

ELLEN G. WHITE ESTATE

LETTERS AND MANUSCRIPTS VOL. 8 (1893)

Ellen G. White

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1893

Letters

Lt 1, 1893

Brown, Sister

Long Point, Paremata, New Zealand

August 4, 1893

This letter is published in entirety in *20MR 51-58*. ^{+Note}One or more typed copies of this document contain additional Ellen White handwritten interlineations which may be viewed at the main office of the Ellen G. White Estate.

[Dear Sister Brown:]

I have had, during the past night, some things represented before me, and I have risen early, at four o'clock, to trace [them] out in writing for the benefit of your family. The angel of God said, "Follow me." I seemed to be in a room in a rude building, and there were several young men playing cards. They seemed to be very intent upon the amusement in which they were engaged and were so engrossed that they did not seem to notice that anyone had entered the room. There were young girls present observing the players, and words were spoken not of the most refined order. There was a spirit and influence that was sensibly felt in that room, that was not of a character calculated to purify and uplift the mind and ennoble the character.⁸*LtMs, Lt 1, 1893, par. 1*

There is a peculiar atmosphere surrounding every man's soul, and those with whom they are associated are affected with this exhalation. There is a breathing in unconsciously this atmosphere which is often charged with poisonous miasma of habits and practices which are demoralizing. The greatest danger is when this poisonous atmosphere is not sensed and is unconsciously inhaled. The ideas that are expressed are deleterious to the mind and to the morals. These influences are in the world and abound. I inquired,

“Who are these and what does this scene represent?” The word was spoken, “Wait.” *8LtMs, Lt 1, 1893, par. 2*

I had another representation. There was the imbibing of the liquid poison, and the words and actions under its influence were anything but favorable for serious thoughts, <clear perception in business lines,> pure morals, and the uplifting of the participants, or those who were associated with them. Everything that was connected with the scene represented was of a character that young people should decidedly shun. I asked again, “Who are these?” The answer came, “A portion of the family where you are visiting.” The adversary of souls, the great enemy of God and man, the head of principalities and powers and the rulers of the darkness of this world is presiding here tonight. *8LtMs, Lt 1, 1893, par. 3*

Satan and his angels are leading on with his temptations these poor souls to their own ruin. He transforms himself into an angel of light and deludes and bewilders the minds with ideas of pleasure, of liberty, and freedom to follow inclination, as the only path for happiness; and worldly visions for profit and success seem to be the height of their thoughts. *8LtMs, Lt 1, 1893, par. 4*

But the wages of sin is death. All is a delusive snare. Satan is a deceiver; he deceives the whole world, and those who yield themselves up to his will to follow the prince of darkness become the agents of the wily tempter to solicit others to sin; the tempted to enter into unsafe paths becomes a tempter and leads others to forbidden paths to the transgression of the law of God. *8LtMs, Lt 1, 1893, par. 5*

“The Devil, as a roaring lion, walketh about, seeking whom he may devour.” [1 Peter 5:8.] He secures as his allies youth who are inexperienced, and he leads them away from pure and divine influences into pleasure loving, pleasure seeking; and they are easily led to corrupt their God-given powers to the service of Satan. Solicitations will meet every soul, and vices will betray the souls for whom Christ has died, away from safe paths, from holiness, and from God. Merriment and songs and hilarity and glee ascend to the god whom they serve and whom they worship, to the forgetting and dishonoring of the God of heaven who “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.]8LtMs, Lt 1, 1893, par. 6

The spell of temptations is holding these souls with a fascinating, bewitching power. Satan will lead them on from step to step, as it were blindfolded, and with his suggestions will, as they advance, stir up the human passions to depravity which will prove their eternal ruin. There is already developing a strong inclination to that which is evil and destructive in its manifestation. Appetites and passions are clamoring for indulgence and gratification. Reason and conscience remonstrated at every step for a time, but the voice of Satan is heard presenting worldly lusts in <attractive> garments, and sin becomes attractive. They depart farther from the counsel of God and the authoritative voice speaking from His Word. These youth need to pray, “Lead us not into temptation, but deliver us from evil.” [Matthew 6:13.]8LtMs, Lt 1, 1893, par. 7

There is great danger of the young man, whom he [the angel] called Andrew, of becoming that which you do not now dream of. But your course which you have entered upon is one of temptation at every step. Yielding to follow the temptations of Satan, you are engaging in foolish and hurtful lusts. This is beneath the dignity of a soul bought by the blood of Jesus Christ, capable through the provisions Christ has made in his behalf of becoming a child of God, an heir to an immortal inheritance, an eternal substance in the kingdom of God. Your course is now toward perdition. You are sacrificing health and happiness, and if you follow on, you will reap that which you have sown; and it is a terrible, forbidding harvest.8LtMs, Lt 1, 1893, par. 8

