carriage, but for most of the time we had the compartment to ourselves.

On Wednesday evening, we left Cooranbong for Sydney in response to a special message from Brother John Wessels, who wished us to see another piece of land which it was thought would be a good location for our sanitarium. This piece of land is much larger than the one first chosen. Brother Wessels also wished to present before us the communications he had received from Africa by the last mail. The Wessels family have, they think, found a way by which they can unite their interests in the work. They propose to put all their means into the cause of God at five per cent interest. This, you can see, will need careful consideration. We have had a long consultation over the matter with Elder Daniells, Brother John Wessels, and W. C. White.

On Thursday morning, we took the cars to a station near Pennant Hills, where we had to wait quite a while for Brethren Daniells and Salisbury, who were to join us on their way from Sydney. We took dinner together on the ground, spreading on the ground for a tablecloth, our rug, and a large table napkin. We enjoyed our simple meal, and then looked over the ground.

We found about fifteen acres of orchard. Many of the trees are full of fruit, and there is a good prospect of an excellent crop of all kinds of fruit. There are seventy-five acres of land in all, and, I understand, we can purchase without ready money except for the first payment. We can have twelve months in which to pay the balance. The price stated is £2,200. The brethren have made an offer of £2000, and we are waiting now to see if the owners will accept.

Before we took the cars again, the weather turned quite chilly, and the wind blew quite strongly; but we did not take cold. Since coming home, however, I have been completely exhausted. Today I am quite weak, though not so dangerously so as yesterday. Since Friday the weather has been cloudy. On Friday and Sabbath we had some smart showers. Yesterday and today it has been cloudy; but we have had no more rain.

We expect to attend the camp meeting at Maitland. The Lord will give me strength to do so, if it is for His name's glory.

We feel a deep interest in the work to be done in Toowoomba. I feel sure that if all who believe the truth will pray and work, and believe when they pray, a good work will be done there. It is not our feeble efforts that will accomplish the work which the Lord would have done, but by having the help which the Lord alone can give. It is springtime now in the natural world. Shall it not be the sowing and planting time with the workers in Australia? Shall not the seeds of truth be sown in many hearts?

We hoped much from the camp meeting at Toowoomba, and we longed to see an interested congregation. We were disappointed, but we remembered the experience of Paul when he had to leave Thessalonica, and was sent by his brethren to Berea. Writing of the results of his work in Berea, Paul says, "These were more noble than those of Thessalonica, in that they received the word with all readiness of mind, and searched the scriptures daily whether those things were so. Therefore many of them believed, also of honorable women which were Greeks, and of men, not a few." [Acts 17:11, 12.]

We thank God for the kind, courteous spirit which was manifested towards Seventh-day Adventists at Toowoomba. This is worthy of mention. There are many men in Toowoomba to whom the Lord will bring the light of truth. The seed sown may take some time to show signs of life. But be patient. There must be "first the blade, then the ear, then the full corn in the ear." [Mark 4:28.] Now is your time to sow in faith and hope. Believe and wait and watch unto prayer. Do not neglect any part of your work. Be true to principle. Be valiant for the truth.

Do not, my brother, shun the influential. If there are men in responsible positions in Toowoomba with whom you can become acquainted, spare no pains to do so. You must put forth the most persevering, earnest efforts for them. Your endeavors may only be in upright, noble acts, and it may seem to you that you cannot obtain access to hearts. But urge your way decidedly. If a man were drowning, you would not stand by and see him sink beneath the waves because he was a mayor, a lawyer, a minister, or a judge. Neither must you leave their souls to perish. Men who have talent and influence need to understand the Word of God in its purity, that they may labor with a knowledge of what saith the Scripture regarding their duty to their God and their fellow men. Thus, while you do not neglect the work essential to win souls in the humble walks of life, you may win to Christ souls who will fill responsible places in the cause and work of God.

This fallen world is in strange hands. Men rule for hire, and preach for hire. In all business transactions there is a strife for the supremacy. If Christ should walk through the streets of our cities today, few would have interest enough to follow Him. Men who act a part in the government of the world have no part with Christ, who has declared, "Without me ye can do nothing." [John 15:5.] Can they be successful

statesmen who have not learned the ways and methods of the great Teacher? The men in high positions of trust should be educated in the school of Christ.

Our largest hope lies in securing the youth for Christ, in teaching them to love God supremely, and their neighbor as themselves. Teach them to seek for the truth as for hidden treasure, and they will go forth to work earnestly for the Master.

Very few have a true conception of God as the Sovereign ruler of the world. Men do not study the Word of God, yet light is sown for the righteous, and truth for the upright in heart. What strength of character men might possess! The psalmist says, "The law of the Lord is perfect, converting the soul." [Psalm 19:7.] Those who obey the law of God will be controlled by right principles. The purity of their lives will yield a precious harvest. The man who is obedient to God's expressed commands is a waymark. He has a standard of unsullied purity. His imagination is not corrupted by dishonest practices. His pure, heaven-born principles are a safeguard to the youth. Before him light will spring up.

The value of a man is proportionate to his fear and love for God. Right will overcome might and money power.

My brother, "Study to show yourself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." This is your privilege. "Flee also youthful lusts: but follow righteousness, faith, charity, peace with them that call on the Lord out of a pure heart. But foolish and unlearned questions avoid, knowing that they do gender strife. And the servant of the Lord must not strive; but be gentle unto all men, apt to teach, patient, in meekness instructing those that oppose themselves; if God peradventure will give them repentance to the acknowledging of the truth; and that they may recover themselves out of the snare of the devil, who are taken captive by him at his will." [2 Timothy 2:15, 22-26.] "Young men likewise exhort to be sober-minded. In all things showing thyself a pattern of good works: in doctrine showing uncorruptness, gravity, sincerity, sound speech, that cannot be condemned; that he that is of the contrary part may be ashamed, having no evil thing to say of you." [Titus 2:6-8.]

You have a high and holy calling, and if you would have souls for your labors, take firm hold of God in prayer. Let your hold on souls be firm and strong. Let it be seen that you are intensely in earnest. "For the grace of God that bringeth salvation hath appeared to all men, teaching us that denying ungodliness and worldly lusts, we should live soberly, righteously, and godly in this present world: looking for the blessed hope and the glorious appearing of the great God and our Saviour Jesus Christ: who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works. These things speak, and exhort, and rebuke with all authority. Let no man despise thee." [Verses 11-15.]

We have a faith of which we need not be ashamed, and we have solemn serious work before us in laboring for souls as they that must give an account. We need a knowledge of God, deeper, fuller, clearer, than we have ever had. We need to press forward, every day receiving grace and power from the Source of all power. Let me urge you, my brother, to seek for a deeper insight into the truth as it is

in Jesus. Be not content with your present experience. Sink the shaft deep in the quarry of truth. Truth, eternal truth, is the treasure for which you must seek with unremitting vigilance.

Do not rest until all that is superficial in your life is supplanted by a deep, fervent, solid experience. This will make you reliable in every place, because the Lord is your strength, His word your daily bread. Your religious experience will then give you spiritual sinew and muscle to brace your mind against the counterworking influence of hereditary and cultivated tendencies which, if cherished, will always hamper you in your work, and make you weak where you should be strong.

Brother Lacey, do not be satisfied with your present attainments, for you have much to unlearn, and learn over again. “I have written unto you, young men,” John writes, “because you are strong.” What makes them strong? Eating the flesh and drinking the blood of the Son of God. Thus you are to grow up into Christ, your living head. “For the word of God abideth in you, and ye have overcome the wicked one.” [1 John 2:14.] This battle is to be fought over and over again.

Finally, my brother, “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, against spiritual wickedness in high places. Wherefore take unto you the whole armor of God, that ye may be able to withstand in the evil day, and having done all, to stand. Stand therefore, having your loins girt about with truth, and having on the breastplate of righteousness; and your feet shod with the preparation of the gospel of peace; above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked. And take the helmet of salvation, and the sword of the spirit, which is the word of God.” [Ephesians 6:10-17.]

You can advance, my brother, if you see the necessity of watchfulness and fervent prayer. You are in an important place. Keep on the watch. Hear what the Spirit shall say unto you, and be obedient.

The mail has just come, and I have my work before me for the next mail. God bless you both is the prayer of

[Your sister.]

Lt 175, 1899

Wessels, Philip

Campground, Maitland, New South Wales, Australia

November 4, 1899

Dear Brother Philip Wessels:

I have this morning received and read your letter. Thank you, my brother. You seem to be drawn nearer to me. You do not repulse me, and I thank you. I hope and pray that you and your brother Peter may engage in the work of God, and that He who gives to every man his work will link you, heart and mind

and soul, in His cause. I have had great hopes of you, Philip, and I have still great hope that you may stand in your lot and in your place, I pray that you may stand the test and trial, and that you may be entrusted with still greater capabilities. The Lord God of heaven has given you knowledge in regard to your accountability to serve the Saviour, who has entrusted to you capabilities and powers which are to be improved by use.

Remember, my brother, that you are the Lord's. He has bought you with a price. You are His property by creation, His property by redemption. He has not left you. I understand the circumstances which have separated you from your brethren. The heavenly universe rejoices to see you returning to your loyalty and allegiance to God. Then, as heaven has rejoiced, all your brethren should rejoice, and should help you with their hearty co-operation. But what if they do not? Then do the best you can. Attend the meetings. Give your testimony freely whenever you can do so. Act out the will of God in meeting and out of meeting. Never, never lose your hold of the Sabbath. There is a work for you to do in the cause of God. Do what you can.

But it is of no use for me to go over the experience of the past. I know it from the beginning to the end, and for this reason I have held on to you, believing that you would return to the Lord. I know the Lord is not pleased with things that have been done in Cape Town in the management of the work. I know that brotherly love and kindness have not always been the order of the experience, and that there is need of the thorough working of the Holy Spirit in human hearts. These things cause me great sorrow and heartache. The men, who ought to be representing the beauty of the grace and love which dwelt in the great Teacher, are serving self.

Light was given me that your younger brothers, Henry and Francis, did want to do good with their means. They needed one connected with them as a counsellor to warn them against making large donations to be appropriated by any one man. To loan large sums of money to one man is not working on the right principle. Advisers should have been appointed to receive all such donations, which should have been invested as the very best wisdom of the wisest men should direct, after much earnest supplication to God for light and knowledge. The advice should have been, You are not old enough, young men, to have an intelligent knowledge of the necessities and demands that may arise. Therefore put your money where it shall still remain as your own property. Bye and bye you will better understand how to appropriate this large means.

One man's mind and one man's judgment is not to be trusted in the appropriation of funds. That man himself may be unselfish as far as his personality is concerned, but he may act selfishly in grasping all the donations he can to invest in the work in which he is interested, while the importance of the work of annexing new territory for the kingdom of God is not weighed and measured properly. There is much to be done in opening new fields and lifting the standard of truth in places which have not heard the truth. The work is to be advanced on right lines.

The question is to be carefully considered. Am I to take the stewardship of thousands of pounds, and invest this money in objects that will require just as much more money to sustain them? Are there not interests of vast importance in missionary lines that should be helped by part of these donations? Shall I

erect in America building after building, as memorials, while my brethren are laboring in fields which are without one standard or memorial? Has God designed that I shall have such large supplies, while others are toiling without conveniences, without the means to advance the work of God in new fields? Shall I erect buildings, gathering to myself all the means I can to do a class of medical missionary work in my part of the vineyard, adding constantly to my facilities, when one half of this money, appropriated more evenly, would set in operation a work which would greatly advance the kingdom of God? While my brethren are laboring without facilities, shall I add building to building because some have confidence in my management?

Thus was this matter placed before me. God sent me to Australia. Here I have worked, parting with all I have received in royalties to advance the work. I was instructed by the Lord to say to _____, You are swaying altogether too heavily in one line of work. It is not after the counsel of God that so much means shall be absorbed in America. There are other portions of His vineyard which are to be worked. Call to the men in America, call to Dr. Kellogg, for the help which they should give to build up the work in places where I have sent My experienced workers. They need the facilities which are so abundantly provided in America. Call upon those in South Africa. Let them understand that Australia should have a part of the means which has flowed into America. The donations received should be distributed in accordance with the necessities of the field. If this were done, Australia would stand more evenly with America. We would be able to send forth educated workers.

The medical missionary work is to be a hand and an arm to the body. But it is not to become the body, to control every part connected with the body. I am speaking plainly. Selfishness has been fast increasing. This selfishness God rebukes. The light was given me that the Wessels' money is God's money, and that the members of the Wessels family ought not to feel it is right to give largely to any one line of work. I have not spoken directly in regard to this matter to the Wessels family, excepting to Henry Wessels. I was shown that after giving away so much in donations, he was tempted by temptations which he could not name if he tried. I have been shown that the Wessels should have the stewardship of their own means.

Lt 176, 1899

Irwin, G. A.; Jones, A. T.; Smith, Uriah

"Sunnyside," Cooranbong, New South Wales, Australia

April 11, 1899

Dear Brethren Irwin, A. T. Jones, and Elder Uriah Smith:

I was awakened this morning, and with a burden on my soul which I now communicate. It is put into the hands of my copyist. It is just coming daylight.

My brethren, that which I am now writing cannot be copied; but I wish you to prepare in some shape to go to the people this matter now being copied. I feel intensely over this matter. It seems as though it would consume me. I want tenfold more power from God, that I may work, and speak the truth as it is in

Jesus, in these dark places of the earth. There are hearts longing for the truth, and we want these hungry, starving sheep to be fed. Means has been so limited that [all] who could work to any advantage have not saved themselves. They have been loaded down with responsibilities, one man carrying the weight of burden two or three men should have.

We have not dared to speak of workers, for we could not find money in the treasury to supply them with the necessaries of life. We feel deeply, and it has worn upon our physical strength; but the word comes still, Occupy new fields, prepare the way of the Lord, make straight in the desert a highway for our God. The hungry, starving sheep are bleating for food. Sheep without a shepherd are found in every city, in every locality. God pity these souls. If there are men and women who understand and know God ... [incomplete sentence]. We are in the battle, and we must be clothed with the armor of Christ's righteousness.

I have not been able to write except one letter since we received the Bulletin. I have things to say that cannot be said now. I thank the Lord with heart and soul and voice for the words in the Bulletin. Let the good work go forward. Brother Palmer came to me at my home, saying, "We have reached our last resources. Now what can we do?" I said, "Hope in God; rejoice in God; help has come;" and I placed in his hands the special number of the Bulletin. Will you please at the Review and Herald Office bind me, in covers, the whole numbers of the Bulletin? One whole roll of papers has not come—missing numbers. No one has received the Bulletin but me in this place. Bind me up twelve bound numbers. I am not at all pleased with the putting [of] such important work in such form. You cannot read them without the paper cracking and tearing. The form is not improved. I am sorry for this. We keep all the Bulletins very choice. We have much to say. My letters sent have been written before we received the Bulletin.

P.S. Any of this matter I send, leaving out all personal, you are at liberty to use as you see best, the letter to Dr. Kellogg, excepted.

Lt 177, 1899

Haskell, Brother and Sister [S. N.]

Maitland, New South Wales, Australia

November 2, 1899

Dear Brother and Sister Haskell:

This morning, November 2, at half-past five, we left Sunnyside for the Maitland camp. I have had a week of great exhaustion, and I was fearful my breath would go if I tried to sleep. November 1, I began to improve a little, and the following day I did not lose what I had gained, although it was as oppressive one. But when I tried to sleep, sleep would not come. I did not sleep past half past eleven o'clock. This morning we had everything packed ready to take to the station. Sara and I took Jasper and the phaeton, without the cover, and drove the twenty-seven miles to Maitland. We thought this the better plan. If I went by the cars I should have to drive three miles to Dora Creek, then walk up the long flight of stairs at

the station. When we reached Maitland, we would have to procure a conveyance to take us to the campground, and returning all this would have to be repeated.

When we started, the weather looked threatening, and a fine rain fell now and then. But we prepared ourselves for the weather, and went on. The first eight miles, to Mt. Vincent, was the worst part of the journey. The mountain road was very steep. Workmen are now at work cutting away part of the mountain, which seems to be one ledge of rocks. They are compelled to blast, and it will take months to make a road fit for traveling. As we neared the mountain ascent, Sara led Jasper, and I walked, which was not a very prudent thing for me to do.

By stopping often to take breath, Jasper managed to drag the carriage up the mountain. The blasting was going on, and Sara would not advance with the horse. I held Jasper, and she ran ahead to see what prospect there was of passing. She found that by driving without delay we could get over the narrow pass before another blast. Well, we got safely over that danger. The rest of the way was up one hill and down another almost all the way to Maitland. Sara made me up a comfortable bed in the carriage, and I had thirty minutes' sleep. This refreshed me.

At noon we came to Maitland. As we neared East Maitland, the rain began to fall, but we did not get wet, except out outside wraps. We found rooms rented for our family. We have a good stable for the horse and a shed for the carriage. Brother Carswell and his wife, Sister Walker and Sister Wilson, have a rented house near us, and it is here that we find conveniences for our horse and carriage.

The meetings commenced on Thursday evening. On Sabbath morning there was a small attendance, but a larger number came out in the afternoon, when I spoke from (John 14), "Let not your heart be troubled." [Verse 1.] This passage I linked with (Acts 1), the commission of Christ to His disciples and the promise of the Holy Spirit, and the message of the angels to the waiting disciples. I spoke only a short time, but I tried to impress upon those assembled the necessity of their being educated to believe the Word of God, and to show their faith by their works. Practical godliness was the burden of my talk.

Sunday afternoon the meeting was largely attended, the tent being full. I spoke from 1 John 3. After I had been talking a few minutes, the brethren saw that something must be done to find seats for those who were coming in. I was requested to wait a few minutes, while the young children passed from our tent to a large square tent erected for the children's meetings. The vacancies made were quickly filled and still there was a wall of people standing on one side of the tent. I had great freedom in speaking. I had asked the Lord for strength, and He gave it to me. I felt no weariness. I spoke for one hour, and all heard. My voice was as clear as a bell. I never stood before a congregation of more intelligent men and women, or one which manifested better interest. On the Sabbath, because of the weakness of my heart, I could speak only very slowly, but now I felt reined up, and imbued with the Holy Spirit. I was carried above all my infirmities, and I know that an angel of God was at my side to strengthen me. This has encouraged me very much.

On Sunday night I was troubled with a distressing nervousness, but Sara gave me treatment, and I rested all night.

Last night Brother Daniells spoke on the nearness of the end of time. The tent was crowded to its utmost capacity, and a wall of people stood upon the outside. These first few days of our camp the weather has been very discouraging. On Friday it rained hard, and Sabbath was showery. In the evening we had some heavy thunder and lightning and some hard rain. But in spite of this, we have had good congregations and a success which we hardly expected. The meetings have been fully advertised, and there will be a good attendance. Dr. Caro is here. He spoke the evening after the Sabbath, but the attendance was small, owing to the downpour of rain.

I feel very grateful to our heavenly Father for His goodness and mercy and love to the children of men in giving them a favorable opportunity to hear and understand the reasons of our faith. Having our school interest in Cooranbong, only twenty-seven miles from Maitland, and a church established in Newcastle, twenty-five miles away, we are very desirous that a company shall be raised up in this place. You know something about Maitland. I have great hope that souls will be convinced of the truth, and will have moral courage to take their position. In some respects this place is more favorable to an acceptance of the truth than Newcastle.

In Newcastle the men worked in the coal mines were convinced of the truth, but they dared not obey, lest their families should starve. Their employers would not give work to a miner who kept the seventh day. You know all about this. But here there are wealthy land owners who could keep the Sabbath. The Lord will work in this district, and we shall have our outposts strengthened. We hope the work in this place will be self-sustaining. Some young men from this district have attended the school at Cooranbong. The biscuit manufacturer, Mr. Arnott, has sent his son to the school. We have great hopes that the truth will get a hold on this place, and a church be established. We believe that the Lord will be our helper and our God, and will work through the agencies raised up in this place to sustain the work which should be done.

We are thinking of holding a meeting next camp meeting season at Singleton, a town of some importance on the line to Queensland, not a great distance from this place. Our canvassers have already been there. Brother Goodheart, and Brother and Sister James, who were appointed to work in Singleton, report that quite a number are deeply interested in the truth. My heart rejoices to see people who will hear the truth. We must pray, depending on the Holy Spirit to make the impression. I hope to see a good work done in the right way. May the Lord help us to do the part appointed us. When we ask sincerely, “Lord, what wilt thou have me to do?” [Acts 9:6] let us deal honestly with our own souls, and with Him who has bought us with a price. Let us not move without God. We need the spirit of prayer and supplication, that our souls may be fitted for the work.

“I beseech you,” says the great apostle, “by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service.” [Romans 12:1.] This, Elder Haskell, we must teach the inexperienced ones to do. I fear that there are many in America who have things to unlearn and learn again more correctly. The idle tales which are gotten up might better be cut away from the teachers, for they will do only harm.

I was broken off in this letter to go up to Brother Starr's house. Brother and Sister Starr, Mother Sisley, Sister Boyd and her daughter, the workers who labored in the Hamilton mission, and the hired girl, compose the family. Brother Hilliard and his wife and child, and Sister Young from Pitcairn Island, are also living in the same house. It was feared that the smell from the gasometer, which is quite near, would affect my heart. But I have a large room, which is well-ventilated. I am pleased with its largeness. There are boxes and trunks and baskets and bundles in one end. This is the room where things are stored, but it makes a very nice place to accommodate me.

