Ellen G. White 1899 letters 201-269

Lt 201, 1899

Ministering Brethren

December 5, 1899

To Our Ministering Brethren:

I am assured again and again that the Lord has a great work to be done in this country. He has laid upon me a burden that I dare not refuse to carry. We have greatly needed a sanitarium in this country. The medical missionary work is to be as the hand and arm of the gospel message to be borne in this new world. We needed a sanitarium to give influence and character to the work, to accomplish the reforms so much needed! The ministry of the Word and medical missionary work, properly combined, would have exerted a much greater influence for good than working alone.

Never was there a place where medical missionary work would have told with more power than in Australia. But in our efforts to do this work we have been handicapped for want of means. The money we should have had to invest in a sanitarium has been used in erecting sanitariums in places where they were not so much needed. The Lord Jesus Christ was the greatest Physician this world has ever known. We cannot in the full sense of the word call Him a medical missionary. He was the divine Healer. He was imbued with power to heal all manner of diseases without resorting to drugs.

Daniel's experience is of great value to all who would be Christians. When Daniel was brought in before Belshazzar, as the king and his nobles sat at their sacrilegious feast, he plainly told the king that the calamity to come upon Babylon was the result of a disregard of heaven-sent light.

He disregarded the light given to Nebuchadnezzar, and thereby lost the benefits he might have received had he been obedient to the light. God gives His people lessons to instruct them and lead them to reform. If they do not receive and practice these lessons, their neglect will surely bring judgments upon them.

We read again in Daniel, "Then said he unto me, Fear not, Daniel, for from the first day that thou didst set thine heart to understand, and to hasten thyself before thy God, thy words were heard, and I am come for thy words. But the prince of the kingdom of Persia withstood me one and twenty days; but lo, Michael, one of the chief princes, came to help me; and I remained there with the kings of Persia." [Daniel 10:12, 13.] By this we see that heavenly agencies have to contend with hindrances before the purpose of God is fulfilled in its time.

The king of Persia was controlled by the highest of all evil angels. He refused, as did Pharaoh, to obey the word of the Lord. Gabriel declared, He withstood me twenty-one days by his representations against the Jews. But Michael came to his help, and then he remained with the kings of Persia, holding the powers in check, giving right counsel against evil counsel. Good and evil angels are taking a part in the planning of God in His earthly kingdom. It is God's purpose to carry forward His work in correct lines, in

ways that will advance His glory. But Satan is ever trying to counterwork God's purpose. Only by humbling themselves before God can God's servants advance His work. Never are they to depend on their own efforts or on outward display for success.

I call upon those who believe the truth for this time to reform, to purify the heart and humble self. Sincere belief of the truth and earnest prayer are our weapons of warfare. The exercise of all the musical talent among us will not change the hearts of the church members or increase their spirituality. Humiliation, confession, and most earnest prayer will bring about that which all the devising of men, be they high or low, cannot accomplish. Let us remember that it is Satan's purpose to set at work forces which will obscure the testing message for this time. If ever there was a time when self-sacrifice must be made, when earnest sincere prayer must be offered, when diligent work must be done, it is now. Satan has come down with great power to work with all deceivableness of unrighteousness in them that perish.

God looks with contempt upon the large assemblies at Battle Creek Tabernacle, while the hearts of those present are lifted up unto vanity. Their numbers displease Him. Is there not a world to be warned? Why then are there those assembled in the Tabernacle whose hearts swell with vanity because of their large assembly and their music? Let there be a humiliation of soul before God, that He may remove the discipline He has placed upon His people because they have departed from God.

The simplicity and integrity that God requires His people to show is the line of demarkation between those who serve God and those who serve Him not. At the very heart of the work there is necessity for sincere, true humiliation, which has not yet been seen. God will vindicate every message He has given to His people. He will justify all His dealings with them. They have departed out of the way, and the only course that can bring relief and hope and success in bearing the solemn message for this time is for them to humble themselves under the mighty hand of God.

There is a careless, venturesome spirit, which needs to be guarded. It is humiliating for us to acknowledge that we have done wrong, but this is often necessary. The effectual fervent prayer of a righteous man availeth much. Prayer will draw down from heaven great blessings, when those who claim to believe the truth shall come down from their stilts of self-exaltation, and afflict their souls, even as Daniel afflicted his soul.

The Lord is not pleased with the spirit or the principles that have a controlling power in the Review and Herald office—the strong spirit of man rules; not the spirit of God. God will not work with their devising. When men get out of the Lord's way, and let Him work upon hearts and minds, blessings will come to them. The fervent prayers, the sincere humiliation, the self-denial and self-sacrifice which blends with the supplications made, will bring down rich blessings.

Through His chosen agencies God will graciously make known His purposes. Then the grand work of redemption will go forward. Men will learn of the reconciliation for iniquity and of the everlasting righteousness which the Messiah has brought in through His sacrifice. The cross of Calvary is the great center. This truth acted upon will make Christ's sacrifice effectual. This is that which Gabriel revealed to Daniel in answer to fervent prayer. It was of this that Moses and Elijah and Christ talked at His

transfiguration. By the humiliation of the cross He was to bring everlasting deliverance to all who would walk after Him, giving positive evidence that they are separated from the world. All who will endure to the end will be saved. All who will hold the beginning of their confidence firm unto the end will have eternal righteousness. But those who depart from the principles which give character to the truth need converting as verily as does the hardened sinner.

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

“For by grace are ye saved, through faith; and that not of yourselves, it is the gift of God: not of works, lest any man should boast. For we are his workman[ship], created in Christ Jesus unto good works, which God hath before ordained that we should walk in them.” “Finally, my brethren, be strong in the Lord, and in the power of his might. Put on the whole armor of God, that ye may be able to stand against the wiles of the devil. For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. Wherefore take unto you the whole armor of God, that ye may be able to withstand in the evil day, and having done all, to stand.” [Ephesians 6:1-13.]

God is represented as weighing the characters, actions, and motives of men. Christ said to Nicodemus, “Ye must be born again.” [John 3:7.] He is speaking the same words to those who know not the spirit that moves them to action. Under the inspiration of the Holy Spirit, Hannah, the mother of Samuel, said, “The Lord is a God of knowledge, and by him actions are weighed.” [1 Samuel 2:3.] David says, “Men of low degree are vanity, and men of high degree are a lie; to be laid in the balance, they are altogether vanity.” [Psalm 62:9.] Isaiah declares, “Thou most upright, dost weigh the path of the Just.” [Isaiah 26:7.] And Solomon writes, “All the ways of a man are clean in his own eyes; but the Lord weigheth the spirit.” [Proverbs 16:2.]

There is not a motive in the heart that the Lord does not read. He reads every purpose, every thought of the heart. It is not an increase of light that is needed; it is the surrendering of the soul to God, that by the power of His grace He may make the light He has caused to shine into the heart a living principle of action. When a man who has had great light, who is supposed to be led and taught by God, turns out of the way because of self-confidence, he makes false paths for his feet. He follows crooked practices, and many who have admired the supposed nobility and integrity of his character follow his example, thinking that the Lord is leading him. The false step he took resulted in thousands of false steps.

The great worker of evil is on the track of every soul. Unfair dealings, the misappropriation of the Lord's funds, the investing of money in worldly projects, is holding back a work which the Lord designs shall be done. Thus Satan inspires men to block the way of the advancement of God's kingdom. God sees every deed done, and He sees also the outcome of that deed. Those who have done deeds, which have hedged up the way of the work of salvation, are weighed in the balances and found wanting.

We have before us in the Word of God instances of heavenly agencies working on the minds of kings and rulers, while at the same time satanic agencies were also at work on their minds. No human eloquence, in strongly set forth human opinions can change the working of satanic agencies. Satan seeks continually to block the way, so that the truth shall be bound about by human devising; and those who have light and knowledge are in the greatest danger unless they constantly consecrate themselves to God, humiliating self, and realizing the peril of the times.

Heavenly beings are appointed to answer the prayers of those who are working unselfishly for the interests of the cause of God. The very highest angels in the heavenly courts are appointed to work out the prayers which ascend to God for the advancement of the cause of God. Each angel has his particular post of duty, which he is not permitted to leave for any other place. If he should leave, the powers of darkness would gain an advantage.

In the record of Daniel's experience we read, "Behold one like the similitude of the sons of men touched my lips, then I opened my mouth, and spake, and said unto him that stood before me, O my lord, by the vision my sorrows are turned upon me, and I have retained no strength. For how can the servant of this my lord talk with this my lord? For as for me, straightway there remained no strength in me, neither is there breath left in me.

"Then there came again and touched me one like the appearance of a man, and he strengthened me, and said, O man greatly beloved, fear not: peace be unto thee, be strong, yea, be strong. And when he had spoken unto me, I was strengthened, and said, Let my lord speak, for thou hast strengthened me. Then said he, Knowest thou wherefore I come unto thee? And now will I return to fight with the Prince of Persia: and when I am gone forth, lo, the prince of Grecia shall come. But I will show thee that which is noted in the Scriptures of truth: and there is none that holdeth with me in these things, but Michael your prince." [Daniel 10:16-21.]

Day by day the conflict between good and evil is going on. Why is it that those who have had many opportunities and advantages do not realize the intensity of this work? They should be intelligent in regard to this. God is the Ruler. By His supreme power He holds in check and control earthly potentates. Through His agencies He does the work which was ordained before the foundation of the world.

As a people we do not understand as we should the great conflict going on between invisible agencies, the controversy between loyal and disloyal angels. Evil angels are constantly at work, planning their line of attack, controlling as commanders, kings, and rulers, the disloyal human forces.

I call upon you who are not ready for the last great controversy to wake up. You are not watching for that which is soon coming upon the earth. Human instrumentalities under the control of fallen angels

are seeking to gather in their harvest. Those who would find themselves under the protection of the angels of God must live wholly for God's glory, prepared to stand in their lot and in their place. They are to be faithful and true, even as Daniel was, a man called by the Lord, "greatly beloved," a man who felt the need of praying and confessing his sins. Those who do as Daniel did are not asleep, but are keenly alive to their exposure to the enemy's malignant devices. They see that their only safety is in keeping the commandments of God. They pray as Daniel prayed, confessing their sins and finding pardon.

Over every man good and evil angels strive. It is the man himself who determines which shall win. I call upon the ministers of Christ to press home upon the understanding of all who come within the reach of their voice, the truth of the ministration of angels. Do not indulge in fanciful speculations. The written Word is our only safety. We must pray as did Daniel, that we may be guarded by heavenly intelligences. As ministering spirits angels are sent forth to minister to those who shall be heirs of salvation. Pray, my brethren, pray as you have never prayed before. We are not prepared for the Lord's coming. We need to make thorough work for eternity.

Lt 202, 1899

Jones, C. H.

"Sunnyside," Cooranbong, New South Wales, Australia

December 3, 1899

Dear Brother C. H. Jones:

I have received your letter in reference to the Sentinel. I have nothing definite to write. Circumstances have changed materially since the light was given, and your only course is to take the matter to the Lord in earnest prayer, putting yourself entirely out of sight. Unite in seeking to know the will of God. That action should be taken which will best serve the general interests of the cause at large. The Lord would have every soul seeking for unity and preserving harmony of action. Not one thread of selfishness is to be drawn into the work.

One thing I know, there is such a thing as wearing out the patience of God by a selfish, perverse course of action. This course has been followed by a people whom the Lord has blessed with great light, great opportunities. The heavenly intelligences commissioned to do a great work through human channels find so much of self that the work that needs to be done cannot be done unless the channels are purified from every species of dishonesty and defilement.

There is a claiming to keep the commandments of God, when they are only kept in the way in which the rich young ruler kept them. He honestly thought himself a perfect man, blameless as far as the law was concerned. Christ asked him to use the means entrusted to him in doing the work God designed should be done. "Sell that thou hast, and give to the poor, and thou shalt have treasure in heaven; and come, follow me," He said. [Matthew 19:21.] But the ruler could not make up his mind to part with his earthly treasure, and he turned sorrowfully away.

The Lord would have us estimate the gift of His Son as of the highest value to every soul. Those who make reservations, who do not estimate the eternal above the earthly, will lose both worlds.

My brother, I cannot decide for you the matter referred to in your letter, but the Lord is very nigh you, and will lead and guide you. I have stated that if the cause of God can be better served by removing the Sentinel to a more central place, then I cannot see anything objectionable in letting it go. You must obtain light upon these things by taking them to God. In harmonious action do as the Spirit of the Lord signifies.

We must have larger and more persevering faith, faith that the Lord will hear and answer all that we call upon Him for, if we seek to understand His will and then do it without murmuring or discontent. Certainly, every effort should be made to obtain harmony. Unless we do this, we shall not be doers of the Word. The Lord help us to pray more fervently that we may understand the great events about to take place. There can be no safety in careless indifference. We must work under the Holy Spirit's guidance. Truth and righteousness are the attributes of God's throne. The Lord teach and guide you all, is my prayer.

Lt 203, 1899

White, J. E.; White, Emma

"Sunnyside," Cooranbong, New South Wales, Australia

December 3[-5], 1899

Dear children Edson and Emma:

I have not been able to write you much lately. I have sent you copies, but I have not had time to write as much as I would like to write. At this date we are still engaged in the work at Maitland, a town twenty-seven miles from Cooranbong. When we wish to go to Maitland, we harness Jessie White and Jasper Haskell in the surrey, and drive over. We start early to avoid the heat of the day, taking our breakfast with us, and eating it by the way.

What shall I tell you of Maitland? We felt much anxiety about holding a camp meeting in this place, because not many weeks before it had been flooded. But light came to me so decidedly that this field was all ripe for the harvest that we dared not delay. It was reported that there was no place favorable for pitching the tents. Brother Starr went to Maitland, and visiting the mayor and the Town clerk, asked them for the use of the city park, a most beautiful park in the center of the city. These officials treated Brother Starr courteously, and said that they would consider the matter favorably.

Soon word came that we could have the use of the park for two weeks free of charge. The businessmen in Maitland did everything they could to accommodate us. We shall certainly always respect and feel grateful to those who from first to last were so kind to us. I made the mayor a present of The Desire of Ages, in the best binding. Brother Starr gave one to the town clerk. I received from the mayor a very politely written acknowledgement, thanking me for my present.

Our meeting opened Thursday evening. The attendance was good. Elder Daniells spoke to a tent well-filled with people. On Sabbath the attendance was good. I spoke with much freedom in the afternoon. I felt so thankful that after so much anxiety we were just where we hoped to be able to plant the standard of truth. On Sunday the large tent was full to overflowing. The children met in tents prepared for them, where they were taught in classes by excellent teachers. I understand that the ministers warned their people not to let their children go to the tent meetings under any consideration, but nevertheless, every Sabbath and Sunday afternoon the children came, and were much interested in the meetings held for them.

The Lord gave me freedom in speaking, and I beheld before me the faces of many of those presented to me in a dream, calling, "Come over and help us." [Acts 16:9.] Before Christ left His disciples, He commissioned them to preach the gospel to all nations, tongues, and peoples. He knew that the gospel was the hope of mankind. He died to relieve the spiritual necessities of the fallen race. He hears their every sigh, knows their every longing for salvation. He declared, "And I, if I be lifted up, will draw all men unto me." [John 12:32.] For the joy that was set before Him, He died on the cross. The Son of the living God became a sin-offering for the world. In that act the heart of Christ was given to the world.

As I spoke to the people, I had great freedom. The people listened as if for their lives, and I know that the Word of God made an impression on human minds. I have now spoken four Sabbath and Sunday afternoons in succession. The work is still going forward. The Tuesday after the meeting started, a terrible cyclone struck the campground, and all but five of the tents were blown down. Seven of the small tents were torn into shreds. Great holes were made in the large meeting tent. At this time, in our great necessity, the citizens of Maitland came forward and showed themselves our friends. The people opened their houses and invited the campers in. They inconvenienced themselves to make room for the wet bedding to be dried. They could not possibly have done more than they did do. This has endeared the people of Maitland to me. The Lord will bless them for their kindly deeds.

We believe that this storm will be for the glory of God. After it was over, the people, deeply solicitous, came on the ground, saying, "Will you go away because of this? We do not want you to go. We have only just begun to receive the good things you have for us." When they saw that all were cheerful, and when they were assured that we would not leave, they were happy and cheerful themselves.

The meetings have been excellent. Our ministers have carried out Paul's charge to Timothy, "I charge thee therefore before God and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom, Preach the word; be instant in season, out of season; reprove, rebuke, exhort, with all long-suffering and doctrine." [2 Timothy 4:1, 2.] The Word has been preached, and many people have heard it. Grey haired men say, "I never knew before I came to this tent that such things were in the Bible. I never read my Bible so much before."

I have scarcely been able to restrain my tears as I have seen the eagerness of the people to take in the words of truth. I know these are some of the people presented to me as reaching out their hands, and saying, "Come over and help us; we want spiritual food." My Guide said, "They are as sheep without a

shepherd." [Mark 6:34.] As I stood before the people in the tent, I thought how earnestly the heavenly angels were looking down upon us as we opened the Word of life to this people.

On this very ground is to be fought out the struggle between good and evil, between a "Thus saith the Lord" and the sophistries of Satan, between truth and error. Here the cross of Christ is to be uplifted, challenging every power arrayed against the truth. Who is not anxious to know the plan of the contest? Let us study the plans of God in the work of redemption. God uses human instrumentalities in the ministry of His Word for the conversion of souls. The cross is to be established between earth and heaven, to draw all men. All will not come, but some will.

The work in Maitland is a very important work. The ministers of other denominations are doing all they can with falsehoods and mischievous reports to hinder the work, but the sound has gone forth throughout all the settlements about Maitland. Our prayer to God is that the truth shall bear away the victory in such a convincing manner that many souls shall be added to the church of such as shall be saved.

The people who live on farms and in the mining districts come to hear, for never before has the standard of present truth been uplifted in this locality, and everything is new to them. We do not always consider this. The same truths have to be repeated over and over again.

I spoke on Sunday afternoon to an interested audience. There were present many of the members of other churches. All seem to prefer the tent to a hall, for they say that they have more air in a tent. I spoke earnestly, and prayed that the Lord would send home the truth to the hearts of the hearers.

One evening twenty men and women walked from a town three miles off to attend the meeting, and these are now asking that meetings be held in the place where they live. Brother and Sister Starr visited them, and talked with them about the truth. I may not be able to speak in this place, but I shall try to do so.

On Monday morning Sara and I were up at one o'clock. The horses were fed, and at three o'clock we were on our way home. At eight o'clock a.m. we entered our gates at Sunnyside. We make our journey thus early in the day that we may escape the heat, which is very strong in the middle of the day.

We have had a consultation with our brethren regarding our workers. We need more workers. We do not know how to divide the few we have among the different localities where work is needed to be done. We have decided to make some changes.

On Sabbath I spoke in the church at Cooranbong. I felt deeply the needs of our work in Maitland, and I asked that earnest prayer be made to our heavenly Father for the Holy Spirit to work in our midst, that the people now in error might be converted to the truth.

On Sunday I had a very busy day. The heat wave had passed off, and beautiful, refreshing showers were gladdening everything in nature. This brought us great relief.

On Sabbath Brother and Sister Gates and Brother Gates' sister took dinner at Willie's. They have just come up from Sydney. They report an excellent passage from America. On Sunday we had a counsel meeting in the Health Retreat.

On Monday morning I thought my family appeared unnatural. Some strange shadow seemed to hang over them. In the morning Sara and I drove to the station for Willie, but he did not come. Elder Gates, who had spoken to the people in Wallsend Sunday evening, drove up with us from the station, and Sara took him to the school, bringing back with her Elder Daniells and Brother Hare. Sara told me that these brethren would like to speak with me. I had a few words with Elder Daniells about the work in Maitland, and then Brother Hare drew his chair up close to mine, and said he had something to tell me. Then he told me that the evening before an accident had occurred near the school.

Sister Peck, Miss Gates, and Sister Boyd's daughter were driving from Sunnyside to the school with a horse which we have always considered safe and manageable, though awkward. If we did not watch her while driving, she would turn to one side. The road to the school is not a permanent one, but is laid out for present use until a better can be made. Under the management of Elder Haskell, the school boys made a log bridge over the creek. As the trap neared this bridge, those in it saw that a tree had fallen across the road, and Sister Peck, who had the lines, thought she would get out and lead the horse round it. But instead of standing still, the horse began to back, and tried to turn round toward home again.

No one anticipated any danger. But they were nearer to the edge of the creek than they supposed, and in a few seconds, the carriage and those who were in it, except Miss Peck, were in the river, which at that place, is about fifteen feet deep. Sister Peck was thrown out on the bank, and the carriage in its descent passed over her. But she was not much hurt. She helped Ella Boyd out of the water, but Miss Gates was beyond their reach. Ella Boyd ran to the school and called out the men, and in about three minutes they had the body of Miss Gates out of the water. They carried her to the school, and did everything possible to restore her, but without success. She was dead. It is believed by all that she did not die from drowning, for she made no struggle to save herself. We think that the shock killed her. She was buried on Monday afternoon.

This, of course, has delayed our preparation for the American mail, and we cannot answer all the letters we have received. Sara, with other of my workers, was up all Sunday night, and so, you see, they have not had a fair chance to work. The mail leaves at nine o'clock this morning, and I am writing at one o'clock.

We feel so thankful that Miss Peck and Sister Boyd's daughter were uninjured. The angel of God must have worked their deliverance. Sister Gates was in delicate health.

She has suffered much from lung difficulty. Only the day before her death, she spoke to Sister Hughes in reference to her case. She said that her lung difficulty had returned to her, and that she knew a long illness was before her. To her the future was a terrible dread, for her brother and his wife are both struggling with ill health, and she could not endure the thought of being a burden to them. Her father and mother, brothers and sisters, are all dead except this brother. We feel that it is well that she did not

have to suffer from a lingering disease, and we have laid her away for a little while, till she shall be called forth to a glorious immortality.

Brother and Sister Gates regard this matter as one of the remarkable providences of God. They are thankful that all did not sink beneath the water, for then help could not have been brought to them.

Lt 204, 1899

Kellogg, J. H.

"Sunnyside," Cooranbong, New South Wales, Australia

December 12, 1899

Dear Brother:

I would help you if I could, but I do not know how to help you. The dangers of your plan of operations in connection with the conference held in South Lancaster were presented before me. I saw that you could not plan and devise as you had been doing, or carry out your ideas, without injury to yourself and to the cause of God. I was instructed by the Lord that your temptation would be to make your medical missionary work stand <above every other work,> independent of the conference. But this plan was not right. You were tempted by the enemy, and I hasten to write to you. I sent a copy of the letter to Elder Irwin, for it was necessary that some one besides yourself should know your danger, that efforts might be made to save you from the course of action you had premeditated.

You needed the counsel of others then your colleagues. Fresh, new ideas were needed in your councils, for all your ideas did not bear the divine credentials. You had been swaying the minds of those connected with the medical missionary work, until you that others were becoming like men lost in a fog of uncertainty.

You had your work, to which God appointed you. You were to be a faithful physician of the souls as well as of the bodies of those under your charge. Had you fulfilled this responsibility with all the keen talent God gave you in trust, you would not have worked alone. One who never makes a mistake was presiding. Only the Holy Spirit's power can keep your spirit sweet and fragrant, soft and subdued, ever trusting in God, ever speaking the right words at the right time.

The Lord Jesus has said, "He that will come after me, let him deny himself, and take up his cross, and follow me." [Mark 8:34.] Christ's words made an impression on the minds of His hearers. Many of them, though not clearly comprehending His instruction, were moved by deep conviction to say decidedly, "Never man spake like this man." [John 7:46.] The disciples did not always understand the lessons Christ wished to convey by parables, and when the multitude had gone away, they would ask Him to explain His words. He was ever ready to lead them to a perfect understanding of His word and His will; for from them, in clear, distinct lines, truth was to go forth to the world.

At times Christ reproached the disciples with the slowness of their comprehension. He placed in their possession truths of which they little suspected the value. He had been with them a long time, giving them lessons in clear lines, but their previous religious education, the erroneous interpretation which they had heard the Jewish teachers place on the Scriptures, kept their minds clouded. Christ promised them that He would send His Spirit, who would recall His words to their minds as forgotten truths. “He shall teach you all things,” Christ said, “and bring all things to your remembrance, whatsoever I have said unto you.” [John 14:26.]

The way in which the Jewish teachers explained the Scriptures, their endless repetition of maxims and fictions, called forth from Christ the words, “This people draweth nigh unto me with their mouth, and honoreth me with their lips, but their heart is far from me.” [Matthew 15:8.] They performed in the temple courts their round of service. They offered sacrifices typifying the great Sacrifice, saying by their ceremonies, “Come, my Saviour.” Yet Christ, the One whom all these ceremonies represented, was among them, and they would not recognize or receive Him. The Saviour declared, “In vain do they worship me, teaching for doctrine the commandments of men.” [Mark 7:7.]

In Colossians we read, “The body is of Christ. Let no man beguile you of your reward in a voluntary humility and worshiping of angels, intruding into those things which he hath not seen, vainly puffed up by his fleshly mind, and not holding the Head, from which all the body, by joints and bands having nourishment ministered, and knit together, increaseth with the increase of God.” [Colossians 2:17-19.] The gospel ministry is to demonstrate the influence of the cross. The work of God in the plan of salvation is not to be done in any disjointed way; it is not to operate at random. The plan which provided the influence of the cross provided also the method of its diffusion. This method is simple in its principles and comprehensive in its plain, distinct lines. Part is connected with part in perfect order and relation.

God has brought His people together in church capacity in order that they may reveal to the world the wisdom of Him who formed this organization. God knew what plans to outline for the efficiency and success of His people. Adherence to these plans will enable them to testify of the divine authorship of God’s great plan for the restoration of the world.

Those who, through an intelligent understanding of the Scriptures, view the cross aright, those who truly believe in Jesus, have a sure foundation for their faith. They have that faith which works by love and purifies the soul from all its hereditary and cultivated imperfections.

God has united believers in church capacity in order that one may strengthen the other in good and righteous endeavor. The church on earth would indeed be a symbol of the church in heaven if the members were of one mind and one faith. It is those who are not worked by the Holy Spirit who mar God’s plan. Another spirit takes possession of them, and they help to strengthen the forces of darkness. Those who are sanctified by the precious blood of Christ will not become the means of counterworking the great plan God Himself has devised. They will not bring human depravity into things small or great. They will not do anything to perpetuate division in the church. But because there are always tares among the wheat, because in the body of Sabbathkeepers evils are seen, shall we demerit the church?

Shall not the managers of every institution, the leaders of every church, take up the work of purification in such a way that the transformation in the church will not be a secret, a say-so, but a bright light in a dark place?

What may not one believer do in the exercise of pure, heavenly principles, if he refuses to be contaminated, if he will stand as firm as a rock to a "Thus saith the Lord." Angels of God will come to his help, preparing the way before him.

Paul wrote to the Romans, "I beseech you, therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of God." [Romans 12:1, 2.] This entire chapter is a lesson which I entreat all who claim to be members of the body of Christ to study.

Paul writes also, "If the firstfruits be holy, the lump is also holy; and if the fruit be holy, so are the branches. And if some of the branches be broken off, and thou, being a wild olive tree, were grafted in among them, and with them partakest of the root and fatness of the olive tree, boast not against the branches. But if thou boast, thou bearest not the root, but the root thee. Thou wilt say then, The branches were broken off, that I might be grafted in. Well, because of unbelief they were broken off, and thou standest by faith. Be not highminded, but fear: for if God spared not the natural branches, take heed lest he also spare not thee. Behold therefore the goodness and severity of God, on them which fell, severity; but toward thee, goodness, if thou continue in his goodness: otherwise thou also shalt be cut off." [Romans 11:16-22.] There is to be no demeriting of the agencies God has placed in the church.

The fourth chapter of Ephesians contains lessons given us by God. In this chapter one speaks under the inspiration of God, one who in holy vision has been instructed by God. Here we are shown that one man cannot manage everything. God never designed that one man should shoulder so many responsibilities that his mind and body would become worn out. And it is for me to say, Dr. Kellogg, that you have not kept to your appointed work. You can serve the Lord best by giving the Sanitarium the benefits of the talents He had given you. He desires you to co-operate with Him in making this institution a lessonbook to the world. All are to see that it is under the management of God.

The third chapter of Ephesians also contains most important lessons for every one of our institutions. Paul writes, "Unto me, who am less than the least of all saints, is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ; and to make all men see what is the fellowship of the mystery, which from the beginning of the world hath been hid in God, who created all things by Jesus Christ, to the intent that now unto the principalities and powers in heavenly places might be known by the church the manifold wisdom of God." [Verses 8-10.] Sanctified ministry calls for self-denial. The cross must be uplifted, and its place in the gospel work shown. Human influence is to draw its efficacy from the One who is able to save and keep saved all who recognize their dependence on Him. By the union of church members with Christ and with each other the transforming power of the gospel is to be diffused throughout the world.

Never, never should a sanitarium be established to become an interest independent of the church. Genuine medical missionary work is in no case to become divorced from the gospel ministry. The cross is the center of all religious institutions. These institutions are to be under the control of the Spirit of God, and no one man is to be the sole head in these institutions. The divine mind has men for every place.

Those who take part in God's work are to be led and guided by God. Every human ambition is to be submerged in Jesus Christ, who is the head over all the institutions God has established. He knows how to set in operation and keep in operation His own agencies. He knows that the cross must occupy the central place, because it is the means of man's atonement, and because of the influence it exerts on every part of divine government. The Lord Jesus, who has been through all the history of our world, understands the methods that should be invested with a power over human minds. He knows the importance of every agency, and understands how the varied agencies should be related to one another.

Through the power of the Holy Spirit, every work of God's appointment is to be elevated and ennobled, and made to witness for the Lord. The human mind needs to be uplifted. Man must place himself under the eternal Mind, whose dictates he is to obey in every particular. Let us seek to understand our privilege of walking and working with God. The gospel, though it contains God's expressed will, is of no value to men, high or low, rich or poor, unless they place themselves in subjection to the divine will. He who bears to his fellow men the remedy for sin must first be worked himself by the Spirit of God. He must not ply the oar unless he is under divine direction. He cannot work effectually, he cannot carry out the will of God in harmony with the divine mind, unless he finds out, not from human sources, but from infinite wisdom, that God approves of his plan, of his investment of means.

Christ stood forth in our world, and speaking with the authority which belongs solely to Him, said, "No man liveth to himself." [Romans 14:7.] After Adam fell, men broke away from the heaven-ordained center. Who could bring in the principles ordained by God in His rule and government to counterwork the plans of Satan, to bring the world back to its loyalty? God said, I will send My Son. He "so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." [John 3:16.] This is the remedy for sin. Christ alone could stand in this world of selfishness, where men would destroy a friend or a brother in order to accomplish a scheme put into their minds by Satan.

Christ came to our world, clothing His divinity with humanity, that humanity might touch humanity and divinity grasp divinity. Amid the din of selfishness, He could say to men, Return to your center—God. He Himself made it possible for man to do this by carrying out in this world the principles of heaven. In humanity He lived the law of God. To men in every nation, every country, every clime, He will give heaven's choicest gifts if they will accept God as their Creator and Christ as their Redeemer.

Christ alone can do this. His gospel, in the hearts and hands of His followers, is the power which is to accomplish this great work. "O the depths of the riches both of the wisdom and knowledge of God." [Romans 11:33.] Christ made it possible for the work of redemption to be accomplished by Himself becoming subject to Satan's misrepresentations. Thus was Satan to show himself to be the cause of

disloyalty in God's universe. Thus was to be forever settled the great controversy between Christ and Satan.

Satan strengthens the destructive tendencies of man's nature. He brings in envy, jealousy, selfishness, covetousness, calculation, and strife for the highest place. Evil agencies act their part through the devising of Satan. Thus the enemy's plans, with their destructive tendencies, have been brought into the church. Christ comes with His own redeeming influence, proposing through the agency of His Spirit to impart His efficiency to men, and employ them as His instrumentalities, as laborers together with Him, united with Him in seeking to draw the world back to its loyalty.

Men are bound in mutual fellowship, in mutual dependence, to one another. They are to be bound by the golden links of the chain of love fast to the throne of God. This can only be done by Christ imparting to finite man the attributes which man would ever have possessed had he remained loyal and true to God.

Through Christ God works to bring man back to his first relation to his Creator, and to correct the disorganizing influences brought in by Satan. Christ says, "I, if I be lifted up from the earth, will draw all men unto me." [John 12:32.] He saw that a demon was the central power in the world. Where God's throne should have been, Satan had placed his throne. The world was laying its homage, as a willing offering, at the feet of the enemy. Christ says, "There shall stand the cross. Satan shall be cast out, and I will be lifted up to draw all men unto Me. I will become the center of the redeemed world. Those now controlled by human ambition, human passions, shall be workers of Me. The Lord God shall be exalted. No compulsion shall be exercised. I will set every heavenly agency at work. My army shall meet in conflict with the satanic force.

"I will engage every sanctified human agency in the universe. Evil influences have conspired to counterwork all good. They have confederated to make men think it righteous to oppose the law of Jehovah. But My Spirit will combine with every heavenly agency to oppose them. I have a work for all who love Me. I have employment for every soul who will work under My direction. The activity of Satan's army, the dangers that surround the human soul, call for all the energies of every worker. None of My agencies are to be absent. Man's depravity is to be met by the love, the patience, the long-suffering of God. My work is to save those under Satan's rule."

Lt 205, 1899

Kellogg, J. H.

"Sunnyside," Cooranbong, New South Wales, Australia

December 19, 1899

Dear Brother:

The Lord gave me special light in regard to the establishment of a health reform institution, where treatment of the sick could be carried on on altogether different lines from those existing in any

institution in our world. It must be founded and conducted on Bible principles, and the institution must be the Lord's instrumentality, not to cure with drugs, but to use nature's remedies. Those who have any connection with this institution must be educated in health restoring principles.

The human family is suffering because of the transgressions of the laws of God. Satan is constantly weaving in his principles, and thus seeking to counterwork the work of God. He is constantly representing the chosen people of God as a deluded people. He is an accuser of the brethren, and his power of accusing he is using constantly against those who work righteousness. The Lord would have His people stand out from the customs and practices of the world. Still greater truths are unfolding for this people as they near the end of time, and God designs that those see the light and believe the truth of the third angel's message shall establish institutions where those who are in darkness in regard to the needs of the human organism may be educated, that they may in their turn lead others into the light of health reform. The blind leaders of the blind must learn the truth of healthful living as taught in the Scriptures.

Every physician in our ranks should be a Christian. God says, There shall be an institution established under the supervision of men who have been healed through a belief in God's Word, and who have overcome their defects of character. In the world all kinds of provisions have been made for the relief of suffering humanity, but the truth in its simplicity is also to be brought to these suffering ones through the agency of men and women who are loyal to the commandments of God. Therefore sanitariums are to be established all through our world, and managed by a people who are in harmony with God's laws, a people who will co-operate with God in advocating the truth which determines the case of every soul for whom Christ has died.

"God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." [John 3:16.] The institutions established must be conducted on lifesaving principles. The souls who are suffering because of transgression of the laws which govern their bodies are to be taught that transgression of the laws of nature is transgression of the laws of God. "If ye would enter into life," He says, "keep the commandments. Live out the law as the apple of thine eye." [Matthew 19:17; Proverbs 7:2.]

The Lord will work with the people who will honor Him. A power from God will go with the physician who is a physician not merely to heal the maladies of the body, but who seeks to heal the disorders of the soul. Physicians, nurses, and helpers are to work in harmony. The truth is to be lived out by everyone who has any connection with the work. All the light of the past, which shineth unto the present, and stretcheth forth into the future, as revealed in the Word of God, is for every soul who comes to these institutions. The Lord designs that the sanitariums established among Seventh-day Adventists shall be symbols of what can be done for the world, types of the saving power of the truth of the gospel.

The God who gives mental capabilities, and who entrusts talents to the men and women who are His by creation and by redemption, expects that these talents and these capabilities will be increased by use. But when men glory in their capabilities and cause the praise of them to flow to finite beings, they

dishonor God, and He will remove that in which they glory. When the physician is tempted to feel that he has methods which he can carry independent of the gospel of Christ, independent of the people for whom God has wrought that He might place them above every other people on the face of the earth, and he attempts to carry his plans, he will not meet with success. God establishes His instrumentalities among a people who recognize the laws of the divine government. The sick are to be healed through the combined efforts of the human and the divine. Every gift, every power, that Christ promised to His disciples, He bestows upon those who will serve Him faithfully.

The style of a doctor's dress, his equipage, his furniture, weigh not one jot with God. He says, "He that will come after me, let him deny himself, and take up the cross, and follow me." [Mark 8:34.] The physicians who unite with the work of God are to co-operate with God as His appointed instrumentalities; they are to give all their power and efficiency to magnifying the work of God's commandment-keeping people. But physicians have been led to suppose that their capabilities were their own individual property, and they have used the powers given them to do God's work in branching out into lines of work to which God has not appointed them.

These men are not to suppose that they can compass the world, for God has not set them to embrace so much with their own labors merely. The man who invests all his powers in many lines of work cannot take in hand the management of a sanitarium and do it justice. Satan is working every moment to find an opportunity to steal in. He tells the physician that his talents are too valuable to be bound up among Seventh-day Adventists, that if he were free he could do a very large work. But the Lord has bound the physician to this people whom He has commanded to be a light in the world, and his work is to give all that the Lord has given him—to give, not as one influence among many, but as the influence through God to make effective the truth for this time.

A work of reformation is to be carried on in our institutions. Physicians, workers, nurses, are to realize that they are on probation, on trial for their present life, and for that life which measures with the life of God. We are to put to the stretch every faculty, every nerve and muscle, to bring saving truths to the attention of suffering human beings. This work must be carried on in connection with the work of restoring the sick. Then the work will stand forth before the world in the strength which God designs it shall have. The truth will be magnified through the influence of sanctified workers.

Our physicians are to unite with the work of the ministry of the gospel. Souls are to be saved, that the name of God may be magnified, and the physician is not the feel, when brought in contact with the higher classes of society, that he must hide the peculiar characteristics which sanctification through the truth give him. The greatest respect will ever be shown to the physician who reveals that he takes his orders from God. Therefore he is not to take himself into his own hands, but be in every respect a representative of Christ.

Physicians in our institutions should not engage in numerous enterprises, and thus allow the work, which should stand upon right principles and exert a worldwide influence, to flag. God has not set His co-laborers to embrace so many things, to make such large plans, that they fail to accomplish the great good He expects them to do in diffusing light to the world, in drawing men and women to where He is

leading by His supreme wisdom. Men of wealth and talent are to be turned from the cheapness of material things to lay hold on eternal realities. Every medical practitioner may through faith in Christ have in his possession a cure of the highest value—a remedy for the sinsick soul. The physician who is converted and sanctified through the truth is registered in heaven as a laborer together with God, a follower of Jesus Christ.

Through the sanctification of the truth, God makes physicians and nurses skillful in a knowledge of how to treat the sick, and this work is opening the fast-closed doors of many hearts. Men and women are led to see and understand the truth which is needed to save the soul as well as the body. This is an element that give character to the work for this time. The medical missionary work is as the right hand and arm to the third angel's message which must be proclaimed to a fallen world, and physicians, managers, and workers in any line, in acting faithfully their part, are doing the work of the message. From them the sound of the truth will go forth to every nation and kindred and tongue and people. In this work the heavenly angels bear a part. They awaken spiritual joy and melody in the hearts of those who have been freed from suffering, and joy and thanksgiving to God arise from many hearts that have received the precious truth.

The enemy has determined to counterwork the designs of God to benefit humanity by revealing to them what constitutes true medical missionary work. So many interests have been brought in that the workers cannot do all things according to the pattern shown them in the mount. I have been shown that the work God has appointed to physicians is enough for them to do, and what the Lord required of them was to link up closely with the gospel missionaries and do their work with faithfulness. He did not ask Dr. Kellogg, or any another physician to embrace so much. He has not made it the special work of Dr. Kellogg to go into the worst dens of iniquity in the large cities. The Lord does not require impossibilities of men. He gives to every man his work. The work which He gave to Dr. Kellogg was to symbolize to the world the ministry of the gospel in medical missionary work.

The Lord does not lay upon His people the largeness of the work of laboring for a class that cannot be benefited themselves or benefit others by their professed belief of the truth. Today the <nominal> churches are full of every foul spirit, the cage of every unclean and hateful bird. The work is becoming confusing because the converted and the unconverted have united in them. If there are men who will take up the work of laboring for the most degraded, men upon whom God has laid the burden to labor for the masses in a variety of ways, let these converted ones go forth and gather from the world the means required to do this work. Let them not depend on the means which God intends shall sustain the work of the gospel.

The sanitarium in Battle Creek needs the brains and heart of which it is being robbed by another line of work. Misunderstandings have arisen because the ministerial branch of the work did not give its whole strength to other work. Everything that Satan can do he will do to multiply the responsibilities of Dr. Kellogg; for he knows that this means weakness instead of strength to the institution. Great consideration must be exercised.

There are other institutions to take the babies and <abandoned women to> care for them. This work is being done by <other parties.> There is a special work to be done for the children more advanced in years. Let families <of our faith in the churches> who can do so adopt these little ones, and they will receive a blessing in so doing. But there is a higher and more important work to engage the attention of educated physicians in teaching those who have grown up with deformed characters. The principles of health reform must be brought before parents. They must be converted, that they may work as missionaries in their own homes. This work Dr. Kellogg has done and can still do, if he will not sacrifice himself by carrying large responsibilities.

The physician will find that it is for his present and eternal good to follow the Lord's way with suffering humanity. The mind that God has made, He can mold without the power of man, but He honors men by asking them to co-operate with Him in this great work. When the spirit of God works on the mind of the afflicted one, and he inquires for truth, let the physician work for the precious soul as Christ would work for it. Do not urge upon them any special doctrine, but point them to Jesus as a sin-pardoning Saviour. Angels of God will make impressions on the human mind. Some will refuse to be illuminated by the light which God would let shine into the chambers of the mind and into the soul temple, but many will respond to the light, and from these minds every form of deception and error will be swept away.