Actions are the following of desires and purposes, and have a moral character for good or for evil. The thoughts and feelings and inclinations of the heart are discerned only by the eye of God. He is a witness to every action however secret. You cannot lead your brothers or sisters into safe paths. Your sister needed the watchcare of your mother and should not have been separated from her. She has been unaware of the greatness of the peril to the character of her daughter through associations of a kind which will not have an uplifting, refining tendency upon her present and

eternal interest.*8LtMs, Lt 1, 1893, par. 9*

[The angel said,] Warn the mother to be careful in regard to the association of her children. It is not safe to open a door whereby they are invited to enter where temptations of a dangerous nature will meet them. Satan is very earnest and wily in spreading his net wherewith he may entangle souls. The Lord is looking with pitying tenderness upon the entire family. The appetite and hereditary tendencies of the father has been transmitted to the children. That God who marks the fall of the little sparrows knows every member of the family by name. He loves and pities them. He will save every member of the family from disgrace and sin if they will accept of Christ their Redeemer by living faith, then they will leave their course of sin, cease to do evil, and learn to do well.*8LtMs, Lt 1, 1893, par. 10*

Warn the mother to guard her children from doubtful associations. It is not safe to bring children in contact with the influences here manifested for it may prove their lasting injury. Card playing is dangerous to the soul, dangerous to the morals. This disposition to play cards will grow by practice into intensity of habit which leads to gambling. The appetite is aroused for wine and liquor-drinking.*8LtMs, Lt 1, 1893, par. 11*

This family of young men and women need to be garrisoned against the first indulgence of the wine cup, or the first handling of cards. These indulgences lead step by step to the downward road to immorality, and have a bewitching power difficult to overcome, which presses souls deeper and deeper into the slavery of sin. All who associate with those who practice these indulgences will have corrupt morals. The children have inherited an appetite for wine and stimulating drinks, and if there is a yielding to the tempter, moral power is gone.*8LtMs, Lt 1, 1893, par. 12*

The demon is at your side, encouraging you to indulge your desire for wine and strong drink. The mother has known its terrible effects upon the father and husband. How much she has had to endure and suffer will never be known by her children. Let her not be compelled to live over the past in any sense by having its history repeated. She must warn and command her household after her,

and she needs all the help her older children can give her. *8LtMs, Lt 1, 1893, par. 13*

The only question for them to decide is under which banner will they fight. Will they stand under the bloodstained banner of Christ Jesus? Will they fight, arraying nature against God, or will they accept Jesus Christ and co-operate with God in bringing under control appetites and passions, and stand in their God-given manhood and womanhood as conquerors? Self-control can be complete only in the strength which cometh from Jesus Christ, ever true to the rightful dominion of the higher powers and attributes having dominion ever the lower. *8LtMs, Lt 1, 1893, par. 14*

The power of self-restraint grows by exercise. That which at first seems difficult, by constant repetition become habitual and easy until right principles, right actions, enter into and become a part of ourselves, and through the grace of Christ mold the sinner into a new character. <He becomes a new creature in Christ Jesus.> *8LtMs, Lt 1, 1893, par. 15*

There is now a necessity for you, young man, to have your practices changed, your powers exercised to flow in altogether another channel. This will not be possible unless you by faith shall place yourself on Christ's side of the question, giving your life to Him whose property you are; then your thoughts, your motives, your practices [will] find a new channel, even the channel of grace, and they will flow in their course more deeply, more fully, and more joyously than they have ever done before. *8LtMs, Lt 1, 1893, par. 16*

"He that is slow to anger is better than the mighty; and he that ruleth his spirit than he that taketh a city." [*Proverbs 16:32.*] Evil spirits are continually on your track to lead you into difficulties through your love for <exciting pleasure and amusements> and your indulgence of appetite. The slumbering inherited passions are irritated and awakened into activity. Every bad passion and subtle temptation is meeting you at every step. You may stand forth as conqueror over yourself, conqueror over your inclinations, conqueror over "principalities and powers and the rulers of the darkness of this world and spiritual wickedness in high places." [*Ephesians 6:12.*] For this spiritual warfare human power, is as nothing. *8LtMs, Lt 1,*

1893, par. 17

The self-conqueror triumphs through no aptitude, no smartness or genius of his own will, but he conquers through God. The uncontrolled will hurt none so much as the one who indulges his will. He who will not choose to take the trouble to exercise control over himself, his appetites, his passions, will fall an easy prey to satanic snares. Jesus calls for you to be restored to yourself and to God.*8LtMs, Lt 1, 1893, par. 18*

The <children> were pointed to the mother who had led a terrible life through the father's habits of strong drink. The children, when solicited by temptations, have less moral power than had the father. For this reason, their only safety is entire, total abstinence. The words were spoken, "Warn the mother to stand in <firm> independence to warn and command her children." She needs the help of her older children. She has reason to thank the Lord that so many are not [living], that they did not live to testify by physical and mental degeneracy the sins of the father.*8LtMs, Lt 1, 1893, par. 19*

The deficiencies of intellect have been felt, as is seen in John, and still another young man that is not [living]. The jewel of the mind was dimmed. God has mercifully spared the greatest sorrows and the traits of character developed in the children, and the safety of every one is to place themselves soul, body, and spirit under control to Jesus Christ. He is the restorer. The Lord has mercifully spared the mother the greater sorrow, which would have been a living sorrow had her little ones lived.*8LtMs, Lt 1, 1893, par. 20*