The people are highly pleased with the meetings. All feel that the impression made is excellent. They say that everywhere these meetings are talked of with great surprise. The Bible is preached, and yet they hear of things which they never thought were in the Bible. While in the meetings the people listen as if spellbound. We feel to say, "Praise the Lord, O my soul; and forget not all his benefits." [Psalm 103:2.] Oh, I am thankful for this! We did want a good impression made, and the Lord has made this for us.

You will not get much from me this mail, Brother Haskell, for I am weary, and dare not write much. I hope, my brother and sister, that you will be strengthened for the work. Allow nothing to come in to depress you. Carry with you that which it is your privilege to have, a holy boldness. Whatever may be the attitude of others, let it be seen that you know whereof you speak.

This morning I had a long talk with Brother John Wessels in reference to his family coming to Australia. The brothers wish to connect with John. The mother speaks of Andrew going to London to study and again she talks of his coming to Australia, and she will accompany him. Francis will come, I am sure, if a way is made for him. The brothers propose uniting together to create a fund which they will invest in the cause of God at a low rate of interest. I believe that if the Wessels family will leave Cape Town and come to Australia, they will each find something to do. The best thing that can be done for them is to place them amid better surroundings.

Again and again the question is asked before the Lord, "What measures can be adopted for the improvement of this class of people? How may their services be secured to the church?" I know of no better field for this family than Australia. If we do not invite them to come here, they will go where they can be together, not in any one line of work, but where they can be within reach of one another. I have written to Sister Wessels to have Andrew come to Australia, and have asked her to accompany him. In this way John thinks their money will be bound up in the cause of God. I am writing to them to be sure and come, for I feel quite clear on this point. I understand that Dr. Kellogg has been trying to have them go to America. I will do my best to have them settle in Australia. John is seeking to get them where he can have an influence over them for good. But he does not have any too great a desire in this line.

There is too much stirring about for me to write. I have a good hope in the Lord, and I mean to keep close to my Saviour. I will close this for now. I will be pleased to have Edson and Brother Irwin know what I have written to you, for I fear I shall not be able to get off more letters. Love to you both. I desire much to see you.

Lt 178, 1899

White, J. E.; White, Emma

Maitland, New South Wales, Australia

November 6, 1899

Dear Children Edson and Emma:

Here we are in Maitland, the place in which it has been my earnest desire that we should have a camp meeting. Our first meeting was held Thursday night. Meetings were held on Friday night and on Sabbath and Sunday. The meetings on Sabbath and Sunday were very important. Sunday afternoon and evening the large tent was crowded to its greatest extent. Chairs from the family tents were brought in and placed as close as possible to the stand. Then the children were invited to go into another tent, where a service would be held especially for them. This gave room for quite a large number of grown people.

Before I came to this place I was prostrated for one week. I had difficulty with my heart. I think I taxed my strength too severely by attending the camp meeting in Toowoomba, and then going to Sydney to look at land for the sanitarium. W. C. White could not accompany me to Toowoomba, so Sara and I went alone. I spoke six times during the meeting. After speaking on the forenoon of the last Sunday, I begged to return to Cooranbong. On reaching home, I was called to Sydney to look at a site for our sanitarium. All seemed to have confidence in my judgment regarding locations for our institutions.

The land at which we had looked just before going to Toowoomba was very a desirable place, containing thirty-two acres. This last piece contains seventy-five acres, fifteen of which is laid out in orchard; the rest is woodland.

Brother John Wessels, Brother Sharp, W. C. White, Elder Daniells, and Brother Salisbury accompanied me to this place. We spread our rugs on the ground and sat on these while we ate our dinner. It was a cold, windy day. I walked through the orchard, and drove all round the place with the sanitarium horse and sulky. Without a dissenting voice, decision was made to take the place.

We then went into Strathfield, where Brother Wessels lives. The next morning we had a council meeting with the brethren, and then started for home. A day or two later the American mail went out, and only a day later the African. This was too much for me. I had been in counsel with Brother Wessels upon important matters, and after the mails had gone I gave out, quite exhausted. For one week I could not gather strength. Then I decided to come here with my phaeton. We drove Jasper, the horse we bought from Brother Haskell.

I have just been interrupted. Brother Starr, Brother John Wessels, and Brother Sharp, who has been selected as business manager and accountant for the sanitarium, have come in to see me. I must talk a few minutes with them. Then Sharp and Wessels go back tomorrow to the sanitarium. Brother Wessels, Brother Sharp, and W. C. White have been making arrangements to give Dr. Rand a better fitting up to work in Newcastle and to give him a hold here in Maitland. There is always a great deal of medical work to do in both these places, and especially in Maitland. West Maitland is built on low ground. It is a very strange looking place. The houses are built right on the ground. When rains fall to any extent, the

Hunter River, which runs through Maitland, overflows and the stores and dwelling houses are flooded. Then, of course, typhoid fever, influenza, and all kinds of illness, come. One of our physicians should be located here. A home for our workers must be made in this place. The work must be carried forward until the place has been worked.

I cannot tell you how thankful we all are to the Lord for the kindness that is manifested to us by all the people in West Maitland.

East Maitland is to West Maitland what Oakland is to San Francisco. The houses stand on higher ground, and are built after a more modern pattern. The floods are never high enough to reach this part of the city. But in order to reach the greatest number of people, we decided to hold the camp meeting in West Maitland rather than East Maitland. The next camp meeting will be held in East Maitland.

I see that the stars are shining this morning. I hope the cloudy, rainy weather is over. We never in any place felt greater need of the help of the angels of God than in this place. The Roman Catholic element is strong, and we know that this element poisons wherever it is introduced. Maitland is near Cooranbong, and we feel an immense desire that it shall receive all the light that it is possible to let shine upon it. And we have a neat little chapel built in Hamilton, Newcastle, twenty-five miles from this place. This is a rich farming district. Between here and Queensland there are large cattle and sheep stations.

How little we can do in our own power to help the people that are misled by the false theories that are ever kept before them by their false shepherds! Our earnest cry to God is, “It is time, O Lord, for thee to work; for they have made void thy law. Therefore I love thy commandments above gold; yea, above fine gold.” [Psalm 119:126, 127.] We are in the midst of troublous times. Catholicism is making sure and decided inroads, embracing in its cruel arms the Protestant world. In disloyalty men and women are making void the law of God, and He will punish them for their iniquity. “The earth shall disclose her blood, and shall no more cover her slain.” [Isaiah 26:21.] “The Lord is slow to anger and great in power; and will not at all acquit the wicked; the Lord hath his way in the whirlwind and in the storm, and the clouds are the dust of his feet.” [Nahum 1:3.]

If ever there was a time when those who claim to be Christians should be all that the name comprehends, it is now. Are we following Christ in very reality? As Seventh-day Adventists we must be on watch, guarding every point lest the enemy shall set up his standard among us. There is not one semblance of an excuse for our churches to be indifferent and careless. If ever there was a time when the members of our churches should see if they have oil in their vessels with their lamps, it is now, just now, without a moment’s hesitancy or delay. This is an individual work. We are to look earnestly to our own standing and accountability. While the Protestant world is being led by the wily sophistry of Catholic doctrines, while the mystery of iniquity is gathering to itself the world of professed Christians, what are we about?

Are those who know the truth for this time anchored in Bible doctrines? Are our weapons, “Thus saith the Lord,” “It is written”? Is our anchor cast within the vail? Are we individually rooted and grounded in gospel truth, so that we may be established, strengthened, and settled in the faith? Are we, as those who have the knowledge of the mysteries of God, those to whom God has committed the living oracles,

loyal and true to our stewardship? Those who are truly converted will reveal, as missionaries for God, what the truth means to them in its transforming efficiency and sanctifying power. If we are weighted with the treasures of eternal truth, we shall proclaim to a world perishing in sin what it signifies to have the sanctifying, redeeming love of Christ in the soul.

If we are verily and truly united to Christ, it is because truth has taken possession of the soul temple. We see so many who, while they claim to be Christians, show by their lives that they know not God and Jesus Christ by an experimental knowledge. The heart that has opened its doors to Jesus will love pure, cleansing, transforming truth, and will zealously contend for the faith once delivered to the saints. Let no man stop short of entire, unreserved surrender to God. Begin the work in the heart. Look away from the course of action pursued by others to Christ. You have a soul to save or a soul to lose, and this is too important a question to be regarded indifferently. One of the most earnest prayers in the inspired Word is, “Create in me a clean heart, O God;” and from One who loved us and gave His life for us comes the great and important assurance, “A new heart also will I give you.” [Psalm 51:10; Ezekiel 36:26.]

Why are there so many men and women who have and still do occupy positions of great responsibility, who are spiritual failures, who have unsymmetrical characters? It is because they did not and do not, when they know the truth, begin to practice the truth as it is in Jesus. They do not let Him take away their faulty attributes of character, which are after Satan’s order, not after the similitude of Christ. He whose conversion is righteous carries righteous principles into all his life practices. He only is well grounded in the faith who lives by every word that proceedeth from the mouth of God.

There are many who testify daily, “I am not changed in character, only in theory.” The renovating, transforming work must begin in the heart, out of which flow the issues of life. Oh, how then can lip service be regarded as sufficient? If the Lord has ever spoken by me, your mother, I entreat of you, for Christ’s sake, do not stop at any halfway place, but press on, press on. Advance to the perfection of Christian attainments. Leave nothing insecure. Watch thyself with all diligence. Remember that you are responsible not to misrepresent Christ in character. Let us not, by our defects, lead others to practice the same sins.

My son, not all who stand in positions of responsibility are honoring God by practical godliness. They can gain through faith a conqueror’s crown, but they are not willing to engage in hand to hand warfare with their own imperfect dispositions. They retain attributes which make them offensive to God. Daily they are transgressing the principles of His holy law. If all would only learn the simple lesson that they must take and wear the yoke of Christ, and learn of the great Teacher His meekness and lowliness of heart, they would better fulfill their covenant to love God supremely and their neighbor as themselves.

Is it not possible for those handling sacred responsibilities to remember that in their several positions of trust they are to manifest exactitude in every respect, as examples of Jesus Christ? Their position as superiors demands this of them. But whether they be superiors, equals, or inferiors, they must begin at the beginning. Christ says, “Take my yoke of restraint and obedience upon you, and learn of me, for I am meek and lowly in heart, and you shall find rest.” [Matthew 11:29.] The heart will then be made right

with God through the creative power of Christ. Partakers of His divine nature, they are transformed. Then the whole building, fitly framed together, groweth unto an holy temple in the Lord.

The world would not be what it now is if professed believers in Christ were receivers of His divine nature. It is the example of men who claim to believe the truth but who do not practice the truth that detracts from the influence of Christianity. They hold the truth as a theory, but unrighteousness surely characterizes their course of action. Many occupy high positions of responsibility, and yet reveal that they are far away from Christ, because they are destitute of Christianity. Please read the ninth and tenth chapters of Ezekiel. Should we not seek to understand the work which God requires us to do? Its results are sacred and awful.

If one thread of selfishness is woven into God's service, He is greatly dishonored. Unless those who have a knowledge of the truth are sanctified through the truth, their profession counts nothing, and their condemnation will be proportionate to the light granted them, which they have not honored by walking in the light as Christ is in the light. Truth as it is in Jesus is the creating power of the grace of Christ. Those who claim to have advanced light must reveal the influence of that light in their words, their deportment, their voice, their actions, at all times and in all places.

The first work of teachers, physicians, directors, is to submit themselves to the yoke of Christ. They must obey the words, "Take my yoke upon you, and learn of me." [Matthew 11:29.] This is the result of keeping self under the sanctification of the truth. Our first business, and that which should always be made the highest, is to expel from the soul temple everything that will not harmonize with Christ. His Spirit must abide in us by faith. We are to keep the heart with all diligence, "for out of it are the issues of life." [Proverbs 4:23.] Then pleasant words will be spoken, notwithstanding that temptations are pressing in to occupy the soul temple.

The devil is not dead. He will seek to awaken jealous and evil surmisings. He will tempt those who are in positions of influence to take certain liberties, to appropriate advantages to themselves, while if those who are accounted as inferiors should take such liberties, they would be summarily dealt with. Here is the rock upon which many who ought to be examples of unselfishness have struck. Some have become examples of greed and covetousness. God has marked them as dishonest and unholy, and He will judge them for taking what should have been given to His needy servants, who are doing hard, faithful work.

But because of the wrong actions of those in positions of trust, do not let envious feelings fill the heart. They are to be judged according to the deeds done in the body. You only need to pity and to pray for them. The Lord knows every dishonest transaction, and will award them according as their work shall be. The Lord rewards every unselfish action. Pray with heart and soul and voice, "O God, impress more deeply upon my mind and heart the principles of Thy holy law, which is the transcript of Thy character. Let me by faith grasp the exceeding great and precious promises, that I may not in my duty and work fail or be discouraged, but perfect holiness in Thy fear."

My children, you are not to look to others to know your duty. You are not to wait for their invitations to attend general meetings. The Lord will teach you your duty, and will give you His message from the written Word. If you learn of Christ His meekness and lowliness, your spiritual advancement will not be

hurt by evil surmising, envy, and jealousy. You are not amenable to any living man. They may place you in hard places, but this is not your sin if you do not place yourself there. God would have you meek and lowly in heart, so that He can safely trust you, and educate and train you by His Holy Spirit to help just where help is needed, to comfort the lowly, the sorrowing, the poor, and friendless. As you do this work angels of God will be very near to comfort those for whom efforts are being made in His name by human service.

Work, work, work to uplift, but never to depress. Do not worry about your books after you have done what you thought best, with much prayer for guidance. If you keep worrying, the blessing of God will not attend you. You must have faith. Do not be envious lest others shall gain the advantage. The Lord understands all about you. He knows what is for your best good, and what would prove an injury for you. Do not let your lips speak any word that will weaken the confidence the Lord desires your brethren to have in you and your work.

God has given you warning in regard to these matters. He wants you to give not the least occasion for others to war against you, or to work counter to the work God would have you do. There is work enough to be done everywhere. We must not say or do anything that savors of murmuring or criticism, for when we do this Satan comes right to our side and helps us. He will magnify the mistakes others have made so that you will lose the peace and restfulness the Lord would have you cherish. If you believe that every wrong action, either in yourself or in another, is an offense to God, you will not by word or action give your fellow men opportunity to sin against God. Every soul who does a wrong action to another, the Lord has shown me, will have that act rebound upon himself. Thus God punishes those who engage in any evil work. Be more anxious that the truth with its sanctifying power shall be in your heart, buried in your soul and in the souls of others. There are those who need all the help that you can give them.

Be not afraid to stand in Battle Creek, if this is the will of God for you, but do not educate yourself to stand as a critic. Take the Lord Jesus as your Counselor. The moment a man feels that he is not dependent on God for the breath he draws and for the watchcare he receives, that moment he will lay aside the yoke of Christ, and cease to learn of Him who is meek and lowly in heart. Take the Word of God as the man of your counsel. The Lord has made you His witness. He wishes you to be converted every day, that you may become a channel of light. The truth must take control of the conscience, the understanding, the whole heart. In all that you undertake, not only in explaining the Word to others, in prayer and praise and worship, but in your everyday life, God must be your dependence. The truth will give a religious, Christlike character to all that is worth doing, in business as well as in religious lines.

In all your dealings with your fellow men never forget that you must represent the righteousness of Christ. Men are tempted enough by the devil. Let no word or action of yours awaken suspicion or distrust, and turn them away from that fellowship which Christ would have cherished. We must not work against that which Christ is doing for the souls that are tempted and tried. If the sanctifying influence of the truth is kept away from the heart, what good will it do to try to lead men to Jesus? If our profession of the truth produces no beauty in our own souls and lends no softening, mellowing influence to our own character, it is not the kind that Christ would have us receive. Our religion is a sounding brass and a tinkling cymbal. It is not enough that we be Christians when we feel like it, and at

other times allow Satan to take full control of mind and voice and action. Surely such a man's religion is vain.

God has given us rules for guidance. These rules form a standard for all His true followers. God's will must be made paramount in all our experience. Then we will not be false guideposts.

We have not had opportunity, my son, to carefully consider the letters you have written us. There have been so many things to be considered. One important matter is related to another important matter, and these have driven W. C. White from place to place, from council meeting to council meeting, from Sydney to Newcastle, and from Newcastle to Maitland. Changing about so, sleeping in different beds in different places, he takes cold, and is unable to do that thinking and planning which he desires to do. So we shall have to put off until the next mail the answers to some of your questions. I was sick for one week, and could not have anything brought before me. But we will do our best.

Brethren Wessels and Sharp took W. C. White to Newcastle yesterday morning to arrange some important matters regarding the work of Dr. Rand there. Dr. Rand is without facilities, without bathrooms, without a horse and carriage to take him from place to place, without instruments with which to work. I have not seen Willie since yesterday morning. When we have new fields to work like Stanmore, Newcastle, and Maitland, it takes much thought and money to help the workers, to keep them advancing and not retrograding.

Oh, I am so glad, children, that the Lord is not dependent upon human agencies, but that human agencies must be dependent upon divine agencies. What patience the Lord has with His people! We cannot do without God, though He can carry on His work without us. Let us inquire, What is the way of the Lord? Let us not entertain one suggestion of Satan's framing, but look to Jesus and trust in Him.

I must now heed the call for breakfast. I have written this letter, with the exception of two pages, since one o'clock a.m.

I have a few more words to say. Put your trust in God. Now is the time when each person must seek the Lord most earnestly for himself. You are to feel just as free to go to Battle Creek or any of the conferences or camp meetings and labor, but be sure that you stand in your lot and in your place. Speak the Word when you feel moved by the Spirit of God. The Lord has given to every man his work. The lamps of the soul must be kept trimmed and burning. Every precaution is essential, lest the light flicker and go out.

The responsibility of each human agent is measured by the amount of gifts he has in trust. All are to be workers. But upon that worker who has had the greatest opportunities, the greatest clearness of mind in understanding the Scriptures, rests the highest responsibility. Every receiver must hold himself accountable to God, and use his talents for God's glory. He is not to become discouraged in his earnest, sincere efforts to do the work the Lord has given him, You, my son, have not placed yourself where you could accomplish all the good the Lord requires you to do in connection with your brethren. You had that which you could have imparted to them, and they in turn could have helped you. But now do your work with God in view.

Lt 179, 1899

White, J. E.; White, Emma

Maitland, New South Wales, Australia

November 3, 1899

Dear Children:

Last evening we decided to leave home on Friday morning at five o'clock for the camp meeting. We knew that we would need my horse and carriage there, so Sara and I drove up. As I am nearly always the first one up in the morning, I was to call Sara at four o'clock a.m. I could not sleep past half past eleven. My mind was much burdened, and I wrote until nearly four o'clock. Then I called Sara. We were to take our breakfast in the carriage as we rode. Part of the road was very steep and mountainous. There was an appearance of rain as we started, and we spent half an hour deciding whether we should drive or take the cars at Dora Creek. We deemed it the better plan to drive.

I am very, very sorry that I cannot find the letter from Brother Shireman. I suppose it was with my other letters, but it is not. I fear I cannot, this mail, take up his question and answer them. But I will say that property that has been created by the Lord's servant without donations or consideration from Battle Creek is not the property of the Conference, although the Conference may have paid the laborer a stipulated sum for his labor. Yet the man who have worked and invested their money in the cause own the property until they shall have clear evidence from the Lord as to what they shall do with it. If I shall build meetinghouses, as I hope to be able to do, I shall not turn these over to the Conference that did not aid me in erecting them.

This morning, November 7, we went with our horse and carriage to see May White and the children, who came last evening. Early this morning I saw in the heavens a rainbow and the shadow of a rainbow, looking like two rainbows. I said, This is portentous. I have had my attention called to this sign before, and a heavy rain has always followed. Well, we visited May White, and took her and the children to the druggists, where May wished to make some purchase. When she was through, we noticed that very heavy clouds were gathering, and when we had taken her home and turned homeward again ourselves, we saw that these clouds were growing very black and singular looking. We were afraid that Jasper, our horse, might not travel as quickly as the fast gathering storm. But we just reached home in time.

We found the gate open. I stepped from the phaeton and entered the door of my room. Sara and Maggie slipped the harness from the horse and led him into the shed. Brother Starr pushed the buggy under cover. We were all in the house and Sara was in the shed when the pelting hailstones came down. It rained in torrents. We feared that the glass of the windows would break. It rained thus for all of thirty minutes. We think it would have been hard for Jasper to have understood what was the matter had he been out in the storm, but he was safe under shelter. Sara could not get into the house before the storm burst, but none of us suffered.

Our first thoughts were for the camp. We feared that much damage would be done. Later we learned that only five tents were left standing. The big tent was being let down when the storm came in a volume of wind and hail. Four men hung on to the book tent in an effort to save it. But were taken up into the air with the tent. They escaped without injury, but the books, Bibles, copies of The Desire of Ages, and all of our best and also our less valuable books are ruined, we fear. Some of them may be saved and sold for a small sum.

This is one of the trials we are subject to at camp meeting. This is a loss that can be sustained, however. No limbs are broken, and we thank the Lord for His loving-kindness to the children of men. We dare not complain at anything, for we see that angels of God have protected our lives. We will not murmur nor complain.

On Sunday night the tent was full to overflowing. On Monday night lime light views were given, showing the school buildings at Cooranbong.

Lt 180, 1899

Irwin, G. A.

Maitland, New South Wales, Australia

November 7, 1899

Dear Brother Irwin:

In this place, Maitland, there is great wickedness. Churches of all denominations are here, and it can truly be said, “Babylon is fallen, is fallen, and is become the hold of every foul spirit, and the cage of every unclean and hateful bird. ... Come out of her my people, that ye be not partakers of her sins, and receive not of her plagues.” [Revelation 18:2, 4.] In this place I recognize a people who are left without a true shepherd. They have not had a fair chance. The shepherds feed themselves, but do not feed the flock. They kill those that are fed, but do not reform them.