The head physician in any institution holds a difficult position, and he should keep himself free from smaller responsibilities, for these leave him no time for rest. He must not gather to himself work that he should not do. He should have sufficient reliable help, for he has trying work to perform. He must bow in prayer with the suffering ones and lead his patients to the great Physician. If as a humble suppliant he seeks his God for wisdom to deal with each case, his strength and influence will be greatly increased. With a sense of God's pure truth in his heart and mind, he is better qualified to perform critical operations, which mean life or death to the afflicted ones.

A personal religion is essential for every physician if he would be successful in watching the diseased. He needs a power greater than his own intuition and skill. God would have physicians link up with Him, and know that every soul is precious in His sight. He who depends upon God, realizing that He alone who made man knows how to direct, will not fail as a healer of bodily infirmities.

A physician who bears these heavy responsibilities needs the prayers of the gospel minister, and he should be linked soul, mind, and body, with the truth of God. Then he can speak a word in season to the afflicted, he can watch for souls as one who must give an account. Jesus Christ is the Way, the Truth, and the Life to him. The Scriptures come clearly to his mind, and he speaks as one who understands the value of the soul with whom he is dealing.

Never should familiarity with suffering make the physician careless or unsympathetic. When the crisis is over, and success is apparent, be he believer or unbeliever, spend a few moments in prayer with the patient. Give expression to your thankfulness for the life that has been spared. The physician who follows such a course as this carries his patient to the One upon whom he is dependent for life. Words of gratitude may flow from the patient to the physician, for through God he has bound this life up with his own. But let the praise and thanksgiving be given to God as to One who is present, though invisible. The

afflicted one is at the mercy of the Physician. He looks to that physician as his only hope, and the physician should ever point the trembling soul to One greater than himself, even the Son of God, who gave His life to save him from death, who pities the sufferer, and who by His divine power will give skill and wisdom to all who will ask Him.

In sickness, when the patient knows not how his case will be decided, is the time for the physician to impress the human mind. He should not do this with the desire to distinguish himself, but that he may point the soul to Christ as a personal Saviour. The physician who loves and fears God will not need to make any outward display in order to distinguish himself, for the Sun of Righteousness is shining in his heart and is revealed in his life, and this distinguishes him. If the life is spared, there is a soul for that physician to watch for. The patient feels as though his physician were the very life of his life. And to what purpose should all this weight of confidence be employed? Always to win a soul to Christ and magnify the power of God.

Let not the physicians who are connected with the work of God follow the example of worldlings. Strict justice and judgment must appear <in every line of the work> on every record book in our institutions. Men and angels must see that we are representatives of the principles of the gospel of Christ. Let no advantage be taken of any man, for we are laborers together with God. Christ's character must be seen in every line of work, every hospital, every sanitarium. The physician who has a love for souls will present an example to the world that he will not be ashamed to meet at the judgment bar of God.

Often an exorbitant price is charged for small services, because physicians are supposed to charge according to the charges of the worldly physicians. My Teacher said, "The institution that shall depend upon God and receive His co-operation must ever work according to the principles of the law of God. To charge a large sum for a few moments' work is not just and right. Physicians who are under the discipline of the greatest Physician the world ever knew must let the principles of the gospel regulate every fee. Let mercy and the love of God be written on every dollar received."

When our sanitariums are conducted as they should be, a large medical missionary work will be done. Every worker will do his work with such exactitude that he will shine as a light in the world.

The Lord will do wondrous things for the truth's sake, and that His name may be glorified. But He requires that the people who engage in His service shall keep their minds ever directed to Him. Every day they should have time for prayer, for every officer and soldier under the command of the God of Israel needs time in which to consult with God, and seek His blessing. If the worker allows himself to be drawn away from this, he will lose his spiritual power. Individually we are to walk and talk with God; then the sacred influence of the gospel of Christ will appear in all its preciousness, and the truth will go forth as a lamp that burneth.

Lt 206, 1899

Kellogg, J. H.

Maitland, New South Wales, Australia

December 10, 1899

My Dear Brother:

You speak as though you had no friends. But God is your Friend and Sister White is your friend. You have thought that I had lost confidence in you; but, my dear brother, as I have before written to you, I know that the Lord had placed you in a very responsible position, standing as you do as the greatest physician in our world, a man to whom the Lord has given understanding and knowledge, that you may do justice and judgment, and reveal the true missionary spirit in the institution which is to represent truth in contrast with error.

My brother, the Lord has not left you to go on a warfare at your own charges. He has given you wisdom, and favor with God and man. He has been your helper. He has chosen you as His agency to exalt the truth in the Battle Creek Sanitarium as it is not represented in other medical institutions. The Battle Creek Sanitarium was to be known as an institution where the Lord was daily acknowledged as the Monarch of the universe. “He doeth according to his will in the armies of heaven, and also among the inhabitants of earth, and none can stay his hand, or say unto him, What doest thou?” [Daniel 4:35.]

The Lord designs that the proclamation of the third angel’s message shall be the highest, greatest work carried on in our world at this time. He honored you by placing you in a very responsible position. You were not to separate your influence from the ministry of the gospel. In every line of your work you were to understand and practice the truth. You were to make God first, and ever obey His Word. In this would be your strength.

You were not faultless. Often you lost control of yourself. Then your words were not what they should have been. At times you were arbitrary and exacting. But you were striving for the mastery over self, and angels of God co-operated with you, because through you God was to work to exalt His truth, and cause it to receive honored recognition in the world. God gave you wisdom, not that your name should be magnified, but that those coming to the sanitarium in Battle Creek might carry away with them favorable impressions of Seventh-day Adventists. The honor given you did not come to you because you were righteous above all men, but because God desired to use you as His instrument.

In His providence the Lord has drawn many to the sanitarium, that they may become acquainted with the truth and be converted, and then carry away with them the evidence of the miraculous power of God on body and soul. This has stirred the ire of Satan. It does not please him that it should be shown that God is working to magnify the truth.

It was God’s purpose that the missionaries, teachers, and physicians in the sanitarium should become acquainted with the third angel’s message, which embraces so much. Angels of God were to be your strength in the work that was to be done in order that the Battle Creek Sanitarium might be known as an institution under the special supervision of God. The missionary feeling and the sympathy that prevailed in this institution was a result of the work of invisible heavenly agencies there. God said, “I thought it good to show signs and wonders. In My might I wrought to glorify My name.” Many have gone away from the sanitarium with new hearts. The change has been decided. These, returning to their homes,

have been as lights in the world. Their voices have been heard saying, “Come, all ye that fear God, and I will make known to you what He hath done for my soul. I have seen His greatness. I have tasted His goodness.” [See Psalm 66:16.]

The medical fraternity has made many reforms, and they should rise still higher. Those who hold the lives of human beings in their hands should be educated, elevated, and sanctified. The work done in the Battle Creek Sanitarium is a great work, because there the Lord is the Master-worker. His power will accomplish the very thing whereunto it is sent.

The Lord has appointed the physicians in the sanitarium to stand as faithful sentinels. Through them God desires to do the work that must be done. Through them impressions are to be made regarding the work of relieving suffering humanity. In the sanitarium the attributes of God are to be unfolded, and the glory and excellence of the truth are to be made more vivid. While doctrinal subjects are not to be presented to the sick, if these truths are lived out, the Spirit of God will bring conviction to hearts, and the faithful guardian of souls will understand when the time has come to present the seventh day as the seal of God, to show what has been done by priests and rulers to place a false rest day where the seventh day should be.

Dr. Kellogg, you have not in all things been following the Lord’s plan. The medical missionary work should be as the right arm of the body of truth, but this work has been made to absorb so much that to all intents and purposes it has become the body. God did not design that this work should eclipse the work of the third angel’s message. This message is the gospel message for these last days, and in no case is it to be overshadowed by other interests and made to appear an unessential consideration. When in the sanitarium anything is placed before the third angel’s message, the gospel is not there the great, leading power.

Because of sin the atmosphere of the world has become as the atmosphere of a pesthouse. Sin is the transgression of the law. “No man liveth to himself.” [Romans 14:7.] This is a law of God, in heaven and on earth. The gospel is the means ordained by God to restore His moral image in man, and to stem the tide of hostility against His law. It is His remedy for universal disorganization; it is the power which draws men together in unity. In the gospel the Lord uses different instrumentalities, and nothing is to be allowed to separate these instrumentalities. Selfishness introduced in any degree into ministerial or medical work is an infraction of the law of God.

God’s benevolent designs embrace every branch of His work. The law of reciprocal dependence and influence is to be recognized and obeyed. No man liveth unto himself. The enemy has used the chain of dependence to draw men together. They have united to destroy God’s image in man, to counterwork the gospel by perverting its principles. They are represented in God’s Word as being bound up in bundles to be burned. Satan is uniting his forces for perdition.

The unity of God’s chosen people has been terribly shaken. God presents a remedy. This remedy is not an influence among many influences, and on the same level with them, but an influence above all influences upon the face of the earth, corrective in its power, uplifting and ennobling. Those who work in the gospel should be elevated and sanctified, for they are dealing with God’s great principles. Yoked

up with Christ, they are laborers together with God. Thus the Lord would bind His followers together, that they may be a power for good, each acting his part, yet all cherishing the sacred principle of mutual dependence on the great Head.

Of himself, what can man accomplish in the great work set forth by the infinite God? Christ says, "Without me ye can do nothing." [John 15:5.] He came to our world to show men how to do the work given them by God, and He says to us, "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.] Why is Christ's yoke easy and His burden light? Because He bore the weight of it upon the cross of Calvary.

Lt 207, 1899

Haskell, S. N.; Irwin, G. A.

December 15, 1899

Dear Brethren Haskell and Irwin:

I have just read your letters, and I will now try to write to you. The things of which you write are simply foolish imaginings which are presented to the people. The teachers who cherish them need to learn anew the principles of our faith. They need to be thoroughly converted. To make the statements they make, and hold the notions they hold, is like descending from the highest elevation to which the truth of the Word takes men, to the lowest level. God is not working with such men.

Having lost the grand truths of the Word of God, which center in the third angel's message, they have supplied their place with fables. When they sink the shaft deeper into the quarries of truth, their lips will not utter the statements they have uttered in the past, statements which have no foundation in the Word of God. The Lord has declared what is truth. He has made plain the difference between truth and error. Truth is sensible, genuine; it bears the signature of heaven. Those who sow tares among the wheat are not true workers, and they should leave the work for sensible men.

My brethren, there is need of encouraging elevated principles. Those who cherish and advocate fanciful ideas need to be taught what is truth before they attempt to teach others. Man-made theories and suppositions are not to be allowed to enter the work. But do not give the impression that there are many who are going to foolish extremes. There are a few ill-balanced minds that are ready to catch at anything of a sensational character. But I tell you that there are many in America who are as true as steel to principle, and these will be helped and blessed; for they are weeping between the porch and the altar, saying, "Spare thy people, O Lord, and give not thine heritage to reproach." [Joel 2:17.] We must let the great principles of the third angel's message stand out clear and distinct. The great pillars of our faith will hold all the weight that can be placed upon them.

Those who in this age of the world carry forward God's work are to sink the shaft deep into the mines of truth, that they may find the precious, imperishable jewels. All must be careful what they present to the people as truth. Do not present your own imaginations as Bible truth. The enemy tries to warp and twist

human minds. To the one who will listen to him, he presents ideas which are odd and peculiar, which will create a sensation. These he leads him to present to others, with a test which he has imagined. Thus Satan sets minds thinking in wrong channels, diverting them from the genuine tests which God has made in His Word.

Those who present the idea that the blind, the deaf, the lame, the deformed, will not receive the seal of God, are not speaking words given them by the Holy Spirit. There is much suffering in our world. To some, suffering and disease have been transmitted as an inheritance. Others suffer because of accidents. Cause and effect are always in operation in our world, and always will be. The Lord has afflicted ones, dearly beloved in His sight, who bear the suffering of bodily infirmities. To them special care and grace is promised. Their trials will not be greater than they can endure.

Paul had a bodily affliction; his eyesight was bad. He thought that by earnest prayer the difficulty might be removed. But the Lord had His own purpose, and He said to Paul, “Speak to Me no more of this matter. My grace is sufficient. It will enable you to bear the infirmity.” [2 Corinthians 12:9.] The Lord Jesus has bound up His interests with the interests of the whole world. His influence is an ever-widening, shoreless influence. Although unseen, it is intensely active. Wielded by the Father Himself, it is the element which is used in restoring the moral image of God in man.

The parable of the wealthy nobleman and Lazarus, who lay outside his gate, is a lesson to all. To the nobleman had been entrusted the talent of means. He enjoyed great blessings. But he was unfaithful to the One who had given him goods upon which to trade. The beggar lay outside his gate and entreated pity and help, but the nobleman neglected to do the very thing he might have done. The history of these two men shows how God will deal with His believing, suffering ones, and how with those who are spending for self-gratification that which they should impart to the poor. God chose not the rich nobleman. It is Lazarus whom He is represented as blessing and commanding.

There are living upon our earth, men who have passed the age of four score and ten. The natural results of old age are seen in their feebleness. But they believe God, and God loves them. The seal of God is upon them, and they will be among the number of whom the Lord has said, “Blessed are the dead which die in the Lord.” [Revelation 14:13.] With Paul they can say, “I have fought a good fight, I have finished my course, I have kept the faith; henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day, and not to me only, but unto all them also that love his appearing.” [2 Timothy 4:7, 8.] There are many whose gray hairs God honors because they have fought a good fight and kept the faith.

There is no need of entering into controversy with the poor souls who think they are doing God’s service when they are believing the devil’s fables. When our young ministers hurt themselves and bring reproach upon God’s cause by placing solemn, sacred truth on a level with fables, let them be advised to become converted by closely studying the Word with men of experience, who for years have understood the truth. Let them turn from romance, from the fanciful interpretations which have no foundation in God’s Word. “What is the chaff to the wheat?” [Jeremiah 23:28.] We need, in this age of error, of day-dreaming and reverie, to learn the first principles of the doctrine of Christ. Let us strive to

be able to say with the apostle, “We have not followed cunningly devised fables when we made known unto you the power and coming of our Lord Jesus Christ.” [2 Peter 1:16.] The Lord calls upon us to follow high and noble principles.

I have been shown that there are those to whom the words apply, “When for the time ye ought to be teachers, ye have need that one teach you again which be the first principles of the oracles of God; and are become such as have need of milk, and not of strong meat. For every one that useth milk is unskillful in the word of righteousness; for he is a babe. But strong meat belongeth to them that are of full age, even those who by reason of use have their senses exercised to discern both good and evil.” [Hebrews 5:12-14.]

If ever any one needed such instruction as this, it is those who, while claiming to labor in the ministry, are preaching the productions of perverted imagination. Today, as in Christ’s day, odd, strange ideas are springing up. The truth Christ taught was grand and high and exalted. But though the Jewish people had been given great light, they did not bring into the practical life the great principles of love to God and man.

For a long time before the first advent of Christ, the rabbis had been working to make the truth of none effect. They seemed to have lost their common sense, and they labored to construct something original to preserve their influence. They made a show of victory by an endless repetition of fables and childish traditions. They manufactured cheap, inconsistent, frivolous sayings, and trivial forms, construing the truth into falsehood. Their minds became darkened. Unpracticed, the sacred truths lost their luster. Fabrications were made up, unnecessary duties enjoined, false tests made and presented. Sacred truth was dishonored by being brought into companionship with error.

Christ came to bring light and immortality to light. But the narrow, limited comprehension of the disciples led them to look up to the fables of the Jewish teachers as wisdom, and this imposed a restraint upon Christ’s teaching. He could not teach them as He would like to have done, because they mingled subjects of eternal interest with the traditions of men. Their imaginations were not sanctified. This determined the measure of the divine communication. Christ left unrevealed many things, saying, “Ye cannot bear them now.” [John 16:12.]

The Lord Jesus did not bring forth any of the cheap suppositions that some who claim to be teachers are manufacturing. There can be no value in the fables that are composed by guess work to make an impression on minds. Young men must be educated to keep within the bounds of “It is written.” Paul writes, “I charge thee therefore before God and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom; Preach the word, be instant in season, out of season; reprove, rebuke, exhort with all long-suffering and doctrine. For the time will come when they will not endure sound doctrine, but after their own lusts shall they heap to themselves teachers having itching ears. And they shall turn away their ears from the truth, and shall be turned to fables.” That time has come. I present the word of warning: “Watch thou in all things, endure afflictions, do the work of an evangelist, make full proof of thy ministry.” [2 Timothy 4:1-5.]

No one is to put truth to the torture by cheap imaginings, by putting a forced, mystical construction upon the Word. Thus they are in danger of turning the truth of God into a lie. There are those who need in their hearts the touch of the divine Spirit. Then the message for this time will be their burden. They will not search for human tests, for something new and strange. The Sabbath of the fourth commandment is the test for this time, and therefore all connected with this great memorial is to be kept before the people.

I am pained beyond what any language can express. Irreverence is coming in apace. I have words to speak to the young men who have been teaching the truth: Preach the Word. You may have inventive minds. You may be expert, as were the Jewish teachers, in getting up new theories; but Christ said of them, "In vain they do worship me, teaching for doctrine the commandments of men." [Matthew 15:9.] They presented traditions, suppositions, and fables of all kinds to the people. The forms and ceremonies they enjoined made it simply impossible for the people to know whether they were keeping the Word of God or following the imaginations of men.

Satan is well pleased when he can thus confuse the mind. Let not ministers preach their own suppositions. Let them search the Scriptures earnestly, with a solemn realization that if they teach for doctrine the things that are not contained in God's Word, they will be as those represented in the last chapter of Revelation.

Truth, present truth, is all that the Word of God represents it to be. The Lord would have His people keep themselves from all superfluities, from all that would destroy their influence and bring a reproach upon the truth. Will our brethren teach that which is not truth, which never will be truth? The gates of heavenly counsel are thrown open to all. Those who would be teachers must first be learners. Let those who are tempted to indulge in fanciful, imaginary doctrines sink the shaft deep into the quarries of heavenly truth, and secure the treasure which means life eternal to the receiver. In the Word there are the most precious ideas. These will be secured by those who study with earnestness; for heavenly angels will direct the search; but the angels never lead the mind to dwell upon cheap nonsense, as though it were the Word of God.

Let men humble their hearts before the Lord. Let teachers heed the Word of the greatest Teacher the world has ever known: "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.] Manufacture not yokes for your own necks or for the necks of God's people. Let no one struggle against natural claims, but against sin, which must be met and repulsed at every step. The way is plainly marked out. He that "will come after me, let him deny himself, and take up his cross daily, and follow me." [Luke 9:23.]

"The light of the body is the eye; if therefore thine eye be single"—if special care is taken to keep every organ of the body pure and healthy, if temperance in all things is observed, if the physical and mental powers are exercised in accordance with an enlightened conscience—"thy whole body shall be full of light." [Matthew 6:22.] Paul writes, "I beseech you therefore, brethren, by the mercies of God, that ye

present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service." [Romans 12:1.]

It is not our service to pray that colored hair shall become black, or that gray hair, which God pronounces honorable, shall become black. Those who set their minds laboring in this direction are not following on to know the Lord. They are starting in a course which will lead to the greatest, most God-dishonoring fanaticism. Our work is to form new habits of thought. Through faith in Christ we can do this. Natural propensities are to be controlled. Selfish inclinations are to be denied. Again and again some things hostile to grace and reform will start into life. Again and again we shall be called into the conflict to fight against hereditary tendencies to wrong.

What shall ministers teach the people? Certainly not fables. Certainly not their own foolish imaginings, which would put a yoke grievous to be borne upon the necks of poor souls. Such a yoke Christ has not formed. It galls; it brings unrest, disquietude, and discouragement. Bearing Christ's yoke brings rest, peace, obedience; for His yoke is easy and His burden is light. "Wherefore gird up the loins of your mind, be sober, and hope to the end for the grace which is to be brought unto you at the revelation of Jesus Christ; as obedient children, not fashioning yourselves according to the former lusts in your ignorance: but as he which hath called you is holy, so be ye holy in all manner of conversation, as it is written, Be ye holy; for I am holy." [1 Peter 1:13-16.]

There is among young men a burning desire to get hold of something new, even though it be of the cheapest quality. The Lord would not have the mind dwell on unprofitable nothings, seeking for what it will never find. He desires us to seek for a pure, clean soul, a soul washed and made white in the blood of the Lamb. It is the white robe of Christ's righteousness that gives the sinner admittance into the presence of the heavenly angels. Not the color of his hair, but his perfect obedience to all God's commandments, opens to him the gates of the holy city.

No one in this world is exempt from calamity, from misfortune and affliction. But if our hearts are washed in the blood of the Lamb, however poor and afflicted we may be, we are privileged to see in anticipation the joy that will be ours in heaven. Then let God's promises be received and enjoyed by faith. Let none of God's people believe the fables advanced by some regarding the color of the hair. The idea that persons who are deformed must be healed in order to be saved is a fable originated by someone who needs inward cleansing before he can receive the seal of God. In the great day of God, all who are faithful and true will receive the healing touch of the divine Restorer. The Lifegiver will remove every deformity, and will give them eternal life.

In God's Word, the question is not, What is the color of the hair or the form of the body? but, Has the heart been purified, made white, and tried?

Lt 208, 1899

Members of the Book Committee

December 18, 1899

Dear Brethren:

I have some things to say in reference to the making of books. There are dangers which our book committee needs to guard against. Men who have any part to act in the service of God should be careful, lest they use the common fire in the place of the sacred. They should watch and pray, and be careful that their own hearts are under the control of the Spirit of God. If, like Daniel, they are men of earnest prayer, they will be careful of their words and deportment. They will not exalt self, but they will love and fear God, and respect their brethren. They will pray for grace to keep themselves faithful and true and untainted with selfishness in their connection with the work of God. No neglect will be seen, no complaints will be heard, no unjust course will be taken toward any man whom God has used in His work.

When Elder Littlejohn's book was published at the office at Battle Creek, he was not fairly treated. An arbitrary spirit, which was not of God, was exercised against this brother. Brother Littlejohn was a man of intelligent perceptions, a man who as far as his intellect was concerned was far in advance of those who composed the book committee. The men who passed judgment on the book revealed in their decisions the spirit that controlled them. Justice and equity, and the sound, pure principles of the gospel were not brought in, and this led to the corruption of principle. The members of the book committee did not take into consideration the results of their methods. They did not consider that God was working upon other minds than those which constituted the book committee.

The men who are placed in the position to judge if books are worthy of publication should be few and well chosen. Men who have never written a book themselves, or had any experience in this line, cannot be expected to have clear perceptions in these matters, and they should never be placed on a committee to pass their judgment or estimate the value of a book. They may speak of these matters as though they were competent to judge, but they are ignorant of the subject brought before them.

The Lord reproves these men who have been placed in positions of trust, for they are not under the control of God's Spirit. The outworking of their decisions has led to the promulgation of error. Many books have been issued, not for the glory of God, but simply because the authors desired to make a book. Men have considered it their right to put books into circulation which were not at all needed, that they might make a little money for themselves. Other persons feel that their productions are needed, and are great offended when they are not recognized as authors. There is not safety for these supposedly wise men and women, unless they humble themselves before God and seek Him with heart and mind and soul.

The Lord would have men of solid judgment in connection with His work, else the world will be flooded with a class of literature that it might better be without. And His people are to learn to deal justly, to love mercy, and to walk humbly with their God.

Lt 209, 1899

Daniells, A. G.; Farnsworth, Brother

“Sunnyside,” Cooranbong, New South Wales, Australia

December 19, 1899

Dear Brethren Daniells and Farnsworth:

I wrote a few lines to send to you by the Wellington boat, but Maggie said that you would not receive it any sooner than if I waited till now.

This morning we sent off the American mail, and I make a resolution that my letter-writing will not continue. I am now fully determined to give myself to the work of completing my books, which are ever in the process of coming out, but never appear.

I write this letter to say a few things to my ministering brethren. When you have a congregation before you for only two weeks, do not defer the presentation of the Sabbath question, the real genuine matter, until everything else is presented, supposing that you are paving the way for it. Thus a mistake was made at Ballarat and at Maitland. The Sabbath was touched upon, but was not made the great question, the test for this time.

Lift up the standard—the commandments of God and the faith of Jesus. Make this everything, and then by your strong arguments wall it in, and make it of still greater force. We are, as a people, in danger of giving the third angel’s message in such an indefinite manner that it does not impress the people. It is our privilege to expect large things, even the demonstration of the Spirit of God. This is a power which will convict and convert the soul. Our message is a life and death message, and we must let this message appear as it is—the great power of God. Then the Lord will make it effectual. We are to present it in all its telling force.

The first and second angels’ messages are bound up with the third angel’s message. The power of the proclamation of the first and second angels’ messages are to be concentrated in the third. We read, “And the third angel followed them, saying with a loud voice, If any man worship the beast and his image, and receive his mark in his forehead, or in his hand, the same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb.” [Revelation 14:9, 10.]

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

Dwell more on the Revelation. Read, explain, and enforce its teachings.

Our warfare is aggressive. But at the very time when the third angel's message should be given with power, so many other interests are brought in that the very messages which should be proclaimed become tame and voiceless. Tremendous issues are before us, yea, and right upon us. Let our prayers ascend to God that the four angels shall be commissioned to hold the four winds, that they may not blow to injure or destroy. The call is to be made. The truth for this time is to do its work of separating from the churches a people who will take their position upon the platform of eternal truth. A great work is to be done.

Our sanitariums are to be planted in suitable places, and then the physicians, imbued with the Spirit of God, are to show their faith by their works. There is to be nothing in any of our institutions that will lessen the force of the truth for this time. Present truth is to be our burden. Those who have charge of our sanitarium in this country are not to gather in their arms burdens which the Lord has not given them, so that the very work to which they are appointed cannot be done solidly and perfectly. The sanitarium is God's instrumentality, and it is to stand out firmly in defense of the truth, till its weight of influence enables it to do its important work. It is to be as the living demonstration of the gospel. The power is to be placed in the sanitarium itself. Make it that which it should be in God's great plan—elevated, pure, holy, carrying forward the work of God in reformative lines. If the physician will give his talents to the work so essential to be done in the institution, if he will labor for the saving of the soul as well as of the body, the power of God will be manifested.

There is to be an impression made upon all who shall come to the sanitarium that Christianity, under a large communication of the Holy Spirit, is doing its work in the highways as well as in the hedges. This is a work of the highest importance, because it reaches a class of people who have an opportunity to see the influence of the truth upon human minds. All connected with the sanitarium, physicians, managers, helpers, nurses, are to be living channels of light.

How strong is the need for intense diligence and entire consecration on the part of physicians and managers! Nothing will work so powerfully for the advancement of God's instrumentality as a standing, as faithful servants of God on the part of those connected with it. Never let the idea be entertained that it is essential to put on an appearance of being wealthy. God cannot work by His Holy Spirit with those who ape other physicians in dress or in display. God recognizes every physician who practices the self-denial and self-sacrifice which He has enjoined upon them.

I am instructed to say that efforts made to put on an appearance, with the thought that this will give influence, will have just the opposite effect. There must be no conformity to the world. All who dishonor God by lifting up themselves set an example to others that is misleading. Physicians are to understand that their power lies in their meekness and lowliness of heart. God will work with those who make Him their dependence.

The physicians who connect with the sanitarium should feel that as physicians they can do nothing without the help of the great Master-worker. They are to practice the truth for this time, binding up their work with the gospel ministry. God has given His physicians the work of drawing the people to Christ through the various influences by which they are brought in contact with the great and testing

truth for this time. Let no physician suppose that his influence would increase if he should separate himself from this work.

It is the Lord's plan that men and women of wealth and influence shall feel a safety in a sanitarium where prayer is offered up to God. They are to see that there is a people in the world having talent and knowledge who are not vain and self-exalted, who follow the pattern Christ has given. Seventh-day Adventists are to be represented in our world by the advanced principles of health reform which God has given to us. In all places the work is to be in harmony with the meekness and lowliness of Christ. Truth is refining, cleansing, sanctifying in its work, and those who believe the truth will not be like a steam engine working at low pressure. The breath of God, the Holy Spirit, will be upon the workers.

Divine power is needed to give force and intensity to the living agencies who are to be representatives of the great Worker. Christ calls for unequaled growth in spiritual power, that Satan shall not work his will to mold men and women after his similitude. He is already sowing his tares among the wheat. By selfishness, pride, and self-indulgence people will testify that he has sown his seed in their hearts.

Diversions from the straightforward path marked out by Christ have and will turn aside the current that is set flowing earthward for the purpose of accomplishing a work that no other people outside of Seventh-day Adventists can do. But these reactions need not be. God will not give mental strength and physical power to those who gather burdens that He has not appointed. They try to do a work which they have not sufficient force to carry. They spoil God's great plan by gathering so many responsibilities that they cannot do their appointed work.

God wants those who preach the gospel to show to the world a pattern of a Christlike life. He calls for men who can act as physicians of the soul as well as of the body. But men set God aside as not sufficient for them. They must resort to worldly men for recognition. They think that by the influence gained from the world they will do some great thing. But they make a mistake. By leaning on the arm of the world instead of on the arm of the Lord, they turn aside the work God desires to accomplish through His chosen people. Those who try to destroy the peculiarities of God's people by their human ideas will lose their spiritual life, and will be no more upheld by God.

We are either standing under the bloodstained banner of Prince Emmanuel or under the black banner of Satan. Whom will we choose? Truth as it is in Jesus will distinguish us from worldly policies. Have we not a strength from above? Need we plan how we can bind ourselves up with worldly confederacies? The Lord does not require of finite men the work which God must do. He asks that each shall do his appointed work. "We are laborers together with God; ye are God's husbandry; ye are God's building." [1 Corinthians 3:9.] Man is not to work the Holy Spirit; the Holy Spirit is to work man. The Word made heaven and earth and all things that are therein; and the Word will do its cleansing work with human beings, sanctifying them through Christ.

We cannot put confidence in any man, however learned, however elevated he may be, unless he holds the beginning of his confidence firm unto the end. What must have been the power of the enemy upon Solomon, a man whom God has thrice called the beloved of God, and to whom He committed the great work of building the temple. In that very work Solomon made an alliance with idolatrous nations. He

bound himself up with women of heathen education, and forsook the temple of God to erect groves to their idols.

Men suppose they know how to fix up matters, and they arrange things after their own minds, thinking to bring about wonderful results. But if they would depend on God, and not on themselves, if they would feel that the time spent in prayer is not lost, but is uniting the human agency with the divine, they would receive heavenly wisdom. Those who are so engrossed in their work that they cannot find time to press themselves to the throne of grace and obtain divine counsel, will sway the work in wrong channels. Men need to pray more, to lean upon God, else self, which cannot be depended upon, will become all sufficient. Let this fact be ever before the mind. The Lord He is God, and beside Him there is none else. He reads every motive of the mind, and knows every impulse of the human heart.

When the Lord signified that there should be medical missionary institutions in our ranks, He designed that these institutions should stand as witnesses to the truth, to give character to the work which must be carried forward in these last days in restoring man through a reformation in the habits, appetites, and passions. All the reformatory work is to be connected with the message of salvation which is to prepare a people to stand in this day of trial and temptation.

Under the supposed wisdom of men, nature is placed where she becomes a destructive agency. The good things which were given to man only to bless him are converted into a curse. By the use of wine and liquor men become slaves to appetite. God does not interpose and work a miracle to convert evil into good, for He has laid all nature under His eternal laws. Let there be no peace to the wicked, He says. Let everything be at war with him. And nature responds, “There shall be none.” [Ezekiel 7:25.] If man takes himself in his own hands, to do with himself as he pleases, if he works against God and nature, his indulgences will become to him the instruments of death.

Under the hand of God, nature ministers against the transgressors of God’s law. She holds her destructive elements in her bosom till the time when they shall break forth to destroy man and purify the earth. When Pharaoh defied God through Moses and Aaron, saying, “Who is the Lord that I should obey his voice? I know not the Lord, neither will I let Israel go” [Exodus 5:2], nature expressed her sympathy with her injured Maker, and co-operated with God to avenge the insult to Jehovah. All Egypt was laid desolate because of the stubborn resistance of Pharaoh.

Herod exalted himself as a god, and denied not the adulation given him when the admiring throng declared, “It is the voice of a god and not of a man.” [Acts 12:22.] But an avenging angel, jealous of Jehovah’s honor, smote the blasphemous king, and he was eaten of worms while life was in him. “Thou shalt have no other gods before me,” the Lord declares. [Exodus 20:3.]

The Lord has a special message for us to bear to the world, even the third angel’s message. “Lift up thy voice like a trumpet,” He says, “and show my people their transgressions, and the house of Jacob their sins.” [Isaiah 58:1.] The trumpet is to give a certain sound. While the churches profess to believe in Christ, they are violating the law of God, which Christ proclaimed from Sinai. Our condition through sin has become preternatural, and the wisdom which must restore to man that which he has lost must be supernatural, else it is a physician of no account. Said Christ, “O righteous Father, the world hath not

known thee; but I have known thee, and these have known that thou hast sent me." [John 17:25.] "I have manifested thy name unto the men which thou gavest me out of the world." [Verse 6.] This is our work in the world. We are to reveal Christ in spirit and action. The knowledge of God is the peculiar gift of Jesus Christ, and this gift He gives to His followers, to be communicated by them to the world.

Lt 210, 1899

Brethren in the Work of God

"Sunnyside," Cooranbong, New South Wales, Australia

December 20, 1899

Dear Brethren in the Work of God:

I have been very much burdened in regard to the future of the work. Our camp meetings should be made all that God designed they should be. The spiritual necessities of those who attend should not be neglected. From the very commencement of the meeting, social meetings for prayer, confession, and spiritual awakening should be held.

Let all seek to understand the meaning of the words, "Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me, for I am meek and lowly in heart and ye shall find rest unto your souls." [Matthew 11:28, 29.] There is the giving and there is the finding of the rest that Jesus longs to have every one of His children find.

"Jesus knowing that the Father had given all things into his hand, and that he was come from God, and went to God; he riseth from supper, and laid aside his garments; and took a towel, and girded himself. After that he poureth water into a basin, and began to wash the disciples feet, and to wipe them with the tower wherewith he was girded." [John 13:3-5.] This humiliation was Christ's exaltation. There are lessons of humility for us to learn. Those who are in the most exalted positions are the ones who should practice humility and walk in humbleness of mind. They should speak in simple language, that even the children may understand them.

Let none who do not have humility talk humility. Humility talked may become inrooted vanity. We have no need any of us to claim humility, but we are to be in reality humble.

Humility is an active principle growing out of a thorough consciousness of God's great love, and will always show itself by the way in which it works. By taking part in the ordinance of feet washing, we show that we are willing to perform this act of humility. We are doing the very thing Christ did, but this is not to be talked of as an act of humiliation. It is an act which symbolizes the condition of the mind and heart.

"All ye are brethren." [Matthew 23:8.] As brethren we are identified with Christ and with one another. As brethren we are identical with christ, and through His grace identical with one another. And as we wash the feet of Christ's followers, it is as though we were indeed touching the Son of God. We do this

act because Christ told us to do it, and Christ Himself is among us. His Holy Spirit does the work of uniting our hearts. To become one with Christ requires self-denial and self-sacrifice at every step.

The performance of the ordinance of humility calls for self-examination. The noble principles of the soul are strengthened on every such occasion. Christ lives in us, and this draws heart to heart. We are led to love as brethren, to be kind, tender, courteous in daily service, having hearts that can feel another's woe.

It is having the living breath of the Holy Spirit that makes the humble man's human life noble, pure, and after the likeness of Christ's life. Much knowledge does not elevate a man in the sight of God. To be daily crucified with Christ, daily a partaker of His sufferings, is what wins souls to the truth. He who manifests childlike simplicity and Christlike humility is great in God's sight. He who is most nearly a child in faith and trust and devotion is highest in God's kingdom.

Lt 211, 1899

Rand, Dr. S.

"Sunnyside," Cooranbong, New South Wales, Australia

December 21, 1899

To Dr. Rand and those who are interested in the work of finding a place in Newcastle where medical missionary work can be carried forward.

Dear Brethren:

Yesterday we visited Newcastle for the special purpose of seeing the places which were regarded as having favorable accommodations for giving treatment to the sick and suffering. We looked at the place opposite the office which Dr. Rand now occupies. After careful consideration, we can see no light in taking this place, with all that it involves. The money that would be necessary to fit it up for use would be more than we would feel justified in spending.

Then there are other considerations. The relation which Dr. Rand sustains to the work and cause of God at this time should connect him with his work. He needs all the help possible to give solidity to his spiritual strength, and to keep him wide-awake to the great and solemn subjects which have a bearing upon the mind and conscience at this time. He must place himself in right relation to the church. He must link himself up with the church. Then, standing on the platform of eternal truth, he must shape his course of action with reference to his present and eternal interests. This is of far greater moment to him than any other problem that he can entertain. Everything that he does must be done with reference to solid connection with the truth. In all his arrangements he is to represent the truth. This is not to become a matter of secondary consequence, but is to be made the very first interest.

Dr. Rand, you need to bind up with the people of God, for you are surely in peril if you do not do this. The fight of faith will be harder for you if you do not, because you have been under serious temptation, and are still under the attacks of Satan. All this needs to be carefully considered.

The place [is] in the heart of the city, but [there are] many more disadvantages. You need to have connected with you persons who can be a help to you in giving treatment, and you need a place furnished with facilities with which to give treatment. The building we looked at in Hamilton will be much better in many respects than the one in the city. To give treatment is not the whole of the matter. Your work should give character to the work of God and the work of God give character to your work. In whatever work may be done in medical missionary lines, there should be a connection with those who are standing on the platform of eternal truth. The last building we looked at is not far from the church. The patients you shall have under your care should have the privilege of attending our meetings. Their salvation is one great object God would have us consider. If one soul is of such value that the world sinks into insignificance in comparison with it, should not medical missionary work be placed in close connection with ministerial work?

This matter has come so vividly to my mind that I dare not hold my peace. Every effort made in medical missionary work should be made with reference to drawing souls into connection with the truth. If our medical missionary work is carried on after worldly policy plans, separation from God will result. If the world or the denominational churches are to be our strength, and give influence to our medical work, then we must act in accordance with this, and let the medical missionaries take their position with the world and serve the world. When physicians feel that they must conceal their colors in order to obtain influence, they should stop to consider. We cannot afford to maintain sanitariums at such an expense as this, for we should gain nothing in the way of declaring the truth.

This matter must be considered. Newcastle is an important center, and therefore the medical missionary work there must be bound up with the work of the message for this time. The Hamilton church needs all the strength that every soul can give it. I am deeply concerned for this church. These are serious matters we are settling. Satan will come in with all his sophistry if we give him opportunity. May the Lord help us to stand firmly on the platform of eternal truth.

Again, from the light the Lord has given me, our sick should be cared for out of the bustle of the city. The noise of trams and carts and carriages is very annoying to people who have come from their homes in the country. And in retirement from the bustle and confusion of the city, the patients will be more favorably impressed. Their minds will be more easily influenced by the Spirit of God. This reason was urged upon me so strongly yesterday that I felt I must see you or write to you. The place shown us yesterday in Hamilton, with its facilities for work, its city water and tank water, can be set in operation very soon. Some changes may have to be made, but these will not cost a large sum of money. Then, our church is quite near, and the Lord would have Dr. Rand arise and come to God in faith, uniting all his strength to help the church.

I have presented this matter in brief. May the Lord strengthen you and help you to get away from the bustle of the city. Away from this bustle, the Lord would have His medical missionary workers carry on

decided lines of work. My brother, have faith in God. Do not be discouraged. This idea that you must be confined to small premises and do very little work is not to be entertained. Harness up your powers and do all that you possibly can. Come into close relation to God. I ask the Lord to put courage into your heart. If God holds you up, you will stand. When once you have the facilities, you will have patients, and we will stand by you. But you must stand under Christ's banner.

I felt so much impressed with this matter that I could not forbear writing to you. May God give you wisdom. When you have the facilities for work, the workers in Maitland can say that you are now prepared to take patients. You will have patronage. This is my faith.

With respect.

Lt 212, 1899

Lacey, Brother and Sister [H. C.]

Sunnyside, Cooranbong, New South Wales, Australia

December 22, 1899

Dear Brother and Sister Lacey:

I know a letter is due you from me, but so many things have been crowding upon us that we have scarcely known what to do or what to leave undone. There are so many things that have to be done that it is impossible to enumerate them. I am up nearly every morning at two o'clock. Sara and I have travelled over the road to Maitland so often that we have neglected our letter writing and other necessary things. We have driven four times to Maitland and back again with our horse and carriage. This is a journey of twenty-seven miles. This drive is always a rest to me if the weather is not too hot. But I become quite tired riding in the heat. Therefore we commence our journey at an early hour, three o'clock in the morning. The last time we drove from Maitland, we rose at one o'clock, entered our gates at Sunnyside at seven o'clock, and took breakfast with our family.

We are thankful to state that we are all keeping well. We have had some exceedingly hot weather, but the last few days have been much cooler, and we enjoy it.

We are all endeavoring to keep the unity of the Spirit in the bonds of peace. How are you progressing? We are desirous of hearing from you. Are you obtaining a precious experience in the work of the Lord? I am anxious to learn what progress you are making in winning souls for Jesus Christ.

The Lord is still on the giving hand. Whosoever will may come and partake of the water of life freely. And we must invite, instruct, and draw souls to Jesus. We will have to urge upon them the matter of their salvation. Men and women are in peril, and God will bless every effort we shall make for their recovery from sin. If they refuse the heavenly invitation, the accountability rests upon them.

We must wrestle with the Lord in prayer, asking that for Christ's sake He will give us souls. Urge upon the people their peril. We have too little faith. We shall find great comfort in appropriating the promises

of God to ourselves. If we encourage the meekness and lowliness of Christ, it is our privilege to appropriate God's promises by faith. There is no true faith that is not personal, no true faith that does not appropriate God's words. We are to believe in Christ as our personal Saviour, believe that He died for us personally. What rich and full promises are ours if we will accept them.

But let us never lose sight of this fact—that we are to receive to impart. We can only reach the people through God. They are dead in trespasses and sins, and we must carry with us the remedy for the sin-sick soul. You can both be a blessing where you are, but you must increase in faith, and in the knowledge of God and Jesus Christ the Sent of God.