The mother must educate herself to look with reconciliation upon her present sorrows. It is well with these that are not [living]. She will, if faithful, meet them again in the morning of the resurrection. The Lord has mercifully softened the affliction ever before her eyes of the birthright given to her son, who is <deficient in> reason through the besotted father. God has mercifully shielded the one that is not [living], and the one that still lives, from violence and insane madness that was exhibited in the father under the influence of liquor.*8LtMs, Lt 1, 1893, par. 21*

John and Mary will always be children and will be restored by the power of the great Restorer, when mortals shall have put on

immortality [and] all their sad marks are obliterated. These marks are now a beacon of warning, repeating the history of what intemperance will do.*8LtMs, Lt 1, 1893, par. 22*

He [the angel] turned to the eldest and said, "Upon you rests a weighty responsibility to co-operate with heavenly intelligences and your mother <whom God loves> to counteract, as far as in your power, the traces left upon the family. God has given you precious intellect. You have advantage in every respect over John, but if you practice a life of disobedience and transgression you will lose the future immortal life which will be given to John and Mary. Your light will go out in darkness unless you are loyal and true to serve the Lord Jesus. Why are you not as is John—never able to increase in knowledge, never able to expand the intellect? It was no sin of his own that has left him a child in reason, always a child. This should be contemplated by you, and you should make every effort to reach a higher standard than you have yet done. You have endowments that, if cultivated, will make you a laborer together with God. You may increase in knowledge. Cease to do evil, but do not stop here. Learn to do well, ever learning and growing up into Christ your living Head. You have no time to lose. Heaven is within your reach. If you continue to work in your own way, if you continue to walk in the path you are now pursuing, and if you continue to indulge your appetite, it will prove your ruin in this life, and you will not have the future immortal life. You will not be able to bear the abuse of your powers as did your father, for you have less physical and moral power than he had.*8LtMs, Lt 1, 1893, par. 23*

"Heaven is worth a life-long, persevering, untiring effort. If you lose heaven, you lose everything. If you gain heaven, you win everything. You have capabilities; you have intellect. Will you <improve> these for the glory of God? What more could the Lord do to save the sinner than He has done? Everything has been done to bring salvation within the reach of perishing souls.*8LtMs, Lt 1, 1893, par. 24*

"In regard to the case of John, you see him as he now is and deplore his simplicity. He is without the consciousness of sin. The grace of God will remove all this hereditary transmitted imbecility, and he will have an inheritance among the saints in light. To you the

Lord has given reason. John is a child as far as the capacity of reason is concerned, but he has the submission and obedience of a child. You are a responsible member of the family. You have been redeemed by the blood of the only begotten Son of God. He gave His life for you. He bore the penalty of sin and transgression <for> every son and daughter of Adam <that they> should not perish <if they believe in Him> but have everlasting life. The voice of God speaks to you from His holy Word. It is to be believed, studied, and obeyed. Truth and righteousness are brought to you for your acceptance.”*8LtMs, Lt 1, 1893, par. 25*

<The words spoken were these:> “Turn ye, turn ye from your evil ways; for why will ye die?’ [*Ezekiel 33:11.*] Ignorant of your sinfulness you cannot consider your responsibilities to God.”*8LtMs, Lt 1, 1893, par. 26*

All that I am writing to you is truth; but it may all be strange <words> to you. You do not see that day by day you <are> manifesting <before the world> your disloyalty to the God of heaven and are choosing the way of the transgressor, which is sure to secure to you the wages of sin which is death. And the kindness and longsuffering of God are prolonged, and you are spared by His mercy and His patience.*8LtMs, Lt 1, 1893, par. 27*

Your mother has loved and indulged you in many ways. She has not dared to build up barriers against Satan’s temptations. She has made a mistake in connecting her children with you who have not the grace of Christ or the experience to lead them or influence them to correct habits and right practices. She does not see that your influence <cannot but> be detrimental to them and be the means of introducing them to temptations and surrounding them with influences which will lead them, through association, to form habits which will demoralize them and lead them to sinful practices and development of character that will not refine, purify and ennoble, but cheapen and disqualify them for the work of usefulness in this life, which is uplifting, and for the future immortal life.*8LtMs, Lt 1, 1893, par. 28*

The members of the family all need to see their spiritual necessities, that they may not be led and controlled by pride, worldliness, [and]

ungodliness, which will not elevate them in the scale of moral worth in this life, and will not secure to them the future immortal life. Every one of this family needs to carefully consider the change that must take place in the character and in their relation to God and the claims He has upon them. God has claims upon them <as their Creator and as their Redeemer,> which if they respond to these claims, they will be true to all their responsibility in persevering integrity towards their fellow men. *8Lts, Lt 1, 1893, par. 29*