We have had rain, I believe, every day since the camp meeting commenced. On Sabbath there were a good many people out. A number of unbelievers were present. In the afternoon I spoke from the fourteenth chapter of John. On Sunday afternoon the Lord gave me special strength and great freedom. In the evening Brother Daniells gave a discourse on the time of the end. It was a solemn, powerful discourse.

The meetings have made a deep impression upon the minds of unbelievers. Some of the Wesleyan church members are very much troubled in regard to the worldliness of professing Christians. They are, as one member of the church expressed it, lovers of pleasure more than lovers of God. One man talking with Brother Starr, said that men who have never entered a church are attending our meetings. Merchants, bankers, and men in official positions are full of interest, and are soliciting us to remain another week. We may conclude to do this.

There are men here who long to see truth and righteousness in the church. One said, I feel very sad over the ministry in our churches. He told us that they paid their minister five hundred pounds per year to preach to them, and he hires a curate to help him. But the minister plays tennis and other games, while the curate does his work. Amusements, church suppers, and a variety of things have come in to destroy the elevated character of Christianity. You cannot imagine the sorrow of my soul that we have not entered this place before. Almost every hindrance was presented before me at this time, but I told the brethren plainly that I should not change my mind until I saw some reason for doing so. Again and again Sydney, Lambton, Wallsend, were presented before me; but no, we could not hold the camp meeting there.

East Maitland needs labor done in it. I see right near us fields of labor that are all ready for Bible truth. At any time in our experience we should consider this a grand opening. The higher classes are doing all in their power to accommodate us. While it has been so wet and rainy, invitations have come to us to occupy rooms in the houses near by, and when the cyclone struck our camp yesterday, taking down all our tents but five, we had many sympathizers. One man in the government office came to the ground, and when he saw the damage done by the storm, he said, I do hope you will not move the tent. There will be plenty of room for some of the campers in our home. I can take two couples. Two women can sleep with my wife and two men with me, and there are many families who have more room and bed furnishings than we have.

Last night almost all the tents on the ground were unfit for occupation. There was nothing in the line of bedding that could be used. We hope that we shall have sufficient sunshine today to dry the bedding. The big tent was up, and there was a good attendance at the evening meeting.

I know Maitland to be one of the places presented to me where the people were hungry for the Word of the Lord. This is a wealthy district, and there are not the hindrances to the truth that there are in many places. The best part of the people seem eager for us to stay another week, and we are inclined to think that this is the best thing we can do.

Yesterday an invitation came for Mrs. White to speak to the women of the W.C.T.U., which seems to have a strong force here. I shall consent to speak to them if everything is favorable. I can see now how appropriate were the words spoken to me by my Instructor. Pointing to the companies large and small, he said, These are as sheep without a shepherd to care for their souls. They must have the message from the Word of God presented to them in a clear, decided manner.

This is one of the many places to be worked, and I can now see more clearly the reason for our school being located in Cooranbong. In the place of our being isolated, we are in the very midst of fields that are waiting to be worked, fields where there are no shepherds to care for the poor sheep.

Thus we are lifting the standard of truth in new territories, in one place after another. We find that there is no place where we can stand still.

In haste.

Lt 181, 1899

Wessels, Philip

Maitland, New South Wales, Australia

November 6, 1899

Dear Brother:

We feel a deep interest in you, but the interest we feel is as nothingness compared with the interest Christ has in you and the love He has for you. “We are laborers together with God: ye are God’s husbandry, ye are God’s building.” [1 Corinthians 3:9.] The Lord Jesus is the great Worker, as well as the Lawgiver. “Work out your own salvation with fear and trembling. For it is God that worketh in you, to will and to do of his good pleasure.” [Philippians 2:12, 13.] God works and you work. Do not hang down your head as a bulrush, but lift it up, and trust wholly in God. Do not be discouraged, Philip. The Lord will be your helper. If you walk obediently and lawfully, He will be your strength, your front guard and your rearward. Let your swelling, struggling heart break for the longing it has for God, for the living God. Remember that the Lord is the one efficient power and agent in the work of the sanctification of the Spirit.

Do not stop at any halfway service. The Lord wants to save us, soul, body, and spirit. Eternal life offers the highest encouragement for the most earnest and valiant efforts in the outlay of every mental and spiritual energy and efficiency. In partnership with angels, we are to be the channels through which the grace of Christ is to flow. You may be a victor, but only as Jacob became a victor—by mighty wrestling with the angel Jesus Christ. Jacob prevailed because he would not let the angel go. If you lay hold of the Lord by faith, refusing to let go, He will give you His blessing. You will have courage because you have surrendered yourself to God, and thus secured the co-operation of divine agencies.

O Philip, my brother, wrench yourself free from every power that would hold you away from Christ. Work yes, work with unceasing energy, striving as if your salvation depended upon eternal vigilance. Trust in God, as though the result of the whole work depended upon Him. Thus there is a combination of forces. How glad Satan would be to see you a weakling, bending under every burden. You must work, Philip, with strong spiritual sinew and muscle, and with a bounding heart, as seeing Jehovah always at your right hand.

Do not, I beg of you, let any attitude taken by your brethren discourage you. You must recover yourself from the snare of the enemy. Let your heart be full of thankfulness to God, for He proffers you His Omnipotence, His divine strength. In every place do your best to help some other one. You have lost spiritual strength; now recover it step by step. Work with heart, mind, and strength, as a laborer together with God. Pray and trust, and when you feel your nothingness, the Lord will gird you with His strength.

I cannot say half that I want to say. Do not repulse or be repulsed. Know that you have a mighty helper in God, and the faith now tried will ere long become a victory. There is a world to be saved. You can act

a part in this grand work. Having recovered yourself from the snare of Satan, the Lord will surely strengthen and keep you, and fit you, for a place where you can be a more efficient worker. I point you to the Lamb of God which taketh away the sin of the world. Your wife has been loyal and true to God and loyal and true to you. May Jesus take your children in His loving arms, and bless them.

One of your little flock needs the greatest tenderness and the utmost care. Nothing like hasty temper must be manifested in dealing with the one who needs the most tender solicitude, else its mind will not recover from the influence. Nothing like hasty words or movements should be seen or heard in its presence, unless you would spoil its capabilities for life. This may not be understood by you. But there is one in your little flock in whom no fear should be aroused by harsh words. Time will change its character for better or for worse, according to the way in which it is treated. Never cause it any physical pain by punishment. It has a sense of terror which destroys its power of reason if any harshness is used. God help you all as a family, is my most earnest prayer.

Lt 182, 1899

Wessels, Peter

Maitland, New South Wales, Australia

November 6, 1899

Dear Brother Peter Wessels:

I have some things to say to you which you need. There are places you might fill, places in which you might be a blessing in many ways. But erroneous ideas keep you from filling these places. Your character needs to be pruned, for there is a superfluous growth that needs to be cut away from you. The idea which you hold that no remedies should be used for the sick is an error. God does not heal the sick without the aid of the means of healing which lie within the reach of man, or when men refuse to be benefited by the simple remedies that God has provided in pure air and water.

There were physicians in Christ's day and in the days of the apostles. Luke is called the beloved physician. He trusted in the Lord to make him skillful in the application of remedies. When the Lord told Hezekiah that He would spare his life for fifteen years, and as a sign that He would fulfill His promise, cause the sun to go back ten degrees, why did He not put His direct, restoring power upon the king? He told him to apply a bunch of figs to his sore, and that natural remedy, blessed by God, healed him. The God of nature directs the human agent to use natural remedies now.

I might go to any length in this matter, my brother, but I leave it now with a few instances. A brother was taken sick with inflammation of the bowels and bloody dysentery. The man was not a careful health reformer, but indulged his appetite. We were just preparing to leave Texas, where we had been laboring for several months, and we had carriages prepared to take away this brother and his family, and several others who were suffering from malarial fever. My husband and I thought we would stand this expense rather than have the heads of several families die and leave their wives and children unprovided for.

Two or three were taken in a large spring wagon on spring mattresses. But this man, who was suffering from inflammation of the bowels, sent for me to come to him. My husband and I decided that it would not do to move him. Fears were entertained that mortification had set in. Then the thought came to me like a communication from the Lord to take pulverized charcoal, put water upon it, and give this water to the sick man to drink, putting bandages of the charcoal over the bowels and stomach. We were about one mile from the city of Denison, but the sick man's son went to a blacksmith's shop, secured the charcoal, and pulverized it, and then used it according to the directions given. The result was that in half an hour there was a change for the better. We had to go on our journey and leave the family behind, but what was our surprise the following day to see their wagon overtake us. The sick man was lying in a bed in the wagon. The blessing of God had worked with the simple means used.

I remember still another case. At our first camp meeting here, held at Brighton, a young lady was taken sick on the ground, and remained sick during most of the meeting. She was thought to have typhoid fever, and although many prayers were offered in her behalf, she left the ground sick. Dr. M. G. Kellogg, half brother to J. H. Kellogg, of Battle Creek, was attending her. He came to me one morning, and said, Sister Price is in great pain. I cannot relieve her. She cannot sleep, and every breath seems as though it would be her last.

We prayed for her, and then like a flash of lightning there came to me the thought of the charcoal. "Send to the blacksmith for charcoal, and pulverize it," I said, "and put poultices of it on her side." He tried this, and in one hour he came to me, and said, "That prescription was an inspiration from God. Sister Price could not have lived until now if no change had come." The sick one fell into a restful sleep; the crisis passed, and she began to amend. In a few days she was taken from [Brighton?] to her home in Melbourne, and is alive and well today.

All these things teach us that we are to be very careful lest we receive radical ideas and impressions. Your ideas regarding drug medication, I must respect; but even in this you must not always let the patient know that you discard drugs entirely until they become intelligent on the subject. You often place yourself in positions where you hurt your influence and do no one any good by expressing all your convictions. Thus you cut yourself away from the people. You should modify your strong prejudices.

I cannot speak as fully on this subject as I would like to, but let me say, "Hide Peter Wessels in Christ." Here I must leave you, for I have not time to write more.

Lt 183, 1899

Hyatt, W. S.

Maitland, New South Wales, Australia

November 9, 1899

Dear Brother Hyatt:

I have some things to say to you which must be said. The first difficulties with Brother Philip Wessels were created by the confusion that came into Battle Creek from the Minneapolis meeting. Two years of opposition were brought in, and a spirit prevailed among some of our leading men at two General Conferences which was not inspired by God. Here were Brother Philip Wessels and his brothers, who afterward came into the possession of much property. Had the influence of the leading men of Battle Creek been pure and holy, what an influence would have gone forth from them to help and strengthen and settle the Wessels family! But disunion and rejection of light were the prevailing sins of those who had been long in the faith. They stood in stubborn defiance of truth and light and evidence, and the crooked paths made by them had an influence to unsettle the confidence of the Wessels brothers.

Better had it been for these brethren if they had never seen Battle Creek, for their minds were only confused and led astray by the pride and outlay of means they saw in the carrying on of the work in our schools. And the errors of Battle Creek would be seen in all they undertook in South Africa. Their experience might have been of an entirely different character had the work in Battle Creek been carried forward in simplicity, each worker learning Christ's methods of labor and His meekness and lowliness of heart. But money was misappropriated. Ambition and outward display were brought in, and things were not as God had specified they should be. He designed that the work should be carried forward in integrity and strict economy, for the vineyard of the Lord, which is the whole world, was to be worked.

Every institution we establish, every sanitarium and publishing house and church, should bear the inscription, "To Him who hath loved us, and died for us, we dedicate this building, whose foundation and topstone were laid in His precious name." Everything that is done in the furnishing of these buildings should be done with reference to economy. Tasteful, appropriate structures should be erected to give character to the work, but there should be no unnecessary outlay of means. God designs that the work of the ministry shall be regarded as sacred. It is not to be in any way demerited.

It is God's plan to work through His instrumentalities, His chosen earthen vessels, and men are honored when He places them as His appointed messengers. The work of preaching the Word, presenting Christ crucified as the world's Redeemer, bears the divine credentials, and proof of its sacred character is given in the conversion of souls. It is not the large buildings erected for show that give character to the work, but the winning of souls to Christ. This seals the teacher as a living oracle, as Christ's apostle. This will demonstrate that the work we are doing is of God. "By their fruits," Christ said, "ye shall know them." [Matthew 7:20.]

I will say to my brethren in South Africa: There has not been that wisdom and keen foresight used in dealing with the Wessels family that there should have been. These brothers have invested their means in buildings and in various ways to sustain the work, and what use have you tried to make of them? True, they have not been free from mistakes and errors, but others, who have had much greater light, have revealed that they also erred. Have you given these brethren encouragement and wise, judicious help, or have you closed every avenue whereby they might be helped to be laborers together with God? Have you left them to drift whichever way they would, while their money was tied up in your buildings? Have you not, by your course of action, testified that you did not appreciate the work that has been

done with their money? Have you not crowded out their influence, that they might have no part or lot with you? Much more might have been done than has been done to bind them up with the work.

The brethren in the ministry need every day the converting power of God upon them, else they will reveal how true are the words of Christ, “Without me ye can do nothing.” [John 15:5.] Lines of work could have been entered into that would have called the young men of the Wessels family to act a part in God’s cause. Then they would not have drifted away into the world to invest their money in worldly enterprises, but would have been obtaining an experience of value. Were you in their place, how would you feel? The Lord does not approve of the course of action pursued by the church. Ministers need daily the melting grace of God in the heart. They need the love of Christ shed abroad in the soul. They need to censure less, and give far more encouragement. Let us be faithful with one another. Church members should understand that they are not all converted. There are many who need to have the soul temple refined and cleansed and purified, to open the windows of the soul heavenward and close the doors earthward.

There is need of an advance movement on the part of God’s professed people. We need to draw nigh to God, and see if there are not jealousies and evil-surmisings that are keeping the Saviour away. Selfishness and self-sufficiency close the door of the heart against Jesus, saying, “I want not Thy way but my way.” Humble yourselves under the hand of God, and He will lift you up. Your simple, heartfelt confessions of hardheartedness, worldliness, and love of display and pleasure will be heard by God, and these sins will be seen as they appear in the sight of a holy God.

The simple prayer of faith is music in the ears of the Lord. But you cannot have faith unless you talk faith and live faith. Then you may expect large things. The Holy Spirit will come upon you, and convert you, soul, body, and spirit, and you will show to all around you that your face is turned heavenward. You will be moved to holy endeavor. There is need of heart searching and seeking after God. Then God will take the stony heart out of your flesh, and give you a tender heart, which He can impress. May the Lord help and teach and lead and guide us by His Spirit, that in life and character we may be fashioned after the divine pattern.

I address every church member. Open the door of the heart and let Christ into the soul. I address every laborer: Put on Christ. In this will lie your greatest triumph. Every minister, every worker in any line, needs to put on Christ and have the mind which dwelt in Christ. There is revealed too little deep insight into the situation and real necessities of the Lord’s blood-bought heritage. Souls have cost too much for us to be careless and indifferent in regard to them.

It is a sad fact that not all the men who have come from America as workers have been a help and blessing in South Africa. They were not living in connection with God. This has cost South Africa much. There are those who have not exercised wisdom in dealing with human minds, who have been too indifferent to reach out a hand warm with sympathy and earnest, intelligent love to help the ones Satan has tried to secure for his service. Circumstances consign every man, whatever his position, to a practical test; and the actual results of this test are offered to the world for inspection. “By their fruits,” Christ said, “ye shall know them.” [Matthew 7:20.]

Differences of opinion will always exist, for every mind is not constituted to run in the same channel. Hereditary and cultivated tendencies have to be guarded, lest they create controversies over minor matters. Christ's workers must draw together in tender sympathy and love. Let not any one think it a virtue to maintain his own notions and suppose he is the only one to whom the Lord has given discernment and intuition. Christian charity covers a multitude of that which one may regard as a defect in another. There is need of much love and far less criticism. When the Holy Spirit is manifestly working in the hearts of ministers and helpers, they will reveal the tenderness and love of Christ.

Many things which have reference to outward forms are not all defined in the Scriptures, but are left unsettled; and personal preferences have often been urged too strongly over these matters. When every item is not in accordance with the practice of some other of the body of believers, let not little variances swell into grievances and cause disunion. The methods and measures by which we reach certain ends are not always precisely the same. We are required to use reason and judgment as to how we shall move. Experience will show what is the fittest course to pursue under existing circumstances. Let not controversy arise over trifles. The spirit of love and the grace of our Lord Jesus Christ will bind heart to heart if each will open the windows of the heart heavenward and close them earthward.

The sins marked out in the Word of God must not be allowed to enter the life, as of little consequences. If we would faithfully walk in the light of God's Word and will, we must be determined that we will not dishonor God by a lax, loose course of action. It is often the case that the customs and climate of a country make a condition of things that would not be tolerated in another country. Changes for the better must be made, but it is not best to be too abrupt. The truth received into the heart sanctifies the receiver.

The power of the grace of God will do more for the soul than controversy will do in a lifetime. By the power of the truth how many things might be adjusted, and controversies hoary with age find quietude in the admission of better ways. The great, grand principle, "Peace on earth and good will to men" [Luke 2:14], will be far better practiced when those who believe in Christ are laborers together with God. Then all the little things which some are ever harping upon, which are not authoritatively settled by the Word of God, will not be magnified into important matters.

The great want in South Africa in religious lines is a clearer sense of the presence of God in every agency and in every enterprise. The purity and holiness of God is the great subject which must awaken the senses to the necessity of true conversion. While on one hand danger lurks in a narrow philosophy and a hard, cold rule of orthodoxy, on the other hand, there is great danger in a careless, impure liberalism.

The great theme ever to be kept before people is the indwelling and co-working of divinity, expressed by Christ in the words, "Be ye therefore perfect, even as your Father which is in heaven is perfect." "Love your enemies, ... do good to them that hate you, and pray for them which despitefully use you, and persecute you; that ye may be the children of your Father which is in heaven: for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust." [Matthew 5:48, 44, 45.]

“Be ye therefore followers of God, as dear children; and walk in love, as Christ also hath loved us, and hath given himself for us an offering and a sacrifice to God for a sweet smelling savor. But fornication, and all uncleanness, or covetousness, let it not be once named among you, as becometh saints; neither filthiness, nor foolish talking, nor jesting, which are not convenient; but rather giving of thanks.” [Ephesians 5:1-4.]

Let this entire chapter be studied by those who claim to believe the truth for this time. Open the heart to the grace of Christ. While we lament deplorable errors, let us receive the precious lessons of instruction the Lord Jesus has given us. God requires every heart to be filled with pure, clean, sanctified, Christlike love. The love of Christ must not be lost out of our humanity. We are laborers together with God. Ye are God’s husbandry; ye are God’s building. Christ declares, “Without me ye can do nothing.” [John 15:5.] Then open the door of the heart and let Jesus in. He is the great Worker as well as the Lawgiver.

The members of our churches need to awake to the realization that they must have none of self and all of Jesus. We must co-operate with the Lord Jesus. The soul is to be awakened to cry aloud with every aspiration for the living God. Let your swelling, struggling heart break for the longing it has for the indwelling of the Holy Spirit. Let every one who has had an experience in their life in Christ show an earnest faith in God as the true worker. Show that you realize that you are only a channel through which God works. Appreciate the fact that God is our efficiency. We do not remember this, and therefore we lose much in religious experience. We work ourselves in place of being worked by the Holy Spirit’s power. We forget to regard ourselves as merely agents.

We are to contemplate Christ. We are to do our God-given work in our respective places, and by our own example call out the energies of the church to a strenuous co-operation with heavenly agencies, for it is God that worketh in us to will and to do of His good pleasure. God will honor His own name if we will clear the way by confessing our sins and removing every stumbling block out of the path of those who would be Christians were it not for the imperfect course of action pursued by those who claim to be followers of Christ.

Constantly we fall into the error of imputing to the human agent that which should be ascribed to God. This is one great reason why the Lord cannot glorify His name as He longs to do. If He did, the human agent would become self-sufficient, self-exalted. Men would ascribe to themselves and to their human energies the honor that should be given to God alone. We need to walk humbly with God. As teachers, we should be very careful to make straight paths for our feet, lest the lame be turned out of the way. In union with divine agencies, we shall have hope and assurance of success, but not a jot of the glory is to be ascribed to man.

Having through faith, living, unwearied, persevering faith, secured the cooperation of an all-powerful agency, man must not make the mistake—now the reason of the great feebleness seen in the churches—that it is their goodness and their merits that have done this great work. When this feeling is cherished, self-exaltation comes in and dishonors God. Self appropriates to itself the glory that God should have.

As God's human agents we are to work with unremitting diligence, straining our spiritual sinews and muscles to lay hold of a power out of and above ourselves. Only thus can we accomplish our work. The Lord Jesus is beside us, ready to grasp the hand that is outstretched to Him who is Omnipotent. When our hopes are fulfilled, self is hid with Christ in God, and all glory is given to the Captain of our salvation, who has anointed us with the oil of gladness by His divine efficiency. Then we go forth, working like inspired laborers together with God.

There will always be conditions in God's work. Every man is called upon to dedicate himself unreservedly to God, soul, body, and spirit. Amid self-denial and trial, discouragement and suffering, with the devotion of a martyr and the courage of a hero, he is to hold fast to that hand that never lets go, saying, I will not fail nor be discouraged.