There is a great and solemn work to be done for the very ones who claim to believe the truth. There is need that they be converted to real, practical Christianity. They must be transformed into the likeness [of] Christ. Their words and deportment are not the most pleasing to God. Had they been, an altogether different impression would have been made upon their neighbors and those with whom they associate. Self must be crucified. Christ must become the life, the hope, the strength of the soul. Then, with an abiding Christ in the heart, believers can be living representatives of Christ.

Had the believers in Toowoomba exerted the influence they should have exerted, the Lord would have made them channels of light, blessings to those who do not know the truth. It is the duty of believers to manifest the Spirit of Christ in all they do and in all they say. The Bible reveals the duty of the church, and when those who claim to believe the truth practice this truth, a power will go forth from them. It is right actions that are needed to make the correct impression on the world. Every true Christian will reveal the simplicity of true godliness.

Do the believers in Toowoomba really believe present truth? Have they that faith which works by love and purifies the soul? Truth in the soul will control the conscience. O, let us all realize the solemn responsibilities that rest upon us individually. Let there be a close inspection of the motives that prompt us to action. Believers are to be cleansed by the blood of Jesus Christ. They are to put on His character, represented by the white linen, which is the righteousness of the saints.

Has not Christ left His gospel to the piety of His followers? He has done this. He has presented no other plan. He has provided no other agency. He says, "Go ye into all the world, and preach the gospel to every creature." [Mark 16:15.] "And, lo, I am with you alway, even unto the end of the world." [Matthew 28:20.] It is the human agent who must be a channel of light to others. This is the gospel commission. And entire surrender to God, entire dependence upon Him, to work with Him and for Him, will be recognized by the world. But many keep the truth in the outer court. They give only a superficial consent to it. There are souls whom the Lord loves, who know the truth, but who do not honor the God of truth by daily practicing the truth.

When the few believers in Toowoomba shall see the need of practicing the truth in word and in deed, they will be witnesses for the truth, and the truth will make them free. The Lord is soon coming, and who shall stand when He appeareth? All those who have been born again have a sacred, holy ministry to perform. If the believers in Toowoomba have not received the new birth, let them open the door of the heart to the Holy Spirit, and be converted. Every soul is to be wide-awake now. Every soul is to be daily

converted anew to God, cleansed from every habit, every practice, that is a hindrance to his influence. “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.]

My brethren and sisters in Toowoomba, look, O look your responsibilities full in the face. See where your delinquencies have been, and make improvement. God holds those who know the truth responsible for the souls with whom they associate. You need now to draw nigh unto God. God made the Jewish nation a depository of sacred trust. To this people were committed the oracles of God. But they were not faithful, and the Lord committed to the Gentiles the work which it was their privilege to do, but which they did not do.

Upon the disciples of Christ rests a precious, sacred charge. As Christ’s followers they are the depositories of His truth and His grace, which they hold in trust to communicate to others. In the highest sense we are our brother’s keeper, and if our duties are left undone, his blood will be required at our hand.

My brother, my sister, those around you may be insensible to the peril of their souls, but because of this, do not neglect your duties. Be instant in season, out of season. We must stand side by side around the throne of God, to give account of the use we have made of the blessings bestowed upon us. At that day shall we see souls unsaved that might have been saved if our hearts had been worked by the Holy Spirit?

God help you to awaken the believers and unbelievers in Toowoomba to their peril. Will souls prove inaccessible to the Holy Spirit’s working? God help you and the other workers, that souls may be saved as the result of your labors.

Please write to us. I am anxious to know in reference to your work. With much love to yourselves and all connected with you in the work.

Lt 213, 1899

Wilson, Sister [G. T.]

“Sunnyside,” Cooranbong, New South Wales, Australia

December 22, 1899

Dear Sister Wilson:

I thought I might go up to Maitland this week, but I do not see how we can do this. We feel a deep interest in the work there, and we are determined to do all we can to make it a success. I want to hear from you. I think the weather has been more favorable for several days for your work of visiting. I am glad that both you and Sister Robertson are both to work in Maitland. I had not a ray of light for Sister Robertson to go to Melbourne. When you have all that you can do, and a field all white for the harvest, how then can you leave that field unless the Lord specifies it to be your duty.

I am very glad that Brother and Sister Colcord are in Maitland. We hope that many souls will come to a knowledge of the truth. If we can help in any way, we shall be glad to do so. Many souls are inaccessible to the efforts made in their behalf, but the Macedonian cry will come from all the settlements from Cooranbong to Queensland. My heart yearns after souls. We cannot call our missionaries from the work because of the dearth of means. No; we will keep them in the field, and we will trust in God, who holds in His hands all the resources. If the men who ought to help will not help, there will be others who will help. The silver and the gold are the Lord's. The church is never the poorer for the multitude and costliness of its offerings. Self-denial and self-sacrifice was constantly seen in the life of Jesus Christ.

We will work, we will watch, and we will pray. We remember you in our prayers morning and evening. O, if we would only arouse to our God-given responsibilities, I know that we would see a great work done. I have seen before me in the congregation those to whom God has given talents. If they would give themselves, soul, body, and spirit, to God, the Holy Spirit would impress their minds and set them to meditating on the great truths of salvation. They would be led to lay comprehensive plans for helping their fellow men to see the uplifted Saviour. They would accomplish a work for the Master that would be as enduring as eternity. Insensibly to themselves they would acquire an expansion and a practical cast of mind well adapted to the great work of saving souls ready to perish.

I long for souls because I want them to be saved. Souls saved to Jesus Christ will certainly work earnestly to save other souls ready to perish. The Lord will make every man's business a test and trial. Every one will be called upon to settle the question, "How much owest thou unto my Lord?" [Luke 16:5.] Christian enterprises are presented before the human beings for whom Christ gave His life, to test the soundness of their conversion, the soundness of their religious principles, and the strength of their loyalty to God. Let us work earnestly, but do not overdo.

Sister Wilson, will you and Sister Robertson visit Mrs. Winters and talk with her?

Lt 214, 1899

Tenney, Brother and Sister [G. C.]

"Sunnyside," Cooranbong, New South Wales, Australia

December 22, 1899

Dear Brother and Sister Tenney:

I long very much to see you and converse with you, but as this does not seem possible, I will write and ask you how you are prospering healthwise and in your work. We hope that you are of good courage in the Lord. We have in Maitland a very promising field. No less than twelve have decided to keep the Sabbath. Elder Colcord now takes the place of Brother Starr, who is to labor for a time in Melbourne. Elder Robinson and his wife will connect with the school here.

I feel somewhat anxious in regard to your health, my brother and sister. We have had very great heat in this colony. It has been cooler for a few days, and cloudy, which is a great relief. But although the

atmosphere has seemed like a blast from a furnace, none of us have become sick under it. What has been your experience? Has the heat been severe? I fear that it has.

Nearly every week since camp meeting, I have gone to spend the Sabbath and Sunday in Maitland. There is an interest far and near in the settlements round about Maitland, extending from Maitland to Cooranbong. East Maitland is yet to be entered and worked, and in many places the people are calling for help. Brother Hickox and his wife are working in Maitland and the settlements around.

There is a mining district near Maitland, and the work there and in the farming settlements is very promising. All the people seem so courteous, so kind, and so sociable. If the truth can gain a foothold in these places, the objections that arise in many places will not be nearly as strong here, because there are so many families who do not depend upon employers who can give them work or throw them out of work as they please.

Sisters Wilson and Robertson are most earnest workers, and are doing much good. We are pleased with the souls that have taken their stand. We feel deeply over the many who have heard the truth, and who know the truth, but who do not take their stand upon the truth. There are three brothers, merchants in the drapery business, who have manifested a deep interest in the meetings, but they do not decide. Ministers are doing their very best to circulate falsehoods and misinterpret the Scriptures. As in Christ's day, they teach for doctrine the commandments of men.

Sara and I have driven four times with horse and carriage to Maitland and back again. I have spoken five Sabbaths and five Sundays. I have not been there for the past two weeks.

We were in Newcastle on Wednesday, to see if a place could be selected for Dr. Rand, where he can receive patients for treatment. His mind is upon a small place across the road from where he is now, but it needs an investment of three hundred pounds to fit it up, and then it is right in the heart of the city, amid the noise and bustle and confusion. I wrote him a few lines last evening in regard to this matter. Will send you a copy.

We hope you are pleasantly situated. I would say, Keep up good courage. The Lord is on our side, and we are sure of helpers in the heavenly intelligences. I am so very thankful that we have One who knows all our infirmities, and who healeth all our diseases; One who is our very best friend, our Counsellor and Guide. He will never leave us nor forsake us while we cling to Him. Be hopeful and courageous in the Lord. Our work is a grand and elevated work.

I often praise God for the privilege of acting a part in this work. And when we know that our precious Saviour had so many discouragements because of the wicked spirit of the Jewish nation, and because so few responded to His message and His ministry in their behalf, can we not consent to be partakers with Him in His sufferings? We can understand Christ's sorrow as He searched for fruit on the flourishing, pretentious fig tree, and found none to satisfy His soul hunger. We must never forget that our blessed Saviour, with hunger of soul, said to those for whom He had done so much, "Ye will not come unto me, that ye might have life." [John 5:40.]

It is our work, with faith and hope and earnest, persevering entreaties to see to draw souls to the Lord Jesus. But after we have done all that is possible, then we must not worry and fret because we are often disappointed. The resting and trusting and believing is our part. The Holy Spirit will work with the souls for whom we labor. I thank the Lord that we can approach Him in prayer, and know that He hears us and loves us.

We hope that you are all happy and cheerful, hopeful and thankful, because we are the Lord's purchased possession, and our rest is coming soon. We know not how soon, but we must be ready for the Master's call at any time. What a privilege to contemplate, that we shall see His face. I want to be indeed a member of the family of the saints in light. I want to bring all the peace and confidence and assurance and love into my life here, so that I can be a blessing by letting my light shine to others.

May the Lord bless your mother and daughter, and your son and his family. Be of good courage in the Lord. In love.

Lt 215, 1899

Kellogg, J. H.

"Sunnyside," Cooranbong, New South Wales, Australia

December 12, 1899

My Dear Brother:

You speak as though you had no friends. But God is your Friend, and Sister White is your friend. You have thought that I had lost confidence in you; but, my dear brother, as I have before written to you, I know that the Lord has placed you in a very responsible position, standing as you do, as the greatest physician in our world, a man to whom the Lord has given understanding and knowledge, that you may do justice and judgment, and reveal the true missionary spirit in the institution which is to represent truth in contrast with error.

My brother, the Lord has not left you to go on a warfare at your own charges. He has given you wisdom, and favor with God and man. He has been your helper. He has chosen you as His agency to exalt the truth in the Battle Creek Sanitarium, as it is not represented in other medical institutions. The Battle Creek Sanitarium was to be known as an institution where the Lord was daily acknowledged as the monarch of the universe. "He doeth according to his will in the armies of heaven, and also among the inhabitants of earth, and none can stay his hand, or say unto him, What doest thou?" [Daniel 4:35.]

The Lord designs that the proclamation of the third angel's message shall be the highest, greatest work carried on in our world at this time. He honored you by placing you in a very responsible position. You were not to separate your influence from the ministry of the gospel. In every line of your work you were to understand and practice the truth. You were to make God first and ever obey His Word. In this would be your strength.

You were to be a faithful physician of the souls as well as of the bodies of those under your charge. Had you fulfilled this responsibility with all the keen talent God gave you in trust, you would not have worked alone. One who never makes a mistake was presiding. Only the Holy Spirit's power can keep your spirit sweet and fragrant, soft and subdued, ever trusting in God, ever speaking the right words at the right time.

You were not faultless. Often you lost control of yourself. Then your words were not what they should have been. At times you were arbitrary and exacting. But you were striving for the mastery over self, and angels of God co-operated with you, because, through you, God was to work to exalt His truth and cause it to receive honored recognition in the world. God gave you wisdom, not that your name should be magnified, but that those coming to the sanitarium in Battle Creek might carry away with them favorable impressions of Seventh-day Adventists. The honor given you did not come to you because you were righteous above all men, but because God desired to use you as His instrument.

In His providence the Lord has drawn many to the Sanitarium, that they may become acquainted with the truth, and be converted, and then carry away with them the evidence of the miraculous power of God on body and soul. This has stirred the ire of Satan. It does not please him that it should be shown that God is working to magnify the truth.

It was God's purpose that, in the Sanitarium, missionaries, teachers, and physicians should become acquainted with the third angel's message, which embraces so much. Angels of God were to be your strength in the work that was to be done in order that the Battle Creek Sanitarium might be known as an institution under the special supervision of God. The missionary feeling and sympathy that prevailed in this institution was a result of the work of invisible heavenly agencies there. God said, "I thought it good to show signs and wonders. In My might I wrought to glorify My name." Many have gone away from the Sanitarium with new hearts. The change has been decided. Those, returning to their homes, have been as lights in the world. Their voices have been heard saying, "Come, all ye that fear God, and I will make known to you what He hath done for my soul. I have seen His greatness; I have tasted His goodness."

The Lord has appointed the physicians in the sanitarium to stand me faithful sentinels. Through them God desires to do the work that must be done. Through them impressions are to be made in regard is the work of relieving suffering humanity.

But you needed the counsel of others than your colleagues. Fresh, new ideas were needed in your councils, for not all your ideas bore the divine credentials. You have been swaying the minds of those connected with the medical missionary work, until you and others became like men lost in the fog of uncertainty.

The dangers of your plan of operation in connection with the conference held in South Lancaster were presented before me. I saw that you could not plan and devise as you had been doing, or carry out your ideas, without injury to yourself and to the cause of God. I was instructed by the Lord that your temptation would be to make your medical missionary work stand independent of the conference. But this plan was not right. You were tempted by the enemy, and I hastened to write to you. I sent a copy of

the letter to Elder Irwin, for it was necessary that some one besides yourself should know your danger, that efforts might be made to save you from the course of action you had premeditated.

I would help you if I could, but I do not know how to help you. I write to you as a mother would to her son. I would go to see you if I could feel it my duty to leave the work here, but I dare not do this. You have built up hopes and nurtured plans without due consideration of how the tower is to be finished and supported. As one who knows, as one who has been permitted to have an insight into the future and results of the work you have taken upon you, I call upon you to stop and consider. God knows your frame. He knows that you are but dust, even the small dust of the balance. You will certainly need the counsel, not of those who have permitted you to go on in the work which you deem so important, but the counsel of men who at the present time are able to see more clearly than you do the results that will follow various undertakings.

I wish to state, Dr. Kellogg, that if you will receive the messages of warning given you, it will same you from great trial and mortification, and will be to the saving of your soul. Cast not behind you as of no consequence the warnings which as yet you do not understand. I tell you plainly that you are carrying forward that which you call missionary work according to misconceived judgment and opinions. The sanitarium will suffer because you have given yourself up to do a work for which God will call you into account. I have been instructed that you have been doing a work which the Lord never appointed you to do.

Means <must not be> drawn <away> from the Sanitarium to erect buildings for the care of people who can never be relied on to fill places in the ministry or on councils. They have not a knowledge of the work of character building, and they cannot be relied on as men of forethought. They have ruined their mental powers and nearly destroyed their spiritual discernment by the indulgence of appetite and passion, and this makes them weak. They are fickle and changeable.

The Lord has shown me that if the enemy can by any means divert the work into wrong channels, and thus hinder its advancement, he will do so. The place assigned you by the Lord was under Him in the divine Theocracy. You were to learn of Jesus, the great Teacher. You were to be and do after His character and example.

I have been forced to inquire why several of our canvassers in this field, who were canvassing for The Home Hand-Book, have left the field having only paid their expenses. Some did not even do this. They stated that when the time came for them to deliver their books, they could not obtain copies to deliver. They were themselves greatly disappointed, and the people who were expecting the book were also disappointed. What shall we do about this? I have talked to the men in the Echo office about it, and they say that they cannot obtain copies of The Home Hand-Book.

At every camp meeting we make special efforts to get before the people the light upon health reform as contained in your publications. But while you have been consuming, you have not been producing. Never was there a time when a greater interest was shown in regard to questions relating to health. What is it that hinders your books from being supplied to our offices, to be furnished to the canvassers? Shall this delay continue? Shall the people still be disappointed?

I have been instructed to say that you have drawn your time and strength and money away from enterprises which, if they had been advanced, would have done tenfold more good than the enterprises that you have carried forward. Invention after invention has taken your time and means. Your money has been used in a way which has done more harm than good. The setting of men to work in various ways in what is called medical missionary work has consumed much time and money, but has produced next to nothing. The Lord entrusted capital to you, to be used in advancing His kingdom in our world, and if you misuse this capital, you must settle with Him.

Investments have been made without sitting down and counting the cost, without finding out whether there was enough money to carry forward the work started. A shortsightedness has been shown. Men have failed to see that the Lord's vineyard embraces the world. There is such a thing as investing money in that which it is hard to say is not a good work, because explanation cannot always be made to the one whose brain has been constantly at work to create and invent, but who has not the income to sustain the enterprises started.

The income of the sanitariums that have been established must not be drawn upon to sustain the work called medical missionary work. The means that has been used to sustain this large and ever-increasing work should, by the Lord's order, have been used in making plants in other countries, where the light of health reform has not shone. Sanitariums, less costly than the large ones erected in America, should have been built. Thus plants would have been made which would have produced fruit and, when strong, would have established plants in other localities.

The Lord is not partial. But He has been misrepresented. The work that should have been done in the different parts of His vineyard has been hindered because men have failed to see how the work could be advanced in these parts of the vineyard. In some parts the work has been overdone. In this way money has been absorbed that should have been used to enable workers on other parts of the vineyard to move forward without hindrance in the work of elevation the standard of truth. Some portions of the vineyard are not to be robbed in order that the means may be absorbed in one spot.

Man judges in accordance with his finite judgment. God looks at the character of the fruit borne and then judges the tree. In the name of the Lord, I call upon all to think of the work we are required to do and how this work is to be sustained. The world is the Lord's vineyard, and it is to be worked. Suppose in every place where there is a large center, the work which has been done in America should be made the pattern. Where would be our memorials of truth, which are to make a proper impression on the world?

There are those who are in danger of bringing into the work the objectionable sentiments received in former education. They need to practice the principles laid down in the Word, else the work will be marred and spoiled by their preconceived ideas. When we work with all the sanctified ability God has given us, when we put aside our will for the will of God, when self is crucified day by day, then actual results are seen. We move forward in faith, knowing that our Lord has promised to undertake the work entrusted to Him, and that He will accomplish it, for He never makes a failure.

The Lord's servants are merely stewards. The Lord will work through them when they surrender themselves to Him to be worked by the Holy Spirit. When by faith men place themselves in the Lord's

hands, saying, “Here am I; send me” [Isaiah 6:8], He undertakes this work. But men must get out of the Lord’s way. They must not hinder His purposes by their devising. For years the Lord has had a controversy with His people, because they have followed their own judgment and have not relied on divine wisdom. If the workers get in God’s way, hindering the advancement of the work, thinking that their brain power is sufficient for the planning and carrying forward of the work, the Lord will correct their error. By His divine Spirit He enlightens and trains every worker. He shapes His own providences to carry forward His work according to His mind and judgment.

If men would only humble themselves before God, if they would not exalt their judgment as the all-controlling influence, if they would make room for the Lord to plan and work, the Lord would use the qualifications He has given them in a way which would glorify His name. He will purify His workers from all selfishness, trimming down their superfluous plans, cutting off the branches that would entwine around this and that undesirable object, pruning the vine so that it will produce fruit.

God is the great Husbandman. He will make everything in the lives of those who are laborers together with Jesus Christ subservient to His great purpose of growth and fruit-bearing. It is His plan, by conforming His servants day by day to the image of Christ, by making them partakers of the divine nature, to cause them to bear fruit abundantly. He desires His people, through actual experience in the truth of the gospel, to become true, solid, trustworthy, experimental missionaries. He would have them show results far higher, holier, and more definite than have been revealed in the last fifteen years.

The potter takes the clay in his hands, and molds and fashions it according to his own will. He kneads it and works it. He tears it apart and then presses it together. He wets it and then dries it. He lets it lie for a while without touching it. When it is perfectly pliable, he continues the work of making from it a vessel. He forms it into shape, and on the wheel trims and polishes it. He dries it in the sun and bakes it in the oven. Thus it becomes a vessel unto honor, fit for his use. So the great Master desires to mold and fashion us. And as the clay is in the hands of the potter, so we are to be in His hands. We are not to try to do the work of the Potter. Our part is to yield ourselves to the molding of the Master-worker.

It is not a great number of institutions, large buildings, and wonderful display that God requires, but the harmonious action of a peculiar people, a people chosen by God and precious, united with one another, their life hid with Christ in God. The Lord will never place one man as a controlling power over another man. Every man is to stand in his lot and in his place, exerting a right influence in thought, word, and judgment. When all God’s workers do this, and not till then, will the work by a complete, symmetrical whole. Individually we need a solid faith, which is in perfect harmony with the first declaration of the first, second, and third angels’ messages.

The work that the gospel embraces as missionary work is a straightforward, substantial work, which will shine brighter and brighter unto the perfect day. God does not want the faith of His peculiar people to take on the features or appearance of the work now called medical missionary work. The means and talents of His people are not to be buried in the slums of New York or Chicago. God’s work is to be carried on in right lines. Self-denial, self-sacrifice, and the true missionary spirit are to be shown. We are

to work as Christ worked, in simplicity and meekness, in lowliness and sanctified moral elevation. Thus we can do a work distinct from all other missionary work in our world.

My brother, you have not as much firmness and assurance as you have had. You have the most critical cases to handle, and at times a dread comes upon you. To perform these difficult duties, you know that rapid work must be done, that no false moves must be made. Again and again you have had to pass swiftly from task to task. Who has been by your side during these critical operations? Who has kept you calm and self-possessed in the crisis, giving you quick, sharp discernment, clear eyesight, steady nerves, and skillful precision? The Lord Jesus has sent His angel to your side to tell you what to do. A hand has been laid upon your hand. Jesus, and not you, has guided the movements of your hand. At times you have realized this, and a wonderful calmness has come over you. You dared not hurry, and yet you worked rapidly, knowing that there was not a second to waste.

The Lord has greatly blessed you. Others who knew not of the presiding Presence working with you gave you, <Dr. Kellogg,> all the glory. Eminent physicians have witnessed your operations and praised your skill. This has been pleasant to you. You have not always been able to endure the seeing of the Invisible by faith. You have been under divine guidance. You have been greatly honored by God, that His name, and not yours, should be magnified. But you have had a great desire to distinguish yourself. You have not placed your entire dependence upon God.

You have not been willing to heed the counsel of the Lord's servants. With your own brain you have planned many things. The Lord would have you respect the gospel ministry. At the very time you needed discerning eyes, that you might see, not only one side of the work, but all sides, you chose for counsellors men under the reproof of God, as did Elder Olsen. If they would second your propositions, you would link up with them, to start enterprises that the Lord placed no burden on you to start.

The Lord gave you your work, not to be done in a rush, but in a calm, considerate manner. The Lord never compels hurried, complicated movements. But you have gathered to yourself responsibilities that the Lord, the merciful Father, did not place upon you. Duties He has never ordained chase each other wildly. Never are His servants to leave one given duty marred or incomplete in order to seize hold of another. He who labors in the calmness of the fear of God does not work in a haphazard manner, for fear something will hinder an anticipated plan.

Praying and seeking the Lord, the surrender of yourself to the guidance of God, would have prevented the creating of many things which have been born, not of the will of God, but of the will of man. You were given your appointed work. But you have neglected things of great importance to take up, with impulsive spirit, unadvised of the Lord or by your brethren, things of minor importance. Your brethren could have given you counsel, but you despised any word that interfered with your schemes, which have placed you in an intricate position. Had you done your appointed work, God would have made you more and more a laborer together with Him.

The Lord wants your mind to blend with other minds. His servants have sometimes attempted to differ with you. This was the very thing God required them to do. But you treated their advice in such a way that they remained silent when they should have spoken. God desires those He has placed in positions

of trust as stewards not to use your brains, but the talents He has given them personally. They are to do justice and judgment in all wisdom.

You do not allow men to think and act on their individual responsibility. You and Brother Haskell and Brother Butler saw the difficulties in Elder James White and the necessity of uniting together to remove responsibilities from him. If he needed this, you have come to the place where you need it tenfold more. And yet no one associated with you dares to tell you this truth.

If you are determined to carry on the same kind of warfare that you have been carrying on, straining nerve, brain, and muscle to come out ahead and prove that the message the Lord sent was not true, you will find that your plans will be counterworked by Him who for years has been giving you warnings.

The Lord has not laid upon you the burden you have been carrying. The result of your carrying these burdens is felt all through the vineyard of the Lord. God has not called His people to ignore present truth for these last days, and take up a work that so absorbs workers and means that the Lord is not represented as He would otherwise be. Never would a rival sanitarium have been, through Satan's devising, planted close to the Lord's institution, if you had kept at your work for the class of people whom the Lord desires to become, through the Sanitarium, acquainted with present truth, with the message God has given to those who follow Him, to be communicated to the world. The Sanitarium in Battle Creek was to bring the chosen people of God before men of high standing, to represent the ways, and works, and power of God. It was to be His witness in behalf of truth, elevated, sanctifying truth. The Lord made you, my brother, His honored instrument. He has never required from you one task that would crowd out your work in connection with the institution that was to stand for the truth, to do a certain work for God, flashing light upon the pathway of thousands.

The Lord would have kept the Sanitarium pure and true, to represent the truth for these last days. But the very ones who could have helped you do this work, you have despised and turned from as unworthy of your notice. God sees that His work is being lowered into the slums, as Satan wants it to be; that the elevated sanctification of the truth will become so mingled with tares that its peculiar, holy character will sink out of sight. The Lord saw how this would be, and He has been sending you warnings. Yet you are tempted to go right on in your own way and pick flaws in the message, just as others have done before you.

You have a great and sacred work to do. If you hold faithfully to the work God has assigned you, through the skill given you you will be enabled to work swiftly, though never appearing to be in haste. When your eyes are opened, you will see too deep poverty of the mission fields. You will see that the workers there are hampered at every step, while the Lord's money is being used to sustain other inventions and institutions, so that the message which should be given to the world, the first, second, and third angels' message, are lost sight of.

God impresses different men to be laborers together with Him. One man is not authorized to gather too many responsibilities upon himself. The Lord would have the physician, upon whom so much depends, so closely connected with Him that the spirit will not be stirred by little things. The Lord desires Dr. Kellogg to be one of the most efficient workers in the medical profession, slurring nothing, marring

nothing, knowing that he has a Counsellor close by his side, to sustain, to strengthen, to impart a quietness and calm to the soul. Feverishness of spirit and uncertainty will make the hand unskillful. The touch of Christ upon the physician's hand brings vitality, restfulness, confidence, and power.

God desires His institutions and His chosen and adopted children to do Him honor by representing the attributes of Christian character. Many of those who are supposed to be rescued from the pit into which they have fallen cannot be relied upon as counsellors, as those who can be trusted to engage in the sacred work done in these last days. The enemy is determined to mix error with truth. To do this, he uses the opportunity given him by the debased class for whom so much money is expended, whose appetites have been perverted through indulgence, whose souls have been abused, whose characters are misshapen and deformed, and whose habits and desires are grovelling, who think habitually upon evil.

Such ones can be transformed in character, but few ever are. Many make a superficial change in their habits and practices, and then suppose that they are Christians. They are received into church fellowship, but they are a great trouble and a great care. Through them Satan tries to sow in the church the seeds of jealousy, dishonesty, criticism, and accusing. Thus he tries to corrupt the other members of the church.

The same disposition that mastered the man from childhood led him to break away from all restraint, and brought him into the place where he was found. He is reported to be rescued. But time shows that the work done for him did not make him a submissive child of God. Resentful feelings rise at every supposed slight. He cherishes bitterness, wrath, malice. By his words and spirit he shows that he has not been born again. His tendencies are downward, tending to sensuality. He is untrustworthy, unthankful, and unholy. Thus it is with all the debased who have not been soundly converted. Every one of these marred characters, untransformed, becomes an efficient worker for Satan, creating dissension and strife.

The Lord has marked but His way of working. As a people we are not to imitate and fall in with the Salvation Army methods. This is not the work the Lord has given us to do. Neither is it our work to condemn them and speak harsh words against them. There are precious, self-sacrificing souls in the Salvation Army. We are to treat them kindly. There are in the [Salvation] Army honest souls, sincerely serving the Lord, who will see greater light, and advance to the acceptance of all truth. Those in the Salvation Army are trying to save the neglected, downtrodden ones. Discourage them not. Let them do that class of work by their own methods and in their own way.

The Lord has plainly stated what Seventh-day Adventists are to do. Camp meetings are to be appointed and a series of tent meetings held. All who can should work in connection with the camp meeting. There should be no hesitancy in preaching the truth applicable for this time. A decided testimony is to be borne. The discourses given should be so simple that children can understand them.

Lt 215b, 1899

Kellogg, J. H.

December 12, 1899

Dr. J. H. Kellogg:

I write to you as a mother would to her son. I would go to see you if I could feel it my duty to leave the work here, but I dare not do this. You have built up hopes and nurtured plans without due consideration of how the tower is to be finished and supported. As one who knows, as one who has been permitted to have an insight into the future and result of the work you have taken upon you, I call upon you to stop and consider. God knows your frame. He knows that you are but dust, even the small dust of the balance. You will certainly need the counsel, not of those who have permitted you to go on in the work that you deemed so important, but the counsel of men who at the present time are more level-headed than even J. H. Kellogg.

I wish to state, Dr. Kellogg, that if you will receive the messages of warning given you, it will save you from great trial and mortification, and will be to the saving of your soul. Cast not behind you as of no consequence the warnings which as yet you do not understand. I tell you plainly that you are carrying forward that which you call missionary work according to misconceived judgment and opinions. The Sanitarium will <be weakened and> suffer because you have given yourself up to do a work for which God will call you into account. I have been instructed that you have been doing a work which the Lord never appointed you to do.

Means have been drawn from the Sanitarium to erect buildings for the care of people who can never be relied on to fill places in the ministry or on councils. They have not a knowledge of the work of character building, and they cannot be relied on as men of forethought. They have ruined their mental powers and nearly destroyed their spiritual discernment by the indulgence of appetite and passion, and this makes them weak. They are fickle and changeable.

The Lord has shown me that if the enemy can by any means divert the work into wrong channels, and thus hinder its advancement, he will do so. The place assigned you by the Lord was under Him in the divine Theocracy. You were to learn of Jesus, the great Teacher. You were to be and do after His character and example.

I have been forced to inquire why several of our canvassers in this field, who were canvassing for The Home Hand-Book, have left the field having only paid their expenses. Some did not even do this. They stated that when the time came for them to deliver their books, they could not obtain copies to deliver. They were themselves greatly disappointed, and the people who were expecting the book were also disappointed. What shall we do about this? I have talked to the men in the Echo office about it, and they say that they cannot obtain copies of The Home Hand-Book.

At every camp meeting we make special efforts to get before the people the light upon health reform as contained in your publications. But while you have been consuming, you have not been producing. Never was there a time <in this country> when a greater interest was shown in regard to questions relating to health. What is it that hinders your books from being supplied to our offices, to be furnished to the canvassers? Shall this delay continue? Shall the people still be disappointed?

I have been instructed to say that you have drawn your time and strength and money away from enterprises which, if they had been advanced, would have done tenfold more good than the enterprises that you have carried forward. Invention after invention has taken your time and means. Your money has been used in a way which has done more harm than good. The setting of men to work in various ways in what is called medical missionary work has consumed much time and money, but has produced next to nothing. The Lord entrusted capital to you, to be used in advancing His kingdom in our world, and if you misuse this capital, you must settle with Him.

Investments have been made without sitting down and counting the cost, without finding out whether there was enough money to carry forward the work started. A shortsightedness <in your plans> has been shown. Men have failed to see that the Lord's vineyard embraces the world. There is such a thing as investing money in that which it is hard to say is not a good work, because explanation cannot always be made to the one whose brain has been constantly at work to create and invent, but who has not the income to sustain the enterprises started.

The income of the sanitariums that have been established must not be drawn upon to sustain the work <so> called medical missionary work. The means that has been used to sustain this large and ever-increasing work should, by the Lord's order, have been used in making plants in other countries, where the light of health reform has not shone. Sanitariums, less costly than the large ones erected in America, should have been built. Thus plants would have been made which would have produced fruit, and when strong, would have established plants in other localities.

The Lord is not partial. But He has been misrepresented. The work that should have been done in the different parts of His vineyard has been hindered because men have failed to see how the work could be advanced in these parts of the vineyard. In some parts the work has been overdone. In this way money has been absorbed that should have been used to enable workers on other parts of the vineyard to move forward without hindrance in the work of elevating the standard of truth. Some portions of the vineyard are not to be robbed in order that the means may be absorbed in one spot.

Man judges in accordance with his finite judgment. God looks at the character of the fruit borne, and then judges the tree. In the name of the Lord, I call upon all to think of the work we are required to do and how this work is to be sustained. The world is the Lord's vineyard, and it is to be worked. Suppose in every place where there is a large center, the work which has been done in America should be made the pattern. Where would be our memorials of truth, which are to make a proper impression on the world?

There are those who are in danger of bringing into the work the objectionable sentiments received in former education. They need to practice the principles laid down in the Word, else the work will be marred and spoiled by their preconceived ideas. When we work with all the sanctified ability God has given us, when we put aside our will for the will of God, when self is crucified day by day, then actual results are seen. We move forward in faith, knowing that our Lord has promised to undertake the work entrusted to Him, and that He will accomplish it, for He never makes a failure.

The Lord's servants are merely stewards at work. The Lord's part of the work is to do that which is entrusted to Him when His followers surrender themselves to Him to be worked by the Holy Spirit.

When by faith men place themselves in the Lord's hands, saying, "Here am I; send me" [Isaiah 6:8], He undertakes this work. He does that which is entrusted to Him. But men must get out of the Lord's way. They must not hinder His purposes by their devising. For years the Lord has had a controversy with His people because they have followed their own judgment and have not relied on divine wisdom. If the workers get in God's way, hindering the advancement of the work, thinking that their <own> brain power is sufficient for the planning and carrying forward of the <great> work, the Lord will correct their error. By His divine Spirit He disciplines and trains every worker. He shapes His own providences to carry forward His work according to His mind and judgment.

If men would only humble themselves before God, if they would not exalt their judgment as the all-controlling influence, if they would make room for the Lord to plan and work, the Lord would use the qualifications He has given them in a way which would glorify His name. He will purify His workers from all selfishness, trimming down their superfluous plans, cutting off the branches that would <run and> entwine around this and that undesirable object, pruning the vine so that it will produce fruit.

God is the great Husbandman. He will make everything in the lives of those who are laborers together with Jesus Christ subservient to His great purpose of growth and fruitbearing. It is His plan, by conforming His servants day by day to the image of Christ, by making them partakers of the divine nature, to cause them to bear fruit abundantly. He desires His people, through actual experience in the truth of the gospel, to become true, solid, trustworthy, experimental missionaries. He would have them show results far higher, holier, and more definite than have been revealed in the last fifteen years.

The potter takes the clay in his hands, and molds and fashions it according to his own will. He kneads it and works it. He tears it apart and then presses it together. He wets it and then dries it. He lets it lie for a while without touching it. When it is perfectly pliable, he continues the work of making from it a vessel. He forms it into shape, and on the wheel trims and polishes it. He dries it in the sun and bakes it in the oven. Thus it becomes a vessel unto honor, fit for his use. So the great Master desires to mold and fashion us. And as the clay is in the hands of the potter, so we are to be in His hands. We are not to try to do the work of the potter. Our part is to yield ourselves to the molding of the Masterworker.

It is not a great number of institutions, large buildings, and wonderful display that God requires, but the harmonious action of a peculiar people, a people chosen by God and precious, one <in unity> with each other, their life hid with Christ in God. The Lord will never place one man as a controlling power over another man. Every man is to stand in his lot and in his place, exerting a right influence in thought, word, and judgment. When all God's workers do this, and not till then, will the work be a complete, symmetrical whole. Individually we need a solid faith, which is in perfect harmony with the first declaration of the first, second, and third angels' messages.

The work that the gospel embraces as missionary work is a straightforward, substantial work, which will shine brighter and brighter unto the perfect day. God does not want the faith of His peculiar people to take on the features or appearance of the work now called medical missionary work. The means and talents of His people are not to be buried in the slums of New York or Chicago. God's work is to be carried on in right lines. Self-denial, self-sacrifice, and the true missionary spirit are to be shown. We are

to work as Christ worked, in simplicity and meekness, in lowliness and sanctified moral elevation. Thus we can do a work distinct from all other missionary work in our world.

My brother, you have not as much firmness and assurance as you have had. You have the most critical cases to handle, and at times a dread comes upon you. To perform these difficult duties, you know that rapid work must be done, that no false moves must be made. Again and again you have had to pass swiftly from task to task. Who has been by your side during these critical operations? Who has kept you calm and self-possessed in the crisis, giving you quick, sharp discernment, clear eyesight, steady nerves, and skillful precision? The Lord Jesus has sent His angel to your side to tell you what to do. A hand has been laid upon your hand. Jesus, and not you, has guided the movements of your hand. At times you have realized this, and a wonderful calmness has come over you. You dared not hurry, and yet you worked rapidly, knowing that there was not a second to waste. The Lord has greatly blessed you. Others who knew not of the presiding Presence working with you gave you all the glory. Eminent physicians have witnessed your operations and praised your skill. This has been pleasant to you.

You have not always been able to endure the seeing of the Invisible by faith. You have been under divine guidance. You have been greatly honored by God, that His name, and not yours, should be magnified. But you have had a great desire to distinguish yourself. You have not placed your entire dependence upon God. You have not been willing to heed the counsel of the Lord's servants. With your own brain you have planned many things. The Lord would have you respect the gospel ministry. At the very time you needed discerning eyes, that you might see, not only one side of the work, but all sides, you chose for counselors men under the reproof of God, as did Elder Olsen. If they would second your propositions, you would link up with them, to start enterprises that the Lord placed no burden on you to start. <The Lord has given you your work which you have strangely neglected.>

The Lord gave you your work, not to be done in a rush, but in a calm, considerate manner. The Lord never compels hurried, complicated movements. But you have gathered to yourself responsibilities that the Lord, the merciful Father, did not place upon you. Duties He has never ordained chase each other wildly. Never are His servants to leave one given duty marred or incomplete in order to seize hold of another. He who labors in the calmness of the fear of God does not we work in a haphazard manner, for fear something will hinder an anticipated plan <if he does not rush it through.>

Praying and seeking the Lord, the surrender of the man J. H. Kellogg to the guidance of God, would have prevented the creating of many things which have been born, not of the will of God, but of the will of man. You were given your appointed work. But you have neglected things of great importance to take up, with <your own> impulsive spirit, unadvised by the Lord or by your brethren, things of minor importance. Your brethren could have given you counsel, but you despised any word that interfered with your schemes, which have placed you in an intricate position. Had you done your appointed work, God would have made you a laborer together with Him.

The Lord wants your mind to blend with other minds. His servants have sometimes attempted to differ with you. This was the very thing God required them to do. But you treated their advice in such a way that they remained silent when they should have spoken. God desires those He has placed in positions

of trust as stewards not to use your brains, but the talents he has given them personally. They are to do justice and judgment in all wisdom, because they see the necessity of your changing your course of action.

You do not allow men to think and act on their individual responsibility. You and Brother Haskell and Brother Butler saw the difficulties in Elder James White and the necessity of blending together to remove responsibilities from him. If he needed this, you have come to the place where you need it tenfold more. And yet no one associated with you dares to tell you the truth.

I bore the testimony given me by the Lord, and you, J. H. Kellogg, declared that it was not true. You took the message in such a way that the effect of it nearly unbalanced your mind. Every word that was written to you was true, and some time you will see that the message was sent you in mercy, to save you from dishonoring yourself and dishonoring God. If you had received the light, in the place of trying to pick flaws in the words given, the Lord would have blessed you. But your course of action cast a reflection on me; and you are still trying to criticize and prove, if possible, that the warning was not from God, but was the report of some one who had written to me. You are going over the ground gone over by every other man who has not wanted to be interfered with by counsel or reproof. You are showing that the testimony of warning was not premature, and was sent at the right time.

If you are determined to carry on the same kind of warfare that you have been carrying on, straining nerve, brain, and muscle to come out ahead and prove that the message the Lord sent was not true, you will find that your plans will be counterworked by Him who for years has been giving you warnings.

The Lord has not laid upon you the burdens you have been carrying. The result of your carrying thee burdens is felt all through the vineyard of the Lord. God has not called His people to ignore present truth for these last days, and take up a work that so absorbs workers and means that the Lord is not represented as he would otherwise be. Never would a rival sanitarium have been, through Satan's devising, planted close to the Lord's institution if you had kept at your work for the class of people whom the Lord desires to become acquainted with present truth, the message God has given to those who follow Him to be communicated to the world. The Sanitarium in Battle Creek was to bring the chosen people of God before men of high standing, to represent the ways and works and power of God. It was to be His witness in behalf of truth, elevated, sanctifying truth. The Lord made you, my brother, His honored instrument. He has never require from you one task that would crowd out your work in connection with the institution that was to stand for the truth, to do a certain work for God, flashing light upon the pathway of thousands.

The Lord would have kept the Sanitarium pure and true, to represent the truth for these last days. But the very ones who could have helped you do this work, you have despised, and turned from as unworthy of your notice. God sees that His work is being lowered into the slums, as Satan wants it to be; that the elevated sanctification of the truth will become so mingled with tares that its peculiar, holy character will sink out of sight. The Lord saw how this would be, and He has been sending you warnings. Yet your study is to go right on in your own way and pick flaws in the message, just as others have done before you. I dare not trust the messages in your hands. You read that portion that sustains you, but the

portions which warn and caution and give the note of alarm you do not bring before those who should hear them.

You have had a great and sacred work to do. If you hold faithfully to the work God has assigned you, through the skill given you you will be enabled to work swiftly, though never appearing to be in haste. When your eyes are opened, you will see the deep poverty of the mission fields. You will see that the workers there are hampered at every step, while the Lord's money is being used to sustain other inventions and institutions, so that the message which should be given to the world, the first, second, and third angels' messages, are lost sight of.