God alone can open your eyes to see your danger and to <call a> halt, now, where you are, and to turn square about. Let these young men consider what course they are pursuing, what influence they are <exercising> over one another. Are they uplifting? Are they building their characters <with> the chaff or are they sowing the pure seed in the soil of the heart? Are they leading to purity, and are their associations <with others> of a character to lead them to recognize and obey the law of God which He has given them? Here is the standard of character which will be approved of God. This holy law will be the standard to judge you in the last great day of reckoning. *8Lts, Lt 1, 1893, par. 30*

The mother has placed too great confidence in the moral nature of her children. You, her children, are taking a course which, if you do not make a decided <change> at once, will bring sorrow and anguish upon a heart already wounded and sore, and would be crushed were it not for the comfort and grace she receives of God. <I beseech you,> let every card be burned. Let not one drop of wine or liquor pass your lips <for in its use is madness and woe.> Pledge yourself to entire abstinence, for it is your only safety. *8Lts, Lt 1, 1893, par. 31*

While you follow in the course of action you are now pursuing, you suppose yourself sharp; in deal you may be scheming. You may and will, <if you follow on in wrongdoing,> increase in dishonest practices in business deal, but bear in mind “that for all these things God will bring thee into judgment.” [*Ecclesiastes 11:9.*] His Word says, “Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself.” [*Luke 10:27.*] Will the Lord favor you in the least dishonest practices and indulgence of intemperance that will

rob you of calm reason <whereby you will have clear conceptions to honestly> transact business or to be diligent in business? You will think yourself sharp and cunning, but your reason is sold for liquor. Satan has control of your powers, and the power of self-control will be overcome by the clamors of appetite. Under Satan's training your life will be wasted, and you will become in character that which you did not suppose you would be. *8LtMs, Lt 1, 1893, par. 32*

You may say, as did Hazael, when the prophet prophesied of the course of action that he would in cruelty pursue, "Is thy servant a dog that he should do this great thing?" [2 *Kings* 8:13.] He thought himself secure, but he had formed habits of character which led him on and developed into exhibitions of deeds and actions, satanic in cruelty, that he never supposed he could be guilty of doing. *8LtMs, Lt 1, 1893, par. 33*

It is not safe for one of your family to tamper with temptation <in the wine cup.> They are only safe in seeking that help which God alone can give. Let not one son, by his words and his example, become Satan's agent to tempt one of <members of> the family to lead to indulge and awaken the demon appetite which spoiled the life of the father and sent him prematurely to the grave. The children have had these traits transmitted to them from the father. Satan exercises his utmost powers to surround the youth with every temptation which leads to evil ways. *8LtMs, Lt 1, 1893, par. 34*

Lt 2, 1893

Sister Brown

Long Point, New Zealand

August 7, 1893

Previously unpublished.

Sister Brown,

I awoke at one o'clock this morning, and I had been speaking to the family of Sister Brown. I was saying words that the Lord had given me for them, speaking in great earnestness, for I felt the urgency of the case. I was saying, "Wherefore the Holy Ghost saith, Today if ye will hear his voice, harden not your hearts." [*Hebrews 3:7, 8.*] I feel constrained to urge you to accept the light which now shines upon your pathway, and to walk in newness of life. *8LtMs, Lt 2, 1893, par. 1*

The Lord has given me words to speak unto you. It is not my own words, but the words the Lord has given me; and I dare not leave you, unless I shall urge you to a decision that you walk in the light as Christ is in the light. You will, in accepting the light, feel the pressure of increasing obligations. As you set your face in earnest heavenward, you will see your own weakness and inefficiency, and temptations to discouragement will press upon your soul. *8LtMs, Lt 2, 1893, par. 2*

But bear in mind you have decisions to make. Study your Bibles. Examine yourselves. Cherish nothing that will constitute an idol and separate your souls from Jesus Christ, who is constantly saying, "Follow me." "They that follow me, shall not walk in darkness, but shall have the light of life." [*John 8:12.*] I was addressing each member of the family by name, saying, Christ is inviting you, "Follow Me." The principalities and the powers of darkness will urge you away from the narrow path of holiness that is cast up for the ransomed of the Lord to walk in. *8LtMs, Lt 2, 1893, par. 3*

There were inducements presented to Christ, while humanity was

upon Him, by Satan clothed as an angel of light, soliciting the Son of God while under the feebleness of that long fast in the wilderness of temptation. He presented before Christ the kingdoms of the world, saying, "If thou therefore wilt worship me, all shall be thine." Christ answered, "Get thee behind me Satan, for it is written, thou shalt worship the Lord thy God, and him only shalt thou serve." [Luke 4:7, 8.] *8LtMs, Lt 2, 1893, par. 4*

"The god of this world hath blinded the minds of them that believe not." [2 *Corinthians* 4:4.] They do not see that they are serving the great apostate who rebelled against the law of God in heaven. Christ has died to redeem the world from the slavery of sin. There are many ministers who are blind leaders of the blind. They lead into false paths, just as Satan led the loyal angels to believe the law of God was imperfect. A large number in heaven espoused the cause of Satan and joined him in his rebellion and were expelled from heaven with him. *8LtMs, Lt 2, 1893, par. 5*