How much might have been accomplished in South Africa if the men sent to that field had been devoted Christians. But self was not hid with Christ in God, and therefore they exhibited self in large proportions. It grieves my heart to think of what might have been if all those who entered that missionary field had been humble, devoted, consecrated workers. Those who enter any portion of the Lord's vast vineyard should understand that their supposed acquired abilities will not give them success in their work. A too great recognition of self will place one where he will be alone, terribly alone, without the cooperation of his brethren, and without the cooperation of heavenly agencies.

Some of the workers sent from America to Africa have been hindrances and not helps. The day of God will reveal the results of their work. They made confusion because they were not converted. Self was working without the power of the pure, true agency. Had these workers been sanctified, purified, and cleansed from all selfishness and self-superiority, had they had a genuine experience in the things of God, had their example and influence been right, Africa would not be what it is today. The grand, far-spreading influence of the truth would have embraced other territories. But some were selfishly afraid that the means in Africa would be used to open new fields.

A grand and noble work might have been in adding new territory to the kingdom of God with money that has been invested in America. I have felt intensely for the Wessels family, who have invested means here and there in the work in Africa, and then have been disappointed in the workers. They saw that the work did not advance and grow. Was there not a cause? Unconsecrated persons, who at home show that they are unfit to be missionaries, should never be sent into distant fields to work. Let those only enter missionary fields whose senses are sanctified, who move no faster in the investment of means than they have ability to perfect the work.

If in Africa there had been consecrated workers to push their way into unworked fields, with the full cooperation of the men who are bearing responsibilities, the influence of this work would have added large numbers to the Lord's kingdom. But the same error has been committed in Africa that was committed in Battle Creek—a center was made in one place at a large outlay of means, while other portions of the Lord's vineyard which should have been worked were neglected. God will use in His work humble men who do not think themselves so useful that they trust to their own judgment and efficiency. In Africa there were those who because of their humility were supposed to be unable to do

much. Christ worked with these men. God gave them wisdom. But supposedly wiser men bound about the work, and gave little encouragement for it to advance.

The very means that was needed to enter and establish the truth in new territories was placed in America, where it would not do the greatest amount of good. God has seen all this, and has presented it to me. There was need of that means in new and unworked fields in the Lord's vineyard that the standard of truth might be uplifted. Had the work been done that needed to be done, men of talent would have come to a knowledge of the truth, men who could have translated our books into different languages. Every dollar expended in America in adding building to building was needed in the fields that might have been entered but were not because many of the workers sent to South Africa were not sanctified. They were unable to take in the situation. They were not willing to deny self, lift the cross, and follow where Jesus led the way.

I am in sore distress as I see and understand what might have been done, yet was not done in a field that needed money and workers. Light was given to me to call to the Wessels family for money needed in the opening of new fields, in the carrying of the message into new territory, where the truth should shine forth in the dark regions of heathenism. These fields needed the money that has been absorbed in America. The Wessels family has invested some money in the work in Australia. Thus they have helped us to educate missionaries to go into unworked fields.

The greatest praise men can bring to God to exalt His sovereignty is to make themselves consecrated channels through which He can work. The Lord's work is to be done, and He calls upon the members of His firm to act their part as obedient servants. If they have been fitted for service by the grace they have received, they are laborers together with God, but if they have not received this grace, they will be only hindrances. Through all the ages men have worked contrary to God, as did Balaam, because they have brought selfishness and covetousness into the work, leaving God out of their hearts and plans. The angelic agencies are represented as eager and longing to bring divine resources to human agencies for the conversion of souls that the Lord may be glorified. But there are many men and women who are not daily converted to God. They weave self and their own plans into the sacred work, and they are hindrances. God could bless consecrated human instrumentalities who are willing to let the divine influence use them to belt the world, yet heaven waits while men get in the way of His work with their own plans and methods. God says, Take up the stumbling blocks; make room for Me to work; prepare the way of the Lord and make His paths straight.

Lt 184, 1899

Hyatt, W. S.

Maitland, New South Wales, Australia

November 10, 1899

Dear Brother Hyatt:

I send this communication to you to be read to the churches, with the exception of the personal parts, which will be indicated by a star. I meant to have told my copyists about this, and have the personal part put in a separate letter, but it slipped my mind, and now it is too late to change it. But I did want you to know that the Wessels have been very much tried and often disappointed. I have not as yet brought this matter even before Brother John Wessels. I do not think that it would do any good, unless that I have knowledge that more of their money is being absorbed in America. And I do not want the past shortcomings of others to be an excuse for the errors that they have made.

This matter has never been spoken of, as I have said, to John, neither has he mentioned it to me. The less the past is dwelt upon, the better. But these things have been for some time open before me, and I know that great trial and severe temptation has come to the Wessels family by the inefficient workers who have not been fitted for the place. Could Brother and Sister Druillard have remained, there would have been a different influence exerted. Sister Haskell and Sister Peck could do a work better for the general cause of God otherwise than by remaining in Africa.

The workers have not exerted that influence that would lead the people to place confidence in them. The members of the Wessels family would have been in altogether a more favorable position spiritually if they had never seen America, and if there had never been sent to Africa men who knew not what it means to be servants of the Lord.

The influence of such workers should never have been transported from America to Africa. These things are not to be dwelt upon, but there has not been altogether a correct influence with Brother Bicknall and his wife. He should never have been placed in the position in which he was placed, because neither he nor his wife were capable of doing in the best manner the things that were to be done.

I understand that Brother Bicknall says I have stated that he must hold his position; but this must be a mistake, for the light given me is that he should not hold that position. I wish Brother Bicknall to send me the letter in which this statement is made, so that I can see and perhaps clear away this misunderstanding; for I do not want to be placed in a false light. Will you, my brother, look into this matter, and tell me in regard to this statement. There is something I cannot understand.

Now again, I ask you to keep private at present all reference to Dr. Kellogg and the African funds going to America. I may have to lay it all out distinctly sometime, but Dr. Kellogg feels that I am not in sympathy with him and his work, and he has been almost on the eve of losing his reason. I have kept silent on many things that will eventually appear. I would have you know these things. Be very careful how you treat the Wessels family. Be kind and tender and patient with them, and help them if you can. I hope Mother Wessels and Andrew and Henry will come to Australia, for we shall then know better how to handle the case than do those in Africa.

<The young man, Andrew, I hope will come to Australia and Henry if he can do so. Francis will, we believe, be a practitioner that will be needed in this country.>

Lt 185, 1899

Wessels, Brother and Sister [J. J.]

“Sunnyside,” Cooranbong, New South Wales, Australia

November 15, 1899

Dear Brother and Sister Wessels:

I cannot sleep past twelve o’clock. I cannot stop my thoughts, for the door will not close. As I lifted my head to see the time, I saw your letter under my door. I have read it. I cannot take in at once all you say, but I think I can approach to an understanding.

Certainly, thorough business arrangements should be made. The one man power is not to be depended on.

I have not felt at liberty to open to my brethren all the particulars of that which I know in regard to South Africa, because all are not prepared to see things in a correct light, and would make wrong moves. When I return to Maitland, I will send you copies of the letters I sent to South Africa in the last mail. When I was asked certain questions, I felt wrought upon to answer them.

I was obliged to leave Maitland yesterday. The responsibility of saying what I knew I must say brought upon me a severe attack of heart difficulty. I could not eat; my food would not digest; and it was decided that my best course would be to go home, and return to Maitland Friday. We were to start for Cooranbong early Tuesday morning, but we did not get off until late. Willie came to me and urged me to attend the workers’ meeting and speak to them. This I did. We drove to the tent, and I spoke for about an hour. As a result we had to drive home in the heat of the day. This was trying to the horse and to us.

I would not go back to Maitland did I not know that they are weak-handed. Brother Colcord is the only one now there who can hold a congregation.

A proposition was made that Brethren Hare and Hickox begin tent work at once in East Maitland. But light was given me Tuesday night that this would be a premature movement. Had we Elder Daniells or Elder Farnsworth to enter the work in East Maitland, the effort there could be carried forward solidly. But neither Brother Hare or Brother Hickox are qualified to undertake the work that has been contemplated. Brother Colcord could do justice to the situation, but none of the others now engaged in the work in West Maitland could carry this work. They all need to learn how to speak, what subjects to handle, and how to present the truth in such a clear, connected, simple manner that old and young will see its consistency. No haphazard work is to be done, for this would greatly dishonor God.

These brethren who need to learn must improve the opportunities granted them to gain an education in how to work. To learn how to open the Scriptures to others in an acceptable manner, means close application and hard study. This is necessary in order to give a connected discourse in a clear, forcible way, making all the important points stand out so clearly that they cannot be misunderstood.

To divide the force of workers now in West Maitland in order to commence the work in East Maitland would never answer. But how the matter will be adjusted, it is impossible to conjecture. May the Lord direct, is my prayer.

I think that when the matter is settled in reference to the sanitarium purchase, I shall make my way to that place, and live mainly on fruit. In our orchard we have no early fruit, such as peaches and nectarines; and I must have fruit. I am now studying the question, Who is the proper person to act as caretaker on the sanitarium property? I have one or two persons in mind, and I shall present the situation to them and find out whether they will take up the work. If they feel free to do this, you can make arrangements with them. This is all I can write now. Love to all your family.

Lt 186, 1899

Haskell, Brother and Sister [S. N.]

Maitland, New South Wales, Australia

November 12, 1899

Previously unpublished.

Dear Brother and Sister Haskell:

We miss you at our camp meeting, and yet, much as I desire to see you, I would not have you here just now.

We are glad, and very thankful to the Lord that He has given us many hearers. I have just left the campground, where I have been speaking to a tent crowded full of people and a wall of people on the outside. They all listened with interest. I spoke upon the subject of temperance and the necessity of reform. But this is a large subject, and I only just got a hold of the matter when I had to break off, for Dr. Caro was advertised to speak just after me. I am sure he will interest the people. He enters into the hearts of the people and they love him.

After I had ceased speaking, Elder Starr spoke for a few minutes, making the announcement that we had been urged to remain another week, and asking those present who wished us to stay to raise the hand. Many hands were raised, and this manifestation decided the question.

The terrible cyclone that struck the campground last Tuesday destroyed several of the tents, and the large tent, new last year, which cost three hundred dollars, was torn almost beyond repair. It had been used in Hamilton till the meetinghouse was erected, and was not very strong. We shall have to get a new tent, besides making repairs in the tents that have not been so badly torn.

This week has been a stormy one, but on Sabbath and Sunday the attendance at the tent was good. The people seem to be interested to hear. Oh, may the Lord help me, that no words shall escape my lips that

will leave a wrong impression upon the minds of the people. Dr. Caro has large congregations. The largest crowd came out today. All the additional seats that could be procured were brought in and crowded close up to the stand. Then the children were taken to a meeting of their own in another tent where from one hundred to two hundred and fifty [assembled]. The people kept coming and coming, until every available seat was occupied, and then a large number stood on the outside.

This morning I was requested to speak at nine o'clock, when a call would be made to cover the damages done by the storm. In the early morning meeting one hundred dollars was raised. They wanted to raise money also for our sanitarium. The work on this is to be carried right along. The land is now secured, seventy-five acres, with fifteen acres of orchard. There are also nine more acres of orchard, separated from the fifteen acres only by a large furrow. These two pieces were originally one orchard, but a man bought nine acres of it, and therefore we had to make a separate bid for this piece. Its price was £700. Brother Wessels offered £600 for it, but the owner would not let it go for less than £640, so the price was accepted.

The fruit on the orchard this season will be of great value. The man now living on the place estimated the crop as worth £300 pounds. We did not examine the nine acres at all, but the fruit on it must be worth £150, for the trees are loaded with a variety of fruit. The orchard is in good repair. Some of the old trees have been taken out, and new trees, which are now bearing, put in their place.

This property is much cheaper than any other land in the locality. There is a four-roomed cottage on its land, and a shanty on the additional nine acres.

Monday, November 13

We thank the Lord that He has blessed the word spoken by His ministers in the tent. An interest has been created. The meetings on Sunday were largely attended. The Word has been presented with great clearness and with power, and many are convicted. After the storm, as the people came to the encampment and looked at the prostrate tents, they earnestly inquired, Will you go home? Or will you pitch the tents again? When they saw the cheerfulness expressed by the words and countenances of the campers and were assured that the meetings would continue, they expressed great satisfaction.

We consider it a privilege to speak of the kindness and courtesy manifested by the people of Maitland. After the storm, their doors were thrown open and hearty invitations given to whoever was in need of shelter among the campers. Bedding and clothing were drenched, but the campers kept up good courage; and relatives could not have done more for them than did the kind-hearted people of Maitland, who were comparative strangers. The readiness of the people of Maitland to show us so cheerfully and earnestly all possible favors, we shall ever cherish as one of the bright spots in our experience. May the Lord make this meeting a blessing to those who manifested such kindness and benevolence. We do indeed feel a great desire that the people who have been so kind shall be rewarded by the shining upon them of heaven's precious light, leading them into all truth.

It was a trial of our faith to have the precious moments, that seemed to be needed to point out the sacred truth so essential for all to understand, spent in re-pitching tents. But the Lord will not allow the

enemy to go beyond a certain line. While some words of wonder and regret that the storm had come, we were deeply grateful that the protecting power of God had been over His people. Not one life was lost; no one was in any way crippled or maimed. Then have we not reason for great gratitude and thanksgiving? This is not the first time that such a misfortune has overtaken us on an encampment. But we have no recollection of any lives being lost or any limbs being broken. The Lord will so overrule matters that those things which seem to be unexplainable misfortunes will prove blessings. The gifts of providence and grace are often blended, and in Christ's kingdom both work together for the glory of God.

The kindness shown us by the people revealed that we were among friends. We have a most earnest desire that the precious souls who have shown so many expressions of their kindness of heart to the children of God, may also express to the Lord their appreciation of the gift of Christ to our world, and manifest a willingness to follow the call of God to its utmost consequences. Said Christ, "He that will come after me, let him deny himself, and take up his cross, and follow me." [Mark 8:34.] The Lord Jesus appreciates the kindness done to His servants. It is recorded in the books of heaven as done to Himself.

May the dear people of Maitland follow the Lord fully, not of necessity, not merely from a painful sense of duty, but with a ready mind and joyous heart, choosing the Way, the Truth, and the Life, esteeming the reproach of Christ greater riches than the treasures of this earth. May they choose Christ as their Leader. He will be their portion forever. He calls upon those who in the past have been destitute of His love to serve Him in the beauty of holiness. This work no man can do for another. To believe and receive the truth is an individual work.

There are many souls in East and West Maitland hungering for the bread of life. You have heard me tell how the matter was presented to me in night vision—the people, with their hands outstretched, were calling, "Come to our help. Feed our souls with the bread of life. We are famishing for spiritual food."

Lt 187, 1899

Haskell, S. N.

"Sunnyside," Cooranbong, New South Wales, Australia

November 16, 1899

Dear Brother Haskell:

My mind has been deeply stirred. Things are brought to my remembrance with such decided power that I must no longer hold my peace. Matters in regard to Africa have been opened before my mind. It has seemed singular to the Wessels family that for so long Sister White has been reproving, exhorting, and encouraging them.

Tuesday night I could not sleep past twelve o'clock. I dressed and tried to write, touching as lightly as possible on that which was troubling me, to see if this would not bring relief. But this would not answer. Yesterday, Wednesday morning, I was unable to write. Last night I was again passing through great trial of mind. I seemed to be in council meetings, speaking to those who had dishonored God by their wrong, selfish course of action.

Brother Miller and his wife were not the proper persons to send to Africa as missionaries. Others were sent to that country who were no more qualified to do righteousness and justice than were those who have never known the truth. They were filled with selfishness.

In the past I have not ventured to refer to these objectionable things, lest I should do harm, and yet I knew of them. But the General Conference has done great injury to the cause by sending to Africa persons who were wholly unfitted for the work there. Had the work in South Africa been properly carried forward, what a change would have been seen there and in the regions beyond!

The Wessels family know that proper persons were not sent to South Africa as workers. As a family they had great confidence in their brethren in America. How disappointed they have been! I have written words of encouragement to Philip and Peter Wessels and others, and then some one of the workers sent from America has greatly discouraged them. As the Lord has presented these matters to me, I have said, God pity those who had no more judgment than to send to Africa workers who had been reproved for their wrong treatment of students in Battle Creek.

Brother Miller's course and the spirit he manifested in Battle Creek has done great harm in the schools in America and in Africa. His heart was not right with God. He was not emptied of self. The way in which he has handled money showed that he had not a correct influence and could not be trusted with finances. He cannot stand clear before God until he makes confession, if he cannot make restitution of the money which he used in such a way as to prove a great injury. The selfishness manifested by Brother Miller and his wife shows that neither of them had learned the lesson of meekness and lowliness at the feet of Jesus.

Did our brethren in America think that if a man happened to have talent in some things, he was sure to be fitted for the work in South Africa? Did they think that it would not matter whether the workers they sent there were sanctified or unsanctified, for Africa had plenty of money? The unprepared workers who were either encouraged to go to South Africa, or who encouraged themselves to go, have left such an impression that, in regard to many of the workers, the people would rather they had never left America. Some had no missionary spirit in them.

These things have been as a millstone to drag down the work in Africa, to confuse instead of making clear. Who encouraged Sister Griggs to go to South Africa? I was instructed that this young woman was not prepared to deal with human minds in America. She was not prepared to teach a church school in America.

It is a solemn, serious matter to select missionaries for foreign countries. The men whom God will accept for this work must be as true as steel to principle. They must be men who are emptied of self, men who

give evidence that they are wearing Christ's yoke and manifesting His meekness and lowliness of heart. The very best talent is required in such fields as Africa and Australia. We have to work in and through Christ, and in some places with the consent of the corrupt churches, although we cannot respect their claims, wherever the church is managed by the state. We have to use wisdom in representing the truth. Our speech must be tempered, else we cut ourselves off from gaining access to those who need help. The wisdom of angelic agencies must be imparted to human instrumentalities, else the door will be closed to the message the people need. "Be ye wise as serpents and harmless as doves." [Matthew 10:16.]

Talent and money have been largely diverted from South Africa, a field which should have had both these things to employ good workers to enter the destitute fields. God entrusted money to the people of South Africa to be invested in places where there was the greatest need for medical missionary work. This money should not have been transported to America, to enrich a field which had abundant facilities that were growing too weighty to be properly carried. There are missionary fields where the standard of truth has never been uplifted. The Lord calls for new territory to be added to His kingdom. Let the managers of His great work ask Him for sanctified hearts and for abiding wisdom, that they may take into consideration the necessities of the field and their relation to one another in God's great plan.

But I have not time to write much more. It is now eleven o'clock, and in two hours we start in our phaeton for Maitland, twenty-seven miles away, to stay over Sabbath and Sunday. We prefer to drive rather than to go by rail.

Let those in America, who suppose the voice of the General Conference to be the voice of God, become one with God before they utter their opinions. The Word of God is to be lived as well as preached. It is to be brought into every phase of the Christian work done in this world. The men God has appointed to do His work must be emptied of self. Let Jesus in. Open the door of the heart to the heavenly Guest. Let no man be looked up to as God. When those who come nigh God in service are consecrated, cleansed, and purified, approaching nearer and still nearer the divine benevolence, they can voice the commission of God, and be respected.

The obeying of the Word of God will lead to a state of things vastly different from that which now exists. There will be the putting away of fleshly lusts and greed for gain. That this sin has existed could not be better demonstrated than by the grasping for large wages by those who were professedly acting in Christ's stead, claiming to be a peculiar people, zealous of good works. God is displeased that His work is not advancing in new territories.

I wish to say that a very poor example has been set the Wessels family by the workers sent to Africa from America. Some of these workers had never learned the lesson of wearing Christ's yoke and bearing His burden. God designs that men shall be drawn constantly upward by the strong moral attraction of that which is above. Had the workers in Africa remembered this, they would have done a great work by their God-fearing, unselfish attitude. Those in Africa would have been inspired to use their physical and mental capabilities for God. The work would have gone forward among the Dutch and other people.

Publications containing the truth would have been circulated everywhere. Ministers and rulers would have been converted to the truth. The war now going on would not have been.

Those who have to work in the South African field must understand the bearing of the situation. Their connection with their African brethren is a reciprocal one. There are men of talent in Africa, and if the workers from America knew how to pocket their self-importance and recognize the ability and talent possessed by their African brethren, much more good would be done. Those who love God and obey His Word are to be closely united. They are to work together, using their talents in various ways.

There was no need of so many workers going to South Africa. Those in Africa who possessed capabilities should have been united with their American brethren. If the brethren and sisters from America had united with the African believers, songs of joy would have been heard among the heavenly angels, recognizing the human relationship as a union with God. Could the curtain have been rolled back, we would have seen heavenly angels all prepared to co-operate with human intelligences for the advancement of the work in South Africa.

Every word uttered, every action performed, by the workers in Africa should have been such as to exert a life-giving influence. Then the work would have advance in strong lines in every place where the workers are now doing something to press back the moral darkness. God is always true.

I can write no more now. As soon as we have eaten dinner, we shall start for Maitland. I may not have time to write anything more for this mail.

In love.

Lt 188, 1899

Haskell, Brother and Sister [S. N.]

Maitland, New South Wales, Australia

November 13, 1899

Dear Brother and Sister Haskell:

I will send you in this mail copies of the last letters I sent to Africa. I have carried a tremendous burden for Africa. We must save the Wessels family if possible.