Faith and works are closely united. Men must be taught, not only by words but in practice, that they are not to defer in everything to you. Elder Butler thought that everybody must yield to him. He came to think that he must command nearly everything. This destroyed his brain power. He was only a finite instrument. He could not impart what he had not received.

God impresses different men to be laborers together with Him. One man is not authorized to gather too many responsibilities upon himself. The Lord would have the physician, upon whom so much depends, so closely connected with Him that his spirit will not be stirred by little items which common sense would teach people how to deal with. The Lord desires Dr. Kellogg to be one of the most efficient workers in the medical profession, slighting nothing, marring nothing, knowing that he has a Counsellor close by his side, to sustain, to strengthen, to impart a quietness and calm to the soul. Feverishness of spirit and uncertainty will make the hand unskillful. The touch of Christ upon the physician's hand brings <steady nerves,> vitality, restfulness, confidence, and power.

God desires His institutions and His chosen and adopted children to do Him honor by representing the attributes of Christian character. Those who are supposed to be rescued from the pit into which they have fallen cannot be relied upon as counsellors, as those who can be trusted to engage in the sacred work done in these last days. The enemy is determined to mix error with truth. To do this, he uses the opportunity given him by the debased class for whom so much money is expended, whose appetites have been perverted through indulgence, whose souls have been abused, whose characters are misshapen and deformed, whose habits and desires are grovelling, who think habitually upon evil.

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Lt 216, 1899

Irwin, G. A.

Sunnyside, Cooranbong, New South Wales, Australia

May 9, 1899

Dear Brother Irwin:

I have a few moments time, and will write a few lines. I have sent some things in regard to canvassers for our books. I have more matters to search up which I am entirely unable to do for this mail.

We are yet greatly in need of money to carry forward the work. The statement was made in the Bulletin by the president of the California Conference that the California Conference has sent to Sister White fourteen hundred dollars. He should not have made that statement, as if it was a bonafide gift. This was not so. It was money that was owed me by Mrs. Scott for a place she had purchased of me, and the principle and interest had accumulated to fourteen hundred dollars. Brother Jones had thought Mrs. Scott was planning to make the Healdsburg people trouble because of gifts she had made to the school—putting the case in law. [He] asked if I would purchase of the Healdsburg College shares to the amount of her indebtedness to me, and that might pacify the woman. And they would, at the next general meeting, make the effort to have these shares divided among our brethren in California. He thought this could be done. I responded [that] he could follow out his plan which he did, and closed up my accounts, for which I am very grateful.

I should not have called for this money, but we were very severely pressed. The providence of God was opening the way for us to work, and we had no means to work with. Distress and complications were on every hand. I begged of them to help me in this matter, and to interest the many families in California to each take one share. I think this might have been done if they had taken hold of it interestedly and set it

before the people, but they did not do this, which they might have done. They did not respond to my solicitations, which should not have been disregarded. Their doing nothing compelled me to humiliate myself to keep pressing the matter until the money was sent me. And if that money came from the conference as a gift, it was because those who had a duty to do did not do it—seeking to have families take shares, as they should have done, to release me from the pressure that was upon me.

When the money came we were in dire necessity and I handed over two hundred pounds at once to the union conference to appropriate to the most pressing needs. I was never more thankful for the means than at that time. Every dollar of that which I considered mine was invested at once. Gladly was it invested, for we had nothing to use in the line of money.

The doctors of the Summer Hill Sanitarium talked with me and could scarcely speak without having tears in their voice. I was not pleased with that statement in the Bulletin. The conference need not lie out of that money, and should not lie out of that money, if the proper effort had been made to share the matter. Many taking one share would cancel the whole matter. Another statement was made that they had decided, or ordered, one thousand dollars to be sent to Sister White. Was it sent? I have not received it. What about this matter? Certainly nothing has come to us from California, [nor] from the conference. We have been called upon by our workers and referred to the Bulletin that the statement was thus and so. The workmen were really in suffering need for their wages, which they had patiently waited for, and now expected to receive. This places us here in a very unpleasant situation. Some donations of small sums have been received and appropriated, but it was from individuals, not the General Conference. There was five hundred dollars loaned me by Elder Loughborough, but it had to come to us through the Echo office, and they had no money, so there it hung. This has often occurred.

We must have money, I think, sent to us direct, for we are constantly in need of money to advance the work. Every church organized means so much more revenue eventually to carry forward the work.

Dr. Kellogg says that he sent half of the five thousand dollars to help. This has been received in the medical work.

If our brethren would be careful in their statements made, it might help our case some. At least, it would not leave impressions upon the mind that we have abundance of means to relieve present necessities. It is here in Cooranbong that we need money to work with.

Brother Irwin, will you please consider these things? I hope you will not drop your good resolutions to visit the churches and awaken them to a sense of their responsibility to God, to set us at work and keep us at work, to set the standard of truth in new places.

There are new localities in the widespread city of Newcastle, that are now to be worked. One new meetinghouse is to be erected in Hamilton. There is an old stone church, [needing] to be repaired at Wallsend, which can be purchased for fifty pounds; and it will take one hundred pounds to put it in order. This place is ten miles from Hamilton, and in a suburb that has not been worked. I spoke in the hall one week ago last Sunday to a good class of people. If we had another tent we could draw the

crowd, but it is getting too late for the meetings to be held in the cool nights. We will use the hall and then, if we think best to use the stone church, we will go to work at once to fit it up.

The work is only begun at Newcastle, and we are very grateful that there are men who have means, who will donate and loan us money to build in Hamilton.

In Wallsend, we will have some donations. The scattered sheep without a shepherd must be gathered in. All the churches that are reared up will bring in the tithe which will help to build up the work and cause it to be self-sustaining.

We now have Elder Haskell and his wife, who have worked hard in Brisbane. They are now in Newcastle. Elder Starr will devote his time partially in Stanmore and partially in Newcastle. We have a dearth of laborers to labor in new localities, which we wish to work without delay.

I am speaking in the open air at Dora Creek and Martinsville. I spoke one week ago last Sabbath and Sunday at Newcastle, and last Sunday at Dora Creek had an assembly of some who had never been out before. This is the class we are trying to interest.

Three Sundays ago I spoke at Martinsville in the open air to a congregation of sixty. A small church must be built at Dora Creek and at Martinsville. There are some deeply interested, noble men and women, [who are] intelligent and will make good workers when they take their stand for the truth.

We have Maitland in view that must be worked in connection with Newcastle. Twenty miles from Newcastle I am invited to speak at Mt. Vincent, between Cooranbong and Newcastle. There is Toronto, a place where there is a large hall in which meetings are held. This we can use, in which to speak the words of truth. We seem to lie in a center where towns and stations are to be worked close by us. We see souls embracing the truth right along, and we want to work these places right now.

Brother Irwin, do not, I beg of you, because donations have been made, give up, the matter of raising money for our people to press the work in new places. The fifteen thousand dollars will all be consumed in establishing a sanitarium which we are in suffering need of, as soon as it can be built and more means will be required than the fifteen thousand to get the sanitarium in working order. There will have to be a branch of the sanitarium in Newcastle.

Brother Rand has had wonderful success in treating several cases that have been given up by all the physicians, and he has had complete success and this is having an influence upon the people, preparing the way to reach souls with the truth.

We see that we must make haste slowly, for want of workers and means to carry forward the work in the name of the Lord. Your plans to visit the churches and raise means are good. We see the need of more means to advance the work in the openings nigh and the regions afar off.

The churches in America need to be aroused; let not there be a dead calm after the great arousing you have had. I feel deeply over this matter. Truth must triumph. Truth will bear away the victory if we will be faithful and true whole-souled workers. The Lord has manifested that He is turning His face toward

His people. Press onward. Call for donations for there must be more to come to this field for us to carry forward the work. I state the matter as it is. This is our time to work. We have had some remarkable conversions to the truth, and we want more souls. We cry for all to come.

"I Jesus have sent Mine angel to testify unto you these things in the churches. I am the root and the offspring of David and the bright and Morning Star. And the Spirit and the Bride say Come, and let him that heareth say, Come." Yes, those who hear and receive the message will voice the messengers, saying, "Come." "And let him that is athirst come, and whosoever will, let him take of the water of life freely." [Revelation 22:16, 17.] The work must go, the call must be made. "Come." "Thy word is a lamp unto my feet, and a light unto my path." [Psalm 119:105.] The sunlight of heaven must come to the dark places of earth. We want everybody to hear the message of warning. We want consecrated men and women who will work to present the truth as it is in Jesus, that those they shall win to the truth may converse with Jesus through the medium of His Word, and the receiver of the truth will be sanctified and his whole nature ennobled.

I send you these words. May the Lord lead you to understand them.

Lt 217, 1899

Irwin, G. A.

"Sunnyside," Cooranbong, New South Wales

November 21, 1899

Dear Brother Irwin:

I have written these few lines in reference to our school in Battle Creek, and I feel deeply over these things. This Australian work is to go forward and not retrograde. We want proper helpers. We need strength and individuality sanctified. I would desire the very best gifts. If Sister Andre is the person that can carry forward a good work in our school, will you withhold her from us? We are most deeply disappointed that Dr. Lindsay did not come, and others who were expected did not come; but in the name of the Lord we advance. I do not feel very much flattered in regard to Elder Robinson, but I do hope he will be where he can be a helper and not a hindrance. The Lord give wisdom, is my prayer.

The school here must be no second school. God helping it must be the best of schools.

I began to write you a letter about Maitland. It would do your soul good to see [the] earnest faces of hundreds intently listening in eager expectation—merchants, three brothers, have their stores in the drapery [business] in one row. There are other merchants, the mayor, and the town clerk, and businessmen, who seem to feel our intense interest that we should keep the meetings up. We have had three weeks' meetings, then moved the tent into a paddock close by the house where Brother Starr is living. There is a large clubroom [near]. If it rains, or [the wind] tears down the tent, we can occupy that large room. The tent was moved yesterday.

[One of the] Kerr brothers—the eldest—said to us as we were sitting in the carriage, "I heard you thought of opening the work in East Maitland." Said he, "I thought that would be a mistake, to divide the interest. Keep a live interest. Do not divide. The singing must be kept up. All enjoy the singing." This sounds very pleasant. But the ministers are opening up their tirade, and against Mrs. White in particular. But this is only hurting themselves. We are more rejoiced than we can express. We begin to think we are not quite out of the world. To have such congregations of people in Maitland is marvelous. It is the Lord who is drawing the people.

I have spoken three Sabbaths and three Sundays in succession, and go again with my Jessie and Brother Haskell's Jasper horses twenty-seven miles, crossing Mt. Vincent. May the Lord give me the word to speak to the people. The people, one and another, are asking, "When is that old lady to speak again?" Brother Caro follows me Sabbath and Sunday, and he takes wonderfully with the people. They seem to believe that which we tell them. I am placing Desire of Ages, Great Controversy, Patriarchs and Prophets, and Christ Our Saviour in families; so while the ministers are working against me, I will speak in my writings to the people. I believe souls will be converted to the truth. We are now turning them to the law and to the testimonies. If they speak not according to this word, it is because there is no light in them.

An excellent spirit is in our meetings. Sundays there are one or two hundred children being educated in a large childrens' tent. If we organize a church here in Maitland, we shall be strengthening our outposts. We inquire, Who will be found tenderly, yet earnestly and faithfully, lifting up their voice and proclaiming the third angel's message? "And Jesus spake unto them, saying, All power is given unto me, in heaven and in earth. Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you: and lo, I am with you always, even unto the end of the world." [Matthew 28:18-20.]

We shall commence work at Wallsend and Lambton; but while the interest is kept good, we must not divide our forces. Brother Hilliard and Brother Gates will labor with us anywhere it seems he is most needed. He will settle his family in the large home rented by Brother Haskell.

I will say to you and Brother Haskell, Keep your souls in the love of God, whatever happens. Keep joyful in God. Talk faith, courage, and do not fail nor be discouraged. Let the young men be encouraged to labor. The Lord wants men to go forth preaching everywhere. Do not remain in Battle Creek until your heart loses its soft, subduing, winning [influence]. Do all you can in speaking the Word of God with all boldness and clear, intelligent, straightforward truth. Let a man so account of us, the ministers of Christ and stewards of the mysteries of God. O, that all that minister in word and doctrine would show that they have the high commission which no man, no body of men, can confer. Every minister of the gospel whom the Holy Spirit has called to the work bears the divine credentials—not self-willed, not soon angry, not given to wine, not given to filthy lucre.

But the word comes: "Must close." God bless you and your wife.

Lt 218, 1899

Haskell, Brother and Sister [S. N.]

"Sunnyside," Cooranbong, New South Wales, Australia

November 29, 1899

Dear Brother Haskell and Sister Haskell:

I have been visiting Maitland since the camp meeting. There are some of the very best people interested, and I am placing my books in these families. I gave the mayor [a] best-bound volume of Desire of Ages; and the Kerr brothers, three in number, each have one of my books, and can interchange one with another. I have placed my books into the hands of several others, and this, I think, is the very best way I can do to leave with them the light God has given me. This has been, all along, under the direction of God. A gift in this line is letting the light shine forth in many families, and the message is appealing to the whole family.

The great desire I have had is that Maitland shall be thoroughly worked. It is in so close touch with Cooranbong that it is our neighbor as decidedly as Newcastle. I have spoken on five sabbaths and Sundays in Maitland, and we see a large field to be worked. There are all kinds of material—wealthy farmers. Another class is composed of men and women, well-to-do, owning their own farms, and there is not that objection that is looming up before them that presents itself to people who have to work for those who employ them. Being their own masters, they are not dependent upon their employers.

We can appreciate the words of Christ as entirely applicable to Maitland: "Say not ye, There are yet four months, and then cometh harvest? behold, I say unto you, Lift up your eyes, and look on the fields; for they are white already to harvest. ... And herein is that saying true, One soweth, and another reapeth." [John 4:35, 37.] This representation is true to the letter. The sowing and the reaping are going forward at the same time.

Elder Colcord is made president of the New South Wales Conference. Elder Starr is called to Melbourne. He will serve for one year serve as president of that conference, because they chose him to be thus. As Brother Robinson was coming to Cooranbong, that himself and wife should help in the school and in the church, all [thought] it a wise plan to connect him with us, and this pleases him; therefore we hope to be some help to Brother Robinson, and he [will] help us.

We are in for a continuous labor here in these fields, all new, but white for the harvest. We are now planning how to enter East Maitland. The work is only just entered upon in West Maitland. The old tent will serve as their place of meeting for a time, but it is now rotten and old, and we must, as soon as we can get means, replace it with [a] new tent. A smaller tent will be used in the settlement about ten miles between Newcastle and Maitland. This is a large place, and the higher classes are located in that place. But the soul of the big camp meeting has extended everywhere. Telegrams came to the people of Maitland from Singleton when the storm came upon the encampment, to know if the tents were damaged. That place is all white for the harvest.

Then there is the mining distinct, quite a settlement, but much improved from the miners in Newcastle. Twenty from one town came to the meeting one evening, and made a request for the ministers to come and speak to them, three miles away. They are at their mines all day, but they want evening meetings. Brother Hickox and wife will make that place their missionary ground, in connection with Maitland. Several meetings have been held there, with promising results. My word to the ministers and workers is, Hold fast with persevering effort Newcastle, Maitland, and the surrounding settlements.

Maitland is altogether the most favorable field to be worked, and we must, I tell them, surrender themselves without reserve to God. Once a fortnight we shall drive with our own team to those places, and I shall not confine myself to Maitland proper, but shall go out into the settlements. We never came across a people more kind and courteous, and more willing and anxious to be instructed—starving sheep. They are exactly as it has been represented to me. My soul hungers and thirsts to see decided fruit from all the efforts we are trying to make.

Elder Daniells is in New Zealand attending their camp meetings. He says he sees now why the Lord designated Cooranbong as the place for the school; for we are placed in one section of His great moral vineyard. Maitland is only twenty-seven miles from Cooranbong. This is a thriving city, and [the] farmers [are] independent. [They] can keep the Sabbath if they see the truth, and we mean to leave no stone unturned.

We must have a people and a strong church. A building must go up in Maitland as soon as possible. This is a city of churches, and this is a church-going people; and the people who have the breath of spiritual life in them are not satisfied. They say the shepherds do not feed the flock. Ministers are paid five hundred pounds per year, and they take their text and preach war sermons and politics. We, say they, are ignorant of the Bible and are ashamed that we know so little. Merchants purchased Bibles at our book stands, that they might mark the passages and study them in their homes.

We miss you in your labors. We oft wish you were here, for it would be in some respects a new chapter in your experience to see the sheep hunting for the shepherds to get the pure provender they needed. But I am glad you are where you are. Do not become discouraged. Meet the people with a courageous front. Keep the eye steadfastly fixed on your Leader. Dark and cloudy faces will confront you, but the bright beams of the Sun of Righteousness will melt away this feature, and you will have the victory in God.

The Lord has a people in our churches in America, and they have become, some of them, discouraged and confused. But talk the truth. The third angel's message is to go forth with power, and [it] will pierce the moral darkness black as velvet. Expect everything possible that God can give. Do not talk doubts; do not ponder doubts. God has a people true as steel to principle, but they are confused. They are walking like blind men. Help them, for Christ's sake, help them. Walk with Jesus, talk with Jesus, and then you have light and comfort and love and power from your best Friend. O, it is such a privilege! "Whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing into everlasting life." [Verse 14.] We need more faith. The bright beams of the Sun of Righteousness will disperse every dark cloud. May the Lord Jesus abundantly bless you, my

brother and my sister. I miss you very much, but remain until your work is done. Then we welcome you back again, for there is a large work for you to do. How comforting it is to know that we do not need to stumble our way along in midnight darkness. Light is sown for the righteous, and truth and gladness for the upright in heart.

Now I am going to tell you what I am going to do—stop writing long letters after this mail goes. You may say to my friends [that] I have a work to do which forbids my writing letters. Sister Peck and I take right hold of my writings that have been accumulating for years—we are now determined to wait for no one to take up this work, and make our own books. I have waited for others to help, and delay, delay, delay is the result. Now the Testimonies are to come out. [A] book on education [is] to be brought out, and if it is not a perfect work, it shall be brought [out] to be criticized and improved. Better have it, if it is not perfect, than to keep the light in a napkin, hid away in the drawers and boxes.

No more, or very little, letter writing comes from me after this. My articles will be continued in the papers, and that is nearly all I can do. Now I will say, God bless you both. Pray for me; for I need your prayers.

Lt 219, 1899

Irwin, G. A.; Haskell, S. N.

"Sunnyside," Cooranbong, New South Wales, Australia

September 12, 1899

Dear Brethren Irwin and Haskell:

W. C. White has brought me the letter written to you in which [the] statement is made that the neglect of the men in responsible positions to heed the appeals that have been made for the Southern Field, and closing their senses [so] that they should not do the very work of God that they should do, left the burden upon the workers to feel free to go anywhere, in any part of the American field, and call directly upon the people and ask them to help—their means not to pass through any office or society. [Also] those who are workers in these destitute fields, if those who are as stewards over the works which should demand their interest and their help [neglect their responsibility]—[then] those who understand the necessities of the field have a perfect right to bring their case before the hearts of those who are not sealed and solicit help. I am sorry to have to say this, but the Lord's work in His vineyard must be done. And if the men in responsible positions make no special effort to prepare the way for the workers, they must devise and plan to prepare their own way.

I am so sorry the wonderful liberality that expressed itself in the General Conference has been, after a limited donation, as disappointing as was acted in the Norman case. I think our people have had a representation, in the providence of God, of the depth of their repentance. God pity His cause, is my prayer. When the Conference show themselves as zealous as in their prayers and in their confessions at the General Conference, and bear the fruit that testifies of the character of a good tree, then the Lord will work, giving them that repentance that needeth not to be repented of.

I am very anxious to learn how Dr. Kellogg is conducting the work. His letter to Dr. Caro was read to me by the Doctor; and this letter expressed the same determination to not try to be connected with Seventh-day Adventists. He expressed his great disappointment in his feelings that they were not enthused with the meeting. He spoke of it as a grand meeting, appreciated by all but the ministers in our denomination. And he said this meeting at Gull Lake [?] had convinced him it was no use to expect co-operation from the Seventh-day Adventists. I have not directed any recently written letter to the Dr. Kellogg. This mail bears letters that may surprise you, but I dare withhold nothing. I wish I could see you and converse with you. Last Sunday we were looking around for a location for the sanitarium. We mean to begin as soon as we can find a location.

We were looking last Wednesday at Maitland for a place for camp meeting. We rode twenty-seven miles with the two Jessie's. It was a hilly road, and we could not drive fast. We ate our lunches by the wayside; then in East Maitland stepped into our carriage with our tired horses to visit West Maitland. This had been, during the last rains, under water. The water came up fifteen feet, and Hunter River was as high as eighteen feet above its usual rise. The water did not do much damage, but not a bit of land could we find that was safe to have our camp meeting. The small fair grounds that had been flooded, were very sickening. This was [an] extra eight miles farther. Then we returned to East Maitland, and here are two desirable places I think we can obtain. There has been a large, roomy house secured on a high rise of ground, a beautiful flower garden and chicken house and outbuildings in excellent order, for the sum of fourteen shillings. It was thought best for Sarah and Elder Daniells and myself to take the cars directly to Newcastle and on to Sydney. We had just time to run from the wagon to the cars and just step on the train, and we were off.

Sabbath, I spoke at Ashfield. Expected to speak at Stanmore, but after all the journeying I was sick. We had an excellent meeting at Ashfield. Good meeting reported from Stanmore. Sunday Brother Starr met with church officers in Parramatta. He was much gratified with the meeting. Sunday evening Brother Daniells spoke in the hall at Leichhart. About three hundred were present. All listened with deep interest. These meetings are to be kept up, not lecturing or preaching in the little churches, but in securing halls and getting at the people. A collection was taken, which paid for hall and sixteen shillings beside. This effort is helping our people to see that it is not the will of God [for us] to be shut in so much with our own people in our labor, but take meetings to halls and make earnest efforts to let our light shine forth to those who are in darkness. The matter is urged upon me that we must press out in new places and arouse and educate the people. We must possess active energy to seek and to save the lost. Cast in the seed, and there is another powerful agency that works with our human effort through speech to communicate the Word and to sow the seed of truth.

The sleepless, ever-active, unseen agencies are at work to secure the great results, the saving of the soul. We must pray in faith, and trust, committing all to God after we have done our best. Man is not the mighty power of God, which takes care of the seed sown. We must pray and work and wait patiently, and watch unto prayer. Our work is aggressive.

[The] Sunday after, we took the nine o'clock morning train for Pennant Hills, and were out until the five o'clock train—Brethren John Wessels, Morse, Sharp, Sarah and I. Brother Radley met us with his team,

and Brother Schowie's son with his father's team. Doctors Caro and Reekie joined us afterwards, and we rode all around to see what places would be favorable. There are some very beautiful places, but land is beyond our reach, I fear. O, if some good, liberal soul would only give us the land in some desirable location! Land is two, three, and five pounds a foot. We returned to Strathfield. I could not sleep after eleven o'clock, and commenced writing most earnestly in regard to the completion of an article on the overdoing of the picture making.

We had important meetings on Monday again. Monday afternoon we went in the two-wheel trap to Ryde—beautiful location for an institution; but we are to look again in a day or two. Returned home in evening train Monday evening.

Sister Wilson writes for me to come Sunday to Wallsend to speak in the tent Sunday afternoon. I must get off this mail matter before I can tell what to do. Elder Haskell, you may be interested to hear [that] several have embraced the truth in Wallsend. Sister Wilson is quite encouraged.

Elder Starr says the wife of a sea captain has embraced the Sabbath. Her sister also is on the point of deciding in Hamilton. This lady gave one pound before she embraced the Sabbath; then, after she embraced the Sabbath, she gave two pounds, and says she will have more money soon to give. This woman (wife of a captain) is an intelligent woman. O, how it makes my heart rejoice to have one soul turn unto the Lord.

In four weeks our school closes. Then the camp meeting commences in Toowoomba. I pledged myself to go last year, and I do not dare to disappoint them. After this there will be two weeks. Then the tents will be pitched, the Lord willing, in East Maitland. If we can see the Lord at work to create an interest in this place, and a church shall be raised up, it will be wonderfully strengthening to our forces. We are made very accountable and responsible in receiving the precious seed, for God requires every one to bring forth the fruit of the seed sown. We see a great work to be done. But I have been up since one o'clock, and I must stop. The Lord bless you. The meetinghouse in Hamilton we hope may be finished for dedication before we leave for Toowoomba. It may be that it will not be completed.

I cannot get this copied. It must go without copying.

Yours in love.

Lt 220, 1899

Haskell, Brother and Sister [S. N.]

"Sunnyside," Cooranbong, New South Wales, Australia

October 24, 1899

Dear Brother and Sister Haskell:

Home again. We had a pleasant meeting for all our people who attended this camp meeting. The tents, new and clean, were pitched in a most beautiful park, which was secured for ten pounds. More than this

would have been consumed in the outlay of timber to create the buildings essential for a campground. But we were much disappointed that so few people not of our faith attended this meeting. Everything was done that could be done to draw them. Thousands of Echoes were received and paid for by the people, with the notices also of the meeting, but very few came to the tent. They would promise to come but did not come. The brethren spoke well, and the Spirit of the Lord was in the meeting. But the very ones who ought to have heard this last message of warning to our world, did not attend.

Our people from Brisbane came to the meeting, and the congregation was small, but interested. I spoke six times. The last Sabbath and Sunday my message was upon practical godliness. I had much freedom as I tried to present what constituted true faith in God, irrespective of feeling. I related on Sabbath afternoon the experience I had in Basel, Switzerland—the dream for Sister Martha Bourdeau, in regard to gathering the roses and the lilies and the pinks, and not grasping the thistles which wounded and bruised her hands. You know, I think, all about this. Together with it I presented before them the necessity of keeping head and heart uplifted to God in living, active faith.

We must be laborers together with God, and act as faithful soldiers in this warfare against error and evil. All can do something. We must all be lightbearers to the world. Throw the whole soul and being into the masses, where there are the most souls who need to be won and saved.

After I had spoken above one hour, I left the meeting for others to carry on. I was informed by Brother Daniells that many testimonies were borne, all making reference to the instruction given. Gather the roses, the lilies, and the pinks. They said they were determined from henceforth to engage in this kind of work, for they could glorify God much better than to be troubling themselves in regard to thistles. They would let these alone.

For two or three days there were successful, satisfactory meetings in organizing Queensland believers into a conference. This was their wish.

Friday morning, as I was up before daylight writing, I decided to speak Sunday forenoon rather than afternoon, and then leave on the train for Sydney a quarter before one o'clock. Sabbath I told our brethren my purpose. I had received important letters that needed answering, but no mail was to go on the Sunday train. I could be in Cooranbong Monday at twelve o'clock and consult with Willie in regard to this matter so important to be settled right. Brethren Tenney and Daniells thought it the right thing to do, and so I spoke Sunday forenoon. The Lord gave His Spirit and power.

Sabbath I could not speak well. For half an hour the rain poured down in torrents. Many hymns were sung, and the singing could scarcely be heard. As soon as there was a little lull, and the thunder and lightning stopped, I commenced speaking. Then we had prayer and social meeting. Then without our dinner, we hastened on to the station. Sara had done all the packing when I was in the meeting. There was to be a baptism on Sunday. Sixteen were to be baptized. We had a safe journey. The brethren insisted that I should take the sleeper at six o'clock. Sara and I thought we would save the conference six dollars by not taking the sleeper, so we did not, and obtained [we] some rest during the night.

I have had conversation with W. C. White and made a proposition to him that I would give the royalty on my coming book, The Parables, if the Review and Herald and the Pacific Press would donate their press work, and making of the books in neat, saleable style, and let all the avails be used to help relieve the debts upon our schools. This book will never grow old, and the avails shall go to the schools everywhere to help them. I thought this movement on my part would provoke others to self-denial and to benevolence and mercy, to take right hold of this matter and get out The Parables to do this work. Well, the Lord is, I believe, willing to help us in this work. I shall only draw upon the books to give some to the poor that cannot buy. W. C. White enters into this plan with great satisfaction. Of course, we have not the time to get this all before you in definiteness as we will when we have time.

Brother Tenney and his wife came from Brisbane with horse and two-wheeled trap, and visited our people on the way. They are both pleased with the field, and mean to work as earnestly as possible. Quite a number have been converted to the truth—farmers living a few miles out of Toowoomba—through visiting in their homes. This work is to be carried on. Brother and Sister Herbert Lacey will remain and pitch the tent nearer the center of the city. Brother Tadish and wife will be his helpers, and several women will help in the work. Brother Herbert Lacey will speak in the tent, and then visit—both himself and wife—from house to house, laboring. Brethren Daniells and Tenney, with Brother Salisbury and Sister Graham, will complete the work of creating a conference in Queensland of itself. This is well, and as it should be.

Here I was a little sleepy; about daylight my pen would not go. I have slept a little. It is now daylight. I cannot get this copied, for I have other matters I must speak of with W. C. White. I do hope to be able to write you some real good news, and will try to let the thistles alone, and gather the roses and the lilies and the pinks. I feel somewhat weary after my journey. I hope to hear that you are well, and are doing the people a great deal of good. Brother Tenney is now thoroughly convinced of the truth of the testimonies given him, in regard to his not undertaking editorial work, and keeping active. He says he is thoroughly satisfied on that point. We feel that he will do good in visiting from house to house.

We shall expect you to return in one year from the time you left. I hope your visit will be a great blessing to our brethren and sisters in America.

Lt 221, 1899

Haskell, Brother and Sister [S. N.]

“Sunnyside,” Cooranbong, New South Wales, Australia

August, 1899

Dear Brother and Sister Haskell:

I have not slept well during the past night; but I am thankful that I am able to write a little, yes, considerable. I think of you, but it is with pleasure, because you are, I believe, and am assured, in your going to America at this time, doing the will of God. May the Lord sustain and bless you at every step.

I have things to send to you in writing that I deem very important, and I think it will be prepared in a form so that many may be benefited by it. I should oft be so pleased to have talks with you upon matters that are intensely interesting to me, that I am trying to write out, in reference to the specifications in Scriptural injunctions in regard to the duties one to another in Leviticus and Deuteronomy. We must just call to our minds those [precepts on] actual, practical missionary work, and work intelligently, and do the very principles of Christianity, the gospel of the Old Testament.

And this some call the Dark Ages. If so, it is not because they had no communication from heaven. [See] Leviticus 25. The Lord was over the whole earth. Every seventh year was a sabbatical year. This would be a wonderful arrangement down in this age of great light. Not only the agricultural processes were to be intermitted, but the cultivation of the soil was not permitted. It lay in its spontaneous growth for the benefit of the poor. All had free access to it—the strangers and the flocks and the herds. This was to invigorate the productive, worn-out soil, and to teach the Hebrew nation that God was the Householder, and the people were His tenants. The land had a sabbath, or yearly sabbath.

Then the jubilee, the fiftieth. The lessons given were to encourage liberality and overcome all stinginess, and to give lessons to all that it was the Lord's land. He was to be regarded as its owner, that He would make it productive, if they were obedient, by giving them His blessing upon their lands. The lesson given was that the Lord was taking care of the poor, and that He had made provision for them; and every seventh year the spontaneous crops were for them. This is the principle of liberality; a provision was made by special interposition of God. The sixth year, under God's supervision, the land yielded provision for three years; and it was a constant lesson that God was the Householder, and the land was His.

I cannot write out all that is contained in Leviticus and Deuteronomy. But I think our people in this enlightened age of 1899, if they would go back to the period they call the "Dark Ages" and bring into their practical life the lessons that Christ gave to the Hebrews, they would act out the obedience God required of them. Their hearts would not be so full of selfish principles that when His brethren working in hard fields should ask a favor, that they would close the door of their heart and say, No.

This has been done. I have seen individuals, (I might call by name, but forbear) who asked simple advantages. Seeing they would not help, they would not express their sympathy in the work, or co-operate, only so far as wages was concerned—in a poverty-stricken field, where the poor must be helped in order to help themselves. But they were exactly like those who knew the dire necessities of the case, but passed by on the other side. The people have, when called upon, sent in barrels of goods in cast-off clothing.

Now, the way this matter has been treated has made it a duty for the workers in the Southern Field, [those] cultivating the very hardest part of the Lord's vineyard (and yet so little bowels of mercy, so little compassion, so little help given the Lord, who has appointed them to this work), are to call direct upon the people who have hearts of compassion, who have evidenced they could feel, in that they gave them money to help the Southern Field—eleven thousand dollars which they have not yet received. I have myself given several hundred dollars of money to that portion where Edson has been working, to relieve

the destitute in that field, when every dollar of the means should have been expended in this field where there is so much to be done.

But I am reminded I must close up this matter. I was, a few nights since, presented with some illustration of the Norman great generosity. And it has come out that there are those that may study this as an object lesson and inquire are they disappointing the Lord, as that man has disappointed the General Conference. Is there not something to do in considering these things? We want hearts of flesh; tender hearts; kind, courteous hearts, that will feel the woes of others, and not be blind and deaf and dumb on this subject.

But you will excuse me from writing more, for I am very tried and must rest. Write me (I know you will) from America. Will you, my brother, ask Brother Irwin to let you see his letter, and then you will understand better about the matter.

In love.

[P.S.] I want in the next shipment of books that ten copies of The Review and Herald shall be sent to my address, to be sent to different churches that seldom have a minister. Charge to my account.

Lt 222, 1899

White, J. E.; White, Emma

“Sunnyside,” Cooranbong, New South Wales, Australia

August 22, 1899

Dear children Edson and Emma White:

We have just received your letters. Thank you for writing. I enter into the pith of the matter at once. After reading your letter, Edson, I have no urging to do. I leave it in this way; When you have light from the Lord, come, and our hearts are open to receive you. You could be a great help to me in my preparation of books. You are going to right way to work. The Lord has worked with you, for you are in a hard field, but He gives you success. If it is His will, you should continue in the field still. He will work with your efforts if you trust in Him, and He has not left you to toil and struggle alone. Angels of God have been your defense, and will work with you if you will keep meek and lowly of heart. He is your defense.

When I was brought to see the principles that were controlling the minds and some hearts of those who are in important positions of trust, that there was so great absence of the love of Christ, and of His kindness and courtesy and genuine Christian politeness, I wrote a letter to them and one to you. As soon as they thought they had an excuse, because you made a mistake in the investing of means in the boat as you did, then the enemy came in to take possession of their hearts, to close them, to drive you into disagreeable positions, just as the enemy wanted they should. They felt they would not trust you whatever your position might be; not a favor would you have from them. While the Lord accepted your

repentance, there were those who were as set as steel, but they knew not what spirit was controlling them.

The Lord has cooperated with you in your work in the South, and done that, in cooperating with you, that no human power could do. And when they see the evidence by the fruit born (Ye shall know them by their fruit), they closed their eyes and senses to the evidence. But it is not the spirit that God would sanction in you or in them that has been exercised. They will need your pity rather than your blame, for they are greatly deceived and knew not, [that] while they have taken a course of vigor it is in Satan's lines they are working. Christ is not in it, therefore never follow their example, for just as surely will the Lord bring every soul of them over the strait places they have allowed yourself and others in like circumstances to come in [to], when they made no effort to release you and others who were doing the very hardest kind of work.

The Lord will not, cannot, bless any who go so contrary to His word and so contrary to the Spirit of Christ, who has sent His angels to work with you, and to bless you and your associate workers. I write you these things that you may never suppose that God has not had compassion, that God has not favored you. He has upheld you, and to His holy name be all the glory. But you must not, although some are working in wrong lines and have dropped the love of God and their brethren out of their hearts when it was needed so much, have the feelings of retaliation. It is because they need melting over. But you must not do after the same principles. They grieve the heart of Christ and must make thorough work for repentance. I should not vindicate their course for one moment, and yet I am so sorry for these men because they have not heeded reproofs and warnings to deal justly, to love mercy, and to walk humbly with God. The Lord will bring them over the same ground, every one of them, to realize what it means to have to pass through such hard places as you have without sympathy and love.

Keep your eyes fixed on Jesus. He will never disappoint you. Do not mind what others say or others do. Be free to love your brethren and do all the good you can, for we go through this world but once, and how much more pleasing to God and the heavenly universe to leave a fragrant influence behind you. Crowd all the good works into your life that is possible. Be cheerful, be pitiful, be courteous, help everyone you can help. You will see the charge of the Lord to His church in the wilderness, that they must love even the stranger who chose to dwell with them, and treat him tenderly and, if in need, help him.

I have written an article on this subject for the papers. I hope it will do good, because the Lord is not now pleased with those in responsible places who are not searching and studying what the will of the Lord is, [and] fearing greatly lest they shall not do the things pleasing in His sight. Bear in mind: you are a servant of the heavenly King, and you must honor and glorify His name. You can make your speech eloquent with kind words coming from the heart. Catch the bright beams from the face of Jesus and live Christ. Let nothing discourage you. I will no longer urge you to come to Australia, but will help you, all [that is] in my power where you are. I am glad Brother Smouse is engaged in this work. I meant to have written him a letter in this mail. I cannot get this copied, but will send it to you, imperfect as it is, not being able to take the time to correct mistakes. I commit this to you, assuring you that we will keep your

interest before us and with us, and do our best to help you in the Southern Field. This disjointed letter I am sorry to send, but the Lord knows I would do better if I had the time. I must close. God bless you.

Mother.

Lt 223, 1899

White, J. E.; White, Emma

"Sunnyside," Cooranbong, New South Wales, Australia

June 22, 1899

Dear Children Edson and Emma:

I feel a great desire to see you and to have you connect with me in my work. I have been unwilling to write you, hoping and praying the Lord would send you. But the Southern Field has been presented to me as a difficult field to work, because of the white people who have the slave master's spirit with the slave master's cruelty in exercising the same, as if the blacks were not more than beasts; and to be treated worse than the dumb animals because they are in the form of man, having the marks of the black—Negro—race.

As you have had so little cooperation in your work by those who should have helped you in all their power, and as there has been so little interest in your work, the Lord would not have you work to such disadvantage, for health and strength are failing, and there are places where you could do a good work for the Master. Some things were presented before me of a determination of men who, under their general, Satan, were full of hatred to you and to your work. This is the best evidence you can have that the work was of the Lord, that Satan stirred up the people as he did against Paul the Apostle.

The Lord has preserved you, that they could not do you harm, but you now know what you will meet. It is enough to meet this against the enemies of the truth, but when those of our own faith show so little interest and their hearts are as selfish and unsympathizing as a stone, the Lord would not have you exposed to perils without and unsanctified, unconsecrated elements in responsible positions of trust. They have not yet hearts that have been worked by the Holy Spirit. I am so sorry, I am so sad for these brethren who have manifested the selfish, unsympathizing spirit, for in every case these individuals will be brought over the ground, the very same trials will come upon them, when they will be brought into positions where they will remember that their hearts were destitute of the love of Jesus Christ, and therefore they had none to flow out in free, rich currents toward their brethren in hard places.

There is a work to be done for those who claim to be servants of God. The softening, subduing power of God is to come into their lives, but never will it be until they have humility. The Spirit cannot work with them until they are learners in the school of Christ. I was in an assembly where there were the responsible men in the publishing institutions. I was bearing a message from God; I was greatly burdened. I stood up in the power of God and read to them 1 Corinthians 13 [and] Hebrews 12:12-15.

Mother.

Lt 225, 1899

Jones, C. H.; Sisley, W. C.; Tait, A. O.; Belden, F. E.

“Sunnyside,” Cooranbong, New South Wales, Australia

May 8, 1899

Brethren Jones and Sisley, Tait and Belden:

Some matters have been presented to me of which I will speak. The question regarding the duty of the publishing houses has been brought before my mind. My attention was called to The Gospel Primer, which was prepared for the benefit of the people and the work in the Southern Field. The management of that little book has not been on correct lines, and those whose eyes are opened can better understand, now, the curious ways in which it has been handled.

The Gospel Primer was a cheap, simple book, which was prepared for a special purpose. Its large sale has proved that it is acceptable to many besides the people in the Southern Field. The profits from these sales should have been given to the work in the Southern Field. The work in that field needs all that can be brought to it from this source.

In the dealings with The Gospel Primer, justice and righteousness were disregarded, and the judgment of men was confused. Another book was brought in to crowd out the Primer, but it could not take its place, for the Primer had the A B C of gospel instruction to ignorant, benighted souls. A strange work has been done in regard to this little book, and this work stands recorded in the books of heaven, revealing the character of those who turned from its rightful place the means which should have gone to the South for the advancement of a worthy and needy work.

Another book has been published, in the hope that its sale would furnish means to help in the upbuilding of the work among the colored people of the South. But hardly had its work begun, when another book was brought out by Pacific Press, which will call the attention of the people away from The Coming King. I have not seen this new book, but from the light given me, I know that it will cut directly across the path of the book preceding it, because it covers almost the same ground and speaks almost the same things. I have been shown that evils which have existed in the past will press themselves into the work again. This new book cannot fail to get in the way of the other book which it is so much like.

These movements bear not the marks of the Spirit of God. They plainly reveal the devisings of men. Both authors and publishers should have foresight, and carefully weigh the results upon other books and other enterprises, before bringing out new works. These things are not regarded as they should be. Greater discretion is required in the management of these matters, if our work shall redound to the glory of God. Those appointed to responsible positions in the publishing work must now give careful consideration to these important matters. They must carefully discriminate between right and wrong,

justice and injustice, that they may discern what is equality and fair dealing. Means which should have been used in the Southern Field have been diverted to other channels.

Fairness must be observed in the publishing work. Our brethren must not move in a haphazard manner, else they may do injustice to a brother who has worked hard and borrowed money to invest in a book.

There is danger of a recklessness coming into the publishing work, which will place it where it requires readjustment. The rule should be followed that a second book on any subject is not to be crowded into the market till the one preceding it has had a fair chance. I now leave with you these words of admonition and caution.

Lt 226, 1899

Haskell, Brother and Sister [S. N.]