Well, Satan has lost none of his shrewdness. He is set to do all the injury to Christ, whom he considers as his rival, that he possibly can. He has been educating himself in methods and inventions, ever since his fall, to turn souls from Jesus Christ to stand under his banner. He has indeed tried to corrupt the commandments of God, and he has made them by his own inventions appear as rigorous and burdensome. The great moral standard of character is clouded by his hellish shadow and lying inventions which deceive the whole world. *8LtMs, Lt 2, 1893, par. 6*

Christ is the true light which has lightened the whole world. He came and died on the cross. Did He accomplish this to do away with the law of God? No! In His sermon on the mount, Christ declared that not a jot or a tittle of the law should fail or pass away, as long as the heavens and the earth remain. [*Matthew* 5:18.] He came to magnify the law and make it honorable, as stated in *Isaiah* 42:21. And thus will it be regarded by all who have the true light, and thus will it stand, thoroughly vindicated in the great day of God when every case is decided. The law of Jehovah stands firm as His throne. The cross of Calvary is the great unanswerable argument in that great day as to the immutability of the law of God and condemnation of all who had the light and refused light and

accepted error to avoid the cross.*8LtMs, Lt 2, 1893, par. 7*

I now lay before the members of this family their God-given responsibilities. You feel that you ought to be Christians. But will the matter end here? I ask you the question this day, Will you choose the service of Jesus Christ? You may have right impulses and say, "I want to be a Christian," and go not one step farther. Christ calls for a decision. "Choose ye this day whom ye will serve." [*Joshua 24:15.*] Will you cease your robbing of God? He has paid the ransom money for your soul. Will you serve Jesus Christ who is your Owner?*8LtMs, Lt 2, 1893, par. 8*

Will you give heart and soul to Jesus and love and serve Him? Will you cut loose from Satan and bind your interest up with Jesus Christ, without one moment's further delay? Will you come unto Him that you might have life? You know that He loves you, and if you will believe on Him as your personal Saviour, then you will be saved in His appointed way. "With the heart man believeth unto righteousness; and with the mouth confession is made unto salvation." [*Romans 10:10.*] It is an individual work.*8LtMs, Lt 2, 1893, par. 9*

Individually you carry with you a personal value of more worth than worlds can buy. "What shall it profit a man, if he gain the whole world, and lose his own soul? Or what shall a man give in exchange for his soul?" [*Mark 8:36, 37.*] Nothing upon earth is of sufficient value to compute with the value of the human soul. Sin is a mortal disease. The wages of sin is death, the gift of God in the saving of the human soul is eternal life. We have as individuals a soul to save or a soul to lose. If the soul perishes through unbelief, it were better had that soul never have been born. Will you have Jesus Christ as your Saviour? He has given His life and made every provision that you shall not perish if you believe in Him.*8LtMs, Lt 2, 1893, par. 10*

You can, every soul, have an abundant entrance into the kingdom of our Lord and Saviour Jesus Christ. He had compassion on fallen man, and when we were under the sentence of death, Christ came to our rescue. He had compassion upon us. He undertook the work of saving us, by giving up Himself to satisfy the justice and claims of the law. He abates not one jot or tittle of the law, but presents it in

its pure holy character, and in dying on the cross testifies to its immutability. He satisfied all its claims, and when the human agent was robbed, bruised, and beaten by the cruel destroyer He had compassion, and healed our wounds and bruises by a balm extracted from His own broken heart.*8LtMs, Lt 2, 1893, par. 11*

Was this great sacrifice made that man might always show contempt to the law of Jehovah, and sin be immortalized? No, but to make it possible that the sinner may obtain forgiveness of sins though they have so grievously offended God. But the sinner does not find pardon by abolishing one jot or tittle of the law, or by showing disregard for its claims.*8LtMs, Lt 2, 1893, par. 12*

The lawyer asked the question of Christ, "What must I do to inherit eternal life?" Mighty question! The Lord lays the burden of the answer upon himself. "What is written in the law? How readest thou? The lawyer answered, Thou shalt love the Lord thy God with all thy heart, with all thy soul, with all thy strength, and with all thy might; and thy neighbor as thyself. And he said unto him, thou hast answered right: this do and thou shalt live." [*Luke 10:25-28.*]*8LtMs, Lt 2, 1893, par. 13*

Christ is our only hope. He came not to call the righteous, but sinners to repentance. We are to love Jesus, and become like Jesus. By studying Him and beholding Him, we are to become changed into His image. I put the question to you individually, Will you serve Jesus? The sweet invitation of mercy comes to you today and says, "Give me thy heart. I will purify and refine it, sanctify and make it holy for the society of heavenly angels." Will you have heaven? The Lord calls [to] you, "Follow me." He wants every member of this family. Will you make the decision now that you will be a Christian?*8LtMs, Lt 2, 1893, par. 14*

You have a church in your own house. You stand separated from the world. You can help one another. Refine and uplift one another, and thus prove to be the Lord's living agents. You cannot associate from choice with the wicked, and practice their evil ways which God's law condemns, without deteriorating in character and bringing the truth into condemnation. If the natural inclination is followed in the pleasure loving amusements, our love for the pure

and holy becomes feeble. We catch the spirit and love of the world. Our time is precious and cannot be squandered in trifling vanities and pleasures without great loss.*8LtMs, Lt 2, 1893, par. 15*

Lt 3, 1893

Brown, Martha A.