Last Sunday I was requested to attend a council meeting held by the brethren in Elder Starr's house. Elder Daniells, W. C. White, Brother Palmer, and one or two others were present. The question to be settled was, "Who shall teach Bible in the school during the coming term?" The matter seemed to stand between Elder Farnsworth and Elder Robinson. This drove me to make some statements which I now feel the time had come for me to make. I was forced to present before the brethren the favorable and unfavorable qualifications of both Elder Robinson and Elder Farnsworth. This involved much, especially in the case of Elder Robinson.

Elder Robinson is more responsible than any other man for the present condition of the Wessels family, because he could and should have helped them. He was a missionary on missionary soil, but he did not take the right course to help the Wessels. He did not do what he would have done had his soul been warmed with the love of God. He did not seem to have tact to deal with human minds. It was not in him to understand the temperament of the Wessels brothers. Often he stirred them up instead of pacifying them.

Had Elder Robinson pursued a different course, Philip would not have given up the Sabbath. It would have been better if Elder Robinson and some others had not gone to Africa until they were themselves molded by the Spirit of God. But it is sufficient to say that Elder Robinson did not understand himself or the Wessels family. Neither did he realize that his position as president of the conference demanded a course of action different from the one he followed. His management was not for the best interest of the work in Africa. He was there as a missionary, to do the highest kind of missionary work among the African people.

The Wessels family would have helped him with their means to carry the work into new territories had he given them a chance. Books should have been translated in the Dutch and other languages. The Wessels family should not have invested the money that they have in America. This was not consistent with the Lord's way of working. When there are in foreign countries those who have means to handle, the Lord would have those in positions of trust see things afar off as nigh at hand. But there were sent to Africa from America as workers those who had not developed wisdom either in spiritual or temporal things; and some of these workers were no help to the people in Africa.

The one placed in charge of the work in Africa should have been wide awake to the necessity of aggressive warfare. He should have given the members of the Wessels family a chance to engage in the work of the Lord, a chance to use their means in missionary work, in the work of translating, in helping those in the darkness of error. It was in this work that their means was most needed, not in America. Philip should have been encouraged to employ translators to send light into the dark places of Africa. He could have united with his brethren in getting out tracts and papers. Publications should have been issued in different languages. Laborers should have been sent to new places. Territory should have been added to the Lord's kingdom.

Africa needed the means which was invested by the Wessels family in America. There was in the dark places of Africa a people who were stretching out their hands for the truth. There was a large field for missionary work in the regions beyond Cape Town.

In God's plan there is neither exception nor limitation in the gospel call. The gracious provision has been made for all. The call to the feast is for all. This truth must be preached by precept and example. The hardest fields must be worked. Those who enter such fields as Africa must be able to comprehend the necessity for advancing the saving process that must be carried on in the regions beyond.

The Wessels' money flowed the wrong way when it went to America, for America needed it less than any other portion of the Lord's vineyard. The Wessels family needed help. They needed to be brought into the work, and united and bound up in the work. It would have been better, far better, if not one of

them had ever seen America. But please keep this to yourself. If the workers sent to Africa had been filled with the true missionary spirit, if they had been workers who could have educated others, a far greater work would have been accomplished.

Philip and Peter Wessels, and others, could have done the highest kind of missionary work if they had been encouraged in a kind, courteous manner, and shown how to work. They would not have followed the lead of those in America, who in sympathy and discernment are so far separated from foreign fields that they know little of their needs or of the work done in them. In America money and workers are absorbed altogether too largely in one class of work.

In Africa the highest energies of the soul should have been exercised for the recovery of those who needed saving. Nowhere else in our world could true missionary work have accomplished such great changes as in Africa, and from Africa this work would have extended to regions beyond. But much that ought to have been done has not been done. The workers have not understood that first a work must be done with themselves. They needed converting anew.

God has His instruments always in readiness, to use when He needs them; but often in their blindness men plan, as supposedly wise men, and fail to discern whom the Lord would use. If Elder Haskell had united Philip and Peter Wessels with him in breaking the way into new territory, God would greatly have blessed him and them. But the way was barred by his brethren's lack of faith. If the missionary work that ought to have been done as a part of the gospel had been done, as Elder Haskell greatly desired to have it done, the terrible war now raging in Africa would not be. There were men right in Africa richly endowed with capabilities, who, if trained, would have been better fitted for the work there than some of those sent from America. Missionary teachers are sent by God to educate people just where they are.

It is running a great risk to send men from Africa to America to learn the ways for which God has reproved those in America. It is safer to educate students at home than to send them to America to receive an education. In America they see and hear much that does them no good, which they would not see and hear were they to remain in their own country. Too many of the methods and habits and fashions have been transported from America to Africa, and the result is not favorable. The very best teachers should be sent from America to foreign countries to educate the young.

Lt 189, 1899

Lacey, Brother and Sister [H. C.]

Maitland, New South Wales, Australia

November 19, 1899

Dear Brother and Sister Lacey:

I held your letter before answering, that I might have the counsel of Brethren Starr, Daniells, and W. C. White. I gave the letter to Elder Daniells, and he said he would read and answer it. That night I was very sick. The gasometer is near us, and the smell from this poisoned me. I had to pack up and go back to

Cooranbong. Tuesday I was very sick and could not eat, but I felt that I ought to return to Maitland; for Brethren Daniells and Palmer were gone, and the forces left were weak.

On Wednesday, November 8, a severe storm struck the camp and tore things up generally. The neighboring people were very kind and acted the part of the good Samaritan. They opened their houses to the campers and took care of them free of all cost. All that was in their power to do they did to make them comfortable. The storm broke up the meeting for a day. The people were afraid we would become discouraged and go home, but we did not propose to do this.

We have had an excellent interest every evening of the week, and on Sabbaths and Sundays, and in many ways the people have favored us far above our expectation. We were under the impression that Maitland would show a large opposition; for there are many churches here, and a strong Catholic element exists in both East and West Maitland. But church members have attended the meetings, and many are deeply interested. Some of the leading men in the place, merchants and men in official positions, are as kind and courteous to us as if we were of the same faith with themselves. It is a new thing for us to meet with people who seem so desirous to favor us. The Kerr brothers, dry goods merchants who have one of the largest drapery establishments in West Maitland, and other men of large influence, attend the meetings and are deeply interested.

Last Sunday afternoon the congregation was asked to raise their hands as many as desired to have us remain over another week. So many hands were raised that we decided to stay, and here we are still. We have had most excellent discourses, but now Brethren Starr and Colcord are our chief speakers. I fill in at my usual times. We are charged nothing for the use of the beautiful park in which our camp is located. But for this extra week I think we shall have to pay one pound. Our crockery has been loaned to us free of cost, on the condition that we replace the broken pieces. Our chairs we have hired at one-half the price we have secured them at any other place. Our misfortunes during the stormy weather drew out the sympathy of the people. As they have seen our people cheerful and happy and uncomplaining, they have taken note of it, and we feel sure that this will tell to the glory of God.

I feel sure that this is one of the places from which came such importunate appeals for help. The words I heard were, “Come and help us.” [See Acts 16:9.] Then One who looked upon them with pity said, “They are as sheep having no shepherd.” [Matthew 9:36.] The shepherds do not feed the sheep. From the light God has given me, the work in Maitland must be carried on perseveringly, for the Lord has many precious souls to be saved there. And the way is prepared for us. We have a policeman attending all the meetings he possibly can. He says he never heard such teachings, and yet they are all in the Bible. He is completely ignorant of the meaning of the Word.

One merchant said, Our minister has no burden to feed his flock. He does not visit them. He receives a salary of five hundred pounds per year, and for this he speaks thirty minutes each Sunday. He feeds himself, but feeds not the flock. Another says, “We are paying our ministers large salaries, and we ourselves are starving for the bread of life. Our church is dead; there is no vitality in her.” The ministers are now being roused to the question, “What shall we do with these men who preach such strange things?”

But your letter is not answered. We think it best that you should not leave Toowoomba just now. Visit. Become acquainted with the people in their homes. Test the spiritual pulse, and carry war into the camp. Create an interest. Pray and believe, and you will gain an experience which will be of value to you. Do not take up subjects which are so deep that they require mind struggles to comprehend. Pray and believe as you work. Awaken the people to do something. In the name of the Lord work with persevering intensity.

The Lord has a people in Toowoomba, and they must be reached. Talk with the people in their homes. Get right hold of them, and do not let go. Compel them to come in. This will be a new experience to you, and it may be the best you have ever had in your life. If you saw a company of people rushing over a precipice to destruction, would you not try to urge them back? You do not work in your own strength. Angels of God are by your side to make the impression. Souls are to be saved. Wrestle with God in prayer, and then work with all the advantages God has given you. The Holy Spirit is promised as your efficiency. Lay hold of the throne of God with faith in His power to save every soul who will come unto Him.

We have not had evidence that one soul has taken his stand for the truth in this place; but we do not let go. There are souls to be saved, and we must be laborers together with God. You must plead with God until your soul is made a temple for the indwelling of the Holy Spirit. Then you can discharge your duties with a full comprehension of the principles which underly the great truths you present. You must realize that your character needs fashioning for a lifelong and eternal destiny.

What inducements have you who are workers to scrutinize your own positions as workers together with God. The Lord is the one who will water the seed sown. The intellect may receive its impressions from opportunities well or ill improved. These work in mind and character to a certain degree, and decide the destiny of your future. You are now gaining an experience that will affect all your future efforts, and by which your intellect and character will receive their molding. You are employed to carry forward a sacred work, and you are weaving the web of your own destiny. Every passing of the shuttle draws after it a thread which may be for your future interest and efficiency. Nothing is left to blind chance. The Lord will work through you if you will set your heart in tune to the work. Lean your whole weight upon God. Sow seeds of truth. The season and manner of sowing will determine the harvest.

This work is to be a determined work. The lost sheep are all through the country where you are. You are to seek and to save that which is lost. They know not how to recover themselves. Search the Scriptures with a heart softened and subdued by the grace of God. Set your mark high, and say at every step, I will not fail nor be discouraged.

You need a thorough, practical knowledge of the truth in your own life experience. The providence of God has placed you where you can gain an experience in ascertaining for yourselves what it means to be sanctified through the truth. You will learn as you labor that the mind must be constantly learning how to comprehend the virtue of truth. A strong, vitalizing conviction of the transforming power of the truth will qualify you to meet alternating circumstances, and gain an intelligence in them all. You are learners;

Christ is your Teacher. Therefore you cannot feel it beneath your dignity to be instructed at the foot of the cross.

The purest, highest motives should urge you on to persevering effort. Your preparation is in seeking the Lord. Your moral powers must be strengthened, else they will become enfeebled by worldly motives. God has called you to a most sacred work, and when your soul breaks for the longing that it has to find God, you will learn how to reach souls. The truth with all its sanctifying power will be left in your own heart.

We have a most earnest desire that in the effort you are now putting forth you may understand the value of true education. As yet you have but a partial, one sided education. True education is that which will endure unto eternal life. True education is the preparation of the mental, moral, and physical powers for the performance of every duty, pleasant or otherwise, the training of every habit and practice, of heart, mind, and soul for divine service. Then of you it can be said in the heavenly courts, "Ye are laborers together with God." [1 Corinthians 3:9.]

Let there be no neglect to train the physical with the mental powers. You are God's property, bought with a price. Nothing must be neglected which will keep the physical powers in healthfulness. "Ye are the temple of the living God." [2 Corinthians 6:16.] The powers of endurance, of adaptation to varied circumstances should be considered. Periods of rest should be taken. Your diet will have much to do with your clear comprehension of the work. By overloading the stomach you create indigestion and cause a condition of things that is anything but agreeable. There is far greater danger of overeating than of undereating. Eating to repletion destroys the appetite for wholesome food. A craving for something that is not wholesome is created, and the appetite is perverted.

Train the stomach to regular periods of eating. Do not use much sweets in your food. We need to guard carefully the appetite which has not been carefully trained. Educate your appetite. The mind should not be clouded by eating in too large proportions. Never feel that you must eat until all desire for food is gone. Leave the table with as good an appetite as you had when you came to it. The highest intellectual faculties are overtaxed when the stomach is overloaded, then there are hindrances to keen, sharp thought. Exercise as much as possible. Do not engage in study directly after eating.

I had no idea of writing in this line to you; but I was talking to you about these things, and giving you counsel. I saw that you were becoming a dyspeptic through the indulgence of appetite, and that changes must be made which you alone could make if you would preserve your intellect for vigorous hard thinking. The mind acquires tone and efficiency by habituating itself to plain, simple, substantial food, and being temperate in all things. Mental and physical discipline are essential. All your workers must be guarded in their diet if they would have clear minds and pure souls.

God help you, is my most earnest prayer.

Lt 190, 1899

Gotzian, Sister [J.]

“Sunnyside,” Cooranbong, New South Wales, Australia

November 1, 1899

Dear Sister Gotzian:

I think I never in all of my experience have had a more busy time than lately. I am here, there, and everywhere. During the month of September I went to look at three different locations for the sanitarium. We had been requested to do this. The first time we went quite a number of the brethren were with us. We spread our food upon a tablecloth on the ground and ate our dry, simple lunch of bread and fruit. All we did at this time was to ride round and admire the sites which we saw. Some of them were beautiful, but all the land we saw was altogether too high in price for us. We left the burden of looking further upon Brother John Wessels, telling him that when he found anything he thought favorable, we would come and see it.

Well, we were soon sent for. Brother Wessels had found a site which was in many ways desirable, but which had some drawbacks. A brother who had recently come into the truth had hired this place and expected to receive some money from the fruit in the orchard. He is a poor man, and was living in a shanty on the land. We did not like to turn him off the land. Then there were other difficulties, which would very likely have made expense and delay. A government road has been surveyed through the land just where we should have wanted to build. So Brother Wessels began searching again. He found a piece of land for sale, containing seventy-five acres in all, fifteen of which were laid out in orchard.

After returning home from the inspection of this place, I was sent for to unite with my brethren in the dedication of the church at Hamilton. I was requested to make a dedicatory speech. I was quite free. One was present who had recently embraced the truth, but who had been weakening on the money question. The Lord gave me a most decided testimony, which this man told Brother Starr was preached directly at him. It seemed to save him to the cause. We had an excellent congregation at the church on Sabbath and Sunday. There seemed to be an interest to hear. Believers are uniting with the church. Oh how glad we are that we have a church where those who embrace the truth can assemble to worship God! This is the Lord’s memorial, and testifies every week that the seventh day is the Sabbath of the Lord our God. All have treated us courteously.

There is a debt of about three hundred pounds on the church, but we have moved by faith, and we hope soon to have this debt lifted.

We returned home on the cars. One week before this we drove up with our horse and carriage to Wallsend, a suburb of Newcastle. The distance from Cooranbong to Wallsend is seventeen miles. The road is very hilly and in some places very rough. On Sabbath we spoke to a goodly number in a large room in the house Elder Haskell occupied before he left. Then we drove to Lambton, a place three miles away where Brother and Sister Hickox and their family reside. The house in which they are living is situated upon a hill. They are very pleased with their little home.

There are three small churches in this town. Brother Hickox has rented one to speak in some evenings in the week. We enjoyed our visit very much. Brother and Sister Hickox have one daughter, his child by a former marriage. She is a very ladylike little miss, and is appreciated both by father and mother. They have adopted a little orphan boy, and they think a great deal of him. We had a precious season of prayer while there. As we were leaving the daughter said to me, “Sister White, I wish you could stay longer; I like you so much.”

The next day it rained. I had been advertised to speak in the park at Wallsend, but we knew that the rain would make this impossible, so Sara and I turned our faces homeward. The next Sabbath we went to Hamilton to the dedication of the church. After we returned home I sent off American and African mail. Then the word came to go to Sydney to see another place, forty-two acres of land, with thirteen acres of orchard. Then home again, with more mail to get off, for the mail day comes once in two weeks.

Then came a telegram for me to go at once to see a large place of seventy-five acres, costing two thousand two hundred pounds. The fruit in the orchard of this place will help to pay the interest on the money we shall have to hire to purchase it. The caretaker on the place says that he sells three hundred pounds’ worth of fruit every year. There is an abundance of plums, apricots, nectarines, and pears. The day we went to look at this place was one of our spring days, but the wind was very cold. Once more we spread our luncheon on the ground. Brethren Wessels, Salisbury, Daniells, and Sharp were with us. Willie and Sara had business to do in the city, but joined us afterwards, so Brother John Wessels took me in charge. We looked over the place and had a council together and then, very tired, we were glad to return to Brother Wessels’ house in Strathfield.

After that I had much to do. Brother John and I received letters from South Africa from members of the Wessels family proposing a way in which they thought they could help the work and cause of God. We read the letters and approved the plan. Besides the African mail, we had the American mail to send. I slept only a few hours nightly, and after I returned home I collapsed.

I was greatly enfeebled, and thought that perhaps I could not go to the Maitland camp meeting. But Sara and I have decided to drive to Maitland with Jasper, the horse we bought from Brother Haskell. This is a drive of twenty-seven miles, uphill most of the way. We start tomorrow about daylight. It will take six hours to go. Today I am feeling better. I had a dish of strawberries from our own vines, but strawberries do not amount to much here; it is not cold enough for them to do well.

A few hours since I heard that W. C. White had a letter from John Wessels. W. C. White and May are attending the wedding of Mr. Hughes’ daughter and the brother of Minnie Hawkins, one of my editors. Yesterday Brother Thomson’s daughter was married to a young man whose name I do not remember. “Marrying and giving in marriage,” as Christ said it was before the flood. [Matthew 24:38.]

Brother Wessels writes that he has taken steps to secure the place of seventy acres. This is the one that will serve our purpose best, and the terms are easy. One hundred pounds is to be paid down, and two hundred, I believe, in three months; the balance in twelve months at five per cent interest. The reason why we have purchased so much land is because those who are connected with the sanitarium will want to purchase land to build houses of their own on, but we do not want these houses near the sanitarium.

Thus we have nearly three thousand pounds to pay in twelve months. This is ten thousand dollars. At the union conference we raised nine hundred pounds among ourselves. I pledged one hundred pounds. I have hired the money, paying five per cent interest. I know I must pledge to the very extent of my powers in order to keep the donations as large as possible.

We all agreed that the place we have purchased is the very best one we could have. There is a four-roomed cottage on the land. We would be so glad if we could borrow money with which to erect the sanitarium. On this place we shall have all the fruit that will be needed, and all cost of transportation will be saved, for the fruit can be picked off the trees. This is of value, for often the fruit will not bear transportation unless picked before it is ripe. All that will have to be done will be to take care of the orchard, and we shall have an abundance of sweet, wholesome fruit.

We have walked out by faith, and we expect to buy this land. The negotiations are being made today. When these are completed, we shall send someone to take care of the place, giving two weeks' notice to the man already there. He has been working on the orchard, so it will be in good order. We have needed a sanitarium for a long time, and now we are in a fair way to have one.

The Health Retreat on the school ground is nearly finished. When the third coat of plaster is put on it will be ready for occupation. It will be occupied, we are sure, for the sick come to us from far and near.

I have not yet received one penny, either from the Review and Herald or the Pacific Press on my recent book, The Desire of Ages. I suppose the cost of getting out the illustrations is being settled up. I must live on hired money until I get out of debt. But I fully believe the Lord will help us to get the money if we walk forward, trusting in Him. My confidence is good. I do not faint nor am I discouraged. My testimony to my brethren at every step is, "Go forward. Embrace new territory. Lift the standard higher and higher and still higher. Set by memorials by building meetinghouses. Let them stand as witnesses to the truth."

We must have a sanitarium, because this will do more to enlighten the people than almost anything else could do. We are very thankful for the five hundred pounds you mean to send us. This money will settle the debt on our Retreat building, and we will thank the Lord for it.

Never, never are we to distrust or doubt God. The word comes, "Add new territory to the Lord's heritage. Press forward and upward." This word we have tried to obey. Four school buildings have been erected on our land here, also a Health Retreat. We have connected with the school a small carpenter's shop, a bakery, and a printing office. Wealthy men not of our faith are sending their sons to school, to have their hours of study and of work, that their physical and mental powers may be equally developed. This is true education. We see the necessity of setting our press in operation at once, that we may get out notices and leaflets to use in missionary work.

The establishment of the Health Food Factory has called for means which we did not have, but we have advanced in these lines because we dared not delay. If we had waited for piles of money to be laid down in our sight, where would have been our faith? "Faith is the substance of things hoped for, the evidence of things not seen." [Hebrews 11:1.]

Twelve months ago there was not a Sabbathkeeper in Newcastle. Now there is an organized church of forty members. They have a neat, convenient house of worship.

I remember the first time we entered Sydney. We made our home with Elder Daniells, and while there we visited Parramatta. As we saw the parks and beautiful drives and took our dinner in one of the groves, we thought how pleased we would be if we could have a church in this place. But how could we get the truth in Parramatta? Soon Brethren Robert Hare and Steed commenced labors there, and as a result souls embraced the truth, and a church was established, the first in New South Wales.

After spending some months in Melbourne, we visited Adelaide, where I was an invalid, unable to walk but a few steps. In three months we returned to Melbourne, and for eleven months I suffered severely from rheumatism. But in spite of this I was often taken in my phaeton to the halls, and conveyed armchair fashion from the carriage to the platform. I also visited the school, and was carried in a chair up the long flight of stairs to the chapel. My mind was as clear then as it has ever been, but I had to keep my arms close to my side in one position.

After this, in company with Brother and Sister Starr, I went to New Zealand and remained there nearly one year. For some time I had been improving in health. I could stand to speak after once being helped into the desk. I could also walk a little, but could not kneel. All my praying was done while sitting in my chair.