"Sunnyside," Cooranbong, New South Wales, Australia

March 15, 1899

Dear Brother and Sister Haskell:

I have had a long hard pull of writing to the Conference in America. The burden has been great and has swallowed up every other matter. I dared not give strength or writing to anything else, and I fear we are now just two mails behind, but they must have the matter. I will, in this morning's mail, send you copies so you can understand the matters we are treating. Our mail went last evening to Newcastle, to go down on the night train and catch the boat that leaves in the morning.

I have been up morning after morning at one and half-past one, and [have] written all the day. Yesterday was a most trying day for me, to complete the writings I had on hand, and I did not get nervous. All tried to help me quickly. The past two days have been earnest working days for me. Now I rest until Friday, and then go to Newcastle to attend Sabbath and Sunday meetings. If Brisbane were as near as Newcastle or Sydney, be assured I should be seen in your midst.

I am pleased that your meetinghouse is nearly finished. It is that which was a necessity, and we must arise and build in Newcastle. The dearth of means is at the present time felt, possibly, by us all; but the Lord understands this, and if we walk humbly with God, He will safely bless. But if we lift up our souls unto vanity and self-sufficiency, then we stand in our own finite strength. We each have our work to do, and we must trade on our talents and be faithful stewards. Work! There is plenty of work to do! Now is our day of trust. The Lord Jesus in His great mercy has allotted to every individual a special work to do, and He will assist every worker who will labor with his eye single to the glory of God.

You speak of Judge being dismissed from the school. It was a right thing to do; unless it was done, his sly, deceptive practice would leaven the whole school. He was writing letters to Millie Edwards and trying to convey communications with her, notwithstanding he was making pretensions of having had a wonderful experience. He was a great perplexity in his case, and he was cautioned and warned. But while he made fair promises, he did not keep his word. You must understand we have altogether a different class of students than when you were in the school. Those were older, and were Christians not merely in name but in character, but are not attending the school this year.

[The] girls and boys—a large number came from farms, where they have never been confined in schools and are wild and ignorant—are undisciplined, more like wild colts, both girls and boys. The little Miss Christabel McCullagh is here and a handful to manage. She has to be watched vigilantly. She is wise to do evil, and ready to cut up any capers she can if she can do it on the sly. We wish we had more of the students as we had the first and second terms. I have only spoken twice in the school, but I shall hope to be able to talk to them oftener. There is a larger number of students than the two former terms.

There has been much carefulness, and there has been much labor to organize, which would bring things into order indoors. This light has been given me very decidedly as a thing that must be done: [that] everything indoors and out-of-doors must work by well-devised plans, that the Lord was looking down upon the school at this disorderly ways. Much time was lost hunting for working tools that were left scattered in any place. All these things have cost much care and much hard work to bring about system and school regulations out-of-doors and indoors. We think that the Lord presides and makes things felt, and the school will be handled more easily.

We ask: Can you come this way? And can you spend some labor in Ballarat? Just now you would be a great blessing to them there.

I have written very plainly to McCullagh and have not daubed with untempered mortar. I do not want [that] he should be put in trust as a shepherd of the flock until he has an opportunity to be enlightened in the Scriptures.

If you could not now visit us here, and especially at Newcastle, then visit Melbourne or, rather, Ballarat. It would do, I think, a great amount of good. Your Bible instruction would come in nicely. I have this in mind considerably, and if you can rest here a little, we will do all we can to make you comfortable. You can have our parlor, and we will put a bed in it, and then you can just go to Newcastle. Stay as long as you please. Just at this point your help would be greatly appreciated. But if you see no light in this, tell me so. I see light in it, and Elders Daniells, Starr, W. C. White, and myself have harmonious ideas on this point. Take the matter to the Lord, and come if you can.

If McCullagh could now have the lessons you give on Bible subjects, I believe it would now help him to rivet to the divine Book.

I am anxious for this to be. Just tell us quick as you can about it. This must go to the mail.

Lt 227, 1899

Haskell, S. N.

Hamilton, Newcastle, New South Wales, Australia

January 7, 1899

Dear Brother Haskell:

The past day has been one of deep interest. This has been the most interesting and promising camp meeting we have ever attended. The outside interest has been excellent from the first. There has been a variety in the meetings, and the outside attendance has exceeded all our expectations. Night after night during the week, even on the holidays, the large tent has been full. The attendance has been estimated at fifteen hundred—sometimes in the week days as high as twelve hundred. And Sunday afternoons and evenings, from fifteen hundred to two thousand have been in attendance. The earnest, interested faces turned toward the speakers with intense interest, has given us the expectation that this field is right for the harvest.

The three Sabbath meetings now past have been deeply interesting. In the afternoon there was a sea of heads intently listening to catch every word. After the words were spoken from the living oracles of God, then came the social meeting, giving all an opportunity to speak. Many church members arose, and said that they did not find food in the ministry of the churches.

But I have time to write only a few lines. Last Sabbath night Dr. Caro gave a lecture to three thousand people, with views showing the results of intemperance. These representations, with his very solemn remarks, were very impressive. Although the tent was crowded to its utmost capacity, the people were as orderly as in a church. God's Spirit was in the meeting, making impressions of these object lessons. O what a crowd! Many were outside of the tent, but the pictures were so arranged that nearly all could see. They cheered the Doctor, but he quelled the demonstration.

Sunday afternoon I spoke to two thousand people, and God gave me liberty. I had dreaded this large gathering, but the Lord helped me. W. C. White called me to see the crowd leaving the tent. What a sight! I never expected to see such a sight in Newcastle.

Last night Elder Daniells spoke to more than were in attendance in the afternoon. I cannot now remember his subject, but the most intense interest was manifested. This closed the camp meeting proper. Now comes the after working.

I have written you a letter, but I cannot now find it. I think it must have been packed, with the supposition that my writing was over.

We thank God for this meeting. It has closed with a full tide of interest. Now the tent will be retained one week longer, and by that time the new tent will be ready to set up. The tent is to be moved now to

a new place, easy of access and near which Elder Starr will find rooms, which are not desirable, but the very best they can obtain. Just across the road from [the] tent, Brother and Sister Lacey are also located.

We must now work as never before. The country is stirred as far as Maitland, and in the suburbs all around here. The Lord is certainly at work, and we must do our very best. I do not see how I can go to Ballarat. The people will come to hear Mrs. White, and seem to be delighted with what I call my poor labor. Work is opened here, and a great circumference is to be worked. Newcastle is extended over a large district, and the Lord has a work to be done here for which we shall need much of His Holy Spirit, that we may teach line upon line, precept upon precept, here a little and there a little. We know not which shall prosper, whether this or that.

We believe that God will work with your efforts in Brisbane. He alone can give success in the battle, whether there be many or few. I would be glad to labor right here at this time, and I cannot see why it is not my duty to do this. When the Sabbath question is brought home more closely than it is possible to do in a large crowd, then the test comes. Then decisions will be made. O my soul, what a work is before us! I fear; I tremble before God, lest we should make mistakes. But the Lord's presence has been on this ground, and He is working through His human agents. Truth will triumph and bear away the victory. We will watch, we will pray, we will move forward, step by step, in His name, glorifying God. I must stop here.

In love.

Lt 228, 1899

Haskell, S. N.

"Sunnyside," Cooranbong, New South Wales, Australia

May 11, 1899

Dear Brother Haskell:

Your telegram came yesterday afternoon. I have thought the matter over, and cannot possibly leave my work and workers. We are called upon for advice and for the adjusting of the workers, finding places for them where they can be boarded and where they can room, and be kept in the best possible good feeling and spirit to do the work. But this is only one little item. Colcord has had to go to Sydney to have a tooth fixed. Elder Daniells is there now. There is not the least need of me, and I think they have all the preaching that will do them any good.

But aside from all this, I must attend to my work. The cold is still upon me, but I am improving. But it is not that that would hinder my going. I am pressed with burdens that none can do but myself. I am to use my pen, and keep a clear, well-balanced mind to do the work on hand. I cannot leave this work for another to do, for it would not be done. I want every jot of strength and power now to cast out the net and draw in [the] fishes it may take. I speak next Sunday at Martinsville in the grassy paddock, then can come directly home; and that without confusion will be no tax. They need me here, and I am not needed

in Sydney. The boat will be in from Auckland next Monday. It was at Auckland Tuesday night. That brings another mail for me to read, and answer letters.

I feel no special burden for Sydney now, but I do feel a burden that souls nigh shall have the words of truth and efforts be made to bring them in. Cooranbong and stations between here and Cooranbong must be visited, and the truth must be preached. They have as yet had scarcely any labor. We must now work as we have never done before. I ask you to look at the fields just within reach of our arms, to see and understand their necessity. This must go to the mail.

In haste.

Lt 230, 1899

Starr, G. B.

Sunnyside, Cooranbong, New South Wales, Australia

December 3, 1899

Dear Brother Starr:

I gave a little talk to the church last Sabbath, telling them of the commission Christ gave to His disciples to labor for all people, tongues, and nations. There is no limit to our work, but we have a limited faith. I solicited out brethren and sisters to call upon the name of the Lord and pray most earnestly in genuine faith for the work and for the people for whom we work. If we obtain the victory we must be earnest ourselves and plead with God for His Holy Spirit. We must talk and pray in faith that we may have the precious anointment of the Holy Spirit. Brethren Hickox and Colcord and Starr, bear in mind the promise of divine agencies to work with our efforts, for this is needed, we know, when we have not to wrestle against flesh and blood, but “against principalities, and against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. Wherefore take unto you the whole armor of God, that ye may be able to withstand in the evil day, and having done all, to stand.” [Ephesians 6:12, 13.] We must pray. We cannot depend upon our own finite strength. Be instant in prayer.

We do not exercise that faith, perseveringly claiming the Holy Spirit. I tell you, we must have the baptism of the Holy Spirit. It is for us, and we must have it. We are living in that time of this earth’s history when we must meet to pray for the special blessing upon us individually, and then we shall be in Christ, and through Christ victorious. We are too easily satisfied with limited, special, far-between blessings. We are to lay hold of God by faith and labor to bring souls [to Christ]. We are to dwell in our doctrinal discourses upon the truth as it is in Jesus.

Present the truth for this time as an important message, from another world. Lift Him up, the Man of Calvary. Come in consecration to holier ground, and still holier. Preach the truth with the power of God sent down from heaven. Let the truth take hold of the spiritual part of our own nature, and then the current of divine power will be communicated to those whom we address. Bear in mind we must have

increased faith. Our faith is too small. What can give us the aid the crisis demands as [like] the intelligent knowledge of the truth as it is in Jesus? We want His nature—all our faculties and powers strengthened and vitalized by the Spirit of Christ.

The Lord means that we shall have feeling—our whole soul and being brought in complete unity with Jesus Christ. This present place and opportunity will turn with the best results for the future of our work, and will be placing the work on vantage ground if we will seek the blessings which Christ has promised [in order] to make our work a decided victory. Ever bear the message as Christ's witnesses. Unless we do have the Holy Spirit in a decided manner in this effort, we shall meet with a great loss. Keep the work moving in simplicity, and this you will if the melting love of Christ breaks up the fallow ground of our own hearts. But have faith in God; take hold of the promise and never let go. W. C. White has come. Can write no more.

I send these books to the Kerr brothers.

Lt 231, 1899

Henry, S. M. I.

"Sunnyside," Cooranbong, New South Wales, Australia

December, 1899

Dear Sister Henry:

I am not able to write much, but I desire to say that I was greatly pleased with your letter, in which you gave me the history of your experience with the W.C.T.U. When I read it, I said, "Thank the Lord. That is seed sowing which is of value." I am pleased, so much pleased. The Lord has certainly opened your way. Keep it open if possible. A work can be accomplished by you. Preserve your strength for such efforts. Attend important gatherings when you can. These occasions will be very trying seasons, but when the Lord gives His ones a special work to do, He sends His angels to be round about them.

There are very many precious souls whom the Lord would have reached by the light of truth. Labor is to be put forth to help them to understand the Scriptures. I have felt an intense interest in the W.C.T.U. workers. These heroic women know what it means to have an individuality of their own. I desire so much that they shall triumph with the redeemed around the great white throne. My prayers shall rise in your behalf that you may be given special opportunities to attend their large gatherings, and that your voice may be heard in defense of the truth.

I dare not give you advice in this important matter. You are on the ground and Christ is on the ground. Be assured that He will work with you and through you and by you.

My heart is made very tender as I read of the interest manifested by the Lord in Cornelius. He sent a special message from heaven to Cornelius, and instructed His angel to tell Peter to visit Cornelius and give him light. It ought to be a great encouragement to you in your work to think of the compassion and

tender love of God for those who are seeking and praying for light. We should hold convocations for prayer to ask the Lord to open the way, that the truth may enter the strongholds where Satan has set up his throne, and dispel the shadow which he has cast athwart the pathway of those he is seeking to deceive and to destroy. We have the promise, or rather, the assurance, “The effectual, fervent prayer of a righteous man availeth much.” [James 5:16.]

We need not any vision to make more sure the substantial truth of this representation. Jesus ever liveth to make intercession for us. No sooner does the child of God approach the mercy seat than he becomes the client of the great Advocate. At his first utterance of penitence and appeal for pardon, Christ espouses his case, makes it His own, and presents the supplication before His Father as His own request.

Can any one doubt Christ’s love? The Saviour presents the virtue of His mediation before the Father, and pledges Himself to the office of personal Intercessor. By proclaiming Himself as our Intercessor, He desires us to know that He places in the golden censor His merits and efficiency, that He may offer them with the sincere prayers of His people. How essential, then, that we pray much, for as our prayers ascend to the throne of God, they are mingled with the fragrance of Christ’s righteousness. Our voice is not the only voice heard. Before it reaches the ear of God, it blends with the voice of Christ, whom the Father always hears.

Christ assures us that He is pledged to intercede in our behalf. Thus He would encourage our faith and our belief in success. He said to His disciples, and the Word is for us, “If ye shall ask anything in my name, I will do it, that the Father may be glorified in the Son. I am beloved by my Father, and for my sake He will refuse you nothing.” [See John 14:13, 14.] Let us not cease to pray. Let us believe the assurance of the Word of God. Let us receive the promise, and say, “I thank thee, my heavenly Father, that I receive the things I ask of thee.”

The work in Maitland is still moving forward. I have now spoken to the people there five Sabbath and Sunday afternoons. Last Sabbath and Sunday, one week ago, the heat was intense. Few adults, only about thirty, were out. But soon there came in about forty children, as though the meeting were for their special benefit. They were neatly and nicely dressed, and their behavior was perfect. I determined to talk to them, and we had an excellent meeting. I never disappoint a company of children if I can possibly speak to them. I believe that some of these children, if labored for, will be converted.

I am so thankful to my heavenly Father that in Maitland several people have embraced the truth. They are most excellent people. Notwithstanding the intense heat, our workers have often walked three miles and back to give Bible readings. There are openings everywhere. Surely this field is white unto the harvest. Ministers are warning their congregations not to allow their children to go to the tent. But, nevertheless, the children come every Sunday, and all that come receive instruction. This is the seed-sowing. The future will reveal the harvest. We must sow in faith. A Paul may plant, and an Apollos water, but God giveth the increase.

As I look at the cities of Newcastle and Maitland and all the settlements which these cities embrace, and know, as has been represented to me, that they are as sheep without a shepherd, as I think of the pitiful sight of companies of people who with hands outstretched were saying, “Come and help us, open to us

the Scriptures; we want the bread of life," I long to do more to help. The words were spoken by my Instructor, "They are as sheep without a shepherd. To them the Word must be presented in the simplest way, in the beauty of holiness. Draw them, draw them by the cords of love."

I cannot get this people off my mind. I fear so much that our faith will not be as strong as it should be. Every soul is of such value in God's sight that we must entreat men and women to receive the truth as it is in Jesus. We must watch, we must pray, we must believe, and never must our efforts relax. Life and death are before those for whom we are working, and if we can only arouse them to realize the danger of their true condition, as they trample upon the Sabbath of the Lord and exalt an institution of the Papacy, they will certainly take hold of the hope set before them in the gospel. Men may claim to be Christians, but are they Christians if they do not follow on to know the Lord? Christ says, "If ye keep my commandments, ye shall abide in my love, even as I have kept my Father's commandments and abide in his love." [John 15:10.]

I carry this people on my heart day and night. God is calling for them. "The Lord spake unto Moses, saying, Speak thou also unto the children of Israel, saying, Verily my Sabbaths ye shall keep; for it is a sign between me and you throughout your generations: that ye may know that I am the Lord that doth sanctify you. Ye shall keep my Sabbaths, therefore; for it is holy unto you." [Exodus 31:12-14.] How can we open the eyes that have so long been blinded? Shall Christ give this plain requirement in vain? Shall He be compelled to say to the people in Maitland and Newcastle, "Ye would not come unto me that ye might have life"? [John 5:40.] What is the life of which He speaks? A life that measures with the life of God. A treasure in the heavens that faileth not.

"If thou turn away thy foot from the Sabbath, from doing thy pleasure on my holy day; and call the Sabbath a delight, the holy of the Lord honorable; and shalt honor him, not doing thine own ways, nor finding thin own pleasure, nor speaking thine own words; then shalt thou delight thyself in the Lord; and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father; for the mouth of the Lord hath spoken it." [Isaiah 58:13, 14.]

These truths should be urged upon the people. We know this answer means life or death to them, life to the receiver and death to the rejecter. Then shall we not urge it upon them. When we know that the salvation of the soul is at stake, shall we not be terribly in earnest? <We know that there is no second probation. Now is the accepted time, now is the day of our salvation.>

Lt 232, 1899

Kellogg, J. H.

November 10, 1899

Dear Brother:

My spirit is not at rest. I am troubled on your account. The letters I have written to you have seemed to have such an effect that I scarcely know how to approach you. You have requested me to tell you all. This I cannot do; for you are not in a fit condition, spiritually or physically, to hear it.

I have been shown that you are in danger, in great peril, of becoming just what the enemy desires you to be—unbalanced in mind. It is not pleasant for me to speak of this by letter, but the Lord has used me to do this work, and I dare not keep silent. If I did, I should be as one who saw your danger, and lifted not up his voice to warn you.

Light has been given me that you have carried so-called medical missionary work altogether too far. For a long time warnings and cautions have been sent to you. You have made this work not the arm, but the body. God has instructed me that the work you have set yourself to do is not the work He has given you to do. The Lord has presented some things to me which, if I feel free, I shall send to you. If this matter has an influence over you similar to the influence of the letter sent to you at the time of the General Conference, it will be because you have set aside the warnings and have not heeded them, but have carried out your own plans and devising, irrespective of cautions and warnings.

By One who has authority, the question was asked, “Who has required this at your hands?” [Isaiah 1:12.] You do not see that you have become ambitious to carry forward a line of work which would result in great hindrance to the general work God would have you do. To you and those connected with you was given the work of making the Battle Creek Sanitarium a memorial of the truth to those in the highways of the world. Your power to devise, your ability to perform operations, were to be used in this line. Your standing among medical men God designed to be a witness for Him in higher circles. This work and the various lines it embraced was all you could carry. The work of embracing so much must be limited, else men will become unfitted to do throughly their part of the work which God designs should be done. If you fail it is because you would not heed the warnings God has been giving you.

When you dipped so deeply into work in the slums, to lift up the most degraded, you were not gathering with Christ as you supposed. To you was given the special work of standing at your post of duty in the Sanitarium as its manager, in connection with God’s appointed agencies. But you took so many responsibilities upon yourself that it was as though one man’s brain, and that your own, was brain for all the others. If your course was questioned, you did not receive the criticism offered, that plainly revealed that your judgment was not to be differed from, till finally no one dared to say, “Why do ye so?” Their silence has been registered in heaven as unfaithfulness. Many have viewed matters in the same light in which you have viewed them.

In the past I have not dared to hold my peace, and all I can do now is to enforce what I have already said to you. I know that you may class me with your enemies because I tell you the truth. This truth may conflict with your ideas, but nevertheless, it is the truth. The principles upon which you are working will not stand the test. The Lord does not call upon you to create interests which will not show the best results or accomplish the work that is to be done in proclaiming the last message of mercy to a deceived, perishing world. The Lord would not have any enterprise started which would not be for the healthfulness and solidity of the work which is to perfect a people to prepare the way of the Lord.

The Lord has not led you to take upon yourself such large responsibilities. I was made to understand that all available resources had been drawn upon to sustain the many interests you have set in operation. This hinders the advancement of the work. When accomplished, the work you have started

would not have the best results, if carried forward in the way in which it is being carried. Had a portion of the means thus used been used in holding camp meetings, in lifting the banner of truth, in educating workers in regard to carrying on the work after the camp meetings, God would have been glorified. We are following the direction of God as to how the work shall be done.

In every place where the standard of truth is lifted, the missionary work needing to be done is to be advanced. But medical missionary work is not to be made the body. I say to you, in the name of the Lord, you are carrying forward this line of work in a way that is retarding the all-round work that is to be done.

Your students are not receiving an all-round education. The minds of men and women must be disciplined in such a way that they can carry forward the work solidly. The work in all parts of the Lord's vineyard is to be built up. In every gathering of our people there should be those who can plan and devise how to build up the work upon a sure foundation.

The enemy has been working and will continue to work to take advantage of circumstances. Thus he tried to create an emotional experience. He has tried to bring about a condition of things which would lead men to belittle the ministers of the gospel and criticize their work. This has already been done. A wild spirit of speculation and adventure will hurt the very work which should be regarded as most sacred.

The work done for outcasts may be so managed that it will not bear the very best aspect. Unless those rescued are taught that sin is the transgression of the law, unless they are educated to know what is truth, what will the work done for them amount to? It will be work done with very little result.

What gave the leaders of the Reformation their power over erroneous theories? It was the truth of the Word of God. Human nature needs a strong, solid foundation upon which to stand. It is not superstition but living faith in a living God that brings real results.

Some of the work that has been done is represented as being like men rolling large stones up a hill with great effort. When nearly at the top of the hill, the stones rolled again to the bottom. The men only succeeded in taking a few to the top. In the work done for the degraded, what effort it has taken to reach them, what expense, and then to lead them to stand against appetite and base passions! Is this work to be permitted to swallow up all the workers and all the money needed to sustain the various branches of the <work of the> cause of God? I answer, No.

Camp meetings are to be held; not one mammoth camp meeting, but smaller camp meetings in different localities. After the camp meeting is over, let a house be hired for the accommodation of the workers, and let these workers go out among the people and ascertain who are willing to take their position on the Lord's side. One thing is certain: We have a work to do similar to the work done in the early history of the message. This work we are trying to carry forward in this country. But the Lord does not give us direction to erect buildings for the care of babies, although this is a good work. But it is not the work for the present time. Let the world do all it will in this line. Our time and means must be

invested in a different line of work. We are to carry the last message of mercy <in the very best way> to those in the churches who are hungering and praying for light.

We see the work that must be done, and in every place we enter we unite medical missionary work with the gospel ministry, <just as God would have with our limited resources.> We labor earnestly for the poor, the distressed, and the sick. If we find a poor widow struggling to support her family, we show our sympathy in a tangible way, and help her to help herself. We seek to awaken the missionary spirit in our churches. We appeal to the members to show their religion by their works of sympathy <and do all they can.>

We are cautioned not to misunderstand the great part we have to act in these last days. God says to us, "Cry aloud; spare not; lift up thy voice like a trumpet, and show my people their transgressions, and the house of Jacob their sin." [Isaiah 58:1.] The standard of truth is to be uplifted in every place. People are to be taught that sin is the transgression of the law.

We have a message to bear to the churches. Christ declares, "I am Alpha and Omega, the beginning and the end, the first and the last. Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city. ... I Jesus have sent mine angel to testify unto you these things in the churches. I am the root and the offspring of David, and the bright and morning star. And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely." [Revelation 22:13, 14, 16, 17.]

We are to give to the people the warnings contained in Revelation. But many workers are engaged in a line of work that is disqualifying them to preach the Word <and do the very work God has appointed them to do.>

The truth in regard to the Sabbath of the Lord is to be proclaimed. The seventh day is to be shown to be the seal of the living God. People are to be shown what they may expect from the papal power. The time has come when the Protestant churches are reaching out to grasp the hand of the power that has made void the law of God. More work is to be done in the W.C.T.U. Here is a special field that has scarcely been touched.

In the seventeenth of Revelation is foretold the destruction of all the churches who corrupt themselves by idolatrous devotion to the service of the Papacy, those who have drunk of the wine of the wrath of her fornication. John writes, "And there came one of the seven angels which had the seven vials, and talked with me, saying unto me, Come hither; I will show unto thee the judgment of the great whore that sitteth upon many waters: with whom the kings of the earth have committed fornication, and the inhabitants of the earth have been made drunk with the wine of her fornication. So he carried me away in the spirit into the wilderness; and I saw a woman sit upon a scarlet colored beast, full of names of blasphemy, having seven heads and ten horns. And the woman was arrayed in purple and scarlet color, and decked with gold and precious stones and pearls, having a golden cup in her hand full of abominations and filthiness of her fornications." [Verses 1-4.]

Thus is represented the papal power, which with all deceivableness of unrighteousness, by outside attraction and gorgeous display, deceives all nations, promising them, as did Satan our first parents, all good to those who receive its mark, and all harm to those who oppose its fallacies. The power which has the deepest inward corruption will make the greatest display, and will clothe itself with the most elaborate signs of power. The Bible plainly declares that this covers a corrupt and deceiving wickedness. "Upon her forehead was a name written, Mystery, Babylon the Great, the mother of harlots and abominations of the earth." [Verse 5.]

What is it that gives its kingdom to this power? Protestantism, a power which while professing to have the temper and spirit of a lamb, and to be allied to heaven, speaks with the voice of a dragon. It is moved by a power from beneath.

"And after these things," John writes, "I saw another angel come down from heaven, having great power; and the earth was lightened with his glory. And he cried mightily with a strong voice, saying, Babylon the great is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit, and the cage of every unclean and hateful bird. For all nations have drunk of the wine of her fornication, and the kings of the earth have committed fornication with her, and the merchants of earth are waxed rich through the abundance of her delicacies. And I heard another voice from heaven, saying, Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues." [Revelation 18:1-4.] This is the message Satan would have silenced.

"Reward her even as she rewarded you, and double unto her double according to her works: in the cup which she hath filled fill to her double. How much she hath glorified herself, and lived deliciously, so much torment and sorrow give her. For she saith, I sit a queen, and am no widow, and shall see no sorrow. Therefore shall her plagues come in one day, death and mourning and famine; and she shall be utterly burned with fire; for strong is the Lord God who judgeth her." [Verses 6-8.] Shall this message be considered an inferior matter?

I am commissioned to speak to all those who are engaged as physicians in our institutions. A reformation is required in regard to the management of these institutions. They are not to be conducted as the world would conduct them. While many who cannot afford to pay are treated free, others are charged exorbitant sums for operations which take but little time. The charges of worldly physicians in this country> are not to rule in our institutions. High prices are current in the world, but correct principles are to be brought into our work. The Bible standard is to be followed to the letter, irrespective of consequences. The way of the Lord—justice, mercy, and truth—is to be followed. No exorbitant bills are to be sent in for slight operations. The charges made are to be proportionate to the work done.

The work done in our medical institutions is to correspond with the words, Medical missionary work. We do not want the Lord to think ill of us because we misrepresent the work of Christ. God has not given us permission to do a work which will not bear the investigation of the judgment. He does not want any institution established by His people to bear a reputation similar to that borne by Ananias and Sapphira. Desiring to gain a reputation for self-sacrifice, liberality, and devotion to the Christian faith, Ananias and Sapphira sold their property, and laid part of the proceeds at the feet of the apostles, pretending that

they had laid it all there. They thought that they had been successful in cheating the cause of God; but they were cheating the Lord, and He dealt summarily with this, the first case of deception and falsehood in the newly formed church.

Ananias and Sapphira were not urged to give all they had to the cause. God would have accepted part. But <as some moved by the Holy Spirit gave all> they desired it to be thought that they had given all. Thus they thought to gain the reputation for which they hankered, and at the same time keep back part of their money. God slew them both, as a warning to all of the danger of sacrificing truth to gain favor.

We are not to misrepresent what we profess to believe in order to gain favor. God despises misrepresentation and prevarication. He will not tolerate the man who says and does not. The best and noblest work is done by fair, honest dealing. A lawyer came to Christ with the question, "What shall I do to inherit eternal life?" "What is written in the law? How readest thou?" Christ asked. The lawyer answered, "Thou shalt love the Lord thy God with all thy heart and with all thy soul and with all thy strength and with all thy mind and thy neighbor as thyself." "Thou hast answered right," Christ said; "this do and thou shalt live." [Luke 10:25-28.] Upon these two great arms hang all the law and the prophets.

Lt 233, 1899

Brother

"Sunnyside," Cooranbong, New South Wales

September 10, 1899

Dear Brother:

I am sorry to learn from your letter that some things which are not pure provender are being given to the church of God as food. No one can feed the church of God aright unless he studies the pure, sanctifying principles of the truth. Non-essential subjects are not to occupy our minds. Our conversation should be pure, uplifting, ennobling.

You will find men who talk of a second probation, comforting themselves with the thought that if they are not overcomers in this probationary time, they will in a future probation secure a preparation for heaven. But the Lord has no future probation for any soul that lives. Those who do not appreciate this present probation will have no second trial. Those who in this life pursue a course which will close against them the gates of the city of God need not flatter themselves that the Lord will give them another opportunity to prepare to meet Him. No, no, no!

I present to you some important matters to present to the people as practical present truth. There is no need to dwell upon subjects that are not light and truth. We are to think of those things that will give spiritual nourishment.

Those who have a knowledge of the truth should never seek for something new and strange to present to the people. Let not the ministers of God enter into contention and strife. Their influence is greatly hurt when they are self-exalted and dictatorial. Let all be exceedingly careful on this point. Each day we need to learn more of Jesus Christ.

Let no one live to please himself. We are laborers together with God. We are to work in union with His Holy Spirit. God is the great First Cause, the Source of all power and grace and efficiency. Human agencies are to yoke up with Christ. "Ye are God's husbandry." [1 Corinthians 3:9.] You are to work out that which God works in. "Work out your own salvation with fear and trembling. For it is God which worketh in you both to will and to do of his good pleasure." [Philippians 2:12, 13.] Your heart is to be cultivated by the Holy Spirit, that it may bear fruit unto righteousness.

"Ye are God's building." [1 Corinthians 3:9.] You cannot build your character yourself. You must unite with the divine Builder. Said Paul, "According to the grace of God which is given unto me, as a wise masterbuilder, I have laid the foundation, and another buildeth thereupon. But let every man take heed how he buildeth thereupon. For other foundation can no man lay than that is laid, which is Jesus Christ." [Verses 10, 11.] Let no man suppose that he is appointed to be a foundation upon which other human beings are to build. Every human being is to erect his building upon the sure foundation, Jesus Christ. "Now if any man build upon this foundation gold, silver, precious stones, wood, hay, stubble; every man's work shall be made manifest; for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work of what sort it is." [Verses 12, 13.]

I am instructed to say that sufficient carefulness has not been shown in regard to the material which has been brought to the foundation stone. "If any man's work abideth which he hath built thereupon, he shall receive a reward." Who does not desire, then, to be faithful in co-operating with Christ? "If any man's work shall be burned, he shall suffer loss; but he himself shall be saved; yet so as by fire." [Verses 14, 15.] If he sees his wrong and sincerely repents, he will save himself, but his lifework is a failure.

"Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you. If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are." [Verses 16, 17.]

To those who lift themselves up in exaltation, supposing that anything they may choose to do is right, the caution comes, "Let no man deceive himself. If any man among you seemeth to be wise in this world, let him become a fool, that he may be wise." [Verse 18.] Let not his soul be puffed up with self-conceit, for he is but a man. He is not God. He is not to suppose that he is a foundation upon which other men are to build. There is danger here, and I am instructed to say, Take heed. All ye are brethren. "For the wisdom of this world is foolishness with God. For it is written, He taketh the wise in their own craftiness." [Verse 19.]

Just as surely as men weave the threads of selfishness into the pattern, their work will be revealed. For "the Lord knoweth the thoughts of the wise, that they are vain. Therefore let no man glory in men; for all things are yours." [Verses 20, 21.] The Lord gives wisdom to those who will make the best use of this

wisdom. Christ declares, “All power is given unto me in heaven and in earth.” [Matthew 28:18.] God knows who is prepared to act as His helping hand in the closing scenes of this earth’s history.

“All things are yours; whether Paul or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come; all are yours; and ye are Christ’s; and Christ is God’s.” [1 Corinthians 3:21-23.] God sees where His wisdom is most needed and where it will accomplish the most good. He will strengthen the minds of His servants. He will help them to devise and plan and execute for the greatest advantage of His work.

No one, however responsible the position he occupies, is to take glory to himself. If he loves God with all the heart and his neighbor as himself, he will follow the example of Jesus Christ. As God’s workman bear responsibilities and carry burdens in the great harvest field, let them remember that true success comes from God alone, and that every particle of the praise and glory belongs to Him. We are God’s husbandry, God’s building. We are to understand that power and efficiency comes only from our heavenly Father. Under the generalship of Christ we are to do the work allotted to us. Each member of the church must have a living connection with its great Head.

Let those who are laboring in the ministry or in the medical missionary work wear the yoke of Christ, walking in humility of mind before God, and using their varied gifts to bless humanity. Then God will use them as His helping hand. All are to be united in one body under Christ. All parts of the work are to be controlled and guided by the wisdom which God gives. There is to be harmony in every action. There is to be no jealousy of Paul or Apollos or Cephas. All are to draw in even cords, without a sign of friction.

Ministers must learn to give room to their fellow laborers. They are not to measure their brethren by their own ideas. He in whose heart Christ abides will not quarrel with his brother. All are to stand under the standard of Christ Jesus, united by the desire to strengthen His work in every line. Human devising is not to be followed. Let no one fasten his soul to a human leader. Christ is our Leader. He was sent by the Father to redeem the fallen race. Men are to follow His directions in the work of restoring the moral image of God in the human race. In this great work they are to act in His name and for the glory of God.

Let those who by God’s appointment are connected with His cause cherish no low estimate of the work He expects them to do. They are to be faithful stewards, dying to self and living to Christ.

The words that Christ spoke were weighty and full of dignity, but at the same time He exalted the natural things of nature, pointing to them as expositors of divine truth. Elevating, ennobling truths were taught from the simplicity of nature’s lesson-book, and they were presented so clearly and plainly that even those dull of comprehension could not fail to understand them.

There was no excitement in Christ’s manner of teaching. He made truth stand forth in the light of heaven. He inculcated the principles that are ever to be honored. God has wisdom to impart to His servants. The precious, precious treasures of wisdom that have been concealed in nature will be unlocked and brought forth. Here wonderful resources will be given to God’s people for use in His work.

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Some have looked upon the medical missionary work with suspicion because of its constantly increasing success. Unless these are baptized with the Holy Spirit, they will continue to entertain their jealous feelings, whatever power God may reveal in advancing the truth. They will lose the spiritual blessings they might have had and will bring the divine judgments upon themselves. The truth which, if received, is a savor of life unto life becomes, when rejected, a means of hardening the heart.

Lt 234, 1899

Starr, Brother and Sister [G. B.]

Toowoomba, Queensland, Australia

October 15, 1899

Dear Brother and Sister Starr:

We are nicely situated in a pleasant cottage with a lady who owns the house and rents it to visitors who come to the place. I have a nice front room which gives us a beautiful view of the scenery of the upland which is settled with some very fine buildings. You know about this place. One park is just across the street; there is a park at a little distance secured for the camp meeting.

We have never had a tent meeting, since my acquaintance, in any place so pleasant and so beautiful, with trees and with green grass. The tents so clean and new make a nice appearance. The congregation as yet is small—one hundred at most on Sunday. We hope more will be on the ground. Our meetings Sabbath were good. Brother Tenney spoke in the forenoon; Brother Daniells spoke Sabbath evening; I spoke on Sabbath afternoon, and the Spirit of the Lord seemed to be in the meeting. Just before I closed, my Will brought in about twenty-two more. I do not know who speaks this forenoon. I speak in the afternoon.

Brother Tenney looks bad; his head and face trouble him some; his face is nearly purple. I am so sorry for him. We shall take his case to the Lord in prayer.

If you get the matters settled at Maitland will you please write to me? It may be we can stop over when we return, which we expect will be as soon as the meeting closes. If you have not become settled, then we pass right along to Newcastle. We had good accommodations, but Sara was worn out and carsick. The cars run fast and jostled us about; it was very rough. We think it might be the location of the berths in the end of the car. Sara was troubled all the way with carsickness. I was resting, notwithstanding, and sleeping.

After we changed cars Friday noon we had the ladies' compartment to ourselves until we arrived at our destination.

I must now close. We have beautiful weather. Praise the Lord for this.

In love to all the family.

Write me the first thing after you know what you can depend on.

Lt 235, 1899

Kellogg, J. H.

Strathfield, Sydney, New South Wales, Australia

September 1899

Dear Brother Kellogg:

I feel very much perplexed as to how to address you, after the words traced by your pen that some things I have written are not true. You relate that the influence of my writing on your mind was about as terrible as could be. I am sorry I was not able so to arrange my words that you could understand them. I have written letter after letter to you, all true, but with such feelings of reluctance and discouragement as are inexpressible. The impression made on my mind was no more favorable to the positions taken in the sanitarium than when the Lord said, Call upon the managers of the Sanitarium in Battle Creek to do a work they should have discerned needed to be done.

The men sent to America from this country to learn all that they could about how to work were returned to this field with no special assistance in facilities. The very instruments to perform various operations that you had cast aside for better, we should have had to begin the work in this part of the Lord's vineyard. But it was not the Lord who set you a work to do in so many lines that you could not see this. The means should not have come from your personal funds but by your personal influence from the institution under your direction to the sister institution just started in this very field. This would bear testimony before heaven that the abundant riches of the Sanitarium in Battle Creek brought into existence an humble institution that would give character to the work here where there was nothing of the kind in all this large portion of the Lord's vineyard.

It was the sister sanitarium that was called upon, not you, Dr. Kellogg, individually. But notwithstanding those appeals have been made in obedience to the instruction given me to give to the Sanitarium, the help has not yet come. Three thousand dollars were raised for this field by the General Conference, and Dr. Kellogg raised something short of a thousand dollars by soliciting donations for our hospital.

You state you gave one thousand dollars out of your own funds and your brother made a donation likewise that he could ill afford to do. We were not instructed to call upon you to do this. I have invested in your institution quite a little sum—several hundreds of dollars—that could so easily have been transferred to the sanitarium we are as yet unable to commence to build. It was my right, given me of God, to solicit help to create and man our institution from the abundance that is being enjoyed in the largest sanitarium in the world.

To whom were we supposed to look to establish a sanitarium here in this country where we were unknown and where the churches that were raised up were poor? I have done just the work I was

authorized to do, and I want to see what shall be done. I have made my appeal. It has brought very little. Every dollar that has been received is on record.

How many dollars in donations have you invested in objects creating considerable expense? When I was presented with the plan to raise funds from the conference to establish a consumptives' home in Boulder, there was not one-twentieth part of the reason for that institution to be established that there was for the one such institution to be established in this country, [and] manned and provided with facilities. There is not one such institution in existence in all this new missionary field. The Lord in His providence permitted us to have a part in the work here, in the building of a sanitarium which would be a link in the chain that God would have forged to draw the attention [of the world].

Lt 236, 1899

White, J. E.

"Sunnyside," Cooranbong, New South Wales, Australia

October 11, 1899

Dear Son Edson:

I have written much of late, and I am drawn out to encourage the workers to enter new fields, annex new territories to the fields already worked. There are many souls that need the light of the first, second, and third angels' messages. You inquire how you can help them in Battle Creek. By bearing a straightforward testimony in your life; and this is not all, wherever you can go to camp meetings, go and get hold and keep hold.

I shall be very much pleased to see you whenever you may come. You may, when you feel clear in your own soul that you can take hold with us in book work, in attending meetings, in standing with us to uplift the standard of truth in new territories; but I dare not have you come against your will. When you feel free to come, draw from the Review and Herald office your passage money, and I will settle that bill myself, freely. We need your help and your talent in this new world; and the climate, where we are at Cooranbong is free from malaria. But come and try it, and you can return if you do not want to remain. There are places where one hundred could be put to work, and in the canvassing field there are one hundred more needed. You can give instruction in this line.

Let the Holy Spirit take possession of the heart and by faith grasp the promises of God, and we shall see of the salvation of God. I know the Lord would have you a free man in Christ Jesus, bearing a living testimony for the Master. This is the best evidence you can give, to walk humbly with God and work earnestly for the advancement of the truth. You need to commit the keeping of your soul to God and open the door of the heart and let Jesus come in and work you. There always is danger of many trying to work the Holy Spirit in the place of the Holy Spirit working them.

Now, Edson, put your trust in God, maintain a humble, contrite spirit, and you will then understand by experience what these words mean: "For thus saith the high and lofty One that inhabiteth eternity,

whose name is Holy; I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones." [Isaiah 57:15.]

It is the humility and contrition of the soul that, if you cherish them, will be in a special manner your strength. You will never succeed in trying to battle your way through, for there are combatants that are educated in this line who will be stronger than you. But when you leave your case in the hands of your Advocate, Jesus Christ, He will work with you and by you and through you, not to harm and wound and bruise you or any other one; but He will work through you to uplift, to strengthen, to restore. The Lord will bless you when you are all ready to impart His grace given you, in word, in spirit, in practical working. The Lord will help you if you will be passive in His hands, and not worry and put yourself out of His hands, and take your own hands to work yourself.

Now, Edson, be sure you are on the Lord's side, and hold fast the banner; never let go, hold firmly, look up, rejoice in the Lord always, and seek ever to strengthen and not to destroy anything but sin. Christ will bless and guide you and bring you safely through to His kingdom if you are obedient.

In love,

Mother.

Lt 237, 1899

Henry, S. M. I.

Maitland, New South Wales, Australia

December 10, 1899

Dear Sister Henry:

We are now amid an interest which covers a large territory. There are many, awakened by the camp meetings, who desires to understand the Sabbath question, and the large, rich farming district is now being worked by visiting—house-to-house labor. Doors are open to all who visit them, high and low, to hear what saith the Word. They are as eager as hungry children for a piece of bread. May the Lord give them to eat of that Bread which cometh down from heaven. Our workers are of excellent courage because every week one after another is deciding to obey the truth and keep the Sabbath. This is making the hearts joyful on earth and causing joy in the heavenly courts.