Hastings, New Zealand

August 23, 1893

Previously unpublished.

Miss M. A. Brown

Long Point, Paremata, New Zealand

Dear Sister Martha,

I hope you do not think we have forgotten you for it is not the case. It was painful to my feelings not to have you with us, but I feared for your health, and I am very anxious that you should attend the next term of school. Now be very careful of yourself, for I do want you to have the advantages of education, and the next term of school, if the Lord will. So make every calculation for this.*8LtMs, Lt 3, 1893, par. 1*

If you do not get hold of money, I will see that you are conducted through, and [you can] wait your time to return the same for some other one; I will do this cheerfully. I tell you this now, because I want you to go so much and believe it will be to your great advantage to go. You have been trying to do what good you can in a backhanded way, greatly to your own disadvantage. Now, the Lord will certainly favor you, and I feel almost as if you were my own child. I shall not lose interest in you. Distance will not change my feelings toward you. It will not be as the old saying, out of sight out of mind.*8LtMs, Lt 3, 1893, par. 2*

And if your sister Belle will consent to go to the next term of school, I will do just the same for her as for you. I do want you to draw together in even cords. Counsel together, pray together, and the Lord [will] give you His favor and imbue you with His Holy Spirit, that you may be useful home missionaries for the helping of your mother in her work in the love of God. Act your part with fidelity <to

be a true educator to the younger members of the family,> and the Lord will make you successful home missionaries in saving the precious souls of your brothers and sisters for whom Christ has died. In doing this you will be doing the very work which will be the will of God you should do.*8LtMs, Lt 3, 1893, par. 3*

<Martha, you made a sad mistake when you went to Kaikoura. The Lord did not lay any such burden upon you. But now believe, and the Lord will> give you education and experience in self-control [and] adaptability to deal with human minds from a religious standpoint. In unity there is strength. In diversity there is weakness.*8LtMs, Lt 3, 1893, par. 4*

I have light from the Lord that both <Martha and Belle> can now be improving the gifts of talents bestowed. The heavenly intelligences will work with your efforts if you will both come close to Jesus and seek most earnestly to know the way and the will of the Lord, and to do it you will not be driven as the waves of the sea hither and thither and tossed. The Lord wants you to come close to Him. With His grace in your souls you may be strong in the Lord and in the power of His might. You may be clothed with the righteousness of Christ and resist temptations.*8LtMs, Lt 3, 1893, par. 5*

My dear Martha, your experience has been of that character that it has made you sensitive and reticent. Now this may be overcome. The Lord knows all about the past and present and future and He wants you, Martha, to believe that the Lord loves you and will bless you. You may have confidence in Jesus that you will overcome, for Christ has said, No man shall pluck you out of His hand. [*John 10:28.*] I am now going to drive, will tell you all about it another time.*8LtMs, Lt 3, 1893, par. 6*

4:15 p.m. Elder Wilson, Emily, and I have just returned from our drive. We found the roads much better than we expected. It is not settled weather yet. We passed a farm where the Maoris were trimming their evergreen pine trees, and their healthy fragrance was grateful to the senses. We saw a most beautiful rainbow, and [as we] looked, it began to expand until it spanned the heavens. We looked with pleasure upon the sight growing more and more lovely until its perfection seemed to me as the rainbow of promise about

the throne of God. I have never seen anything more beautiful; it bears some <faint likeness to> the appearance of the rainbow encircling the throne of the Most High.*8LtMs, Lt 3, 1893, par. 7*

I was reminded of (*2 Corinthians 3:18*), “But we all, with open face beholding as in a glass the glory of the Lord, are changed in the same image from glory to glory; even as by the Spirit of the Lord.” O what precious revealings by beholding as in a glass the glory of the Lord! This means that we are to contemplate His love, His self-denial, His great sympathy and His compassion and the infinite sacrifice He has made in our behalf. Contemplating this, talking of this, we become changed from character to character—more elevated, ennobled, beautified by the grace of Jesus Christ. Then let us keep His image before us as if looking in a glass we see it reflected before us.*8LtMs, Lt 3, 1893, par. 8*

“For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory while we look not at the things which are seen, but at the things which are not seen; for the things which are seen are temporal; but the things which are not seen are eternal.” [*2 Corinthians 4:17, 18.*] Do not any one of you, especially Martha, dwell upon the past. While you look at the rich promises of God you will become strong, in the strength which Christ is ever ready to impart. Forget the disagreeable things.*8LtMs, Lt 3, 1893, par. 9*