After our first camp meeting, which was held in Brighton, we made our home in Granville, near Parramatta. The camp meeting in Ashfield, New South Wales, held about that time, was a success. After a time a meetinghouse was built in Prospect, as a result of the labors of Brother Hickox and other laborers who cooperated with him. Next the Ashfield meetinghouse was built. This is a nice little building, and one which would do honor to any people. But the members composing the church have not been emptied of self and filled with the love of God. There are always those who weave their own unsanctified selves into the service of God. There are always found in the church vessels unto honor and vessels unto dishonor. But the Lord will manifest Himself, and will cleanse the chaff from the wheat. He will make the church an honor to His name.

Next the church in Melbourne, Victoria was built, and then the church in Stanmore, New South Wales. Then followed the erection of churches in Cooranbong, New South Wales, Brisbane, Queensland, and Hamilton, a suburb of Newcastle. These memorials of God stand as sentinels to witness to the truth that the seventh day is the Sabbath of the Lord our God.

Since our camp meeting in Toowoomba, Queensland, missionary work has been done there. The Lord was with us in the meeting, and His blessing rested upon us in large measure. The outside interest is not large, but we labored for a goodly number who drank in the refreshing draughts of the water of life. I spoke six times during the meeting. Brother Herbert Lacey and his wife now stand at the head of the work in that place, and the Lord will help them. They have pitched the tent in the very heart of the city, and several workers have united with them to do house-to-house labor. We believe the truth will bear away the victory. The people are very courteous, but seem to be spiritually palsied.

The Lord will work in this beautiful city. The people must hear the message. There is to be a new creation there. Fallen man is to be reached. The sheep who have wandered away from Christ and His fold are to be searched for and brought back to safety. Sin is to be pardoned, the sinner saved, and God glorified through the faithful efforts of His consecrated workers. To this people in Toowoomba the treasures of wisdom, which have been hidden for ages, are to be brought forth in the revelation of Jesus Christ. Resources which have never yet been drawn upon are to be drawn upon now. Infinite wisdom will reveal to the workers the vast wealth within their power, but which their senses have been too dim to perceive. They have not been uplifted to see and desire the glory that is shining forth in such divine, inexhaustible strength.

I send you with this a letter written to Sister Wessels of Africa. The last two mornings I have not left my bed before daylight. This is something new for me, and I feel very grateful to God for the blessing of sleep.

Now, my sister, you say I have not written to you. I did write you a letter, and why you have not received it, I cannot understand. I wrote you still another letter one or two mails since, and now I write again. I hope this will reach you. We shall be very thankful when the one thousand dollars reaches us. We shall put it into the bank to be drawn upon for the Health Retreat, which must be furnished and set in operation.

I am very sorry that Brother Zelinsky is having so trying a time. But the warfare will soon be accomplished, all trials ended, and we shall see the dear Saviour whom we love. Be of good courage, my brother. The Lord loves you in your trial and suffering. The Saviour is your hope. Trust in Him every moment, and He will be to you a sun and a shield and an everlasting reward. You have had a life of suffering, but I am glad that you have Sister Gotzian for your friend and helper.

In love.

Lt 191, 1899

Irwin, G. A.; Haskell, S. N.

Maitland, New South Wales, Australia

November 1899

Dear Brethren Irwin and Haskell:

I have some things upon my mind which I must communicate to you. I will state the matter as well as I can. I have thought much, “How can I help the school in Battle Creek, and help to wipe out the large debt?” It came to me that the only way I could do [it] was to make a gift of the book soon to be issued, The Parables. I wish this book to be used in the interests of all our schools.

I will require no royalty if our printing office in Battle Creek will find the material and do the work of printing and binding the book. Others can give the illustrations, and those who canvass for the book can

act their part by taking a smaller commission. The Conference has pledged the interest on the debt, and this will help in the proposition I have made. We will all share in the act of benevolence, and help the schools to help themselves out of embarrassment. If we with all harmonize in this work, the Lord will be pleased, and the ones who act a part the Lord will bless. If the Review and Herald [will] find the material and print and bind the book free of cost, they will be doing no more than they would have done had they given the interest on the debt.

I have not time to write much, for the mail leaves this morning. I awakened at half past twelve o'clock, and am now writing to you. I have not the faculty of stating the matter regarding the book as precisely as I would like, but you can understand me, I hope. The Pacific Press would act a part in behalf of the Healdsburg school and the great whole proportionately. The Echo Office would also do its part. There should be a general work of benevolence done, that we may accomplish the most in helping our schools. I will give the manuscript of the book as my portion. This, I understand,is now waiting for the last reading of some of the last chapters. And in order to relieve the situation of the Conference, I will cut down my wages to fifteen dollars. This is all I can do in this line, for I am at the present time paying interest on several hundred pounds in this country and several hundred pounds in America, as the books will show.

Now, my brethren, will you consider this proposition, and see what the Review and Herald will do and what the Pacific press will do, and what the canvassers will do in reducing their commission? Will you see if you can not secure donations of illustrations that will make the book attractive and saleable without great cost? Can you see light in this? Let me know if you will do your best to accomplish this transaction. My heart is deeply stirred in regard to the debt upon our schools all over the world. This state of things should not exist. Will you unite with me in creating something that will change this order of things? In the name of the Lord, do something, and do it now. Arouse the people to do something in regard to these school debts.

Would it not be the best thing we could do to sell the large school building in Battle Creek, and take the money to establish a building free from debt where can be had the advantages of land for manual labor? Thus the students could work on the same plans that we are trying to work on here. We think that if this were done, it would be the first step in heeding the message given for families to get out of Battle Creek into a more healthful location and a more spiritual atmosphere. There are altogether too many interests in Battle Creek. But this matter needs to be handled with great prudence and much wisdom. The Lord is to be our Counsellor in all the movements made.

We greatly desire to see the spiritual atmosphere in Battle Creek changed for the better. Decided changes need to be made in the church, for her lack of moral power and spiritual efficiency is to be lamented. What can heal the church? What can create a pure and holy sentiment in all our institutions in Battle Creek? We need to begin at the very first principles of willing obedience to God's holy law. An outward observance of the Sabbath will not save the soul. The principles interwoven with every one of the ten commandments are to be honored and obeyed in the individual, practical life. The law, God requires, shall be written on the tablets of every soul.

In what consisted the strength of the assault made upon Adam, which caused his fall? It was not indwelling sin, for God made Adam after His own character, pure and upright. There were no corrupt principles in the first Adam, no corrupt propensities or tendencies to evil. Adam was as faultless as the angels before God's throne. These things are unexplainable, but many things which now we cannot understand will be made plain when we shall see as we are seen, and know as we are known.

What humiliation our Lord was subjected to when assailed by the powers of the prince of darkness. Was it no degradation to the spotless Son of God that His dignity should be questioned, His authority disputed, and His allegiance to His heavenly Father assailed by a fallen foe? How humiliating to Christ to have Satan show a superiority to Him. We but dimly comprehend why Christ was brought in contact with the adversary of God and man. It was in behalf of fallen humanity, that the compassionate Christ was made to appear in His humiliation.

All heaven watched the scene of the temptation. The object of Satan's assault was the Commander of heaven, and with what intense interest heavenly angels watched the conflict. Behold, angels stand on guard, ready to undertake in Christ's behalf should Satan pass his prescribed limit. O, what love burns in the hearts of the angelic throng as they behold their loved Commander apparently in the power of His foe. And when the last temptation comes, when the enemy offers to Christ all the world and the glory of it if He will fall down and worship him, when they see divinity flash through humanity, their love and sympathy can no longer be restrained.

Christ gave evidence that all Satan's taunts could not call Him from His allegiance to His Father. The very purity of His principles was assailed, but He gave evidence of the mighty power that was in Him. "Get thee hence, Satan," He said, "for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve." [Matthew 4:10.] The Captain of our salvation overcame the enemy, and Satan left the field a conquered foe. But the terrible strain upon His humanity left Christ as one dead. Then angels came and ministered unto Him. Their arms encircled Him. Upon the breast of the highest angel in heaven His head rested. He was provided with food, and divine consolation flowed into His soul. His humanity had felt the shock of Satan's tremendous effort to overcome Him, but the enemy was vanquished, and the human race was placed on vantage ground with God. In His human nature Christ conquered in behalf of the fallen race. For time and for eternity man would be able to resist the power of the satanic agencies by becoming partaker of the divine nature. He could keep the law of God.

Here is presented before all the warfare of Christ with Satan in behalf of the human race. The church is to stand in and through Him who took the penalty of sin upon His own divine soul. Every advantage that Christ had in the conflict He has made it possible for man to have. There stood the divine God in closest contest with the evil one. What an hour for the triumph and supremacy of Satan, man's most deadly foe. How he would have exulted had he been able to place his feet upon Christ as a victor. What swellings of pride filled his heart because he had in it in his power to humiliate Christ. But the Son of God came forth more than conqueror. O, if men would avail themselves of their advantages, they would in turn become victors over the powers of darkness. <More will be written on this subject.>

Lt 192, 1899

Directors of the Sanitarium

November 21, 1899

To the Directors of the Sanitarium:

Please to bear in mind that Dr. Kellogg is not to step in between you and me, and feel that my remarks are directed to him personally. It is you who are honored with the position of board of directors that I address.

I receive letters from those who are carrying the interests of the school in Battle Creek in regard to selling the College buildings there, and establishing schools in other localities out of and away from the city, so that they can have the advantage of land for agricultural purposes. The surrounding circumstances should be considered. Dr. Kellogg may feel delicate in regard to advising the Board to take these buildings, because some have felt that he has wanted those buildings, and was working to get possession of them.

If the Sanitarium needs more buildings, why should not the directors buy the college buildings. There is no other way for the school to do but to sell. I would ask the sanitarium Board to act as benevolently as possible in behalf of the school interest. It can help the school by purchasing these buildings at their own value. This will be the very best medical missionary work that could be done to advance the cause of God. It is your privilege to take this sick child off the hands of the school, to relieve it of this great burden. Is there not a privilege in this? Will not the Lord be pleased with such a movement?

You should not feel that you can buy the College building at a price far below their value, and thus bind up the hands of those who are working in the interest of the school, so that they cannot build another school away from the temptations of the city. The youth should have the very best surroundings, for they are strongly influenced by that which they hear and see. The many things they see to talk about in the city affects their mental and physical faculties. Daily they come in contact with a way of doing things on incorrect principles. Thus it is that those who have had great light, great opportunities, great privileges, have also disadvantages. Those who make large profession, but do not reveal Christ in their words and deportment to all around them, imitate insensibly the words and actions of those who if are denying the Saviour. If they only knew that the eye of the Lord was upon them, they would be Christians in every sense of the word.

The Lord is weighing actions. He has been telling those who have been crowding into Battle Creek to go out of Battle Creek, and begin in other places a work for those who need help. But how many have heeded the instruction given? In the place of people leaving Battle Creek, more money, ten thousand dollars, was called for to erect additional school buildings, while the college was under a heavy debt. How much better would it have been if they had heeded the word of the Lord. That addition which the Lord warned them not to build has brought an oppressive debt, and we have now come to the place where something must be done to relieve the situation. Those who waved aside the testimonies given, should now be among the most earnest in restoring that which has been invested in a work that has brought depression rather than relief.

But shall not we all do what we can to relieve the situation? The sanitarium is the instrumentality that can purchase the college buildings, not at an under value, for this would close the door so that the very work which might not be done could not be done. I will do as I have proposed in the letter that goes in this mail. If our institutions will now act their part liberally, if the managers of the sanitarium will purchase, the college buildings not at the lowest price, but with the idea in mind that they are aiding the cause of God I will help in the way I have proposed. Let us all unite our efforts to relieve the situation in Battle Creek.

Our youth can be educated far better out of the cities; for where there is so much going on, so many temptations, they are affected by the injurious influences, and learn much that it is not for their best good to learn. The teachers may do all in their power to instruct, but independent of all that is taught in the Bible classes, an influence is constantly at work that molds characters in the wrong direction. If the Sanitarium board decide to purchase the college buildings in the place of erecting other buildings, as they will be tempted to do, they will have abundant room for educating their students in medical missionary lines. A portion of the College building can be secured for the church school, in which should be carried forward a judicious, practical education in habits of order and punctuality and the proper distribution of physical duties and mental taxation.

If the Sanitarium board do not take the buildings, I shall feel sad indeed, but not discouraged. I shall call upon all our institutions to share the burden and lift this debt by co-operating with me. Tangible proof of their willingness will be seen by the sacrifices they make in order to help.

Plan we must in the name of the Lord, and lift for all that we are worth. Let parents take their share of this work, and let us see what kind of a showing we can make for God when the new year shall open. Let all commence to work at once on a systematic plan. If we will draw in unity we shall achieve that which without united effort would be utterly impossible. Let us awake to our duty. The Lord will surely bless those who stand ready to bless one another. The Lord is soon to come, and in the place of drawing apart, we need to draw together in strong lines.

We need unselfish, devoted men to act as educators. Young men and young women are to be brought to our schools to receive an education, that they may learn how to teach others to understand the Word of the Lord. We need ministerial laborers in every school to educate the children and youth in Bible lines, and the pastor has work to do for the teachers as well as the students. Our schools must be more like the schools of the prophets. We call upon teachers and all connected with the school to make self-sacrificing efforts. We call upon our sisters to work intelligently, devotedly, interestedly, to make the school a success. Let our churches help. God will bless all who co-operate with Him.

Lt 193, 1899

Wessels, Sister [A. E.]

“Sunnyside,” Cooranbong, New South Wales, Australia

November 28, 1899

Dear Sister Wessels:

The African mail leaves Sydney today, and I awaken at two o'clock a.m., and prepare myself to write you a few lines. Will you please consider the matter of coming to Australia for the purpose of placing Andrew in more favorable surroundings? When we realize that one soul is of more value than the whole world, we shall make most earnest, determined efforts to save even one soul. In comparison with the value of one soul the whole world sinks into insignificance.

As Christ gazed down from the Mount of Olives upon the doomed and guilty, impenitent city, He exclaimed with broken, tearful utterance, "If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace." Here He hesitates before He pronounces the irrevocable sentence. The language of His soul is, "O that my people had hearkened unto me." But at last come the words, "But now they are hid from thine eyes." [Luke 19:42; Psalm 81:13.]

In these broken utterances Christ took in not only the inhabitants of Jerusalem, but every impenitent soul in our world. Why, O why are the hearts of humanity so hard? Why are men and women, young and old, so determined to ruin their souls? Each of us has our day, the day of merciful visitation. Sister Wessels, God is calling for every member of your family, saying, "My love is toward you, to save you from that retribution which will come upon every soul who refuses my counsel."

I know that the Lord would have you place yourself and your youngest son where you will be under different influences. Go not with him to Europe, where there are influences that will surely lead him to ruin. Your first business is to save his soul. Just as long as he is under the influence of those whose society he chooses because he wants his own unsanctified way, then nothing is hopeful in his case. He needs an entire change of circumstance. Mercy has long hovered as a guardian angel over the boy, but, my dear sister, you have had a love for your son which has not been exercised for his best good. True love would from the first have kept eternal interests above the present, selfish indulgences which are spoiling your son's character-building in this life and for the future eternal life.

My heart is drawn out after Andrew. He has been educated in self-indulgence, his mother not realizing that by gratifying the inclinations of her boy, she has imperilled not only his physical health, but his eternal welfare. Now if you take your boy and do your level best to create a different atmosphere about his soul, you will be doing the work that as a mother you should have done from the very first of his life. As Christian mothers, we have no moral right to imperil the souls of our children by gratifying their wish and inclination to have plenty of money to use. By gratifying this inclination you are so educating your son that he will not know how to use prudently and wisely that which he shall feel is his own portion, to do with as he may be disposed.

Mother Wessels, your dear son's soul is too precious for him to be treated as he has been. Change this order of things. As far as the value of money is concerned, it is the Lord's entrusted talent, to be used for His own name's glory. Wisdom must be exercised, so that it shall not be wasted upon worthless purposes, as it surely has been and will be unless your son is converted to God and situated where eternal interest shall be recognized in all its bearing.

The loss of every pound is of little consequence in comparison with the worth of his soul. It is his soul for which I am burdened. Shall Christ say of this youth, “Ye would not come unto Me that ye might have life? Ye would none of My counsel; ye despised all My reproof. If thou art unsaved, it is thou thyself who art responsible.” [See John 5:40 and Proverbs 1:30.]

Sister Wessels, what mother ever loved her child as Jesus loves His children? He looks upon the spoiled manhood with a grief deeper, keener, than any mother’s love. He sees the future retribution of an evil course of action. Let everything be done now that can be done to accomplish the work that should have been done. It is not too late for Andrew to repent and come to Jesus and live. Mercy’s time of respite is not yet exhausted. Jesus is still calling, “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.]

I cannot say all that is in my heart to say, but I know that if you realized the value of souls, some decided efforts would be made to change the order of things, to break up the associations which are a constant injury, and which will prove the ruin of the souls of more than one member of the Wessels family. I love their souls, and Jesus Christ loves them with a love as much deeper and stronger as the heavens are higher than the earth. Then, I say, Come, without delay come. Do not put your boy to learn a trade merely. Place him where he will be taught what it means to be a Christian.

The Lord calls for you today. I have written so much that I thought I would not write more. But the souls purchased by the blood of Christ are precious, and I cling to them as I see that they do not realize that unless they are saved through the merits of Christ’s blood, they will be lost, eternally lost. I am stirred with an intensity of feeling. I cannot refrain from still pleading.

While the beams of grace are still lingering, Christ is still inviting you, Andrew, still pleading with you to gain a knowledge of the things which belong unto your peace. He is reaching out His hand of mercy, saying to Andrew, to Dan, to every member of the Wessels family, If in this your day you will receive Me in simple faith, the peace which I alone can give will be yours. Pardon will be yours. You may become a blessing in your influence, rather than a curse to help others to be regardless of their souls. Andrew, the recording angel wishes to place your name in the book of life. Now is the time for you to stand under the bloodstained banner of Prince Emmanuel.

Mother Wessels, and as a servant of Jesus Christ I may advise you. Place your son Andrew where he will learn that the fear of the Lord is the beginning of wisdom. Place him in a school where the Bible is the foundation of education. I believe that Andrew will be much more sensible here in Australia than he has been in South Africa. You can now improve the present time. I know of no better place than Australia for your son. John is here, and his influence over Andrew and Henry and other members of the family will be good.

I leave these lines with you. God help you to see and understand that He is speaking to you. In much love.

Lt 194, 1899

Lindsay, Brother and Sister [H.]

Sunnyside, Cooranbong, New South Wales, Australia

November 27, 1899

Dear Brother and Sister Harmon Lindsay:

I would much rather talk with you than write to you, but as I cannot see you I must write to you in regard to Andrew. Use your influence to get him out of Cape Town. The Australian school will be a blessing to him. His associations, as presented to me, are doing him harm. When this is the case the very best thing to be accomplished at any inconvenience or sacrifice is to change the circumstances surrounding him to where the influences will be less enticing.

We think of the proposition that has been made in regard to the property of the Wessels family as a good one; but every point is to be duly and carefully and prayerfully considered, and the Lord's glory kept in view.

I have now spoken to the people in Maitland four Sabbaths and Sundays in succession, besides several times during the camp meeting The people now interested are of the very best class. The Sabbath question is making quite a stir. The ministers are preaching against Seventh-day Adventists. I take my horses and phaeton and ride to Maitland. Sister Sara McEnterfer accompanies me. We start at an early hour to avoid the heat of the sun. We returned from our last trip yesterday. We rose at one o'clock, fed the horses by moonlight, and were in the carriage by three o'clock. We drove the 29 miles across a mountainous road, and entered our gate at eight o'clock, a little after breakfast time. We did this to escape the heat.

The work is going forward in Maitland. All the region round about is stirred; little suburbs three to fourteen miles away are interested. One party of twenty came several miles on foot one evening to hear the truth. Calls are coming in from every direction to have meetings in their locality. The tent had to be moved from the beautiful park in which we held our camp meeting and they pitched it on the lawn belonging to the mission building. Brother Starr has charge of the mission. It stood in the park three weeks and thousands have heard the truth.

There are not half the number that we could use to go out into the adjoining towns to labor. But the laborers must be paid, and we have not the money to do this work as it should be done. Another tent will soon be pitched in East Maitland, three miles from West Maitland. Many excellent people are coming to the meetings. Among these are three brothers who are holding offices in one of the city churches and have a large drapery business in Maitland, each brother having a store of his own. These men and their wives are deeply interested in the truth, and it will be a great cross for them to take their position. We hope the Lord will lead them out by His Holy Spirit, for they would be a great help to the cause. They are intelligent, and use neither tobacco nor liquor. The Lord wants all there is of these men in His service. Several have said that they were going to keep the Sabbath.

There are quite a number of workers, but not enough to fill the places where there is an interest created. All the way from Maitland to Newcastle, a distance of twenty-five miles, are places to be worked. The people are calling for help. They want the Scriptures opened to them.

Never have we seen in this country a more kind, courteous people than those who live at Maitland. The Lord is at work, opening doors for us. Last Sunday we had a review of matters, to see if we could possibly hold our present number of workers. We feel that we cannot do this, for we cannot pay them their wages. May the Lord teach us what to do. Five tents could be pitched in various places within a few miles of Maitland and Newcastle. I intend to speak in several towns. In Maitland we must make every effort to advance the truth. Maitland is not like Newcastle, where a large portion of the inhabitants are miners. Maitland is an agricultural town, surrounded by large farms. If the truth can obtain a hold in this community, the people will have no difficulty in keeping the Sabbath, and one soul embracing the truth will draw others after him.