The settlements are far apart and there is the farming district and the mining districts, the wealthy and the poor. All are treated alike and our people have been welcomed to every house where they have called. We shall seek to do all possible to get the light before them in their homes.

The ministers are now doing more for their church members, visiting them and warning them not to entertain these people in their houses, that they are deceivers; and [that] the representations of the doctrines believed by Adventists are the strangest mixture of the most inconsistent, foolish, improbable things that could possibly be manufactured. But meeting the people and getting acquainted with them

in their homes is doing away with this fear and terror that some are trying to inspire in those who have not been out to the camp meeting. One minister who preaches in the St. Mary's church has issued a little pamphlet presenting the weakest arguments that we have ever seen in print, thus showing his deplorable ignorance. But these things will have influence over the minds that have never heard the reasons of our faith. Froth to them cannot be distinguished from the pure milk of the Word.

There is the large tent standing in Maitland. Brother Colcord is speaking to the people and Brother Hickox is united with him, and he has his standing appointments out three and six miles from Maitland. He has as many as a private house can accommodate. One of the smaller tents will be pitched in a favorable locality. This interest must be carefully looked after. Brother Starr has been appointed to take charge of the work in Melbourne for one year. We have so many places that need the help of ministers and workers that we have to study how to give proper help to the many places that are now opened. It is while the people are eager to learn what is truth that a quick and earnest work must be done. There must be no delay. The seed must be sown at once, for many have lived at so great a distance from Maitland they could not get to the meetings.

On one occasion twenty miners came above three miles to attend evening meetings, then urged that labors be given to these settlements at a distance. The men would be at home with their families in the evenings and they would be highly pleased to receive the workers and understand the Scriptures. And now these settlements at a distance of three and four and six miles are being worked.

Regular meetings are appointed. Several of our ministers and workers visited these settlements and it is evidenced that there is a necessity of something more personal being done beside the ministry of the Word in large congregations. These visits to the miners and to the farmers well-situated on their own farms in comfortable cottages are a help. We can meet the people where they are, and talk with them and pray with them and we can show that we have an interest for their souls.

This is the very kind of missionary work which ought to be done. Here is where humanity can, through God, touch humanity, and lay hold of divinity in behalf of humanity. This class needs the labor. The workers will find the intemperate and the tobacco devotee, and can present to them the necessity of surrendering their hearts to God, lifting up the Saviour higher and still higher. Every soul out of Christ needs the labor bestowed upon him that ministers and workers can give. Lessons to mothers are needed on how to teach their children and treat them as the younger members of the Lord's family. These children are the Lord's property. Parents must be converted and then they can lead their children to Christ. This is the work being done in these suburbs of Maitland.

Elder Hickox has been out two or three evenings in the week. He hires horse and carriage, that his wife can accompany him, for her talent in singing is highly appreciated. These miners were not asked to help defray the expenses of horse and carriage, but they put their hands in their pockets and made their offering which more than covers the expense. I have now loaned Brother and Sister Hickox a horse. If they can get a buggy they are fitted out for their evangelistic work.

There are very many settlements and this house-to-house labor will prove the very best kind of missionary work that can be done to open the Word of God to those families that are now, many of

them, both ignorant of the Scriptures and of the power of God. Our sisters will, we think, have a horse and a carriage furnished them, for they walk miles and it is wearing upon them. They throw their whole souls into the work and are all having marked success. Brother Colcord works in Maitland, having meetings in the tent.

It is strange what kind of reports are met by our workers in regard to the food Seventh-day Adventists eat. The most inconsistent falsehoods are circulated. But when the people placed before the brethren who visited them good bread and very nice honey, they demonstrated they could eat and enjoy the very same kind of food they themselves enjoyed. This partaking of the food was highly appreciated and scattered to the winds the falsehoods that hearsay had scattered.

We see a large portion of the Lord's vineyard to be worked. There will have to be many seasons of prayer, much patient, persevering labor, teaching them according to their understanding line upon line, line upon line, precept upon precept, here a little and there a little. They can only reach the people through God, and missionary success will be through the grace of God fully proportioned to the efforts that are put forth.

What is the standard that in these places, at the present time, may regulate the expectations of success? Is it the rapidity with which the gospel was diffused after the ascension of Christ? Then the disciples went forth everywhere preaching a crucified, risen Saviour. The Lord would have every worker softened and subdued by the grace of Christ. The heart imbued with the Spirit of God is quick to make impressions upon the minds of those we want to help. None need to expect the highest results independent of their own earnest, self-denying zeal and persevering energy and most fervent prayers. All who believe the truth should possess a spirit of earnest intercession and wrestling with God for the victory. We must reveal that as laborers together with God we are intensely in earnest. Souls are perishing out of Christ. Reach them we must. [Read] Jude 17-25.

Who can estimate the value of the human soul? The One who has paid in full the ransom price for that soul can answer this question. Who can estimate this great work? With what earnest soul hunger we have felt for Newcastle and Maitland, the latter place especially. We have apparently been set down in the woods of Cooranbong, where there was not a Sabbathkeeper within seventy miles, to establish our school, and it has seemed so strange. But now we see the fields are ripe for the sickle. We have had a precious camp meeting. We have now a vineyard to be worked and souls raised up within twenty-seven miles of Cooranbong. The prospect seems to be so encouraging. We can but praise the Lord with heart and soul and voice.

The standard will be raised here in Maitland. The people are calling for the Word of the Lord in many places. What a privilege to tell the souls of that love which passeth knowledge and of that peace which passeth all understanding. If the people will only be willing to hear, we have reason to be rejoiced. We see the eager souls, longing to become intelligent in spiritual things. How we have longed to see missionary labor put forth in Maitland, a beautiful farming district! Everywhere we go we find people who are in need of help.

I was just preparing to retire to my bed for rest when one of our new Sabbathkeepers, who was always designated as that sweet-faced old lady who always was seated in front of the speaker's stand [came to me]. I dared not say no. I went into the room and conversed with her. She wished to speak with me in regard to a lad thirteen years old, a promising lad. His mother lived in the same house with the sweet-faced lady, who seemed to bear the likeness of Christ. She told me the story of the mother who had received the truth and was a very pleasant, intelligent lady about thirty-five years old.

Her husband was a drunkard and did not support the mother or her child. He left her and she took in three boys to keep. They were poor children supported by the state. For feeding and clothing and supporting these children she received five shillings each per week—one dollar and a quarter each in American money. She works at her business—dressmaking—and thus she was supporting this family. Her husband came back. He said he had reformed. But temptations were great. She did all she could for him, but he went lower than ever, and she suffered such abuse from him that she could not live with him and obtained a divorce.

Now she has been converted to the truth. She is very desirous her son shall attend the Avondale school, where he shall be educated for a missionary. Would I help this lad? I said yes, I would take him and pay his expenses through school. And then we will see if the mother cannot connect with the work in some way where we can help her and she can help us.

This one case represents several cases in every place where we go. There are also sick ones to treat, and this is educating the mothers. We find abundance of missionary work to do in every place where the truth has been received. There are the poor that need help, the fatherless children to be cared for. We cannot possibly invest in buildings to accommodate them, but we help them to help themselves. We locate them on a piece of land. We help them to put up a humble little house and then see that they have work. We plow the ground for them and help them to raise their own food.

This kind of work we are carrying forward all the time. We do not take them on to support them, but let them carry the burden of themselves as much as possible. We have taken care of the people far and near when sick. We make no charges. This has been the missionary work we have done since we have been in this country.

The gospel and the medical missionary work cannot be separated. The branch does not bear the root, but the root bears the branch. Every branch that beareth not fruit He taketh away, and every branch that beareth fruit He pruneth it that it may bring forth more fruit.

We are so thankful that we find the people are not satisfied with the spiritual food which they receive. The Lord is moving upon minds and they are hungering and thirsting for a knowledge of the Scriptures. The Lord would have His workers go where there are people that are spiritually starving. The church in Battle Creek can arouse and must awake to their God-given responsibilities ere they sleep the sleep of death. In the parable of the unwise virgins they can see their future. Not all can be paid a salary as workers, but there are those who can dedicate a portion of their time for missionary work. For some, after the first step is taken the way opens more clearly as they advance. But they first need the holy kindling in their own hearts before they can have divine wisdom to prepare the way of the Lord. Why

cannot more persons inquire, “Lord, what wilt Thou have me to do?” and then do it wholeheartedly? [Acts 9:6.]

I arose this morning at one o’clock a.m. I cannot sleep after I once awake, because the burden of the work seems to be consuming me. And I cannot feel it is my duty to confine my labors, even as much as I have done, to our churches who know the truth and who ought to be earnestly putting out their talents and trading on their Lord’s goods, that they may by trading improve their talents. I am so very anxious that all who can work should work, and in doing the work of God in saving perishing souls, their light will increase in brightness and they cannot but shine.

I am now about to say to you something that may seem a little strange to you. I have a request to make. Give your son, from me one of my best bound books which you, knowing him, may choose—the one that would do him the most good. If it is The Desire of Ages, give him that, or either of the other of my large books. You will please consider this my order, and tell them at the publishing house to charge to my account. Also, if you know persons whom you think will be benefited by having these books—those who read them and appreciate them—you can place a book in their hands. It may cut away their prejudice. This is the work I am doing in this country, and it has done a good work and brought some souls to see and understand our work.

They tell me mail goes out today, December 19.

Lt 238, 1899

White, J. E.; White, Emma

“Sunnyside,” Cooranbong, New South Wales, Australia

April 10, 1899

Dear Children, Edson and Emma White:

I have many things to say to you, and I now feel free to say, Come to Australia. I dare not cast reflections upon others, but I feel free to say, I need your help. I cannot feel it is your duty now to be thus far away from me. I have need of the help which you can give me. Your tact in bookmaking would be of great value to me. Let me tell you, I wish to have some one to whom I can read the writings I have for books, and [who can] rearrange with the view of publishing them. W. C. White is having large responsibilities because he is in connection with me. I consult him, and when I can get his time he works hard, and the articles written passing under his inspection come out well-guarded. But you can be a great help to me, and from certain things presented to me I know your health is in danger. Therefore I now feel that you should have a change.

A voyage for you and Emma on the Vancouver steamer would be a blessing to you both healthwise. Old Sister Sisley bore the trip splendidly, and she can scarcely ride in a carriage without seasick feelings. She bore the journey well and was not seasick. You can come now and help us. We will erect a house for you and Emma to live in on our land. I have quite a large amount of land for my stock, and excellent building

places. You can take exercise out of doors. I have horses and carriages. We have to have these things here, for the station is at Dora Creek, two miles and a half away, and it is about six miles to Morrisset. We would be pleased to have you come when oranges are ripe. They are but just beginning to be picked.

How pleased would we be to see you at this important conference! We think you had better settle up your business so as not to traverse the waters again. If you desire to be on the water, we intend to have a boat to use for transporting goods to different points. Dora Creek is a beautiful, smooth river. We may change its name. We ride in the row boat six miles, then enter the lake which is generally very smooth and pleasant. I wish your boat was off your hands, Cannot you dispose of it? Do this if you can.

Will you please to ascertain what became of my adjustable chairs left at Petoskey? They have been just the things we wanted so much. Considerable furniture was left in that house we occupied, but we have received only eleven dollars for the goods. See if anyone can tell you in reference to these things. If you can get those chairs traced out and they are a wreck, let them go; but if of any value, bring them with you. I wish I could have that chair and lounge that I think so much of in Battle Creek, but it is no use. The cost will be too much.

Please get me a bottle of oil of wintergreen, amounting to four shillings. You may bring me a bottle of witch hazel or the witch hazel bark and slippery elm bark. These things we cannot get here. Witch hazel we can get here, but it is imported. Put these things where you will not be required to pay duties on them, as things for your own use. The duties are no longer to be paid in the trading in the colonies. A confederacy has been doing away with duties. But the duties on foreign goods are to be paid now in Sydney.

If Emma and you come to us, we will try to do all in our power to make you happy. My dear children, I have no urging to do. If you ask the Lord in regard to the matter, then do as you know is your duty. We must take life's controversies and troubles to His feet, for Christ loves us. His every word and look invite our confidence. We want Jesus and want Him 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 will be found asking, "Lord, what wilt thou have me to do?" [Acts 9:6.] We must not have undue anxiety, but learn the lessons of faith and trust. Let us commit the spiritual health of the soul to Him who hath loved us and given His own precious life that He might make it possible for us to learn of Him who is meek and lowly of heart.

While lifting the cross He says to us, "Whosoever will come after me, let him deny himself, and take up his cross, and follow me." [Mark 8:34.] He 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 self must be denied every day. Christ can give the noble resolve, the will to suffer, to do, and to fight the battles of the Lord with persevering energy. The weakest, aided by divine grace, may have strength to be more than overcomers. Oh, we need an abiding Christ! We must have more than a fitful service. Learning of Jesus we will copy His character, His meekness, His lowliness.

When we find ourselves in trouble, we are apt to censure someone. Now, it is not right to do this. We need to hide our individual self in God. My children, we need to have confidence in God. “But we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory,”—from character to character—“even as by the Spirit of the Lord.” [2 Corinthians 3:18.] The Lord Jesus does not expect impossibilities of you or of me. Beholding Jesus we are changed into His likeness.

“Charity (love) 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.] Christ has, through His inspired apostle, presented the measure of a character that is imbued with the love of Christ. We are to have His marks, we are to have the likeness of Christ. This sample is given us as the specifications of the possibilities and heights we may reach in and through Jesus Christ. The standard Christ presents and dictates to all for whom He has died, perfection in Him and through His merits, we may attain. We come short because we are content with looking at earthly things rather than the heavenly things.

It is by beholding Christ that we are changed from glory to glory. The eye viewing common things needs to be elevated higher and still higher. “For now we see through a glass darkly; but then face to face: now I know in part; but then shall I know even as also I am known. And now abideth faith, hope, charity, these three; but the greatest of these is charity”—love. [Verses 12, 13.] No one has yet the measure of our heavenly Father’s nature, or of the character of the Son of God as it is. We must have a knowledge of God by living experience.

If we follow on to know the Lord, we shall know “his going forth is prepared as the morning.” [Hosea 6:3.] We are to appreciate the talents of words, faith, hope, charity. “But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name: which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God. And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth. ... And of his fulness have we all received, and grace for grace.” [John 1:12-14, 16.]

Will you, my children, receive the gifts of the Holy Spirit daily? What others may do, what others may say, what others may think of you, will not change the thoughts of God toward you. “He that doeth righteousness is righteous,” and the opinion of man will not change his character. [1 John 3:7.] You have, my dear children, a heaven before you to win, and Christ gave His own life that you might obtain the heavenly peace and rest and love of Jesus. Only keep looking unto Jesus, who loves you, who is the One you are to love, the One you are to talk about, the One who is the Author and Finisher of your faith. Edson, Jesus loves you. Emma, Jesus loves you, and the Lord Jesus takes no man’s measurement of character for you. You are to behold Jesus and reflect His image in your words, 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 of Jesus our Lord, according as his divine power hath given unto us all things that pertain unto life and godliness, through the knowledge of him that hath called us to glory and virtue: whereby are given unto us exceeding great and precious promises: that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust.” [2 Peter 1:2-4.]

Now the Word is plain. We have no excuse to remain in weakness, in spiritual poverty. Every possible provision has been amply supplied, and now it rests wholly with the souls for whom Christ has died whether they will believe the words of God. The Lord Jesus calls you to be filled with all the fullness of God; then you will represent the words of Jesus Christ. “But whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life.” [John 4:14.] Jesus Christ wants us to be co-laborers with Him. He will give us to impart. When we are emptied of self, the olive branches “which through the two golden pipes empty the golden oil out of themselves” will empty it into the cleansed vessels for them to impart to others who are in need of light and comfort and hope and love. [Zechariah 4:12.]

My children, my words seem very tame, but try to take them in. Let your spirit be cleansed from all earthliness, all unholy, uncharitable thought. Let your words be clean, sanctified, reviving and refreshing to all with whom you associate. Be not “easily provoked.” [1 Corinthians 13:5.] Let the praise of God be in your heart and upon your lips. Then no evil thing can be said of you in truth.

Mother.

You may have some goods you wish to bring. You can find out all about the cost of the family goods.

If Emma could take along that chair and sofa as household goods and any such things of mine, I would be glad to have them come.

Lt 239, 1899

White, J. E.; White, Emma

Sunnyside, Cooranbong, New South Wales, Australia

July 4, 1899

Dear Children:

We received your letters in the last mail. That which I feared has come. But, my children, the Lord has been gracious to you. If they had attacked you, we know not what would have been the result. As I had written you quite a lengthy letter I will only say, the Lord be praised.

I have felt deeply grieved in regard to the Southern Field, but do not blame anyone. Leave the Lord to reprove. I do not want to send reproofs but dare not withhold them. Let all these deliverances you have had lift you nearer to God. The funds now are so limited; do not now expect much. It might have been otherwise, but now let us not dishonor God by talking unbelief.

The Lord would not be pleased to have your life imperiled or your life lost through malaria. Talk hopefully; talk faith. The Lord knows all the difficulties, and He will bring help in His own way and glorify His own name.

Let those who cannot work in one field, if excluded, go to another. But let the most extreme care be exercised in regard to words and presumptuous actions. The Lord would have every pen dipped in holy oil before tracing lines in the papers that shall help the enemy who, with intense earnestness, is stirring up human minds to action against the Lord's commandment-keeping people.

It will come, and the Southern element will be the ones who, through jealousy and determined hatred against the truth, will do the devil's work. God's people must be on guard. The Lord would have every teacher with pen and with voice honor God and the truth, and give no occasion for the enemy to take advantage.

Oh that the converting power of God may come to everyone who teaches the truth to others! Oh that the people of God would work in Christ's lines! His commands, His lessons practiced, unite the human brotherhood with one another in Christ Jesus, in God. Holding fast to God, we can lay hold on souls ready to perish and set their feet on the ladder which is planted firmly on the earth and reaches upward to heaven. Looking unto Jesus we will not become easily provoked. We are seeing Him who is invisible. Our hearts need every moment an abiding Christ. Then we shall have peace and joy. The Lord would have all disunion cease, and all love one another as He has loved us.

I must close this letter. I wish you to receive the money essential to bring you across the broad waters, on my account.

In much love,

Mother.

Lt 240, 1899

White, J. E.; White, Emma

July 30, 1899

Dear Children, Edson and Emma White:

I hope you will come to us now as soon as possible, [even] if you do not remain more than two years. After you come you can then learn the way you should go. Elder Haskell and his wife left Cooranbong last evening to go to America. The boat leaves Sydney next Wednesday. I shall miss them very much. I need you to help me now, and tell me what to do in some things.

Edson, do not, I beg of you, write books and get this one and that one to write them for you and then sign your name to them, even if you say these men have helped you. It hurts you as an author. You can write in simplifying the truth, but do not engage any man or woman to write for you. With close application you can read the Scriptures and make the thoughts your own. The Lord will help you if you

only take time for careful study. You have ideas; do not employ others to put their fingers and brains into the work. We want you here to plan on books. Come right along as soon as possible and escape the hard winter. I want you to take this matter to the Lord yourself, and pray about it. The Lord will teach all who seek Him earnestly.

Elder Haskell is accompanying Brother Irwin to America. Their first meeting will be in California.

I have not slept since eleven o'clock p.m. I am so tired.

We had excellent meetings through the conference. You will see the report in the Bulletin. I was taken very sick and did not attend meetings for one week. I was then so urged by our brethren to attend the meeting that I ventured, but could not stand. A chair was placed on the rostrum and I was comfortably seated. I spoke very feebly at first. I was showing my sickness decidedly in my countenance, but all were made glad to see strength coming to me. My voice grew stronger, and from that point I was improving. Next day I remained in the meeting, speaking in the afternoon and by request spoke again in the evening in the school chapel.

At the close of the services [visitors were invited] to look at the grounds. All said that they felt like exclaiming, What hath the Lord wrought! The improvements made in every line are a wonderment to everyone. I would not gather my fruit. I allowed our visitors, entertained at our house, to go into the orchard and gather from my loaded trees mandarins and oranges and passion fruit. Brother Haskell, Sister Haskell, and Brother Irwin will tell you in regard to my home.

If you come, you may have a home of your own in which to live and to work. I am not well now. Had an ill turn with my heart and it takes time to recover. I have a wish for that big piece of furniture, with the many drawers, if it could be packed by taking to pieces. I would be so glad of it. I would make two chests of drawers. I have a splendid cabinet worker, Brother Pocock. He would put it all up for me. Everything of this order is very expensive. You know what I mean—that piece of furniture in my room that had to be taken in through the window. All material in wood for making bureaus and other furniture has to come from Oregon and far off places. I must leave these matters to your judgment. Everything has to be cased. The back of the concern, of common, cheap wood, need not be brought.

Mother.

Lt 241, 1899

White, J. E.; White, Emma

Sunnyside, Cooranbong, New South Wales, Australia

July 30, 1899

Dear Children, Edson and Emma White:

We are just now parting with Brother and Sister Haskell, whom we are now willing should go to America to do a work that we know he can do, and his wife will help him. We are sorry, very sorry, to have them

leave us, but Brother Irwin is very anxious for them to go. At first I said, No, no, we cannot consent to have him leave the work here, for new fields are to be opening all around us and the fields are all ripe for the harvest. But the Lord has presented before me the work that needs to be done in America, and there are few who are voicing the third angel's message. Things are swinging into wrong channels.

The work called truly medical missionary work we have been engaged in ever since we came to this missionary field, and we have seen the marked working of the Holy Spirit of God in the restoring of the sick. We have seen the wonderful work of God upon the human hearts of men who were using tobacco and drinking liquor. We have seen the work of God accomplishing transformation of character. They have been tested and proved and brought out of the bondage of the law into the liberty of the gospel, and they are converted men and women. They find in Christ Jesus all that is satisfying.

We see such great things accomplished and humble our hearts before God and say, The work is not ours but that of the Lord Jesus Christ, the Lifegiver. The redemption and restoration of the soul is not our work, but the Lord's work. Edson and Emma, the cause that we knew not we have searched out. Here are whole families we have been instrumental in saving. This is medical missionary work. We had no hospital, but we used our own home as a place to take the sick and suffering to restore and try to save. We have used everything of our own and advanced the money to help them to get homes and a piece of land.

A family of twelve—father, mother, and children—are now rejoicing in a home of their own. They have a house on the land, composed of tent and bark of trees, with corrugated iron for roofing, and they will soon be able to build a humble cottage of their own. The father is a carpenter. The two eldest sons work with him. The mother, discouraged and overworked, gave up trying to be a Christian, but her heart has broken before God, because we have taken right hold of the whole family. We have taken a crippled son who had a knee swelling. Sara worked for him and with compresses and pulverized charcoal killed the inflammation. Five years ago this injury came to the knee. He is a fine, bright boy with keen perception. For eleven months he was confined to his bed, and the doctor said it would be six weeks more before he could get off the bed.

Well, the father came to work on the meetinghouse and school buildings, bringing his three eldest boys. The wife and mother was taking care of six children in Parramatta or Prospect until a place could be made for her. We let them occupy a small house of mine. We furnished them with everything to keep house themselves. The crippled boy, came on crutches, was the cook. He was so much better he laid aside his crutches and washed and baked and cared for the father and his two elder brothers. But it was too much. The knee troubled him again.

We had the lad dine at our table, and yet we must do more. We took him outright and we kept up the treatment. Oh, what power there is in water! There formed under the knee a bunch which he called his egg. We dared not leave him, and Sara had the charge of him through the camp meeting at Newcastle. She opened this large swelling and it discharged dark-colored blood and matter and pieces of bone, which had come out several times.

We placed the lad—he is, I think, thirteen years old—under Sister Peck, my worker in preparing and classifying matters for books. I have an office room where she works. She has given him charge of printing the letters in letterbooks. He is learning to write on typewriter, and she is teaching him many things. Now we send him to school. We clothe him and board him and his father pays his tuition. We keep him for the benefit we may do the boy. He is good material to work upon.

The mother is so thankful she cannot express her gratitude. The father also is rejoiced that we can care for the boy who was pronounced by all physicians who examined him a cripple for life. They look upon the boy, active and healthy, and you can judge how they feel. This is our field for missionary work. This is the third case of terribly injured limbs, which cases had been pronounced by physicians incurable. These cases had been maltreated, and it was thought blood poisoning had set in, after ten days in one case and five days in another case. Sara took these cases and treated them with great, painstaking effort continuously for weeks. In one case we made a hospital of our own home, taking care of the boy and his aunt who came with him. We boarded them nearly two weeks, and Sara treated the case.

She receives nothing for her labor, for I want all to know we do this for the love of God. In case after case, where physicians have failed to give any relief after charging an enormous sum for their services—five and ten pounds for a visit—the poor souls have sent for Sara. She has gone days and nights, five and six miles on horseback into the bush where no carriage could go, and attended the calls. She had been without rest and watching the sick patients days and nights, until one night she slept sixteen hours and could not be awakened. Everything was done that could be done but she could not be aroused. But the Lord did not permit this to be unto death. She revived, but felt the influence for some time, utterly exhausted.

I might tell you of reformations in families, the history of the breaking off tobacco and tea and coffee, and standing out as health reformers. These are truly converted. One, a fisherman and boatmaker, smoked his pipe even after he went to bed. And he drank tea; he was a tea inebriate. He was converted. It took time. Bible readings were given in certain houses and companies came to learn the truth from the Bible. Then health reform was taught, and they were led along step by step. This man carries with him the unmistakable evidence that the Lord has wrought in his behalf. And still three more families have cast away tobacco and tea and coffee and liquor. The ministry of the Word has been brought home to their hearts and convicted them of sin, of righteousness, and of judgment.

One man was a livery stable keeper in prosperous times, well-to-do in the things of this world. He became sick and poor and the whole family, numbering eight, were sick at once with influenza. Again Sara went, with a young man who had learned lessons in the Health Home. He nursed the father of the family, and Sara the mother and children, and all recovered. The father and mother came to our meetings, were convicted, and both were converted.

He threw his pipe in the fire, and when his wife saw this she cried most heartily. Said he, “Are you feeling bad because I broke my pipe?” She said, “Oh no, but I thought, when my family was supported by the washings I was doing from place to place, I had to give of my little for you to buy tobacco. Why did you not do this before?” Said he, “Wife, I did not understand before the sinfulness of tobacco using,

beer drinking, and tea drinking, but I will not grieve you any more. If Brother White and Sister White will give me work to do, I will earn money now to support my wife and my children." He has worked steadily for one year and he says, "I look at myself and say, Is this Hungerford? I really scarcely know myself, eating proper food and employing my physical strength. I am coming up from being sick and discouraged to work like a strong man."

There is a family on our ground who are all God-loving and God-fearing. He was a conductor of Sabbath schools. He embraced the truth, lost his position as coach and cabinetmaker, and found a little piece of land among the rocks where no wagon could go. He carried material for his house down a steep hill and up a steep hill on his back. Every stick of lumber composing his home was thus brought onto the spot, and he built his house; but his poverty was great. I was solicited to give him work when building my home. I did so and found him a gentleman to be honored and respected. He is a man of noble traits of character.

He looked, just before he left me, as if he had something to say, and finally in a most respectful manner asked if I would give him a few books. I found he possessed none of our books. I gave him books and papers with which he has worked and imparted to others, until three families living from three to six miles away have been converted and baptized by Brother Starr. He asked me if I had old clothing we would not use. We made up a box for him and for three years have continued to send him one or two boxes, which have kept his family [so] that he had not had to buy anything.

We prevailed on him to move to Cooranbong where we could supply him with work. His child became sick just before he left home and in one week he died. Sara did everything for the boy she could do, but he had not strength to rally from the being poisoned by eating a parakeet given him by his grandmother. It poisoned the child to death. They are now using my camp meeting family tent. They have been furnished money by Sara to purchase iron to roof the tent and bags are put outside the tent to keep out the cold. I let them have a stove to cook their food and warm the tent, and there they will stay until there is a time when he will not have work and can build him a house. He has selected fifteen acres of land, and he can raise things on the land to support himself and his family.

This man had not money to pay his fare on the cars. We paid the bill and wait for him to help us in work when he cannot get work to do on the school ground. He is a first class painter. His children, the two eldest, attend school, and this is about as happy a family as you would wish to see. There were five children. Now there are four children.

This is the medical missionary work we are doing for Christ's sake. We see very much to do, and we have given only a few instances of our work. I have given away one hundred pounds of books and I am endeavoring, through reading matter and through active, earnest, practical doing, to relieve the pressing necessities that come to our knowledge. We believe with heart and soul and voice in missionary work that will not ravel out. We see whole families can be saved to Jesus Christ by laying right hold of them, bringing them into our homes and relieving their necessities. This is the work that should be done in every church. It is the blessing the church needs to receive by imparting and getting out of their selfish, covetous ways.

Men would not have been happy in Paradise without employment. The curse does not consist in labor, but in the sin of disobedience which has made man a convicted rebel. Man is not made for contemplation only, or for idleness, but for action. Activity is an essential for happiness and for health. Our faculties are precious, God-given talents to be exercised. Everything in relation to man in the human machinery means action. The wheels of nature and of Providence are not made to roll backward or to stand motionless. An idle man is never happy. Indolence is sin. The Lord created man to be a laborer.

Adam and Eve were earnest and happy in their employment appointed them of God. Working was full of thanksgiving and praise. The Lord God walked and talked with the holy pair in their innocence, instructing them how to do the work.

Sin made the work very much harder, but work was a safeguard for man. We work here, that we may do the very thing to keep us from sin, therefore there is no degradation in work. We may ask God for help and grace and rich blessings, and the Lord God will give in answer to our requests. But men are not imitating Christ's example. It is sad to see men and women pursue such a course that it is a severe humiliation to ask a favor. They just act as if they would lock the doors of their hearts, lest they should be induced to grant a simple favor which would cost them very little but [would] confer a great favor. There is a great hesitancy to request, for fear of being refused. Not so with heaven's gifts. You may ask, you may receive, and you may be bound up close with the great Heart of goodness and compassion and love. When the hearts of the human agents are converted they will be like Christ, to whom it is a joy to bless men and women. God help His people to have hearts to bless.

Mother.

Lt 242, 1899

White, J. E.; White, Emma

Sunnyside, Cooranbong, New South Wales

September, 1899

Dear Children, Edson and Emma White:

I must say to you that your letters confirm all I have had presented to me, that it was your privilege to place yourself in different relations. It has always been presented to me, you well know, that W. C. White, your mother, and yourself should connect together in the work, but why is it not done? I know of no one who could be a greater help to you in your bookmaking than W. C. White, and you could be a great help to us. I have now decided Marian has served her time with me. She burdens me with her peculiarities, and she cannot do the books I desire to have done.

I wrote to you in regard to paying your debts before incurring more debts. I may not have made myself understood, but will say, if you wait the long process you have arranged before you come to us, I fear my time to work will be done. And yet I do not feel to urge you unreasonably. You will draw from the Review and Herald enough to pay your fare and Emma's fare, and draw what is necessary to bring the

things you desire or see fit to bring, or to make purchases there. Well, I do not see as I can make any more statements than I have made. I warn you not to get up a rivalry in bookmaking, for your danger was presented to me.

I am sure if you are here we can get out quite a number of books. I can say no more. It is now six o'clock. I have been writing since one o'clock. Slept until twelve o'clock.

Now, my son, ask God for wisdom. We cannot say you must break away and come to us, but we say, ask the Lord. Get your light from the Lord. He can and will teach all who seek Him and whose will is to do God's will if they know His will.

I spoke in my last letter in regard to the case of Sister Rose. You may draw from the office the sum to cancel that debt and charge to my account, and we will settle that business between you and me.

I am sure of one thing, that the warning was given me especially for you not to carry out the inclination of your own heart to strive for rivalry in books. I would be able to help you, I know, or put in your power to handle some of my books I anticipate getting out. But, Edson, Marian has been on the strain a long while, and I think she should be released and not kept at the treadwheel until she loses her mind. I greatly desire to have proper help and not have to wait one or two years, for I know not how I shall be in one year from now.

I shall try to spend some time in the open air. Last evening Sara and I rode with Jasper, Elder Haskell's horse, to Martinsville for oranges. We found enough for the present. Shall go again on Thursday. We brought home twenty-six dozen for W. C. White and our family—three pence per dozen, which is six cents per dozen. The trees are all in bloom again for another crop. We have a very nice flower garden. The oranges were ripe when the union conference was held. I would not let the family pick many oranges and mandarins, but gave the ministers the privilege of picking the fruit for themselves. The trees are loaded with blossoms and so fragrant. We have plenty of lemons which are in all stages of ripening and are full of blossoms.

In much love,

Mother.

My eyes will close while I am tracing words to you.

Lt 243, 1899

White, J. E.; White, Emma

Sunnyside, New South Wales, Australia

June 5, 1899

Dear Children:

I will write to you early for this next mail. I had two letters written—one for Sister Henry and one for yourself—and was expecting every moment that they would come to take the letters, but when too late I learned they could not go. I received your letters. Thank you for writing.

Brother Ballenger has written me a letter which I fear I cannot properly answer. I have written some things but it does not, I fear, cover the grounds fully. I will send you a copy of the letter I have written him, and I wish your comment upon it.

Brother Irwin is entertained at my home. I have not had any opportunity to ask him about the Southern Field. I am answering written down questions which have been sent for me to answer.

Edson, please answer my question: Had I ought to dispose of my property in Battle Creek for thirty-two hundred dollars? Dr. Kellogg offered me thirty-five hundred. I agreed to take it, they purchasing it subject to the mortgage; but since then they have had it appraised and have sent me a note for only thirty-two hundred, subject to the mortgage. Very little is coming to me.

The very next time you go to Battle Creek I want all my belongings there considered. I want to know how much I have. I had that wagon you had Henry make stowed away. What became of the springs of that secondhand carriage you purchased—a four-wheeled, one-seat carriage, with top? Those were the best springs I ever had, and if you know anything about them will you tell me, for I would have those springs taken care of, and sometime they can come to me in a box of goods. I can find nothing like them here. If you go to Battle Creek in the hot spell of weather—which you should do, or go somewhere else, and wherever you go you will first go to Battle Creek—I want you to see if that piece of furniture in my room could have the drawers removed and sent to me, and if it could all be taken apart and sent, packed up close without costing a large sum. I thought much of that piece of goods.

I have books—I think four or five volumes of Barnes' Notes, large books. I want them. They can be packed in a box of books coming to Australia. There are other books. I would appreciate Horace Mann, but you look over my books and tell me in regard to them. What property have I in Battle Creek? Will you just ascertain? I do not know as you can read this scribbling. If you can, I shall be pleased.

All the money we have received from Battle Creek is three thousand dollars. It is a strange thing that occurred in reference to Captain Norman. I understand all that business of his liberal donations is a fraud. He has not the means he so liberally donated. What do you make of this man, that he should deceive the whole conference as he has done? And Brother Corliss has moved, in preparation to get ready to go on his boat or vessel, and has expended for preparations four hundred dollars. What does it all mean?

Well, we did hope for donations to help us out of our difficulties but if we cannot obtain means in that way, the Lord can open up some other way to help us.

I would be greatly pleased could you unite with us in Australia in our work. You would understand [the work] better that anyone we could get to help me in getting out my testimonies which the people need so much. If I had more help, I would now begin to write, and finish up the New Testament history and

then take up the Old Testament history. Which do you think would be the best—the revision of the Life of Paul and the Apostles from Acts through to Revelation, or the Old Testament from Solomon down to Malachi? I would be so pleased if I could have your help. Willie is called off on so many business matters that I cannot hope to have much of his time and careful planning.

The book Christ Our Saviour is not yet completed. The artist is slow, but he is doing good work. I will send them to you as soon as he has done the work, which will, I hope, be soon.

I am enjoying good health at present. I send you copies of matter which I have been writing and I would like to know what you think of these things. I am much exercised in regard to them, and I have written out these matters.

Brother Irwin came to our place last week. He is with us still and will go, I expect, to visit Melbourne after this week.

I hope you will be of good courage and will not expose yourself or Emma when hot weather comes. Go to some healthy place and may God give you courage in the Lord. I can write no more. I could not sleep after two o'clock, and I have written I cannot count how many pages, but I am just now compelled to stop.

In love,

Mother.

Lt 244, 1899

Haskell, S. N.

[October 1899]

Fragment. [First part missing.] ... errand of the men and the father looked rather perplexed. The son had told our brethren that he used no tobacco or liquor of any kind. Brother Starr went over the ground of which he had spoken to the son, and the father was much interested and thought there would be no objection to their having the ground, but he would have to speak to the council. "And as you," he said, addressing Brother Starr, "can tell them just as you have told me, I invite you to be present on this occasion." He promised he would. So you see the matter is working so the truth will be brought before the first men of authority of Maitland. This is as it should be. We are to take an elevated position, as did the prophets of old, and be intensely in earnest in working out the will of God. And while we have the spirit of a little child, the Spirit of the Lord will make the impressions upon human hearts.

We have spent two Sabbaths and Sundays at Hamilton. We were called to be present at the dedication of the church just erected at Hamilton. I spoke on Sabbath—what is called the dedicatory discourse. The house was well filled. Sabbath afternoon there was a social meeting. Very good. Sunday I spoke in the afternoon, Brother Daniells in the evening. We returned to Cooranbong Monday morning.

We received telegram from Dr. Caro to come to see land for sanitarium. We took the cars Tuesday morning—W. C. White, Brother Gates, Sara, and I. We found two teams waiting for us. I have given you the history of this in another letter.

Last Sabbath I spoke in afternoon in the chapel. Brother Daniells spoke in forenoon and in the evening. Sunday morning quarter before ten, we were in the school chapel. W. C. White spoke with clearness. I had been so harassed with various perplexities that I did not know as it was my duty to speak, but as my turn had come I arose and, committing myself to God for His help, I addressed the students and the teachers. I was sure that the Lord gave me tongue and utterance. Every word seemed to come readily, and I do bless the Lord for the signal manifestation of the power of God. All the school felt, indeed, the presence of God in a marked manner. I was filled with the Spirit of God and out of the abundance of the heart the tongue speaketh. Then Elder Daniells spoke excellently well, then Herbert Lacey bore a good testimony. Brother Palmer, who was preceptor, spoke well; then Brother Hughes spoke well. Young Brother Morse spoke. I could not remain for I was tired.

I had a pleasant interview with Brother Colcord. Brother John Wessels had been with us during the closing exercises of the school. I had an interview with him. Meeting was appointed for early morning in my room—Brethren Daniells, Starr, Salisbury, and W. C. White, and myself. This proved to be a most important interview in reference to recommending laborers in new fields. Now I am preparing my American mail, and I have so consumed my time I can write but little. Brother and Sister Hickox are doing well. A tent is established in a beautiful park at Wallsend. These meetings have only just begun. It is not possible to know the result. There seems to be an excellent spirit generally. I wish we could see you here when the year is over. We shall expect to see you in the centennial year.

Wednesday, the 11th, we shall be on our way to Toowoomba, Queensland. And you and Sister Haskell will not be here as you were in Brisbane. But the Lord Jesus will be with you and us. I fully believe it since the Lord blessed me so abundantly yesterday. Praise His holy name.

Lt 245, 1899

White, W. C.

Sunnyside, Cooranbong, New South Wales, Australia

August, 1899

Dear Son Willie:

After Elders Haskell and Irwin left us I was nearly completely exhausted. I cannot describe my feelings. I felt as nearly alone as I have at any period of my life. I shall miss Elder Haskell very much. He could appreciate the character of my work as no one else now living has ever done. If your mind were not called in so many ways, engrossed in so many things, you might in time be the best help I could have. But it is not possible for me to expect this. Your education has been in that line that business is your forte, and I have tried to be reconciled. Whenever a call has been made, you were up and off. I made

the remarks I did to you that I should no longer place any dependence upon the surety of your help. I do not think you have felt the burden of my work or how I have been situated and my sore perplexities.

I expected when Sister Peck came at my call you would link up with her, and you being acquainted with the character of the work to be done, a great burden would be taken from me. But I am sorely disappointed. When you give yourself to the work, you can do that which no other one can do; but this has only been for a limited period of time. Then you accepted other burdens, some of which were apparently a necessity, some things—I might say many things—were placed first and [my] work second or thirdly.

I have felt that Edson should be with me. Whether he would be a help or hindrance depends largely upon the state of his mind. I know of no one who could do this work as well as yourself and he. But I am compelled to realize the fact that you have little confidence in your brother, and he does not have much confidence in your course of action. He has not written me anything but what I have placed in your hands, so you understand his expression as well as I do. I was very much disappointed that you, his own brother, did not take a special burden on you to visit him in the field of his labor. You seemed to me, in this, to pass an opportunity that you may never have again of seeing things on his own ground of labor. This hurt my soul. I was here, working to supply the necessities of your family. I neglected nothing that I knew needed to be done for your wife May and your children. I made every exertion to build you a home and to make you a present of the same. You knew this when you were in America. And I was intensely interested that you should act a brother's part toward Edson.

I did not suggest some things to you that I might. I left you to be just as forward to help your brother as you have been to help others, just as solicitous in his case as you have been for others who were no kith or kin to you. You ought by this time to have known his temperament and to have been very tender and careful in speaking with him and acting in my behalf toward him. I was acting toward you the part of a mother. I mothered your family and I sincerely hoped you would feel the same toward Edson.

I would say to you, Willie, I am supplying all the money that you loaned to Edson White, and I think it would be a brotherly action for you to say to him, "Edson, you are, I see, having a hard time and a hard struggle. I will not ask you to pay to the uttermost farthing of the debt you owe me. If ever you get in a situation to pay, all right. If not, I shall never ask it of you." This is what I expected and had a right to expect. I thought you were so very susceptible to all these things in many other cases you would certainly understand the right thing to do. But when the case was laid open before me by yourself, I felt bruised in spirit; and the close terms, as it appeared to me you made with Edson, would not serve to strengthen brotherly affection as God would be pleased to have it, but to make the breach between you wider.