I know some things <of the past.> I have had these things presented to me, some of them in clear lines. I have been shown how the enemy of all righteousness is striving for your soul. But Christ is looking with pitying tenderness upon you. He is saying, If thou wilt only believe, thou shalt see the salvation of God. “Satan hath desired to have you, that he may sift you as wheat: but I (your Saviour) have prayed for thee, that thy faith fail not.” [*Luke 22:31, 32.*] Look unto Me. Behold Me, able to save to the uttermost all who come unto Me. All human wisdom and strength is as nothing. “Without me ye can do nothing.” [*John 15:5.*] All the qualities and capabilities of the mind are to be cultivated to the uttermost of our power, that we may do a better service for the Master.*8LtMs, Lt 3, 1893, par. 10*

But take heed, that the mind shall not sink into discouragement and you become an easy prey to Satan's representations and his charms. He has no hold upon you if you simply cling to the cross. While you hold your convictions firmly [and] walk humbly with God, in faith you then can present the truth in its beautiful simplicity as it is in Jesus; and God will water the seed sown. To be self-reliant is our duty which we owe to ourselves. You have been in a severe school. I deeply deplore those who could <not> better discern how to apply the balm to a wounded soul, but the Lord Jesus has seen your unselfish efforts to do something in His cause. Your earnest hungering to do the will of God has not been unnoticed of the Master. You have been the instrument in the hands of God of bringing souls to the light of truth.*8LtMs, Lt 3, 1893, par. 11*

I am authorized to tell you that it has not been wisdom in you to borrow money to help pay for debts on churches, <to give away books and papers,> and you go insufficiently clad and obliged to work hard to earn a small sum to settle these debts. You have imperiled your health, and now you must be careful. But you have been misunderstood and misapprehended. Your talents are given you of God to do a different work than that you have been doing <outside of your family.> While there is no disgrace in doing house work, it is honorable employment, you have had your physical powers so overdrawn that there is no margin in the bank from which you can draw. Let nature have a time to recuperate her overtaxed forces. You will never recover the full strength of your physical powers, and your mental powers must be guarded.*8LtMs, Lt 3, 1893, par. 12*

Your intense desire to see souls embrace the truth is known to God. The Lord knows all about your faithful performance of disagreeable duties. Satan has thought to entangle soul and body, but refuse to have the oppressor plant his feet upon your soul. Hold fast your integrity in the strength of God. He will redeem His promise. The Lord will vindicate your case if you will meekly trust in Him. You are oversensitive. You feel bruised and wounded because you have felt yourself inclosed in circumstances that you could not help. Well, God knows all about this, and He will bring you forth from the furnace as gold purified if you will only trust in Him.*8LtMs, Lt 3, 1893, par. 13*

In much love.*8LtMs, Lt 3, 1893, par. 14*

Lt 4, 1893

Brethren and Sisters

Sydney, Australia

December 23, 1893

This letter is published in entirety in *14MR 189-199*.

Dear Brethren and Sisters:

I have a message to you from the Lord. Brother Rice is not engaged in the work which the Lord would have him do. God has given to every man his work, and Brother Rice is stepping out of the lines to which the Lord has appointed him. He cannot see the outcome of this work which he has taken up. Anna Phillips is being injured; she is led on, encouraged in a work which will not bear the test of God.*8LtMs, Lt 4, 1893, par. 1*

Anna Garmire was thus injured. Her father and mother made her believe that her childish dreams were revelations from God. Her father talked to the child as one chosen of God; all her fancies and dreams were written down as Anna's visions. She had figures and symbols presented to her, and had reproofs for her mother and for her father. After a scathing reproof, there followed the most flattering representations of the wonderful things the Lord would do for them. These things I was pointed to as spurious, a deception. They descended to the most minute and trifling matters, and commingled common, cheap things with important subjects. The imagination was largely developed; there was a mingling of the sacred and the common. The truth of God was belittled, and yet some received these pretended revelations and carried out their teaching. A little party was formed who were apparently inspired by them, and the visions were declared to be more spiritual than the visions of Sister White.*8LtMs, Lt 4, 1893, par. 2*

Then Mr. Garmire issued tracts teaching that probation would close at a certain time and setting the time for the Lord to come. Testimonies on moral purity were borne, and next came the most loathsome theories concerning the third angel's message, theories

too revolting to place upon paper. Some honest, God-fearing, trembling souls accepted these things, and some were defiled. One died brokenhearted; another was within a hair's breadth of moral ruin, when a testimony came from Sister White revealing the plottings of Satan and breaking the spell. Others were deceived and taken in the snare whom we would have thought to be proof against all such delusions.*8LtMs, Lt 4, 1893, par. 3*

I had personal interviews with Garmire; he advocated the visions of his daughter and in eloquent language and with power described the figures and symbols presented to her. The man was inspired, but not by the Spirit of God. I told him the Lord had shown me the character of that work, and that his daughter, who was not then at home, was corrupt in morals—in short, a prostitute. Yet there was such a semblance of inspiration in her work that it was very deceptive. Anna Garmire went away from home, became pregnant, and where she is now I know not.*8LtMs, Lt 4, 1893, par. 4*