Our influence is telling strongly now, but we have the influence of the clergy to contend with, and there are just as great sinners in Maitland as in many other cities. We have now been holding meetings for several weeks, and new ones are becoming interested in the truth. What a work this is! My heart is in it. This is the last message of mercy to be given to a people who have never had the third angel's message. I wish you could hear these people speak. Many of them are intelligent men and women. One said, "I have been a member of the church for forty years, but I now see that I know very little of the Scriptures. I never knew there were such precious things in the Scriptures. I never knew there were such precious things in the Bible." Another man said, "I have purchased a Bible, that I may take it with me and mark the passages; then I shall not forget them. I have been for many years a church member." Women, fine-looking, intelligent women, express themselves as deeply interested.

We have to keep the interest up upon many subjects. The medical missionary work takes with all. Every soul who takes hold of the truth intelligently invests other souls with an influence of the same kind, drawing them to work for others. And if under the Holy Spirit's influence these converts diffuse the light, a church will be organized here of a higher class of people. The people here are calculated to be workers.

We see that we must take the truth to every point, every locality where an interest is created. We must hold meetings with the people, opening the Scriptures before them in the most simple manner. As we do this, the faces of the people begin to express that their hearts are touched. The workers are finding their way to the very best class of this farming community. If we can only be the instruments in the hands of God to teach the people the Word, to love not the world, neither the things of the world, to come out and be separate by accepting the cross, the Sabbath of the fourth commandment, how thankful we shall be. This cross will be to them a perpetual memorial of a nobler world. The law of God, which is discarded and trampled upon, will be rescued from the dust and rubbish and uplifted. They will behold eternal realities, as if they were standing in the open portals of the city of God, and surveying the glories within. This will link them with the divine, and show them the inferiority of all worldly enterprises. They will understand their responsibility to use their God-given talents to take others with them.

If I had never been convinced that Cooranbong was the place selected by God for our school, and as an important missionary center, I should have no doubt now. O how deeply was this matter impressed upon my mind one year ago, when I was considering whether I should be able to attend the camp meeting in Brisbane, Queensland. In the night season there was presented before me large and small companies. Some were in prayer. Some were trying to read their Bibles, and could not understand them. With perplexed minds and sorrowful hearts they were saying, "Who can explain the Scriptures to us?" Others with outstretched arms were saying, "Come over and help us." [Acts 16:9.] One stood by my side and said, These are as ignorant of the truth for this time and its important relation to them as if they had not the Word of God. They are as sheep without a shepherd. The shepherds feed themselves, but feed not the flock with pure provender, thoroughly winnowed from the chaff. I have a people here. Seek for them. Open My Word to them line upon line, precept upon precept, here a little and there a little. These are as children in understanding; therefore be not discouraged at their slow efforts to take in the truth. The husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and the latter rain.

I cannot write more, for the mail must go to the post office. God bless you all.

P.S. We see that the Lord is working all around us, but we have to study economy, economy. We cannot do the work that ought to be done, for want of means. O, that the Lord would be gracious, and open ways whereby we might advance the work in our world. We walk by faith.

Lt 195, 1899

Colcord, W. A.; Starr, G. B.; Hickox, A. S.

"Sunnyside," Cooranbong, New South Wales, Australia

November 29, 1899

Dear Brethren Colcord, Starr, and Hickox:

"Without faith it is impossible to please God." [Hebrews 11:6.] When the Lord gives His servants a work to do in His service, they are not to be satisfied with a measure of success. Certain parts of the work may be carried well, while other parts of the work are deficient. The Lord is pleased with the workers in His vineyard when they have a sense of the need of the perfection of all parts of the work. The work of saving souls is the very highest work that can be done in our world.

The fact that man can please God is a wonderful incentive for us to make the most persevering, intense efforts, efforts which are proportionate to the value of the object which we are seeking to gain. "We are laborers together with God; ye are God's husbandry; ye are God's building." [1 Corinthians 3:9.] "Work out your own salvation with fear and trembling. For it is God that worketh in you, to will and to do of his good pleasure." [Philippians 2:12, 13.] Enoch walked with God. He was not satisfied with his own companionship. He walked with God. He pleased God. The Lord is not pleased when those who He has created are sinners. We are ever to walk with God and learn of Jesus Christ, who has overcome every temptation wherewith man is beset. He was tempted in all points like as we are, yet without sin.

The Lord draws man close to His side, to walk with Him, to work with Him, to teach him how He overcame every temptation in humanity, and how, therefore, man may overcome through the provision the Lord has made. With every temptation there is a way of escape, by walking humbly with God. Without faith, ever increasing faith, it is impossible to please God. Christ cursed the fig tree because it bore no fruit. Thus He would teach that God is not pleased with His human agencies if in their lives they utterly fail to fulfill the purposes for which they were created.

In his fallen nature man can do the very things God expects him to do, through the help provided for him. He can walk and work and live by faith on the Son of God. God is not pleased with those who are satisfied with a mere animal life. He has formed man after the divine similitude. He designs that he shall possess the character of God by obeying His law, the expression of His divine character. The Lord has given man mind, intellect, affections. These gifts are entrusted to man to be exercised and improved. God has given him a conscience, which must be carefully cherished and appreciated. He has given him knowledge and virtue. These entrusted capabilities are to hold the supremacy which God has assigned to them.

The Lord expects man to exercise the faculty of faith. It is the real, vital essence of Christianity to grasp the unseen by faith, reaching out constantly to lay hold of the spiritual efficiency found in Christ. If man does not constantly improve by exercising the gifts of God, it is not possible that he has that faith which works by love and purifies the soul. To cultivate a few of God's entrusted talents is not enough. The conscience is to be in touch with the life and character of God. This is spiritual walking with Jesus Christ, partaking of the divine nature, having overcome the corruptions that are in the world through lust. Every entrusted gift is to be cultivated and employed in the Master's service. Life eternal is attained only by eating the flesh and drinking the blood of the Son of God.

If all the teachings given by Christ, when enshrouded in the pillar of cloud, had been obeyed, the Jewish nation would have stood forth to glorify God above every nation and people upon the face of the earth. Jerusalem need not have been destroyed. But she disregarded the commandments of God, while professedly regarding them.

I could not sleep tonight after half past one, and am now writing by candlelight. Our Saviour declared for the benefit of all who would serve Him, "This is life eternal that they might know thee the only true God, and Jesus Christ, whom thou hast sent." [John 17:3.] The more nearly self is brought into perfect submission to God, the more clearly will we understand the power that God will manifest in behalf of His people. The Lord will fulfill His promise to His people. We have failed because the fruit we have borne has not been proportionate to the light and advantages given. The endowment from heaven is just as much for us as it was for the disciples on the Day of Pentecost.

Have we faith in God, faith that takes hold of unseen blessings, and trusts in God for greater things? He who has prepared blessings for those who are doing Him service is not satisfied with our present state of spirituality. We must go forward and upward. God has provided us with the faculty of faith, and He expects us to use it. We are to believe every word that proceedeth out of the mouth of God.

Without faith it is impossible to please God. Faith unites the soul to God, and without faith we cannot have eternal life. Our unbelief has led us to much ingratitude. There is a great work to be done in Maitland. But none of you can carry this work to success unless you have faith to understand that the kingdom of heaven suffereth violence, and the violence take it by force. We cannot rely on worldly rank, on our own human efforts. But we may trust in the power of the Spirit of God, and believe that He will respond to our faith. God would have used His church, His chosen people, to unite with Him in preparing the way for the first advent of Christ to our world.

The gift of Christ to our world meant hope, revival, and conversion for the Jewish nation. Co-operation with God by receiving John's message would have prepared the way for the greatest Teacher the world ever knew. But it was not the priests and rulers who knew in regard to the Saviour's birth. It was not the priests and rulers who received Him. Only the remnant of Israel, who had kept the faith and were humble before God, who were Israelites indeed in whom was no guile, received Christ and became His true followers. Because of pride, a backsliding people rejected the Saviour, and thus the advantages proffered to the Jewish nation passed from them to the Gentiles.

"But thou, Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me that is to be ruler in Israel, whose going forth have been from of old, from everlasting (from the days of eternity, Margin). Therefore will he give them up, until the time that she which travaileth hath brought forth: then the remnant of his brethren shall return unto the children of Israel. And he shall stand and feed in the strength of the Lord, in the majesty of the name of the Lord his God; and they shall abide: for now shall he be great unto the ends of the earth." [Micah 5:2-4.]

The gift of Christ is the highest possible pledge of help in all our trouble and victory in all our conflicts. In Christ is the strength of His people; for all power is given unto Him in heaven and in earth. Let us as a people who have had great light remember that Christ sits among His people as a refiner and purifier of silver. He is continually cleansing the hearts of those who engage in His service as workers together with God. He will work through every soul. He is continually cleansing the hearts of those who are willing to be cleansed, separating the pure from the impure.

In proportion as the church advances in holiness, she advances in strength also. "Hast thou not known? hast thou not heard, that the everlasting God, the Lord, the Creator of the ends of the earth, fainteth not, neither is weary? There is no searching of his understanding. He giveth power to the faint, and to them that have no might he increaseth strength. Even the youths shall fail and be weary, and the young men shall utterly fall: but they that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; they shall walk, and not faint." [Isaiah 40:28-31.]

The Lord has signified to me that He has a people in Newcastle and Maitland. And among those who have expressed themselves as dissatisfied with the spirituality of their churches, I have recognized the faces presented to me. God has also shown me that the set time for our enlargement has come, the time when light is to shine forth upon the people in Maitland. Those who show contempt for God's law and refuse to search the Scriptures to see if these things are so will lose rich blessings.

God provides men and means for the accomplishment of His work, and if those who are engaged in His work will have faith, they will remove mountains of difficulties. Those who hold the truth in righteousness will see that God's Word accomplishes the thing whereunto He sends it. Let every worker bear in mind that we have a covenant-keeping God, who knows all our necessities, a God who unites with His majesty all the gentleness and tenderness of a shepherd. Let those who engage in work for Christ have faith in God, for God's honor is at stake. He will fulfill His promises to His people. Absolute power is His, and no obstacle can stand before Him. His understanding is infinite. He cannot err. He is never in perplexity in regard to the means He shall employ.

God honors man by inviting him to be a laborer together with Him. He asks that man's ability shall be consecrated to Him, purified from all selfishness. He says, "Fear thou not, for I am with thee; be not dismayed; for I am thy God; I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness. Behold, all they that were incensed against thee shall be ashamed and confounded; they shall be as nothing; they that strive with thee shall perish." "Thou shalt seek them, and shall not find them, even them that contended with thee; they that war against thee shall be as nothing, and as a thing of naught. For I the Lord thy God will hold thy right hand, saying unto thee, Fear not, I will help thee." [Isaiah 41:10-13.]

If you do not see the success in your work that you hope for, have faith in God. Do not talk unbelief. His goodness and truth are eternal, and He will not alter the covenant that has gone out of His lips. In the darkest hour, when the hellish shadow of Satan lies directly across your pathway, let faith pierce the cloud; for Christ is behind, and He doeth all things well. The plans of men may be many, but God can make them of none effect. He has power to establish, and He has power to overthrow the ones who interfere with His work of enlightening men and showing them their peril if they continue in disobedience to His commandments. The fifth chapter of Matthew reveals the truth concerning the laws of God's government.

Despondency in the service of God is unreasonable and sinful, for the Lord is ready to bestow upon His servants all the grace and wisdom which their case demands. The message of God is to go to all nations, kindreds, tongues, and peoples. It is to come to our churches through the instrumentality God uses. He invites the investigation of all who minister His Word to the people, and through His servants He invites men to a full investigation of His claims, as revealed in His Word. If increased light is given, ministers are accountable to God to search the Scriptures, and see if these things are so. It is a dangerous business for them to turn away the flock of God from the truth. The Lord has much light for His people.

We are living in the last days of this earth's history, and the Lord sends His messages to His people, warning them not to be found among the transgressors of His law, lest they have to meet God over His broken law. Error hates the light and will not come to the light, lest his deeds shall be reproved. The cause of truth challenges every man who holds a position as teacher of the truth to search the Scriptures.

Lt 196, 1899

Robinson, Sister [A. H.]

“Sunnyside,” Cooranbong, New South Wales, Australia

November 27, 1899

My Dear Sister Robinson:

I have just received my American mail. My secretary has read me my letters, many of which are of a very interesting character. I will answer your letter first.

As you relate your experience in the death of your child, and how you bowed in prayer, submitting your will to the will of your heavenly Father, leaving the matter with Him, my mother heart is touched. I have passed through an experience similar to the experience through which you have just passed.

When my eldest son was sixteen years old, he was stricken down in sickness. His case was considered critical, and he called us to his bedside, and said, “Father, mother, it will be hard for you to part with your eldest son. If the Lord sees fit to spare my life, for your sake I will be pleased. If it is for my good and His name’s glory for my life to close now, I will say, It is well with my soul. Father, go by yourself, and mother, go by yourself; and pray. Then you will receive an answer according to the will of my Saviour, whom you love and I love.” He was afraid that if we should bow together, our sympathies would strengthen, and we would ask for that which it would not be best for the Lord to grant.

We did as he requested, and our prayers were similar in every point to the prayers you offered. We received no evidence that our son would recover. He died, putting his full trust in Jesus our Saviour. His death was a great blow to us, but it was a victory even in death, for his life was hid with Christ in God.

Before the death of my eldest boy, my babe was sick unto death. We prayed, and thought that the Lord would spare us our darling; but we closed his eyes in death, and laid him away to rest in Jesus, until the Lifegiver shall come to awaken His precious loved ones to a glorious immortality.

Then my husband, the faithful servant of Jesus Christ, who had stood by my side for thirty-six years, was taken from me, and I was left to labor alone. He sleeps in Jesus. I have no tears to shed over his grave. But how I miss him! How I long for his words of counsel and wisdom! How I long to hear his prayers blending with my prayers for light and guidance, for wisdom to know how to plan and lay out the work!

But the Lord has been my Counsellor, and the Lord will give you grace to bear your bereavement.

You inquire in regard to your little one being saved. Christ’s words are your answer: “Suffer little children to come unto me, and forbid them not; for of such is the kingdom of God.” [Luke 18:16.]

Remember the prophecy, “Thus saith the Lord; A voice was heard in Ramah, lamentation, and bitter weeping; Rachel weeping for her children refused to be comforted. ... Thus saith the Lord, Refrain thy voice from weeping and thine eyes from tears: for thy work shall be rewarded, <saith the Lord;> and they shall come again from the land of the enemy. And there is hope in thine end, saith the Lord, that thy children shall come again to thine own border.” [Jeremiah 31:15-17.]

This promise is yours. You may be comforted and trust in the Lord. The Lord has often instructed me that many little ones are to be laid away before the time of trouble. We shall see our children again. We shall meet them and know them in the heavenly courts. Put your trust in the Lord, and be not afraid.

My sister, you inquire in regard to the disposition of means in your hands for the advancement of the work. I know of no field more destitute of means, more in need of consecrated workers, than this part of the Lord's vineyard. Here in Cooranbong we have erected a Health Retreat, where the sick can receive treatment. But this building is not yet fully equipped. Soon we must pay £200 to those who put up the building. Then we must furnish it.

I am thankful that we have this building, for we need it so much. In the past we have used our own home for the accommodation of the sick; for we could not see them suffer in places where they could not be properly cared for. One day Miss McEnterfer, my secretary, was called to see a boy who had hurt his foot. She went to the house where he was and found him in a very dangerous condition. In running he had stepped on broken glass and cut his ankle. This accident happened four days before Miss McEnterfer was sent for, and when she first saw the would, blood poisoning had set in. The wound, which had been dressed with lard, was covered with proud flesh, and the pain was so intense that for three nights the boy had not slept.

Miss McEnterfer dressed the wound, but she saw that the boy would never get well while he remained where he was. She asked the parents if he might be brought to our place. To this they agreed, and the boy stayed with us for ten days, receiving treatment constantly. At the end of this time he was sent home quite well.

We have just held a camp meeting in Maitland, a town about thirty miles from here. The tent was pitched in the city park, and all through the meeting the attendance was good. On Sabbath and Sunday afternoons the large meeting tent was filled, while a wall of people stood on the outside.

Elders Starr, Colcord, and Hickox are following up the work in Maitland. I have just received a letter from them, saying that the interest continues good. All round Maitland are small towns, and from these towns people have been coming to the meetings. They are calling for some one to hold meetings where they live. Brother Starr and Brother Colcord have been visiting them.

Much light has been brought from God's Word during our meeting. The people, who have never known the Scriptures before, seem never weary of hearing. Now is the golden opportunity for the workers to give the message in all the settlements round Maitland. Brother Starr writes that they need all the workers they can get. This work of entering new territory requires laborers who can do house-to-house work. Vigilant, earnest, persevering efforts must be made.

But we are handicapped for want of means. The money you speak about in your letter would certainly be a great blessing to us at this time. But ask the Lord about the matter. He will tell you what to do.

We see an interest in Maitland which must be followed up. The Tuesday after the meeting started a cyclone struck the tents, leaving only five standing. Several tents were completely destroyed. The camp

meeting bore an appearance of disaster and loss. But no complaining or murmuring was heard. No discouragement was manifested. The campers went cheerfully to work, and did their level best to repair the damage done. This made a good impression upon the people. They thought that after this calamity, we might leave the place. But we assured them that we would remain and fill our appointments.

I never saw more sympathy manifested in any community than has been shown us by the people of Maitland. After the storm they threw open their doors and invited the campers to come to their houses and occupy their rooms free of charge. O how pleasant this was! The Holy Spirit will certainly reward these kind friends. We believe that the Spirit moved upon their hearts, leading them to do as they did. Verily, they will receive their reward. The Lord will bless them by opening their hearts to receive the truth.

The Sunday after the cyclone the large tent was filled with people to its utmost capacity, and a wall of people stood on the outside. In another tent, at the same time, one hundred and fifty children were receiving excellent instruction.

As the meeting drew to a close, our ministers were often asked the question, “Can you not remain another week?” This matter was presented before the congregation on Sunday afternoon, and when the people were asked to raise the hand if they wished the meetings continued, two thirds of those present raised their hands.

What a week’s work we had! The interest was good until the close. On the last Sunday the attendance was very large. Many people walked miles to get to the meetings, and remained till after the evening meeting. The entire day was filled with earnest labor, but none seemed to be weary.

During the week, the large tent was moved to a paddock belonging to the house Elder Starr has rented for the accommodation of the mission workers. Everything is well-arranged for a continued effort. The paddock is well-fenced, and there is no need to pay a man especially to keep the tent from being damaged.

Last Friday we drove in our phaeton to Maitland. I spoke on Sabbath and Sunday afternoons. The attendance was good. There was also a meeting on Sunday evening.

Other tents must be pitched in various places about Maitland. The workers must do their best. The Lord employs human instrumentalities through whom He works. They are to exert an influence which will draw men to Christ. Each worker must now pray in faith.

The work we are doing requires money, and if you feel free to help us at this time, we will thank the Lord that He uses you as His almoner. A large field is opening before us, a field which is all ripe for the harvest.

Lt 197, 1899

Andre, Hattie

"Sunnyside," Cooranbong, New South Wales, Australia

December 1, 1899

Dear Sister:

Your letter of October 23 has just been read to me. I believe the Lord has been leading you, and is impressing your mind. I believe that each should occupy the place to which he is called by God.

We have a great work to do in Australia, and we need educated, experienced workers, workers who are sanctified by the Spirit of God. There are many in Australia who have precious talents, and we appreciate them highly. But their education and training has not fitted them to be teachers. Some of the workers sent from America we cannot use. We need the very best workers, and we need them very much.

I cannot write you a very long letter, but I will say that your convictions about working where you can help to teach others, who may become workers in missionary lands, are correct. You can do valuable work by uniting with us to help to train and educate workers. We do not doubt in the least that you can do excellent work in the Southern Field. But the Lord has given you talents and a knowledge of how to use these talents in training other minds. The work of fitting workers for missionary fields is a most responsible one. Those educated are to be taught to receive in order to impart to others. The former education, training, perceptive faculties, upon which the teacher must work, are all to be considered. Wherever there is life, there is a continual interchange, taking in and giving out, and unless those who are learning receive in order that they may impart to others, the capacity for receiving diminishes.

There must be expansion and expansion; the mind of the educator becomes impoverished by being kept in a class of labor which does not lead the mind to higher subjects. If the mind does not daily grasp a deeper, higher, broader education, if it does not obtain food for itself by communion with minds that can reach out and grasp what they hear, that they may give it to others, the stagnation which takes place weakens the physical, mental, and spiritual powers.

That upon which the eyes rest, that which the ears hear, the thoughts and feelings expressed, mean much to every one. Receiving and imparting depend upon each other. Giving out always increases the power to take in.

Those who engage in the work of teaching the colored people should, after engaging in this work for a time, be placed in altogether different circumstances, if possible, else the mind will remain at the same level. It is not broadened and elevated by dealing with difficult problems, by taking in large subjects.

I hope, my sister, that I shall not be misunderstood. You can give a class of education which will be received and given out again. Thus the work of teacher and student is enlarged. In education there is need of guarding every point. The teacher should require the students to impart what they receive. There are churches in which a large number of the members are spiritual dwarfs. They are ever receiving. They desire preaching every Sabbath, not seeming to understand that the capacity to receive is proportionate to the work of imparting to others that which is received. Every true Christian should

impart. Upon the doing of this work his spiritual growth depends. True Christians will take in all the precious instruction they can gain from the Word, and will then find real enjoyment in imparting to others what they have received. They will learn by experience that the capacity for receiving corresponds to and is enlarged by the exercise of imparting. Thus the channel is kept open for the divine fulness to flow in.