Now, Willie, I have begrudged you nothing. I paid the school debt of May's. I paid about one hundred dollars to have her teeth set in order. I have clothed her and your children almost entirely since you were married. I have shared my fruit with you and loved to do it and in no case would be deprived of the privilege. I have told you I made to you a free gift of your home, and the land you required. And could not you have handled this case of Edson in a similar manner?

Now, W. C. White, my son, I love Edson White and his wife just as much as I love you and your wife, and am more sympathetic for Edson than for you, because before his birth circumstances were peculiarly unfavorable in regard to his stamp of character. My association while carrying him, the peculiar experience I was forced to have, was most objectionable and severely trying. After his birth it was no less so for years. It was altogether different in your case.

I could not have felt worse if he had died, than to have the impression on your mind and on his mind, as I know it was when you were in America. I know you tried to help him, but mingled with this was the business in the book arrangements that made him sore by every touch of yours in the matter. From the light given me of the Lord, these things should not have been managed the way they were, for it cut deeply and there has not been that tenderness exercised in regard to your brother that there should have been. There was too much of the spirit, "Pay me what thou owest" [Matthew 18:28], when I was doing for you and for your family all the time everything I could do, and I did it gladly. The light that the Lord has given me has been that there should be unity and love existing and constantly cherished between you, and you have just as much to do in this matter as has Edson, your elder brother.

This alienation must not exist. Any sacrifice is better than this. The Lord has dealt tenderly with Edson and has accepted his labors in the South, although he has made mistakes in not heeding the instruction given him in regard to plans that were revealed to me, but that he was anticipating. I do not now want Edson to come here if there is not a change in your feelings toward him. I have written him to come, for I wish him to be with me awhile, and I wish him to help me in my work. I have not confidence that your mind will be able to assimilate to the work I have in hand. The Life of Paul must be revised, and the temperance book brought before the people. Could you have given to me more of your time, the large bills paid for that work that amounts to nothing would have been saved. How to Live is to be revised, and all these things weigh me down as a heavy burden. The Testimonies are to be prepared in right shape to come before the people.

I stop here, but say to you, Do not withhold yourself from any position you think you should take, for you might just as well have the position assigned you as to do the work without the appointment. You can then have your pay from the union conference and do the work you are accustomed to do and have been educated to do, and then I will not count upon you and will shape myself to the situation and manage, if possible, to get some help from a woman, not a man. I will take right hold myself with Sister Peck. We will read matters together, and then I will not be looking forward to and expecting your help, which I do not get.

I think you can read this without copying.

I shall send my letter to Edson White that I read to you. If he decides to come, I will be glad; and if you will both decide to do those things which make for unity and peace, the Lord will greatly bless you both. I am sure you can help your brother by sheathing the sword of sharp words and showing tender, thoughtful affection. Your words are sharp and severe, not alone to him, but toward others. This is not natural. This is not hereditary with you, but is the habit you are getting into, and have been for years. Let

a change come, and the Lord will bless you; but words spoken have displeased the Lord Jesus, for they were sarcasm and wholly uncalled for.

I leave these matters now with you, and [will] be perfectly free, for I shall not be hindered any longer. It is not the will of God that I should be. I shall do my best now while life shall last, to press these testimonies right into circulation. And do not think I have not appreciated the work you have done to get hold of the matter.

I shall not attend camp meeting in any place without special light from the Lord. I shall be with my workers; and we shall, if possible, accomplish something—if it is not so wonderful and precise. This is the plan to which I have thought I should work. I see no other plan. I did not send this matter to Sydney as I designed to do, but see[ing] things now as I do, I shall go straight ahead as soon as the American mail leaves. I shall not wait one day for you, my son, or for any other one. The work I supposed would be done is not done.

Mother.

August 13

My son, W. C. White, Do not think I do not appreciate your work when you give yourself to it, for I do appreciate it highly.

But I have lost all hope of any success while I wait your notion, or freedom, to work in the matter so important to me. I cannot have you take hold of the work in a sort of catch it up [manner], to drop it to do work at the school, and I keep the burden of matters, of planning and devising methods and ways, while I have a very little of your mind, for it is on something else.

When you proposed last night to have Sister Peck take a class of teachers to educate for church schools, I said to myself, What does he mean? Can he have any real sense of my labors and the burdens I carry? It is a hopeless case. He would suggest things to take away the only working force I have on these important matters which should come to the people. There cannot be catching up my work as a woman would her knitting work and dropping it just as readily. Every time Sister Peck has her mind called to other work, that mind and its power, which the work should have, is diverted.

Lt 246, 1899

Belden, Brother and Sister [S. T.]

1899

Dear Brother and Sister Belden:

Brother Starr came yesterday from Maitland. He says the interest does not abate, but it is now the most critical period of time and must be carefully and attentively watched. We are not to be relieved and off guard a moment. The ministers are concocting their falsehoods and exerting every influence possible to keep their members from attending meetings, but Brother Hickox and his wife are to work as best they

can in any place where they are most needed. The very best of the church members have fed on dry, stale food—politics, war in Africa, and all manner of cheap hash—until they are sick and tired of this class of ministry. Now is our time to do to the uttermost of our God-given ability. We feel deeply and work incessantly.

As to forsaking you, you have tangible proof that we have done all we could do, while you were with us and when you left us; and if we are away off in camp meetings, engaged in the work and put to our wits' end to know what to do in the work in hand, if we do not keep you constantly before our minds, is it anything to be wondered at? We thought, after we had done what we did do, investing one hundred pounds, that we would feel that you could get along and be comfortable and help yourselves; but if this is not the case, then we will wish to know what you want. State it plainly and we will try to supply your necessities. We do not want you to suffer. I will make inquiries in regard to whom you can address in Sydney; but all have their hands so full that I cannot tell whom to trust, and am thinking you will be obliged to wait, sometimes, if you do not get things just as you want.

All the fitting out for you both in clothing and facilities amounted to quite a sum, about one hundred pounds. Frank has written me that he is so loaded with debts it will be a long time before he can do anything in the line of helping you in money matters, but he says he means to carry all the expense we have been at. But when he [will] get free from debt no one can tell, and I shall not depend on him at all. If we had let you have the money, for you to live on, [that was] expended in the tools for you to make teeth, I think it would have shown greater wisdom, much greater.

[One page missing.]

... made a deep impression and the tent meeting was larger than it had for many weeks before. The people of the Lord must have freedom and courage in the Lord, giving the last note of warning as the trumpet gives a certain sound to call all to the battle. At ten o'clock we retired for rest, and arose at three a.m., harnessed our team and drove to Mount Vincent; half way there fed the horse, ate our lunch, and here we are at home again. The care of the churches has pressed me as a cart beneath sheaves. But my work is not done yet and the Lord will sustain me until it is done.

I am very sorry that I cannot get in connection with Norfolk Island oftener and more certainly. I scarcely know what to do to relieve the situation. I am willing to do all that I can, but how to do it is the question. We consented for you to go from us to Norfolk Island because you were uneasy and not content and happy, and this was becoming a burden to me. Had you been satisfied to let us do for you, and not been trying all the time to do something that was beyond your strength, and had you been looking unto Jesus, reposing in Jesus Christ, it would have been a pleasure for us to do anything in our power. The twenty pounds you thought would fit you out to work increased until all together it reached all of one hundred, but I was not begrudging you this. If there had been contentment with you both, then my mind would have been at rest. But I cannot have my mind troubled and worried about things that I cannot help, and that are out of my power to help.

I felt worried as I saw Sister Belden so helpless. I did not feel it was as it should be. She had the name of being a missionary, and yet she chose to read, read, and the dishes were not washed. Her meals were

not prepared as they should be, because she chose to read so much. In the night season I had the matter presented to me that she could better glorify God by being attentive to prepare food that would be nourishing, and have everything neat and tidy and make a correct representation to anyone who might come to call or enter the house. These things are not as they should be. I present them now because I dared not do this before, fearing Sister Belden would think I wanted to get rid of her; but I tell you I tried to do everything I could. I know from the light given me that in order to do as little as possible, often a very meager diet was presented in a cheap, distasteful way. I wanted no one to see these things, for remarks often come to me from others asking why you did not make your rooms look neat and not leave the dishes uncared for, unwashed.

I send you these lines because you are children of God and He expects you to do the very things that will be a lesson to others. I know that Stephen ought to have better and more careful preparation in his food, to nourish him. And when you get your mind on reading books you neglect to exercise your physical strength as is best for you. Now I speak these things to help you both, not to destroy, but to restore. You both need now to be drawing nigh to God, to become more and more after the divine Pattern.

Lt 247, 1899

Sister

"Sunnyside," Cooranbong, New South Wales, Australia

October 12, 1899

Dear and Beloved Sister in Jesus Christ:

I send you in this mail a letter to Sister Carle and to the little girl Miller that gave the ten cents. I thought, you see, that they had these letters. I was requested by Brother Irwin to write to these two in particular. I have done so.

I wish often you were with us to act as matron of my home. We should prize you highly as matron of our Health Retreat. I do want to see you so much, but this cannot be. I do not want you to leave the Health Retreat in California until the time the Lord would have you take up work in another place.

I am doing more writing than I have ever done in my life. I am often up at twelve at night and at one and two o'clock in the morning. I would be so glad to bear my testimony in California once more. I am always glad to hear from you. You have many letters from me in the papers. I get nothing from you unless you write. I leave for Queensland tomorrow to attend camp meeting in Toowoomba, several hours' ride short of Brisbane, where the camp meeting was held last year. Our school term has closed and the blessing of the Lord was with us in the exercises.

But I must close.

Lt 248, 1899

Davis, Marian

Toowoomba, Queensland, Australia

October 20, 1899

Dear Sister Marian:

I write you a few lines this morning. I would have been pleased to hear from you in regard to the work in your hands. How are you progressing? I have not been as strong as usual since I left home. In the cars I was weak. Sara was all worried out before we came. She was carsick all the way and has not been her usual self since being here, but she is some better, and I think, will not realize her journey [as] hard as when coming up. Our sleeper was at the end of the cars, and there was a continual banging underneath the cars, jostling and shaking us about. When in the sleeper, she had a severe headache and seasick sensation, and so did I. I have not been as well as usual, but now I am feeling more natural.

I have spoken four times. Yesterday Elder Daniells, Sister Graham, Sara, and I rode out for the first time to see the place. It is a very pretty place, and we enjoyed viewing it from the high hills. The earth is red and when it rains it sticks, they say, like putty. There are abundant flowers everywhere. They have showers quite frequently, but I am thankful that we have had none since we have been here.

The outside attendance is not much. We cannot explain this, but so it is. Everything has been done that could be done to secure a congregation, but the people seem to care for none of these things. They have sold more Echoes than in any place yet, but it ends there. This is a strong Catholic center. We are told they have several churches and a large convent in this place. I expect, as others have said, that the Protestant element is working among families, telling them not to come out and not to hear us. But the tent will be pitched in the very midst of the population and Brother Herbert Lacey and workers connected with him will do their best. It is one of those places where the inhabitants seem spiritually paralyzed. All that has been done with any success is visiting from home to home and laboring with families. I have found a place for all our German literature. Germans are scattered in the country—farmers, honest, nice, whole-souled people—and these are being helped, and a few outsiders are interested.

There was one night this week when I felt a great agony of soul. I prayed most earnestly, for I could not sleep. The burden seemed tremendous upon me. I walked the room, and at midnight was up crying unto God. I seemed crushed under the burden, as a cart beneath sheaves; but the burden was laid upon the Burden-bearer and since that time I have had peace and rest.

The Lord has His own way of doing His work and He does not always work in the same way. I know a message was given me for Brethren Starr and Pallant that the people could only be reached in some places in the country by vigilant, persevering, house-to-house effort. I but just this morning called this to mind, and this plan is to be carried out by the workers here. I wish I could visit Brisbane and speak to them, but I fear it will be too much for me.

I shall expect you to attend the meeting at Maitland if you desire so to do. I want to say, Marian, that if you would surround your soul with the sweet atmosphere of the Holy Spirit's creating, you would be a much happier woman, but you do not take yourself in hand. Your own spirit rules you like a tyrant. Now, it is no kind of use to let this be so. You are under bonds to God as His follower, to follow the Lamb of God who taketh away the sin of the world.

We are handling sacred things and not one must give loose rein to the natural traits of character that are constantly striving for the supremacy. Self must be under the control of the Holy Spirit, else it becomes, in the place of being transformed, a deformed agency to spoil the Christian experience. You cannot be a happy child of God unless you comply daily with the invitation of Jesus Christ, "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.] This is the lesson we need all to learn daily, quietude in Jesus Christ. All the attributes of Christ are peace and hope and joy.

You have let jealousy find a place in your heart. Now empty the soul temple of this disagreeable guest. The Lord Jesus and jealousy cannot occupy the same room. The Lord calls upon you to consider. The advantages you have had for so many years in connection with a work that bears the divine signature should have a sanctifying, reformative power upon your soul, and you should testify to the grace of God given you as one cooperating with the Holy Spirit to make that work just that which the Lord would be pleased to have it. But when you bring unsubdued self into the work and let y our own strong spirit be revealed in your words and demeanor, then you place all connected with me in an uncertainty and temptations come. What manner of spirit is working you? What does it all mean? Can the Lord be working with Sister Davis? No one need to have anything toward you but respect and love. You have had years of experience and of knowledge and should be in character and deportment a mild, devoted, whole-souled Christian. If your connection with the work does not make you thus, then that work wears and tears and wearies the physical and mental powers, and it is time a change was made.

Now, Marian, I do not want to place any other work in your hands, because I do not want to wear out the last particle of physical, mental, and moral strength that you have. I am deeply burdened to know just what to do. Would it please you to go to America and see this book of the parables through the press? I understand just now that Brother and Sister Reekie are going in a few months. If you would be pleased to go, then I will make arrangements for you to see through several books which will follow, and you can do a good work in this business at that end of the line as my employed worker to do this. If this is considered, the change may be beneficial to you. A change you must have and that very soon. As much as I want your cooperation and work in getting out books, I am where I dare not, in your present condition, put work into your hands, for it would bring upon me a great, very great responsibility that I was doing you an injury that would make me responsible for the result.

I have not mentioned this to any one of our household, but I have thought of this as the best thing that could be done. You may consider it. I cannot prevail upon you to go anywhere rather than right where you are. And when I see that same intensity put into the raising of a few flowers that you have put into the work, I know that it is not the help you should have. You do not work for mere exercise, but with the

same zeal and intensity as if the flowers that last only a day were souls capable of obtaining immortality. I know the hope in that line is cut away from me. Everything is swallowed up this way. If we can devise any course to benefit you that will improve physical, mental, and moral strength, then I will gladly accede to anything. But it must not be that you have no change. I am constantly burdened. I see your work in the flowers or on the grounds does not improve your physical or your spiritual development, and something must be done.

I am nearing the close of my earthly life, and I must have quietude and peace and rest to prepare more important works which the people need. But my mind is so troubled to see you not growing in grace and meekness and quietude of mind because you rest in the Lord and enjoy His love, that I dare not say, "Here, Marian, is a book I will put in your hands to arrange." If you would only make a change and have entire rest in some place where the work and wear will not be felt by you, then you might, after one year's rest, be able to take hold again. It is worth the effort anyhow and may work out the sum that puzzles me so. If you have any plans to suggest that will please you and that are reasonable, make it known to me freely.

You have now the matter laid out before you, and I want you to consider. It is high time you were, through the grace of Christ, sweetening up and having peace and rest of soul. You seem to have a spirit of combativeness and intensity to carry out your own wishes and your own plans without weighing the effect upon others and seeking to accommodate yourself to the convenience of those connected with me in the work. All who handle the work of God that I place in their hands must work harmoniously, else the enemy will obtain victories to hinder in the place of advancing the work. There is a great help in Christian association if all are seeking to be controlled by the will of God.

All have their own peculiar trials and temptations, which as faithful followers of Christ they can overcome in His strength. But if they place themselves in positions where they feel no sacred responsibility to be a help and a blessing according to the light, knowledge, and experience of many years, to be an advantage to the souls of others who have not had the opportunity and experience they have had; if they show no advance in spiritual growth, but act like unsubdued children, they dishonor Christ, and show that His Spirit is not entertained and Christ is not abiding in the soul.

You should be where you could help all that are connected with my work. You can never help them by making a charge upon them. God calls upon you to change decidedly, and as you have been severely taxed in preparing the work Desire of Ages, we would plan for you to let go of all this kind of work in preparation of books. I shall feel this laying down of the work more than any other one can possibly feel it. I could wish that your physical, mental, and moral strength would carry you through as long as I live to arrange the matters I shall prepare. But as I see you have lost your grip upon the divine power, I am frightened for you and for myself. When I see you positively without self-control, I cannot trust my work in your hands. The converting, transforming power of the great Healer is so much needed, but will never come upon you while you let your strong will press you forward in any direction that it shall happen to carry. Do you have your eye fixed upon Jesus? Do you by beholding Him become changed day by day into His image, which reveals a grace not earth-born, aiming to promote the happiness of all with whom you are acting a part in the work?

Sister Peck is my associate in the work. You are my associate in the work. She and you united, her healthy strength mixed with yours, would make, I thought, a complete whole. But your own self stood where this could not be done, which God would have had done, and the feelings that you have had of jealousy and evil surmisings have made you miserably unhappy, and repelled her so that you could not associate together in the work. You will reason no reference to this matter, but it is the truth, and therefore I am situated where I am in perplexity what to do. At Petoskey the light was given me that she should become united with me in my work. I had need of her; but others told me that she would not come with me to Australia. Had she consented to come, Fannie would never have crossed the broad waters. I should have pressed the matter home upon her myself, and I should have gained the victory. Then when you could not do a tithe of the work to be done, and should have hailed a fresh, healthy hand and mind to aid in the work, you have not felt pleased, and have been feeling jealous and full of evil surmisings. Christ cannot abide in your heart until self dies and Christ fills the soul.

I beg of you to no longer halt between two opinions. If the Lord be God serve Him, and die to self. Let Christ into your heart, and He can heal your poor, sick mind and body. But I now leave this matter with you.

In much love.

I have no copy of this. No one has seen it.

Lt 249, 1899

Kellogg, Brother and Sister [J. H.]

“Sunnyside,” Cooranbong, New South Wales, Australia

June 3, 1899

Dear Brother and Sister:

I am troubled, greatly troubled. Matters have been opened before me and I am greatly perplexed [to know] what to do and what to say. Here we are, longing to see the medical missionary work established in this country, but we are behind that which we could do if we could obtain means to establish a sanitarium. Some things have been presented to me, that if the Lord had been permitted to run things in America there would be an altogether different showing. Not only would new territory be entered and the truth proclaimed and souls perishing in their sins converted, but churches would be built in America and new churches solidly established to support the work. But this kind of work has not received the care, and studied, careful plans have not set in operation, to add territory after territory where the truth has not yet been proclaimed.

There is a work to be done that is not done, and the Lord holds the ministers and leading men responsible for the work that should be done that is left undone. The third angel’s message is being considered a matter out-of-date, and yet the state of things in our world is revealing the end near. There is to be a work done that is not done.

There has been human overworking in some lines of that which is supposed to be medical missionary work. But everything is not to be carried in this kind of management of the missionary work. There is the great necessity of young men entering the canvassing field to do a work that preaching the Word cannot do. The youth are to be educated and trained in as short a time as possible, and not left to drift where they take a notion and pick up fanciful ideas and, without careful study of the Scriptures, weave false threads into the web. This is being done, and it is becoming a rarity to hear the gospel trumpet giving clear, distinct, pure Bible doctrine—present truth for this time. Young men would do excellent work if linked with experienced preachers, ever bearing in mind that the medical missionary work is an arm and working hand to the body, not the body, not the all and in all. It is to be connected with the work of the ministry. There is danger of swaying the work heavily in one line, while other essential lines are neglected; things are getting turned upside down. The arm is made the all-important everything and the body nothing.

The work is moving strangely, not healthfully. It is getting to be something which is absorbing all the vitality and the means, and is hedging up the way for the gospel to be proclaimed to the world in all its dignified bearings. The ministry is not to be treated as if it had lost all its sacred efficiency, and here has come in a work which takes the place of the ministry. Never, never can this be. The Lord God of Israel will have the ministry hold its sacred character as long as time shall last. Why, my Brother Kellogg, do you, before your colleagues, present the ministry as secondary to the medical missionary work? God does not make your methods and all your inventions the thing to prepare a people to stand in the great day of God. The medical missionary workers are not to feel that it is a right action to belittle the gospel ministry. God has never indicated or inspired men to do this, and He calls for a different sentiment.

My Brother Kellogg, you are making a great mistake. Had the Lord led your mind you would not have linked up with A. R. Henry, and carried the donated means to establish another sanitarium, when you had the painful difficulties we were in here in this new world kept before you. It is not God's Spirit that gives you eyes and ears only for the things that are nigh. The medical missionary work, united with the ministry, will carry a proper dignity with it that the third angel's message of warning to our world means something to the world. The large donations you received! Think you, if James White were alive, in health as he once was, he would not have taken in the situation and seen afar off, as well as nigh.

That sanitarium in Boulder should not have been created until there had been, Dr. Kellogg, an interest to understand there was [a] greater necessity in fields where there was nothing. You know the character of the work God has given me to do, and my being sent to this field meant to you that God called upon you to divide your donations until the medical missionary work should be established. But we could not have the assistance of the hand and arm to the body because you manifested a selfishness to center the institutions where you pleased. The necessity was kept before you, and you could have managed not to have absorbed so largely and abundantly in America and left the ones God has sent [to Australia] to struggle along, destitute of the help that you could and should have given us. Years have passed, and we are still unable to work—the hand and arm connected with the body.

There has not been any desire for you to give of your private personal funds, but [only] to [have you] turn to Australia some of the gifts and offerings flowing in. I cannot feel that this is God's leading, for I

have much more confidence in my heavenly Father than to consider this is His way of managing. I have, myself, spent thousands of dollars. If I had not done this, we should have been not at all advanced. But I am sore at heart to see the time passing and you absorbing means and devising [plans] to use up the funds in medical missionary lines, and yet you are not deeply moved to establish that which is deemed so important in connection with the ministry here in Australia.

The Lord called me to this field, and when at times I have been almost discouraged, then figures and symbols would be given me, and the words in explanation, that in every department of the work it is the willing mind, the earnest, unselfish spirit the laborer possesses that achieves the victory. But I have been restrained from entering into the work as have done in America, absorbing means to such a large extent with, indeed, so little solid work that bears the divine credentials.

The discouragement our ministers have received has not been of the Lord. The Lord calls for wise planning and economy in the investing of means. There is now a confused state of things, but the Lord will bring order out of the confusion. The medical missionary work is not to supersede the ministry of the Word. God has given now, at the present time, the very same outlining of the work that He gave in the first establishment of the truth in the lines we have worked.

I have not said to you or to others all I have been authorized to say, for neither you nor they could bear it. Neither can you now bear it. I may never say the things I might say.

I have listened to your words in jots and tittles to demerit the ministers and their work; it was not to your credit to do this. It was against the Lord's organized plans, and if all had been done to please your ideas, we should have strange things developed; but God has held in check some things, that they should not become a specialty. The ministering forces are not to be measured, or to be under the control of yourself or any living man to bind them about, to put them in the dust. You have become exalted; you have come to think that the message God has given for this time is not essential. Nevertheless, if the trumpet gives a certain sound, it will be the proclamation of the third angel's message. All the heart is to be renovated and given to God. This is our individual work. Oh how few understand the workings of the power of Satan upon the human heart!

Lt 250, 1899

NA

"Sunnyside," Cooranbong, New South Wales, Australia

January [15], 1899

I am propped up in bed to write a few lines to you. I left the camp ground Monday morning at nine o'clock, needing rest and treatment. I had spoken ten times before the large number assembled under the tent and the many who could not get under the tent. Our congregations Sabbath afternoons and evenings and Sundays have been the largest we have had in any tent meeting. We have had one of the greatest and best meetings we have ever attended. The interest seemed to begin [with the first] meeting. The large tent, the largest we have yet seen, was filled to overflowing and thus it kept up until

the close. On weekdays and evenings the tent was full. I spoke ten times to the large number and six times to lesser numbers in the early morning meetings, beside council meetings. I hoped to get over my weariness, but I had been so reined up I did not know I was about on the eve of bankruptcy.

They expected I would attend the meeting at Ballarat commencing this week, but I am really unable. I have been growing sicker and sicker until I began to think seriously how this would end.

Yesterday, Sabbath, a telegram informed us our dear, beloved Brother Wilson fell asleep quietly in Jesus Friday afternoon. It may be I shall go next. I have failed in flesh much during this illness. I cannot eat. I suffer much pain.

When before the people I feel intensely. The peril of every soul seems to stand out clearly before me and I try to draw them. I lay hold upon the sinner with one hand and Christ with the other hand. I speak above one hour full of earnestness, and perhaps it is this that makes me so sick now. Two thousand people were present at the last meeting Sunday afternoon. I know the Lord was in the tent, making His presence felt.

We thought the Brisbane, Queensland, camp meeting was a wonderful meeting, and it was. I labored with all my powers, then had a meeting with the Rockhampton people, and they felt so anxious for me to go there [to Rockhampton]. I talked with them all [for] nearly two hours, and finally decided to go to Rockhampton, but was taken sick the very morning I started; was sick all the way; could not eat. I vomited, and it was nothing I had eaten, for I live so very abstemiously it could not be that it was food in my stomach. I decided it was overwork. It was Monday we left. Wednesday we arrived at Rockhampton. I thought I would have rest until Sunday, but after spending a night on the boat, brethren met us and told us they had sent advertisements everywhere that I would speak Wednesday evening. I scarcely had strength to stand. We were to ride four miles out in a wagonette and then must come four miles back into the city and, after speaking, ride again four miles into the country. The carriage, to me, was exceedingly hard, but I went through the process and spoke in the largest hall in the place. The Lord strengthened me, and the hearers seemed much interested. But I was so sick I could not sit and it was most difficult for me to eat. Sabbath I again rode into the city and spoke in a smaller hall, most earnest words which the Lord gave me. Then we had testimony meeting, and true deep feeling was in the meeting; there were confessions made.

Lt 251, 1899

Haskell, Brother and Sister [S. N.]

Hamilton, Newcastle, New South Wales, Australia

January 7, 1899

Dear Brother and Sister Haskell:

I received your letter. Thank you. This is a most beautiful day. Not a cloud in the sky. We hope much for today and tomorrow. The interest continues good. A school teacher and his wife and daughter came ten

miles yesterday, and he is now investigating and inquiring. Our table was spread in the dining tent, and they took their evening meal with the members of our family. They enjoyed their supper, the nut gravy. He has purchased from canvassers Great Controversy and Patriarchs and Prophets. He has not [before] attended the meeting, but he came eight miles to attend the evening meeting and said he would come today. He has been up to Cooranbong a week ago and says he is pleased with the outlook. There must be some interest when a family will attend an evening meeting and ride ten miles to return home over the road to Morisset.

The whole community is stirred, and this one and that one and the other one meets us with, "You cannot possibly tell the great good this meeting has done." They will tell you that men who never attended meetings are convinced we have the truth. God is at work. I know now, if all who are connected with the work clear the King's highway, we shall see of the salvation of God. You must in no case lose faith, real, genuine faith and trust in God.

God has His appointed agencies. He sees in men just the material needed in His work—material in which, if sanctified, He will work out the possibilities. There may be persons that may pass by and say, There is nothing in him; he can make nothing. God sees all the possibilities of that heart, and begins His landscape gardening. Did not God put the possibility of beauty in that which is offensive and in every way objectionable? Although our finite vision cannot grasp the unseen possibilities, the Lord can. He sees the combativeness in man; He sees the destructive propensities; and He commences His work to soften and subdue while He preserves every vein and muscle, the courage and perseverance, that will make true workmen.

"Ye are God's husbandry, ye are God's building." [1 Corinthians 3:9.] God will work out every piece of timber that is unworthy of the structure. He will accept every faculty of soul and mind and strength if men will submit to be co-workers with Him. He is the great and unseen Worker. Man is the humble, seen actor, but he must sink himself in God; else he will not work after God's similitude.

The greatest hindrance to God's work is our own ideas, our own human plans. Human threads are not to be drawn into the web. God would have man depend wholly upon Him. This character building in our individual selves needs to be critically inspected by our individual selves lest the human become mingled with divine. The saving of our souls requires heart searching and putting away of those things which are not calculated to make us individually the best material and instruments through whom God can work. The outward work is vain unless God works within. God has committed to those who have put on Christ the work of untrained, undisciplined mortals, and He would not have in word, spirit, or action anything that shall mislead them. We are to be as tender and pitiful and compassionate as Christ has been to us.

A few words more: You had some talk with me in regard to W. C. White, that you gave him not the least encouragement to help in any way. When in Brisbane, on last Sabbath, the appointment was given out to the people that Willie White would speak Sabbath forenoon, he told me that he had been appointed to speak. When the time came, you said not a word to him, but walked into the tent and took the meeting. Now, why you did this might have been because the impressions you have cherished of W. C. White had put your own words and plans out of your mind, and you went right forward after the

appointment had been given out. It was only a little company assembled, but there was no real need of your being taxed with that meeting; but it is your habit, and you did not consider at all what impression that would make on his mind.

He has not mentioned the matter to me but I have to him. There were many places where you could have encouraged him if you had the feeling to help him that you ought to have had. It was a chance to make use of talent that was right at your hand, who could have given light and truth to the people, but he never will put himself forward. This is one who is not a novice. This is one who has been before congregations and filled appointments in churches and in camp meetings, and I have felt edified by hearing him speak. He has good language, appropriate language, but the view your wife has expressed to you of W. C. White has shown she is working at cross purposes with God, and that her opinion is far from infallible.

I put this straight because there are things that God will have decidedly changed in the mind, in the heart. Then there will be a spiritual estimate of God's servants when there is a more humble estimate of her own spirit. This spirit of criticism places her on the devil's ground. Now in the name of the Lord I call upon her to come off that ground. I make this matter no less strong and decided. This will not, if cherished as it has been done, make her complete in Him. God's plan is one that will stand the day of judgment. He calls for cooperation with God and cooperation with one another. There must not be the idea that no one can do the work but your two selves. There must be accepting God's servants, and that without being subject to your criticisms.

The revealed will of God has lessons of infinite value and efficacy adapted to every individual. We are candidates for immortality only as the will of God is revealed in us through our perfect submission to His will and His way. The converting power of God will make us wise in that wisdom which cometh from God. The Lord, with all His tender compassion and love, is waiting to see what His people will do in laboring for souls. They are His agencies, and if they do not do the part assigned them they are not cooperating with God. The young men must have a chance, but W. C. White is not a young man. He is one whom God set apart for His work, as one who must feed the flock of God, as one who must act as counsellor, one whom He has taught and will teach, because he never takes the highest seat.

I have now the tenderest feelings toward you, my brother, my sister, but I must tell you the truth and then my soul is clear.

Private to Brother Haskell:

You speak in a desponding tone, but, nevertheless, all that I have written you I beg of you not to misunderstand. It is that which the Lord sees, but you do not discern. He has not placed matters before you to discourage or perplex you, but to open your eyes to see more clearly what tramples and cripples you, that you can, by cooperating with God, certainly overcome. He wants you to come into that position that His joy may remain in you and that your joy may be full.

He has given you knowledge, imparted to you mental and moral powers, that He expects you to use as His gifts in the very work of perfection of your character. He has given you light, knowledge of the truth

as it is in Jesus. He gives the Holy Spirit. He supplies all your defects of character with His own holy attributes. He gives you opportunities and facilities, and He will need all, the whole of you, that you may be a laborer together with God. But never, never, never has God consented for you to enter upon any work to manage it all in your own way, in your own wisdom, in your own strength. All the outward work is vain and discouraging unless God works within; unless you submit that self shall die, then all the manifest work is vain. But when God is working within, you will evidence the same outwardly.

You are not to feel that you need no help from others, no suggestions, no intimations from others. God would have us all, in every pursuit of knowledge in religious things, in every branch of business, every department of education, every study of science, illustrate the all-pervading Bible principle of cooperation with God and with man in harmoniously working out the divine plan of God to be laborers together with God and with one another.

If we will not run "as uncertainly," and not to fight "as one that beateth the air," God will impart to us moral powers and spiritual susceptibilities. [1 Corinthians 9:26.] He has manifested to us the Light and the Truth and the Way. In order to be worked as God's husbandry we must use all the helps God has offered as saving agencies. Pray, believe for your own salvation by putting on Christ in all circumstances in character purification. Use all the helps God has offered. Pray, believe, and obey. Thus every power is brought into union with divine power and divine opportunities. Diligently, conscientiously yoke up with Christ.

I have the assurance that you will yoke up with Christ and become complete in Him, for you will be laborers together with God and one another, and this is the only provision made—that the work will be complete in and through Jesus Christ. Our probationary time is too precious to have any part of it aside from God. Our every attribute purified, ennobled, sanctified always leads to unity and improvement in God. He will not work reformation in our defective characters unless we carry out His own ways, to be zealous workers, cooperating with God and with one another, and God has all the treasures of His grace.

To this end may the Lord strengthen you and Sister Haskell is my prayer. He will do a work for you which you cannot possibly do for yourself. The highest talents are given of God. You did not create them. They are a trust and can be removed and confusion come in the place of clear conception. God would have you learn the lessons in His school that you have not yet learned—to love your brethren as He has loved you.

Lt 252, 1899

Kellogg, Brother and Sister [J. H.]

April 27, 1899

Dear Brother and Sister Kellogg:

I sent a letter to you by the last mail to relieve your mind. I am much perplexed to understand how any letters I have written should leave the impression on your mind to lead you to write to me as you did. But although sorely grieved and so distressed, I have not been able to set myself to writing for days. Yet I

have had all I could possibly do to advance the building supposed to be called a hospital. It will not bear that name. It will be something more than this; the plan was presented to me. Drs. Caro and Rand and Brother Reekie were on the allotment where the building was to go up. We had the plan made, but it was so located that the sun would shine brightly where it was not wanted, in the kitchen department, and the rooms the patients would occupy, dining room, parlor, and sleeping rooms would have almost no sun.

Sara and I studied over the matter, and Sister Peck drew out the plan, changing it from the first plan. Then Willie was called to Sydney to arrange some matters there, and I do not know as yet just all that was done. We were so pressed financially we feared we could not keep our credit good. The workmen could not pay their grocery bills, and money must come from some source. When W. C. White returned, the situation was not relieved, and we thought the plan of building must be cut down. Four feet were cut out and a new plan laid, but a building was presented to me, tall and narrow and disproportionate. I asked what building that was. One came forward and said, “That is the structure that will appear if you take out four feet.” I said, “This must not be. Give the full size and merely enclose the building, finishing off [a] few rooms, but it must not be made smaller.”

I have given more particulars in another letter which I will send you. I insisted upon having the building set in such a position that it would have the sunshine in sitting room, dining room, and bedrooms. This oversight cost us all two days’ work. I said, “It is to be called The Avondale Health Retreat.” Yesterday we were on the ground—Elder Haskell, Brother Palmer, W. C. White, and other members of the board—and there, seated on a newly felled trunk of a eucalyptus tree, we had a board meeting. Sara and myself were in our phaeton a portion of the time, and a portion of the time I was on a cushion on the ground. And there, kneeling beside the clean, newly cut logs, prayer was offered to our heavenly Father for special [grace] to be worked by the Holy Spirit. But I thought at first our plans were to be defeated in regard to locating the building.

If it was not regular in position, the sunshine we must have. At noon, in the afternoon, all night I kept my heart uplifted to God for His guidance and for His Holy Spirit to lead our brethren to view things correctly. And the matter came out all right. The building will be blessed with plenty of sunshine. Then I felt impressed that the kitchen and dining room should be separate from the main building, that a building should be erected containing two good-sized rooms—one for cooking and the second room for dining room. Then there will be no rattling of dishes, no smell of food cooking, and there will be quietness for the sick. We had to use the money that came for the hospital to pay the workmen a portion of their wages and this has delayed us, but there is nothing now to hinder us from going ahead but the resources.

Lt 253, 1899

Ings, Sister

Maitland, New South Wales, Australia

November 8, 1899

Dear Sister Ings:

I have not been able to write but a few lines to anyone for this mail, except letters to Elder Haskell and Elder Irwin. I was sick one week and came to this place a little better but far from well, and since coming here I have had to move my quarters to a more favorable location. I am in the house Elder Starr has rented for the mission workers, and now I can do much better work; but with council meetings and moving and the awful cyclone striking us yesterday I could not write.

We are in a place where there is the greatest need of the people having the last message of warning to the world, and they are hearing it here for the first time. The trumpet is giving no uncertain sound. Sunday was one important day. All day the message of warning was pealing forth to thousands and the Lord helped me speak and lifted me above my infirmities and gave me power from on high. And the people listened as if entranced with the solemn subjects that had never fallen upon their ears before. There is a deep interest, and after this place there are many more just beyond. Newcastle has only been touched. There are many places connected with Newcastle.

Adamstown, Lambton, and several other suburbs, Young Wallsend and Wallsend proper—all these places are being worked and souls are coming to the knowledge of the truth. Singleton, beyond this place, is calling for someone to come to them and preach the truth. Oh, so much to be done! Word comes to me, “Open the work in regions beyond. Carry the message where the people have never heard the truth. Introduce the leaven and it will work itself to leaven all around it.” So there are new fields everywhere we may lift our eyes. I am not allowed to be satisfied with one place. No sooner has the message come to one place than another place is presented to be worked, and thus the new territories are added to the Lord’s kingdom.

We are stretching every nerve and muscle. We are all denying ourselves, putting in all the means possible to gather the poor, lost, perishing souls to the cross of Christ. The message goes forth in power. We are in the most wicked community, and yet there are the most churches. But the shepherds are false shepherds and they kill them that are fed and feed not the flock with the Bread of Life.

Well, Sister Ings, I love you and would be so glad to see you. I have never done more work than I am doing now. But this must go in the mail.

Your Sister in the Lord.

Lt 254, 1899

Wessels, Sister

“Sunnyside,” Cooranbong, New South Wales, Australia

December 22, 1899

Dear Sister Wessels:

I have an earnest desire to see you this morning, but we are many miles apart. What a blessing it will be when we all shall be one family in the kingdom of God! No partings then, no sickness, no sorrow, no pain, no death. And that which is best of all, no tempting devil to lead the footsteps astray from right paths.

I have been writing since two o'clock; have written sixteen pages of letter paper, all to go, I thought, in this morning's mail, but two letters to Queensland will not go until noon.

I would be glad to come and see you at once but it is now fruit canning time and Sara has her hands more than full. But as soon as I can see my way to run down to Strathfield I shall improve the opportunity. The interest at Maitland rests heavily on my soul. I am so very anxious to see the work done there that needs to be done to gather in the sheaves. Sara and I have ridden over the road twenty-seven miles with our horse and phaeton and back again. We have a great interest in that work, and we pray it may prosper. Several good souls have embraced the truth, and they are waiting for several others who are in the valley of decision. I think now that there are twelve souls who have taken their position to keep all the commandments of God.

Some of these are the very choicest, and will be a recommendation to the truth. Some I have not seen to know them. There is a very widespread influence everywhere, and we long to see many souls taking their position upon the truth. If they only knew the things that make for their peace, they would do this.

We know not the future, but we must have peace and rest and quietude in Him who hath loved us and given His life for us. What a privilege to take everything to God in prayer! Everything around us is stirring and changing. In the midst of all changes how thankful I am to know that the sweet voice of mercy is still heard and there are added to the church of such as shall be saved. God has a faithful people upon the earth. The company of the Lord's precious ones are not now all in sight to be distinguished and counted. They are hidden now, but the proclamation of the third angel's message is to bring them to sight ere long. We are becoming acquainted with some of these precious hidden ones, and my soul is glad that they take their position firmly and gladly. Thus it has been in Maitland. Said the Lord, "I give unto them eternal life; ... neither shall any man pluck them out of my hand." [John 10:28.]

Lt 255, 1899

Butler, G. I.

Hamilton, Newcastle, New South Wales, Australia

May 22, 1899

Dear Brother Butler:

We are having twenty minutes' time before we leave for the station, and I improve the time in writing a few words to you. I have been up since one o'clock; commenced writing at two o'clock. Have written ten pages, eaten my breakfast, and am writing a few lines, knowing if I make a beginning I shall perhaps finish it.

Oh, how I long to see the work advance! This locality is being worked, but we have given only a small portion of Newcastle some work. There is a dearth of laborers and a great dearth of means. The donations supposed to come to us have not reached us yet; only one hundred pounds have come, and we thank the Lord for that much. But we keep at work, watching and praying and waiting.

We have had to do quite an amount of labor, investing means in building a hospital for a place to take our sick. My house has been open as a hospital, but the piers are now laid and the work will advance. If we can only get the building enclosed, we can use it for our coming conference. Ministers are to meet to consult together as to how best to carry forward the work. My heart is in this work. We must entertain quite a number. I wish you were to be our guest. I would entertain you right gladly but although this may never be, it will do no harm for me to express my wishes that should it be. I would be very, very glad. I want to see your face in the flesh and speak with you in regard to the blessed hope and glorious appearing of our Lord Jesus Christ. He is soon to come, and I am doing my best to prepare the way of the Lord, to make His paths straight.

Sara and I came to Newcastle last Friday. It is the Week of Prayer and the laborers are distributed in different churches in New South Wales to spread our help the longest way.

"Sunnyside," Cooranbong, May 23. At home again. Our meetings at Hamilton were excellent. Sabbath Brother Haskell spoke in the morning meeting. I, according to appointment, spoke in the afternoon at three o'clock. There was a good representation of those who have recently come to a knowledge of the truth. After Brother Haskell prayed, my heart was drawn out in earnest supplication for the presence of Jesus in our midst to bless God's commandment-keeping people, pleading the promise made in Exodus 31:12-17. The Lord has twice said the Sabbath "is a sign between me and you throughout your generations" for a perpetual covenant "that ye may know that I am the Lord that doth sanctify you." [Verse 13.] We must have the sanctification of the Spirit.

We must open wide the windows of our soul heavenward that the Sun of Righteousness shall come in and its bright beams make us all light in the Lord. I did believe and I did receive that peace in my heart that the world cannot give, neither can it take away. There were many with eyes wet with tears. When I arose to speak I felt strengthened physically, and the Lord seemed indeed preciously nigh. I spoke upon taking the Lord at His word. If we have sinned we are to bear in mind that Christ is the Sin-Bearer and would certainly come very close unto us and be our stronghold in every emergency.

The Lord gave me freedom, not to preach, but to speak the Word with simplicity. I read the precious promises, showing them what was our duty day by day. [See] Romans 12:1, 2. These words comprehend much. Opportunity is given unto every soul to prove by an experimental knowledge the acceptable service to God, and thus, by surrendering our whole being as a consecrated offering, demonstrate to the world that there is a reality in the true service of God. This accepting us just as we are, cleansing us, purifying us, sanctifying us to Himself, is a great work to do for us; and yet it must be done, else we cannot see His face.

The heart of God is determined to do a great work for us if we will let Him. And we have the privilege of glorifying the name of our Lord Jesus Christ in accepting His great love. He loved us when we were dead

in trespasses and sins, and He loves us when we permit Him to take away our sins and impute to us His righteousness. Best of all is that this working in the human agent both glorifies the name and makes glad the heart of God as He sees the subjects of His kingdom channels of light through whom He can communicate His inconceivable blessings of love and mercy and glory. It is in lifting up the believer to a state of enjoyment of His love and grace that He can make us His lightbearers to the world, and it satisfies His heart of love when we cooperate with the Lord Jesus in the great work of restoring the moral image of God in fallen man. Well might the inspired apostle in considering this wonderful theme say, "Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ." Ephesians 1:3.

Brother Butler, may the Lord Jesus help you to be of good courage. Do not look to yourself but unto Jesus who is the only One who can help you and me. Some things come up that make my heart very sad and discouraged. There are wrongs that ought not to be, but we ought not to be surprised at them; but it hurts my heart and I cannot at night close the draw. Three nights in succession I could sleep but a few hours. I was then certain I must change, go somewhere. I was wanted at Newcastle and I left Friday morning, and spent Sabbath and Sunday at Hamilton, Newcastle. It was pleasant to look upon the Sabbathkeepers. Not one of the people, citizens of Newcastle, were of our faith [a few months ago], and now there are thirty-five that have been baptized and twelve more are waiting a favorable opportunity.

I designed to write you a much nicer letter than this, and also to write a letter to Aurora, but tell your sister I have not been able. I have had Brethren Daniells, Starr, and W. C. White to consult with upon important matters in relation to the cause of God, and the providence of God in bringing us into new places and preparing the way in Sydney, that we can now advance. It seems so singular that a house in Wallsend was offered us, a large building bearing a sign in great letters, Empire Clothing Store. This is in need of repairs, but it is two stories [high]. Brother and Sister Haskell were forced out of the place Brother Lacey had occupied sooner than they were ready, and this house was for rent. The sales room will hold two hundred people, and then there are good rooms for the workers, and it is only ten shillings per week. They would have to pay ten shillings per evening for a hall no larger.

We were greatly bound about in the city—the main business part of Sydney. We could do but little medical work, because we could not get a place for bathrooms and giving of treatments. What to do we could not tell. Yesterday Elder Starr came to Cooranbong with the information that he had a three-story brick building which had once been a printing office offered to them for twenty-five dollars per month. It is a large three-story house. The room which had been used as a printing office will be converted into a hall for meetings, and there will be bathrooms made for patients to take baths and all kinds of treatments—just what we wanted. But I must close for this mail.

I send you enclosures, thinking you would be interested in the matter.

Lt 256, 1899

White, W. C.

Toowoomba, Queensland, Australia

October 15, 1899

Dear Son Willie:

I am this morning improving in health. I have been sustained on the journey remarkably well. Sara was quite used up, carsick, and I had symptoms of carsickness. The roughness, the jolting and banging were quite severe. Sara was just about done over, and I felt sorry for her. The pain in her eyes was severe and her whole head was troubled. When it came to doing up the roll, she had help from the sleeping car porter. I slept well during the night and had to keep quite still until we changed cars, at between eleven and twelve. We had a compartment all to ourselves the rest of the way. Sara and I lay down and slept considerably.

We got to the station about sundown; should have been in the house hired for us before the sun set if we had come direct from the station, but there was considerable delay in the baggage being readily obtained. It was fully half an hour before we could get the things Brother Daniells was looking for. We then found a very nice cottage with three rooms ready for us: for Herbert Lacey, Sister Graham and Sara, and a front room for me with a good bed and well furnished—quite as large as our parlor.

Sara and I board ourselves. We have the food we brought from home, oranges and lemons. The first meetings have not represented the Brisbane meeting by a long ways. Brother Daniells spoke Sabbath evening to about fifty. Sabbath forenoon Brother Tenney spoke. In the afternoon about one hundred were present. My voice called in about twenty more before I closed my talk. The Spirit of the Lord was in the meeting.

This is a beautiful place. From the front window we see afar off before us up the hill where most of the large buildings are located. Brother Daniells is making arrangements for me to ride out this Sunday morning. Yesterday clouds gathered in the heavens and did not pass away until about the time I was to speak, then there was soon clearness. We had a most clear, moonshiny night and this morning there is not a cloud. The weather yesterday was rather cool and Friday night Brother Daniells borrowed two rugs of us to supply someone's deficiencies. Last night the weather was just nice, not too hot or too cool, just perfect. Today seems perfect. The atmosphere is bracing, the sky cloudless, and the sun shining makes it very pleasant.

We know not what this day may bring forth. We hope to see many more people out. Brother Tenney says there are more than he expected to see. Brethren Daniells and Tenney visited me yesterday morning. I was pained to look upon the face of Brother Tenney. It seemed full and bloated as you have seen in the face of a drinking man. He seems better healthwise, but I would not be surprised that any time he should have an attack of apoplexy. I do not think anything of devising or planning, anything that brings perplexity, should come upon him. Brother Daniells says he is clear in his Bible readings and when preaching, but when preparations are to be made he does not manifest tact and good judgment.

I am feeling more natural today. My eyes are not so sunken in my head, and if I [a] speak short [time] I need not bring on exhaustion. I did speak short Sabbath, held myself back as with bit and bridle. This I must do else I shall not be worth much.

I shall speak today from (1 John 3): “Behold, what manner of love,” etc. I think if it were not for the Maitland meeting that is following close upon this I should be tempted to remain here a few days, but as it is shall speed right along home. I am hoping that something will be done to complete and get out some books, for the people need them very much. I cannot see why some books cannot be completed without further delay and the parables closed up. They need not be held in Marian’s hands any longer. The Lord help is my earnest prayer, that these books shall no longer be delayed. When once out, my mind will be at ease in regard to the many things I am always feeling burdened to write.

This must go before eleven o’clock this morning. I have not said much but will send it, thinking you would be pleased to hear. I am very desirous that this place shall have the very best impression made upon minds. But, Willie, I do not think the appearance of Brother Tenney is such as to make a good impression. His countenance bears the impression of a man that uses spiritous liquors. We know it is not the case, but others will thus be impressed. I do feel so sorry for him.

I think I spoke to you in reference to that place in view for [a] sanitarium. If that brother on the place now deems his chance of securing fruit of so much value as thirty pounds, it cannot be of as much value to the sanitarium after having to have the orchard cared for and the fruit picked and canned as it shall develop. It would bring the crop high for the sanitarium. Brother Radley can tell in regard to this matter.

If you should conclude to take it, orchard and all, I think I shall pitch a tent on the ground and spend some time there, unless I attend more camp meetings. I think if I was away awhile in rusticating, I should improve decidedly healthwise, but this is only a thought. I pray the Lord will give you all wisdom to choose the very best location. As far as the surroundings are concerned, the judgment of you all must balance the question. We should not be too near Catholics, but I think they are at about equal distance in both places you are viewing.

I have felt since I left home, especially Friday, that we must do more praying. I am casting my burdens upon the Lord and He will manage for me. I shall not lay my burdens upon you, and no one must lay my household burdens on you. You have abundance in your own family to take your time and thoughtful care, and the multiplicity of burdens in connection with the cause and work of God draws you hither and thither and you have no extra mental powers to exhaust on my family concerns. I shall not expect it and I do not want they should come to you with my troubles. I shall, as long as I have a household of workers, stand as first in the management of this household business and shall, when I can no longer do this, dismiss my workers and let them go under the supervision of someone who can use them. I will now close this letter, for I expect the team for me any moment.

I think you have too much now to carry, and I am praying about all these matters. And to have your home filled up with those who are not your family, you have been instructed it is not best for your family’s prosperity. You have too many visitors and boarders.

In haste,

Mother.

I was so sorry that Maggie did not give me copies of the last mails. I hope she has sent them to me at this place.

Lt 257, 1899

Kellogg, J. H.

Sunnyside, Cooranbong, New South Wales, Australia

December 1899

Dear Brother:

Your last letter expresses the thought that I have lost confidence in you. I do not know just how to reply to this statement. I am certainly deeply concerned for you, and it is most difficult to say anything, because you do not take the matter as you should. I know that the Lord is your true Friend, and He has presented your case before me as not directing the work correctly.

Every man who has large responsibilities to carry should be a daily learner in the school of the greatest Teacher the world ever knew. Jesus Christ made the world, and every human being is amenable to Him, and should be very modest, lest he assume the place of Christ as leader. Every man is to be educated in Christ's school. Are you a daily learner in the school of Christ, that you may have that sanctified discernment which shall make you in every respect a safe teacher and adviser? Are you not in danger of weaving into your instruction sentiments and principles that are not in Christ's lines—ideas and impressions which will be carried away by others wherever they shall go to engage in the work? Thus others will make mistakes which will have to be corrected, and still others will be mislead who will have to be set right. All our work is now to be critically done in Christ's lines, that the world may be prepared for the closing scenes of this earth's history.

Every influence will be set in operation by satanic agencies, to divert minds from the genuine work that will place men as laborers together with God. All, who do not aggressively labor in the warfare where Christ, the mighty General of armies, leads, will be in the opposite party, composing the armies of the prince of darkness. They will lead the people away from the living issues that should occupy their minds and hearts and prepare them to distinguish between the voice of the world and the voice of Jesus Christ. We must ourselves be very watchful and prayerful, that we may be able to understand the voice of the deceiver from the voice of Him who always speaks the truth. Those who are worked by the Holy Spirit are not led by a feeling of enthusiasm, which soon goes out in darkness. The spell of Christ's influence is abiding. "Be still and know that I am God." [Psalm 46:10.] This is a solemn, abiding quietude in God.

There is danger that all of us will have too much zeal, and too little of Christ's sound wisdom and unquestionable prudence. Every one must stand individually as an active, working agency for the Master, beholding His work as it is given in His Word for our practice.

Individually, they must think for themselves. With an open Bible before them, they must study under the influence and presence of Jesus Christ, inquiring and knowing for their individual selves what is the

way of the Lord. They must catch His spirit; they must be partakers of His divine nature. Then they need never be in doubt, they need never develop the spirit of criticism; but they will daily heed the inspired Word, “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? ... Now I pray God that ye do no evil; not that we should appear approved, but that ye should do that which is honest, though we be ‘(looked upon)’ as reprobates. For we can do nothing against the truth, but for the truth.” [2 Corinthians 13:5, 7, 8.]

I am seeking to carry the work just as Christ directs. Can you not see and understand that I have had to stand in the strength and name of the Lord against great opposition? I have words to say to you, my brother. You have had some experience in this work in meeting strong, opposing spirits. You should have more confidence in the work which God has given me to do. Should I be considered your enemy because I will not hold my peace when the Lord instructs me to tell you that you need a work done for yourself, which will give you an altogether different experience from that which you are now having?

You have had a work, large, taxing, and responsible. But the burdens which you have assumed, which have become more weighty as you have borne them, you did not receive from the hand of Christ. You gathered and attached to yourself responsibilities that you were not competent to carry. The sanitarium was your work, and to give to that the care necessary to make it just what God designed it should be was, even with wise men connected with you, a sufficiently large burden for your part of the work.

But you assumed the care of other institutions and other interests which embraced large proportions, and gathered thousands upon thousands of God’s entrusted capital of means. This money should have been used to set in operation other sanitariums to do a similar work, and give character and prominence to the truth for this time. This work would bring to the sanitariums many who, but for these memorials and representatives of advanced methods in medical lines, would never understand the Bible truth, or even have their attention called to it.

At the very time when, with the money placed in your hands—money which was not yours to do with as you have done—you could have helped other destitute countries which were wading through every difficulty in their efforts to spread the truth, you were investing this money as though you were a millionaire. This is that which God does not approve, because with it a much greater work, exerting a much more extended influence, would have been the result. While this was being done, the very work that demanded your keenness of perception, that required much time for prayer and quiet reflection—for this is not a small matter that you are handling—has been neglected. The anxiety caused by the precarious condition of the sanitarium, the schools, and the Review and Herald office, is not restful, but very wearing.

The work of the sanitarium demands your clearest judgment, your most matured thought, and God’s instruction at every step. If this institution is prosperous, it will be because diligent work that God approves is done in it. To manage such a large responsibility you need a wisdom above your own. The educating of students was enough to connect with your work. God has not piled all these others things upon you. The sanitarium needs more than it is possible for you to give it. And unless you greatly

diminish your various lines of work, you will be where I cannot write to you, because I would not be free to tell you even that which for years has been presented to me concerning you. After all your unremitting labor, you cannot bear to have the facts appear as they are in truth. You have not done the best thing, and you feel hurt when the Lord points out the things that you should not do.

The sanitarium will be a memorial for God if it is conducted in all lines as it should be. Many who come to the sanitarium will receive their impression of the truth, as did Sister Henry. She was one of God's precious ones, and through your skill, which has been given you of God, His truth was magnified. This is as it should be. All the influence you can give to the sanitarium is none too much.

The medical missionary work might better be named the Missionary Health Restoration Work. The powers of darkness, which have long been watching for a chance to come in and counteract the Lord's work, have found no better open door than this work which has done some good, but O! so limited an amount in comparison with the outlay of effort and means! There is no field in this world so ripe to have a work done in it as this field, where are at work the Lord's servants who have acted a part in establishing the work in America. Your own ideas have been followed in centering largely in America. This was self-glorification. The need in this country was a hundredfold greater. O, the ignorance existing here is marvelous! It is terrible! And yet I have never seen a people who responded so fully to medical missionary work as they do in this country.

The gospel of Christ and health reform in its true relation to the gospel have a common Head. A great work might have been done that has not been done, and, in doing which, America would have suffered no loss. I was instructed to set the situation before you in America and call for means from the sanitarium. I was instructed to call upon the responsible men, men who were managing the sanitarium, to awaken in them an interest to give to this field facilities to place the Missionary Health Restoration work where it could set the true principles of health reform before the people in this need world. But large schools buildings and sanitariums in abundance have been and are still being planned, while we have been here something like nine years and have not so much as one building erected for a sanitarium proper. We feel handicapped. We cannot yet furnish our Health Retreat, though donations have come to it from yourself and from me.

You need to be counselled and to receive this counsel as a blessing, not as a curse. You are wearing out your powers. I need you to encourage and to help me in bearing the straightforward testimony which God has given me. The discouragement which you think I have brought upon you is not to be charged to me, for I have given you the source of my message.

The Lord loves you, and after setting in operation so many great enterprises, He says to J. H. Kellogg, You are selfishly carrying the work in America, and using God's money in various lines in buildings and institutions, when this destitute field to your certain knowledge needs something of this very work started and advanced that you consider so essential to be done in America. You could and should bind about, in the future, your large plans to center so largely in America, when many places have not for years had any money or facilities to do the same kind of work in a much humbler way—work which would have advanced the truth largely in many places. This is as the Lord has represented it.

“And he turned him unto his disciples, and said privately, Blessed are the eyes that see the things that ye see: For I tell you, that many prophets and kings have desired to see those things which ye see, and have not seen them; and to hear those things which ye hear and have not heard them.” [Luke 10:23, 24.] The Lord God of Israel would have His light and glory advanced in other parts of the world. “And, behold, a certain lawyer stood up, and tempted him, saying, Master, what shall I do to inherit eternal life?” Here a most decided question is presented—“What shall I do to inherit eternal life? He said unto him, What is written in the law? how readest thou? And he answering said, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself.” [Verses 25-27.]

Lt 258, 1899

Henry, S. M. I.

Hamilton, Newcastle, New South Wales, Australia

May 22, 1899

Dear Sister Henry:

I have been spending Sabbath and Sunday at Newcastle. Elder Haskell is just preparing a large, old, out-of-repair home, but is well located, ten miles from Newcastle. The name of the place is Wallsend. It is sixteen miles from Cooranbong. This place is now to be worked while the meetinghouse is being built in Hamilton. We want the suburb of Newcastle to be worked. There are about thirty-five now, fully established. There are about twelve to be baptized, and several more are keeping the Sabbath who are not fully established.

We are sure that a deep interest has been awakened all through Newcastle and Maitland, twenty-five miles from Newcastle. As yet the means pledged has not yet come to us from America, with the exception of one hundred pounds. But we hope the next boat will bring us the money pledged.

Our building is going up in Cooranbong, called by some other name than hospital, for that name involves much in this country. The lumber could not be purchased because we had not the means. But we can, if means come now, only barely enclose the building, giving the people tangible proofs that we are doing our best to accommodate the union conference.

We expect a delegation of ministers, and [will] counsel together in reference to advancing the work. There is the work to be done all through this city, and we have not workers nor money, only in prospect, and we live in hope.

I would be much pleased to meet you at our conference, but this would be a long journey across the broad waters of the Pacific. If you are a good sailor, then it is much more pleasant, but if a poor sailor, it would be a disagreeable journey. Nevertheless, I may have to undertake the journey and again my labors be in America. I wish first to establish the work connected with my brethren in this new world.

There are decided health talks given by Doctor Caro in Hamilton. There are cooking classes given once each week. There is an interest kept up here that present subjects that are essential for all to understand. There is a health club established, and all these various lines are drawing the people. I wish more would be drawn.

The ministers are now commencing their work of visiting from house to house to warn their church members to have nothing to do with Adventists. But this is a new kind of labor for the ministers—to be pastors of the flock. We have cases brought to our attention that have been and are still very critical.

Miss Gow has stood as the responsible member of the drapery firm here in Newcastle. Her father and mother and sisters all looked to her as the one responsible for all lines of work connected with the firm. The meetings held in this place awakened conviction. Sister Starr gave her Bible readings. The work of drawing to the truth and to make a decision was felt deeply by her. She knew the whole firm was dependent on her holding her position. She tried to get everything possible to excuse decision, but she was troubled and could not, dared not, take her position against the truth.

This family sent their boy, thirteen years old, to the Cooranbong school after visiting the school. The boy was highly pleased, and was doing well, but the cross of the Sabbath seemed too great for her to lift, for it was ever kept before her [that] if she left it would break up the establishment. She was granted a vacation and, accompanied by Sister Starr, they spent two weeks in Cooranbong. She attended the Bible classes, two classes each day. She was learning, and finally took her stand on the Sabbath. She returned to Newcastle and made known her purposes, but father, mother, and sisters all opposed her most bitterly. She was in a most trying position—whether to leave the truth or to leave her parents.

They sent for their son to come from the school. He came against his will. Thus the determined battle went on day after day. Every inducement was presented, and every objection magnified, but she held, for a time, unswervingly. She decided to go to Cooranbong to school—telegraphed for them to meet her at [the] station. Then the battle went on in her home. Next day after the telegram was sent, the mother told Elder Starr their daughter had left for a four-weeks' vacation. The father had a talk with the daughter. The result was, she had left for Melbourne, and this was the doing of the father. She said she went to her father's brother. His brothers were—one a Catholic, the other an infidel. They do not give her address. We are cut off completely from any intercourse, and unless she writes herself, we shall know nothing.

This is a strange affair. The mother feels they have gone too far and is troubled in regard to the matter. But here we have to leave her. She was an excellent young woman—kind, loving, affectionate—but she was not satisfied with her religious experience. One week has passed and nothing has been heard from her, but the Lord can reach her wherever she is. We have lost all track of her, but the Lord can and will help her if she has not cast off her Lord through the great pressure brought to bear upon her. The Lord may work this matter out to His own name's glory. The Lord Jesus is a compassionate Saviour. The Lord Jesus can speak to this dear soul: "The Lord shall preserve thee from all evil; He shall preserve thy soul." [Psalm 121:7.] "The just shall live by faith: but if any man draw back, my soul shall have no pleasure in him." [Hebrews 10:38.] "If ye continue in my word, then are ye my disciples indeed." [John 8:31.] "He

that shall endure unto the end, the same shall be saved." [Matthew 24:13.] "Watch ye, stand fast in the faith, quit you like men, be strong." [1 Corinthians 16:13.] "Hold that fast which thou hast that no man take thy crown." "He that overcometh, the same shall be clothed in white raiment; and I will not blot out his name out of the book of life." [Revelation 3:11, 5.]

We have seen that which our Lord has assured us should come—divisions in families. One family by the name of Lord had eight sons. The eldest married the daughter of a man who kept a hotel, called here Publican House, where liquor is dealt out and the sale sustained by law. His daughter embraced the truth with her husband, and her parents told her never to enter their doors again. When she was baptized, her sister and brother, older than she, took hold of her arm to force her away.

The police saw the brother, and he came to him and said, "Release her. Let her follow her convictions of conscience." This policeman had watched the tent and heard the teachings in the tent, and had said that it must be that the Lord was with this people, for he had far less work to do in arresting the evil workers. He told that brother if he did not keep his abusive tongue to himself, [and] let this woman alone, he would arrest him for disorderly conduct.

The mother and sister then came to her and cursed her and her mother-in-law, Sister Lord, who had embraced the truth. This wicked woman knelt down and told the Lord how her daughter had disgraced the family. And then she prayed that her daughter might be taken sick and the mother-in-law might be struck with sickness and never leave her bed again. In about two weeks that mother, who was so bitter, was taken violently sick and died, a great sufferer.

The son-in-law, Lord, and his wife, went from Cooranbong to the funeral. It was dinner time. The family were eating dinner. They did not ask the sister to sit at the table, and her opposing sisters left the table, declaring they would never sit at the table and eat with her. Brother and Sister Lord felt very sad and returned again to Cooranbong, disowned by sisters and brothers. You see that which many souls [suffer who] have embraced the truth. They do this in the face of self-denial and sacrifice.

Brother Lord had been in his little room as [a] single man to work the brakes twenty years, but when he embraced the Sabbath he was discharged. His employer said he would have no man that kept the Sabbath in his employ. Brother Lord asked him if he could find the record on any of the books where he had failed in doing his work faithfully. He said, "You have stood as one of our most trustworthy men, and we know not how your place can be supplied, but we cannot have one who keeps Saturday to do our work."

Thus you can see [that] both parties, believers and unbelievers, are making sacrifices. The words of the apostle are to the point—"By whom the world is crucified unto me, and I unto the world"—but not on the same line. [Galatians 6:14.] One is on the line of obedience to all of the commandments of God. For their loyalty their business is taken from them and they are set adrift without any money laid by.

Brother Lord came to Cooranbong. The only place he could find was the small, broken-down shanty for his large family. There were no houses to rent, and my own house was full. We managed to keep them

one night—feed mother and father and seven sons. The married son was living in a tent. The married daughter and her husband have found them a place somewhere.

We helped as best we could to supply their necessities. [We] employed three boys, and the pay for their work just put food into their mouths. We had two spare stoves we set up for them, and did all in our power, but you can see this is no more than we can expect. We shall find some place for them on the school land, to make a home for them. Two were poor families. We are helping to secure a home, [and] a little piece of land to cultivate.

There are good Sabbathkeepers of excellent influence. One was a coachmaker, wheelwright builder, but he was located where [he] could not get work and they could not obtain the necessities of food and clothing. This is the kind of missionary work we are called out to do, and we pray the Lord to open the way for these blessed ones, whom the Lord loves. We shall look after them [and] secure them homes. If they can pay, they will pay, and they can pay if we give them work, which at present is abundant on the school grounds.

We have employment for everyone who can work. We must gather into the net the poor and distressed and the wealthy. Whosoever will, let him come and take of the waters of life freely. Some of these poor people are the Lord's noblemen. They are the choice of the earth, have been workers, superintendents of Sabbath schools, and have worked [for the church] since because of their faith they were discharged.

Brother Pocock has been instrumental in bringing to the truth several families. It is just such ones we wish to occupy the school grounds. They are put in office at once to help share the burdens, and are first-class workmen, but poor, very poor, in this world's goods, but rich in faith.

Well, it is daylight. I have been up since one o'clock, writing since two o'clock, this letter. I do not think I can get it copied—will send it just as it is if I cannot.

Oh, how much instruction we need from the Lord! Daily we must receive the rich current of the grace of Christ, that we may impart to the needy. We have had evidence that this part of the Lord's vineyard is to be worked.

One portion of Newcastle has been receiving labor. Now another section must receive the truth, and thus take section after section until the stronghold of Satan is broken down.

"It is impossible but that offenses will come; but woe unto him, through whom they come." [Luke 17:1.] How cruelly they treated our precious Saviour, and shall we not expect the very same kind of treatment? Shall we be surprised and astonished that we are called to be partakers with Christ of His sufferings? We will pray constantly that we may have the mind that was in Christ Jesus.

We now must take the cars for Cooranbong.

Lt 259, 1899

Jones, C. H.

Sunnyside, Cooranbong, New South Wales, Australia

June 20, 1899

I address this letter to Brother C. H. Jones and those connected with him in the work.

We need a printing press very much, and as you have been getting new presses, could you not donate the one you do not now need, to come to this country, Cooranbong? We need a press very much, that we may get off interesting matter in leaflets and small tracts and in a small [paper] give the incidents in the work.

I have used up and hired money to carry forward the work. I have this morning given my note for two hundred pounds at six percent interest to erect the meetinghouse in Newcastle. One of our brethren has taken the house on contract, to be completed in seven weeks. If the contractor can purchase the lumber with money down, he can obtain better terms. One man recently come to the faith loaned money to purchase the land, and was loath to let more money go, for he will not take mortgages. He was asked if he would take Mrs. White's note, and loan the money to her. He answered readily, "I will." His wife also assented, so Elder Starr came from Newcastle last night, and before my lamp was put out he laid the matter before me. Willie came in and they both explained matters, and my name was put to the paper, for this loan, two years.

I divided one hundred pounds toward Brisbane church and Newcastle church. Of that money sent me in the Scott note, one hundred is divided for sanitarium and our hospital.

I appropriated ten pounds for tent in which they have held their [meetings] since the camp meetings. It is now the wet season and we must provide a house of worship in Newcastle. It cannot be avoided. The remaining portion of the money sent is also to be appropriated to the advancing work here on the ground, as is needed in furnishing the hospital.

We have nothing to pay for a press, and we need it badly. Will you accommodate us in this? If you can do this at once, we will be very thankful. The work here could be much advanced in having a press to aid us in doing the work.

Lt 260, 1899

Wellman, Brother and Sister

"Sunnyside," Cooranbong, New South Wales, Australia

October 11, 1899

Dear Brother and Sister Wellman:

I cannot sleep past one o'clock a.m., and the mail goes this morning. I wish to express to you that your liberal donation offered to [the] cause of God in this missionary field is accepted as a much needed blessing. I feared I could not get time to write a word because special matters of the school have taken

our time quite fully. The closing exercises were good. The presence of the Lord was with us, and we are of good courage.

The Health Retreat that we have ventured to put up in Cooranbong was much needed. It is heavily in debt, and we had come to a standstill. We could go no farther. But the means coming from California enables us to pay the workmen, [and] to advance in putting on the plastering. The furnishing is still [to] be done.

Brother Owen, who came to the conference, helped us much. He furnished the material, and he has made, free of charge with the exception of his board, three bathtubs and an immense tank to furnish water for the retreat. This is thankfully received and has saved us quite an expense. We are so thankful at the prospect of having a place where we can care for the sick. We have made our own home a hospital for the sick; but soon this building will be in running order, and we are grateful. We know the Lord has put it into your hearts to do this, to impart of your means as His stewards.

We are working as fast as possible to follow the directions of the Lord to add new territory to the cause of God. The light comes, "Go forward, enter new territories, and the ministering angels will go before you. You are not to put boundaries to the aggressive warfare. Erect memorials in humble houses of worship, and secure a place for the Lord's little flock who shall be cast out from the nominal churches. But your greatest success will be in commencing [to work with] the class that are not converted. Religious prejudice will not stand in their way."

This has been our experience from the first. Men and women who have not attended meetings in the church for sixteen years have given up their tobacco, their drinking wine and liquor, and have been converted and make the best workers we have.

Last year we attended the camp meeting held in Queensland, in Brisbane. This year the camp meeting will be held [at] Toowomba, several hours' less ride than Brisbane. We leave tomorrow for that place.

I am of good courage in the Lord. I know that the Lord is preparing the way before us in this new world. We see so much to be done, and means and workers are so much needed. We pray the Lord for strength. We must have it. Every blessing we have received of the Lord is to be imparted, and the Lord will give His Holy Spirit in large measure to all who will receive it.

Again I thank you for your liberal gift.

Lt 261, 1899

Hickox, Brother and Sister

"Sunnyside," Cooranbong, New South Wales, Australia

December 22, 1899

Dear Brother and Sister Hickox:

I would like to understand what you are doing and the result of your labors. I do not know as I explained to you that the horse in your charge was, if driven fast and continuous, subject to lameness. But with careful treatment—bathing his limbs and rubbing them—he improves and will not show the lameness. I would have let Sisters Wilson and Robertson have the use of the horse, but I knew that they could not have the care of the horse and give it proper attention. It must not be driven long distances, but this is unnecessary for me to say. The horse is a free horse and has no ungainly tricks and is perfectly safe, but do not pull the lines or hold them tight. Brother Haskell himself had not learned that to some horses this is unbearable and makes them nearly frantic.

I was sorry that you did not get a two-seated wagon, for then you could have taken two of our sister workers sometimes and, in so doing, accommodated them very much. I told you I did not give the use of [the] horse to you and the sisters, for I know what this means. There must be one in charge to know how much the horse has been driven and [not] keep it on the go all the time for this one and that one and the other one. Poor dumb animals have not the power of speech, and if they had, there would be some astonishing revelations in regard to thoughtless drivers, and also of the inhumanity and unmercifulness of man to dumb creatures.

I am anxious to know how you are getting along. What are your prospects? There is a most important work to be done. When you and your wife sing, let it be the simple revival hymns. They have enough of the long, dry hymns in the churches. We hope you will seek the Lord most earnestly; there is your strength. Do not be discouraged. Depend wholly on God. You can be deepening in piety and love for God and for souls, and you can, if you work in Christlike simplicity, have a marked success. Come right to the hearts of the people. This can be done in sympathy and in love. Work in faith [and] claim the promises of God.

“The kingdom of heaven suffereth violence, and the violent take it by force.” [Matthew 11:12.] Sometimes there is need of patience united with perseverance, that “as the rain and the snow come down from heaven and return not thither again, but water the earth and make it bring forth and bud, that it may give seed to the sower and bread to the eater, so shall my word be that goeth forth out of my mouth. It shall not return unto me void, but it shall accomplish the thing whereunto I sent it.” [Isaiah 55:10, 11.] Now, this warrants us to have a very strong expectation. We need more faith, much more faith. You must give yourselves far more to earnest, humble prayer and ask with the simplicity of a child. There is a deeper experience for you to gain. Search the Word of life and let the Lord’s Word come to the people through you.

I want much that you should sink the shaft deep in the mines of truth and possess yourself of the heavenly treasure. Make every point simple [in order] to be comprehended by the souls that do not take in the truth because it is new and strange to them. There must be “line upon line and precept upon precept, here a little, there a little.” [Isaiah 28:10.] Cut away everything that will interpose your prayers. Come in meekness as a learner, and ask counsel and advice of Brother Colcord and your brethren, because you do not always move with the best judgment and have laid too large confidence in your own plans. Now, the Lord would have every one of the workers in His service bind heart to heart [and] be united. The more humbly you walk before God, the greater will be your power with the people.

Do not dwell upon subjects the people cannot comprehend, but dwell on those subjects that will have the largest amount of Christ in them—His law, of course, is the message for this time—and come close to the people. Your success is in God. Commune with God and guard yourself, for your plans that often seem wise to you need remodeling before they can be safe for you to follow. When you draw out your heart toward God by an actual trust, when you have urged a particular promise to God in your prayer, then believe in submission, yet hope, for God never yet has failed a believing, trusting soul. We may lay hold on God by virtue of a double chain: by virtue of the single promise that first drew out your soul to ask, [and] then another promise made if you trust. "Thou wilt keep him in perfect peace, who putteth his trust in Thee," (this is your legacy) "because he trusteth in Thee." [Isaiah 26:3.]

Abide close by the written Word of God. The Lord Jesus is the Author and Finisher of your faith. In Christ's human nature He was both a man of faith and a man of prayer—His was the highest of all instances in believing prayer. Walk humbly with God; walk softly before Him. Every visit you make, be sure and pray if there is any sick where you call. Pray for the sick that God would raise them up, for you know not who shall be greatly blessed in the kingdom of God. But I must close this letter.

Come as a humble servant of God before the people and lift up Jesus. Talk of the love of Christ. Talk of His power to save to the uttermost all who come unto Him. Wind yourself into the confidence of the people—for you have a large circle to visit—and put in all the time you can to see men and women, to plead with them, to enlighten them. Press your way through the moral darkness of unbelief, taking the people with you if you can. Work and pray and urge your way through the moral darkness.

May the Lord give you souls, precious souls, is my prayer in your behalf and all who are connected with the work.

In love.

Lt 262, 1899

Jones, C. H.

Circa 1899

[Dear Brother C. H. Jones:]

I had a very trying day yesterday. Could not sleep after twelve o'clock p.m. and had an unpleasant day. Rode out but it did me no real good. Took treatment and went to bed. This morning I am better. Slept until 3:00 a.m.

Brother Jones, I received and read your letter, and I am the one to be greatly surprised that you caution me to not let anyone receive the idea that I receive royalty from the published testimonies. What do you mean? Do you think I am trying to conceal anything in reference to my books? Have you not had evidence that I am one with the cause of God; that I call nothing my own; that I have borrowed, or rather hired, at least twelve thousand dollars on which I pay interest to press the work in Australia

because I must see it established in righteousness? My brethren in America are not doing their part to open the work in new fields.

I am so sorry that every evidence that I could give has still left upon your mind a cloudy impression of suspicion and criticism, ready to think thoughts that ought never to enter your minds. You must study deeper, my brother, from cause to effect. My conscience is clear before God. I value earthly possessions, gold or silver, as nothingness in comparison with the souls for whom Christ has given His life. And if the work had been done in American cities, in California and east of the Rocky Mountains, that God made it possible for you to do, there would today be memorials in cities nigh and places afar off where houses of worship would stand as God's memorials, as in Oakland, and a much larger number would be representing the truth of God in many places.

I felt a heart weariness and death-like sickness come upon me as I read your representations and see that you and [other] ministering brethren are so dull of comprehension. Would you have me produce bricks without straw? Where shall I obtain the money to pay my workers to produce books? I thought after reading your letter that, as far as I am concerned, the farther I am located from our institutions and from those who stand in responsible places, the better, far better, would it be for me in the accomplishment of the work God has given me to do. You seem to be so shortsighted. Would you be so shortsighted concerning your own work? I know you would not. Would it not be according to the law of God for you to be as sharp in looking at the things of others as well as at those things you are handling? I will propose to you [that you] make no charge for the press work, and I will donate the manuscript, and then sell them for their net value and put the money in the cause.

The words of your letter surprised me very much and revealed to me that I need never expect that brethren and sisters who ought to comprehend are in mind and heart and spirit where they can possibly understand the nature and character of the work God has given me to do. They seem to suppose they know, when this letter from you reveals to me an inwardness of willing ignorance of human comprehension which should not be entertained. Am I to be compelled to specify things and explain that which should be self-evident to any intelligent mind? You should not be surprised, nor any other of our brethren, that I receive royalty on the testimonies that I give to the people. Whoever gave you or any other man the supposition that the important task of preparing the manuscripts was a free gift? Elder Butler thought at one time that the testimonies should be given to the people without anything in the line of royalty coming to me. Some of our brethren have thought and spoken that, too.

In Australia I have had a very hard, laborious work to do; so also has W. C. White. He is called to take the responsibilities, largely, in councils, and I have had no help except for a typewriter and Sister Davis, who is intelligent in regard to my work. Those who have little experience with me and the laborious work every day of my life are unable to comprehend the matter by telling them. It is not possible for their minds to have any just appreciation of my work or that perception to understand. I was so pleased to obtain help of one who I knew respected the testimonies but who, as a minister, was receiving three pounds per week. But I did not hesitate to employ him. His health was not good.

While this matter had all been published in small pamphlets as private testimonies for the churches, composing a book to be circulated for all our people demanded the most careful labor to prepare. To have just that much done cost three pounds per week and was a slow process. Then, after this work was done, when my mind was in its most clear and unburdened condition, I must go over every line of the work prepared to examine every word, that nothing should be placed in the book that could open the door for naturally severe men to use one expression [that would] encourage them to use the words in the Testimony as a whip to apply to scourge others—work some were ever ready to do, and have done, and will continue to do, because they have not the wisdom of the serpent and the harmlessness of the dove.

I dare not place in manuscripts for publication many words entirely as they [were meant to] be, as I have spoken them and they have been reported—just as they came from my lips, just as God has moved me to speak—knowing that some who handle them may interpret these words to suit their own unsanctified spirit to bruise and to wound souls. Yet others will take the words to serve their own purposes to gain some point, and, in repeating the testimonies with a spirit of their own, make them of none effect. Every word was truth, but the great want of love and kindness and the Spirit of God to properly give the interpretation of the things written has led me to great carefulness, [because the] impression that I know should be present with the testimonies borne [is lacking, and it] makes me afraid.

For some length of time I have been paying two pounds per week for one to classify and examine all the writing that has been collecting in testimonies for many years, and to select the portions that give light upon various points—of correcting evils in the family government and in the church government, in warnings, in restraint, and in encouraging the ones who need to be strengthened and sustained. [Two lines torn here.] ... the particular things they wish to bring to pass would not mix in them words of interpretation, so that the congregation cannot possibly distinguish what is testimony from the Lord or what are the words of the man who handles them. These things, in preparing testimonies, are the most severe on me of any class of labor possible.

I think it is above twelve years that there has not been any testimonies prepared and got out in book form. But I have worn out typewriters and paid for the labors of persons to use these typewriters and the paper and all things required to reproduce copies to go all over the world where our people are. I have many hours less sleep than persons usually have; I am awakened at all times of night to write with an intensity that no one can understand. [Two lines torn here.]

“Ye have eyes but ye see not.” [Jeremiah 5:21.] If it was thus in Christ’s day, it is no less thus in this our day. Christ, the greatest Teacher the world ever knew, on occasions when He knew His words were misinterpreted, said, “Ye hear my words but ye understand not.” Said He on one occasion, “Why do ye not understand my speech? even because ye cannot hear my words.” Truth was not palatable to them. “Because I tell you the truth, ye believe me not. Which of you convinceth me of sin? and if I say the truth, why do ye not believe me? He that is of God heareth God’s words: ye therefore hear them not because ye are not of God.” [John 8:43, 45-47.] [Read] Isaiah 6:8-11.

There are at this time many things that might be said that have to be left unsaid, for the people have not been imbued with the Spirit of God to take them in. A view of God's infinite majesty and holiness will bring a deep sense of their own deficiency of spiritual understanding. The great work to be done in our institutions requires plain, direct, decided testimony—for they are just as much in need of them as the people in Christ's day.

What, Brother Jones, do you mean and what are you talking about, as though I must say nothing about receiving the means expended for help in bringing out the Testimonies, means which I have to pay for collecting and preparing this matter for the Testimonies. I have never had anything to conceal. It would be just as appropriate for our people to advance the idea of my having no remuneration for Desire of Ages, Patriarchs and Prophets, Great Controversy, and all the other writings. I did not suppose anyone was in darkness upon this point. Therefore I will inform them.

Of the testimonies, these are the most difficult matters to manage, because the varied minds will interpret them to mean that which they do not mean. It requires most taxing and perplexing discretion as to what shall come in print and what shall be withheld. We do not desire to make bare our weakness to unbelievers, lest they will glory in the fact that Sabbathkeeping Adventists are faulty and love of the Lord does not convert their souls. I shall, I hope, ever carry myself and the work the Lord has given me to do in accordance with the instruction I have received from the One who has given me my work to do—the most trying and difficult work that can ever be given to human agencies.

I did not suppose that persons of reasoning faculties would suppose that the light given of God for the people could be prepared for publication and brought out without the most critical, taxing preparation so that our own people shall be benefited and that every word should be so carefully guarded that the unbelieving world cannot take occasion to reproach our people. When the numbers of unbelievers were few, the matter could be handled with much less difficulty. I have to cut out some statements from the private testimonies, that the cause of God shall not be dishonored, and thus our precious work shall not become the sport of Satan's handling. These testimonies have been sent to the ones to be warned and reproved. But the way the testimonies have been handled has made it a necessity to present the matters before the household of faith, and the truth must appear as it is, for one claims Sister White has said in testimony this, and another, that, and the other, something else. I now have to present the matter as it is.

A small portion only will appear now. I cannot give the strength and time I desire before this coming Conference. I am not at all worried about my debts, although they are heavy. I have a desire to be in a position where I can settle them, but if I can still see a chance where I can rally my brethren by my own example, taking hold and doing something to extend the work, I shall not stop to get out of debt first but try to create interests which will be producing and not continually consuming.

I have had the key presented to me how the cause of God can be advanced and the subject agitated, and then the presentation will make its own impression. But as sure as the beginning is made, there will be obstacles. I want to stand in that consecrated position where I dare, in the name of the Lord, to obey the command from divine instruction, "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 28:19, 20.]

You express, perhaps, the thoughts of many, but truth is truth, and I am to stand clear in the sight of God and never expect to be understood by many in this life. Many will continue to use the testimonies as they are doing. That which points out their individual defects in character they choose to war against, and they say, I do not believe that. They will continue to cover their faults as with a garment, but the Lord's words are not changed, whether you receive or reject it.