Now, my sister, I know you will not misunderstand me. Do not suppose that I am belittling the work of educating the colored people. But one person should not remain in this line of work for too long a time. The colored children must be carried over the same ground again and again, and after one has been teaching in the South for some time, let a change be made. Let another teacher take up the work, while the teacher who has been doing this work refreshes his mind by dealing with students whose minds are able to grasp the problems of more advanced education. Students are to be trained who can in turn train other minds, through the Holy Spirit's influence.

This is a subject which will bear study. Our life, with all its powers and endowments is to be used in God's service. The grace of God is received through test and trial. Those who consecrate themselves to God are ever to look to Him for guidance, asking Him where they can use their powers to do the most good for time and for eternity. First of all, these gifts are to be laid at Christ's feet, to be accepted by Him. They are His gifts, and are to be refined, cleansed from all selfishness, and placed under God's control. We must exercise entire dependence on God, and then believe that success will attend our efforts. Consecrate yourself and all that you have and are to God; then live by faith in the Saviour, your will submerged in the will of God. Realize that the enemy by his deceiving power will lead you to manifest hereditary and cultivated tendencies which will exercise a hindering power over your spiritual faculties.

This, my sister, is our danger. Teachers are to train their students to stop at no half way place, but to advance, going forward unto perfection. This work is not too highly represented. The voice of God is to carry every soul that will be saved higher and still higher. Christ says, "Be ye therefore perfect, even as your Father which is in heaven is perfect." [Matthew 5:48.] Be it ours to reply, "Yes, Lord; yes, Lord; holier, holier still." Desire, yes, pant after holiness of heart. This is our work.

Our school here must be under the supervision of God. We need you, and several others who can do like work, in this new field.

Lt 198, 1899

Kellogg, J. H.

Maitland, New South Wales, Australia

November 26, 1899

Dear Brother:

The Lord has spared my life to enter upon my seventy-third year, and has helped me by His Holy Spirit to speak this afternoon to an interested audience. The Lord gave me a message to bear to this people; for before me I saw the very faces that were presented to me more than a year ago as sheep having no shepherd, men and women who were receiving from their ministers chaff instead of wheat. Many of them I had seen bowed before God in prayer.

Others with arms outstretched pleaded, “Come over and help us. We are hungering for the bread of life.” Still others I saw coming from the different churches who were distressed and cast down. All were in need. My Guide said to me, “These are as sheep having no shepherd. Speak My Word faithfully to them; for unless their ministers are converted, they will sleep on until the judgments of God will come upon the world. Cry aloud, spare not; lift up thy voice like a trumpet, and show my people their transgressions, and the house of Jacob their sins.” [See Matthew 9:36; Isaiah 58:1.]

When I stood before the people, I determined to speak only a short time, for Dr. Caro was to follow after me with a health lecture. He has done this for the last three weeks. But I spoke to the people for nearly two hours. Dr. Caro then addressed the audience. His lecture was excellent. I know of no place where the medical missionary work is more needed, or where it is more gratefully received, than it is in Australia.

This place has been presented to me as second in importance to America, and the same work which has been carried forward there is to go forward in this country, only in more advanced lines. The superfluities which have been brought into the worship in the Tabernacle at Battle Creek must be strenuously avoided in this country. Music is acceptable to God only when the heart is sanctified and made soft and holy by its facilities. But many who delight in music know nothing of making melody in their hearts to the Lord. “Their heart is gone after their idols,” God declares. [Ezekiel 20:16.]

I have a deep interest in you and your work, Dr. Kellogg. I want you not only to do many good things, but I want you to do all things under the Divine guidance.

Lt 199, 1899

Haskell, Brother and Sister [S. N.]

“Sunnyside,” Cooranbong, New South Wales, Australia

December 3, 1899

Dear Brother and Sister Haskell:

We feel very much interested in Maitland. All that I have seen since we commenced work in Maitland answers to the description given to me by the Lord when I saw before me large and small companies. Oh, what a representation that was of the hunger of souls for the genuine gospel! There are many churches in Maitland, but in them very little of the gospel that makes men wise unto salvation is held forth. The ministers should give the people the truth of the Word of God, but instead they give them sophistry and fables. They preach sermons of war and bloodshed. The African war is the gospel now

presented to the people by many of their religious teachers. They report that we teach strange doctrines, but it is not we but they that do this. They do not preach or practice the Word.

Paul wrote to Timothy, “All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works.” [2 Timothy 3:16, 17.] What a work there is before us in this country! Church members are aware that their ministers do not feed them with the bread of life. When they come to the tent and listen to the message presented from the Word of God, they are like men and women entranced. They express themselves freely. Some say, I have attended the meetings for a long time. I could not but be interested in the talks given. I have heard more of the Word of God from the talks given in the tent than from all the teaching I have heard in the churches.

There are three brothers, Kerr by name, who are greatly interested in the truth. They are merchants, and have a large drapery establishment in Maitland. This store is divided into three parts, one of which each brother manages. These brothers are married and have homes of their own. They have attended many of the meetings. We know that they are interested and convicted. I have given each of them a book, Desire of Ages, and Great Controversy, and Patriarchs and Prophets. I gave the youngest of the Kerr brothers The Coming King, and Desire of Ages. He called upon me, and expressed himself as highly pleased with the books, saying that he looked upon my giving them to him as a great favor.

After I had finished speaking on temperance Sunday afternoon, a man said to Elder Daniells, “What a discourse that was! Mrs. White cut me through and through when she spoke of the teachers of the people and the youth using tobacco. I have been a tobacco user, but Mrs. White left me nothing to stand on. The sermon was truth, and tremendous truth.”

The ministers of today smoke, attend theaters, and play games. One minister in Maitland is paid five hundred pounds a year, but seldom does he visit his flock. The eldest of the Kerr brothers, in talking with me, used the very same words I heard used when in the visions of the night companies were presented to me who, with outstretched hands, were saying imploringly, “Our souls are not being fed. We want the gospel. Give us Bible truth.” I know that many who are during the meetings in Maitland have been cut to the heart were the very ones who were pleading, “Will you not come over and help us?”

I was requested by the president of the Maitland branch of the W.C.T.U. to speak to them one evening. She said that they would be very glad to hear me, even though I spoke only for ten minutes. I asked her if ten minutes which she proposed for me to speak was all the time that was allowed, because sometimes the Spirit of the Lord came upon me and I had more than a ten-minute talk to give. “Oh,” she said, “your people told me that you did not speak in the evening, and I specified ten minutes as the time, thinking that I would not get you at all if I made it longer. The longer you can speak to us, the more thankful we shall be.” I spoke with freedom for an hour.

I asked Mrs. Winter, the president, if it was her custom to read a portion of Scripture at the opening of the meeting. She said that it was. I then asked for the privilege of praying, which was gladly granted. Some of the women present that night afterward attended the meetings in the tent.

The attendance at the Maitland camp meeting was not so large as at the Brisbane meeting, but those who came were of the best class of people. The Lord has indeed imbued His ministers with His Holy Spirit, and great light has shone forth as messages of warning and encouragement have been given. The people seem to greatly enjoy the singing of our plain, simple hymns. God has given Sister Hickox a special talent in this direction.

I have just been drawn out to write to Brethren Starr, Colcord, and Hickox, who have been left in charge of the work in Maitland. Vigorous work has been kept up, and is still going forward. The ministers of the other churches are making every effort to work against us. False statements are being made. The minister of the church, of which the Kerrs are members, took the eldest Mr. Kerr, and talked and scolded and tried to intimidate him. Nevertheless he and his brother came to the tent Sunday afternoon to hear Mrs. White speak.

When Mr. Kerr heard that we were thinking of pitching a tent in East Maitland, he seemed to be troubled. Please consider this matter fully, he said. You will make a mistake in dividing your forces. Now, when the tent is to be moved from the Park to another place is your most important time. We told him that we had already decided that the time had not come to enter East Maitland.

People in the farming districts round Maitland, and also in the mining districts, are calling for meetings. One day twenty men and women walked from a town, Greta, several miles away to our meeting. Some of our ministers will go and visit these places, while others keep up the interest in Maitland. A letter received from Brother Starr today is full of encouragement.

One week ago last Monday we left Maitland to drive to our home. The weather was very hot, so Sara got up at one o'clock and fed Jasper and Jessie White. We drove moderately, and entered our gate at eight o'clock a.m. On Thursday Brother Starr and Brother Paap rode over from Maitland on their bicycles. Early Friday morning they went back, and reached Maitland in four hours from the time they left Cooranbong.

For several days the heat here has been something terrible. We have had to keep all our windows closed to shut out the hot air, which was just like the breath from a furnace. On Sabbath I spoke to our people in Cooranbong. I tried to impress them with the fact that as members of the body of Christ, they must be active, living stones in His building. My message was taken from the commission Christ gave His disciples just before His ascension: "Ye shall receive power after that the Holy Ghost is come upon you, and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth." [Acts 1:8.] We have a worldwide message. No needless display should be seen on our persons or in our houses. Simplicity in everything must be encouraged.

Believers are to shine as lights in the world. And by His example Christ has shown us that believers can best do the work required of them when their vital energies are organized in church fellowship. Christians are to stand out distinct from the world as God's standard-bearers, showing in their lives the influence of the transforming grace of Christ. They are raised up together to sit with Christ in heavenly places, that they may reveal to the world, to angels, and to men an enduring representation of the eternal world. They are to hold forth the Word of life, warning men of the binding claims of God's law.

God wants His servants to be of a high order. He wants them to obey laws of a higher order than the laws of the world—laws which are the transcript of His character.

God's work is supreme. He calls for all the powers of the intellect, all the spiritual endowments. They are to be consecrated to Him and to the service of humanity. He calls for workers who are partakers of the divine nature. Those who really believe in Jesus will be colaborers with Him, showing to the unfallen worlds and to the fallen world a character which is after the divine similitude. They are to show that they have a higher, holier order of enjoyment than the world can bestow.

God will bestow the power of the Holy Spirit upon all who will co-operate with Him in the cultivation of all their endowments and talents, that they may stand on vantage ground. Seventh-day Adventists have all the promise of all that Christ can bestow if they will believe in Him. They are to be distinguished by their uprightness, their faith, their tender regard for one another. Bound together by the holy cords of Christian fellowship, bound up with Christ in God, they are to stand on the highest of all platforms—the Rock of Ages. All heaven is open to the doers of God's Word.

To be a teacher of sacred truth means to have an experimental knowledge of what it means to reveal in life and character, in word, in spirit, and in doctrine the powers of the world to come. When we have this knowledge, our example will not make Christ ashamed of us, as He is today ashamed of a large number, who are strangers to His Spirit. Christ's followers are to seek to improve the moral tone of the world, under the influence of the impartation of the Spirit of God. They are not to come down to the world's level, thinking that by doing this, they will uplift it. In words, in dress, in spirit, in everything, there is to be a marked distinction between Christians and worldlings. This distinction has a convincing influence upon worldings. They see that the sons and daughters of the Lord do separate themselves from the world, and that the Lord binds them up with Himself. Those who will not see or understand the necessity of being separate from the world know not God or Jesus Christ whom He has sent.

"Know ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived; neither fornicators, nor idolaters, nor adulterers, ... nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God. And such were some of you: but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God." Has this reformation taken place? "And God hath both raised up the Lord, and will also raise up us by his own power." [1 Corinthians 6:9-11, 14.] Who is willing to be raised to the highest level?

"What? know ye not that your body is the temple of the Holy Ghost, ... which ye have of God, and ye are not your own? For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's." [Verses 19, 20.]

"We then, as workers together with him, beseech you that ye receive not the grace of God in vain." [2 Corinthians 6:1.] Those who, while claiming to believe the truth are not decidedly transformed in character, serve the devil with far more power and far more influence than if they had never heard the truth. "Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and of the spirit, perfecting holiness in the fear of the Lord." [2 Corinthians 7:1.]

I am alarmed for the spiritual state of those who, knowing the messages God has sent to them to repent, do not receive the Holy Spirit, do not let their lives become one with Christ in God. They guide themselves; they do as they please. They are not cleansed from sin; they are not holy; and their final state will be as much worse than the state of the heathen as their advantages, knowledge, and privileges were greater than those of the heathen. Self-righteousness will not stand the test of the judgment. God calls for thorough humiliation. He calls upon those who stand in sacred places as managers, as teachers, as ministers, yet who walk contrary to the warnings God has given them, who, self-deceived, walk in the sparks of their own kindling, to rend their hearts and not their garments.

Lt 200, 1899

Brethren and Sisters Laboring in Maitland

"Sunnyside," Cooranbong, New South Wales, Australia

December 4, 1899

My Dear Brethren and Sisters Who are Laboring in Maitland:

Have faith in God. Our precious Saviour says, "Whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son. If ye shall ask anything in my name, I will do it." "If ye love me, keep my commandments; and I will pray the Father, and he shall send you another Comforter, that he may abide with you forever." [John 14:13-16.] Christ not only undertakes to present our petitions to the Father, and to intercede in our behalf, but He promises to bestow the blessings sought. What encouragement this is. And should it not awaken in us a wealth of devotion? Christ supplies us with the key with which to unlock heaven's storehouse and draw from the divine treasury. His precious name we are to use, His merits we are to acknowledge before the Father. Praise the Lord, my fellow laborers; praise His holy name! Let us pray unitedly, in faith, as believers in the Word of Christ.

We are all deeply interested in the salvation of the souls for whom Christ has given His life. We are not only to believe in God as a gracious heavenly Father, but we are to believe in Christ as our Mediator. He is the Way, the Truth, and the Life. Therefore, "seeing we have a great high priest that is passed into the heavens, Jesus the Son of God, let us hold fast our profession"—our faith—"and come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need." "Having a high priest over the house of God, let us draw near with a true heart in full assurance of faith." [Hebrews 4:14, 16; 10:21, 22.]

John writes, "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 is before the throne. And the smoke of the incense, which came up with the prayers of the saints, ascended up before God out of the angel's hand." [Revelation 8:3, 4.] Let us pray much. I was deeply impressed last night with the words of instruction that were given to me. We need the spirit of prayer and communion with God. As we draw nigh to God in faith, He will draw nigh to us.

The conflict between the powers of darkness and the heavenly forces is constantly going on. Before you commence your discourse, ask those of the congregation who have faith to pray that the Holy Spirit will make the Word effectual, convicting souls as to what is truth. At the close of your sermon, ask if there are any present who have friends for whom they desire the prayers of those who believe in the prayer of faith.

We do not value the power and efficacy of prayer as we should. Do you feel weak and unworthy? "The Spirit also helpeth our infirmities; for we know not what we should pray for as we ought: for the Spirit itself maketh intercession for us with groanings that cannot be uttered. And he that searcheth the heart knoweth what is the mind of the Spirit, because he maketh intercession for the saints according to the will of God." [Romans 8:26, 27.] "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 our Lord Jesus Christ unto eternal life." [Jude 20, 21.] Let us make God our trust. He can and will help all who put their trust in Him.

This word of the Lord came to me last night: "God will give victories to those who rely upon Him." Prayer is altogether too much neglected. The Lord wants us to ask Him, that He may enlighten the mind, and that souls may understand the truth. God alone can give clear conceptions of truth. God alone can soften and subdue the heart. He can quicken the understanding to discern truth from error. The Lord can establish the wavering mind, and give it a knowledge and faith that will stand the test. Pray then; pray without ceasing. The God who heard Daniel's prayers will hear your prayers if you will approach Him as did Daniel. We need to have our own souls in communion with God. The Christian's joy arises from a sense of Christ's love and care for us, and the assurance that He will not leave us in our weakness.

Let us not try to work ourselves or others, but let us depend upon the Holy Spirit. Deal gently with human beings. With hearts full of spiritual tenderness, melt your way into convicted hearts. Let your words be dipped in the heavenly oil from the two olive branches. We need the golden oil emptied into prepared vessels, that it may be communicated to those who are seeking for the truth. Ever remember that it is "not by might, nor by power, but by my Spirit, saith the Lord of hosts." [Zechariah 4:6.]

To the woman of Samaria Christ said, "If thou knewest the gift of God, and who it is that saith to thee, Give me to drink, thou wouldest have asked of him, and he would have given thee living water. The woman said unto him, Sir, thou hast nothing to draw with, and the well is deep: from when then hast thou that living water? ... Jesus answered and said unto her, Whosoever shall drink of this water shall thirst again, but whosoever shall drink of the water that I shall give him shall never thirst: but the water that I shall give him shall be in him a well of water, springing up unto everlasting life." [John 4:10, 11, 13, 14.]

Brethren and sisters, you are united in a most solemn, sacred work. Souls for whom Christ had died, souls who may have that life that measures with the life of God, are in the valley of decision. Now is the most critical time. Before you present any subject to the people, first talk with God in prayer. Hide self in Jesus. Receive the Holy Spirit from God, and then in the power of the Holy Spirit speak to the people. Be sure that you are in the place where you can be worked by the Holy Spirit, "that the God of our Lord

Jesus Christ, the Father of glory, may give unto you the spirit of wisdom and of 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." [Ephesians 1:17-19.]

Our only hope for victory is in God; therefore our power and efficiency must come from God. He alone can do the work that is essential for the saving of the soul, and "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 wisdom of God." [Ephesians 3:9, 10.]

What is "the fellowship of the mystery"? [Verse 9.] We want clear, sharp, critical spiritual intelligence, that we may comprehend this mystery, which words cannot possibly explain. Through faith in Christ, Gentiles and Jews were to be united in the bonds of Christian fellowship and communion. The foundation principles of this mystery are the love and wisdom which through belief of the truth make those who are at variance one in Christ, hid with Him in God. "Sanctify them through thy truth; thy word is 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, 20-23.]

O what hope, what wonderful possibilities are before all who will surrender themselves to God and open their hearts by faith to receive an abiding Christ! What heights, what greatness, we may reach! Then, I inquire, why do we not reach the standard set for us? The Lord Jesus is our assurance. Let no obstacles, created by unsanctified self, interpose between our souls and our eternal interest. God calls to every soul, Arise, shine, for thy light is come, and the glory of the Lord is risen upon thee. God's dealing with His church is to bring a convincing power to the rulers of the darkness of this world.

The angelic host in their loyalty to God are looking with intense interest upon us, and in their appointed orders of ministration are studying with the deepest interest the workings of God and His dealings with the fallen race. They think of the immense sacrifice made that men might be partakers of the divine nature, for it is Christ's death alone that makes it possible for a man to carry out God's purpose for him. Every soul elected to salvation is elected to obedience to all the laws of Christ's kingdom. This means purification from all disloyalty. Through the power of the Holy Spirit men and women appropriate the efficacy of Christ's blood, called the blood of sprinkling because it cleanses from all defilement and guiltiness.

"Father," Christ prayed, "I will that they also whom thou hast given me, be with me where I am, that they may behold my glory, which thou hast given me; for thou lovedst me before the foundation of the world. O righteous Father, the world hath not known thee, but I have known thee, and these have

known that thou hast sent me. And I have declared unto them thy name, and will declare it; that the love where with thou hast loved me may be in them, and I in them." [Verses 24-26.]

Is it not true that we do not receive and believe these grand, elevating, sanctifying, ennobling truths? Why are we so powerless? Because we have not that faith which works by love and purifies the soul. The joy of the Lord is your strength. We are living very near the end of this world's history. Let us individually take an active part in the work of co-operating with Jesus Christ. This work gives life and vigor to all our mental powers and to all our spiritual exercises. Light shines from Christ into the chambers of the mind, because the heart has received the precious Saviour. He abides in the heart, and light is shed upon all the objects which we contemplate. We see correctly the things which are invisible. The Lord Jesus Christ is received by faith, and the language of the soul is not doleful or gloomy, but like the language found in 1 Peter 1:3-9.

"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. Wherein ye greatly rejoice, though now for a season, if need be, ye are in heaviness through manifold temptations; that the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honor and glory at the appearing of Jesus Christ, whom having not seen, ye love; in whom, though now ye see him not, yet believing, ye rejoice with joy unspeakable and full of glory; receiving the end of your faith, even the salvation of your souls." [Verses 3-9.]

I now ask you to pray most earnestly that God will work by His own great power to melt and subdue human hearts. Let not your words show a shade of unbelief. You have a work to do for all classes. You must find access to the minds of the people living in the settlements round where you are working. You must meet the people where you are. There is to be no stretching up for words that are of the highest order. Use words of Christlike simplicity. The Lord Jesus is the one who works. He waters the seed sown. He gives words that will reach the heart. Expect that God will sustain the consecrated, unselfish worker.

The Holy Spirit is to God's work as the oil to the wheels of well-regulated machinery. Obedience, childlike faith and trust in God bring peace, bring joy. Cultivate thankfulness of heart. "Let the peace of God rule in your hearts, ... and be ye thankful." [Colossians 3:15.] Work interestedly, lovingly, patiently, for all with whom you are brought in contact. Show no impatience. Utter not one unkind word. Let the love of Christ be in your heart, the law of kindness upon your lips. This will enable you to achieve almost every good and noble thing.

Carry the sunshine of peace and joy with you. The servant of God must be a representative of Christ. Work joyfully, feeling that you have One by your side who can do anything. Feel that you are highly honored in being permitted to labor for God. Labor you must, in faith, perseverance, and self-denial, but ever let your heart be bright with the sunshine of Christ's righteousness. Carry the joy of the Lord with you into your work. This joy is as far above all other joy as holiness is above all other excellence. Be determined that you will see Christ by faith in all His glorious perfection. Then through you the Lord will

attract souls who will behold Him. The Sun of Righteousness is to go before us; the glory of the Lord is to be our rearward.