I have received from God the warning which I now send to you. Anna Phillips should not have been given the encouragement she has had. It has been a great injury to her—fastened her in a deception. I am sorry that any of our brethren and sisters are ready to take up with these supposed revelations and imagine they see in them the divine credentials. These things are not of the right character to accomplish the work essential for this time. Childish figures and illustrations are employed in describing sacred, heavenly things, and there is a mingling of the sublime and the ridiculous. While the work has an appearance of great sanctity, it is calculated to ensnare and mislead souls.*8LtMs, Lt 4, 1893, par. 5*

Not a line concerning these things has been permitted to come to me, and yet the false statement has been made that they were endorsed by Sister White. I was shown Brother Rice presenting these things as manifestations of the Spirit of God. Some cannot discern that persons can read and copy and imitate the revealings of the Holy Spirit which have for years been before the people in our publications. The spurious must be a close imitation of the genuine, else it would not be a counterfeit.*8LtMs, Lt 4, 1893, par. 6*

The results of a counterfeit holiness, [an extreme position on] moral

purity, makes me afraid to urge the subject of purity. There is a manner of treating this subject which results in producing impurity. There is need of extreme caution in regard to this matter, that it may not be treated unwisely and produce an effect the opposite of that which it purports to secure. Various things will appear claiming to be revelations from God, but which flow from the imagination of a conceited and deceived mind. We had to meet these things in our early experience. There were youth and children as well as those of mature age who claimed to be led and taught of God, having a special message to declare. They were springing up on every side, having the truth on some points and error upon other points. For years the message from God came to me, "Believe them not, for they lead into false paths. God hath not sent them."*8LtMs, Lt 4, 1893, par. 7*

There were false dreams and false visions in abundance. Persons were reproving and rebuking others, accusing them of pride and selfishness, impurity and corruption. The light was given me, "Believe them not." They mingled with their work a commonness, a cheapness of talk and action, that was earthly and sensual. They met some with censure, then healed the wound with flattery, telling them they would do some great thing. The flattery part was pleasant, and deceived souls received the message as from God. The manifestations through Anna Phillips present the same features as did those we met in our experience long ago, and similar results will follow.*8LtMs, Lt 4, 1893, par. 8*

Brother Rice, if God has given you a work to do, it is to proclaim His truth, to hold forth the Word of Life, planting the feet on the eternal Rock. As represented to me, the work of Anna Phillips in connection with Brother and Sister Rice is a work that God has not set in operation, and its fruits will testify that it is not of God. Take your Bible, teach the Word of God, not the revealings of Anna Phillips. Let all be educated to search the Scriptures, to be constantly looking unto Jesus and not to human agents to be their guide. The Word of God is to be the man of our counsel. That Word is infinite. Obeyed, it will guide us into safe and sure paths. But the Word diluted with human devices and imaginings is not a safe guide.*8LtMs, Lt 4, 1893, par. 9*

I caution all to walk carefully, to take the Word of God individually. We may meet Satan with the weapon, "It is written, Thou shalt worship the Lord thy God, and him only shalt thou serve." [*Matthew 4:10.*] The Bible is the great mine of truth which we are to work as those seeking for hidden treasure. In no case is the attention to be diverted from that Word. "This is life eternal, that they might know thee, the only true God, and Jesus Christ whom thou hast sent." [*John 17:3.*] Christ declares His Word to be spirit and life. [*John 6:63.*]*8LtMs, Lt 4, 1893, par. 10*

"Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth forever. For all flesh is as grass, and all the glory of man as the flower of grass. The grass withereth, and the flower thereof falleth away: but the word of the Lord endureth forever. And this is the word which by the gospel is preached unto you." [*1 Peter 1:23-25.*] "All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works." [*2 Timothy 3:16, 17.*]*8LtMs, Lt 4, 1893, par. 11*

In this time, above all others, every soul needs to have the eyes anointed with eyesalve that he may see. God gives no one a mission that will cheapen and lower His work for these last days; He calls upon us to bring it up, to elevate, ennoble, honor and advance His truth, revealing His wisdom as supreme. Talk Bible truth, and bring from the treasure house things new and old. Talk the principles of our faith firmly and constantly, giving a "Thus saith the Scriptures."*8LtMs, Lt 4, 1893, par. 12*

Living the truth, practicing the lessons of Christ, always refines, ennobles, and sanctifies the soul. My burden is to uplift men and women by uplifting Jesus before them. When God is recognized as the theme of all thought, as the object of love, reverence, and worship, when the Lord Jesus, the Pattern, is kept before the mind, the heart is being cleansed from all moral defilement. Then the soul becomes an accurate judge of propriety of action. Every attitude is touched with grace.*8LtMs, Lt 4, 1893, par. 13*

The sense of personal accountability to a personal, all-seeing God,

places every human agent on elevated ground; and there will be deep thinking and genuine self-denial on every point, because God is working on the hearts of the children of His love, who are His heritage. The love of God ever tends to the fear of God—fear to offend Him. Those who are truly converted will not venture heedlessly upon the borders of any evil, lest they grieve the Spirit of God and are to their own way, to be filled with their own doings. The Word of God is the Guidebook; turn not from its pages to depend upon the human agent.*8LtMs, Lt 4, 1893, par. 14*

That book contains the warnings, the admonitions from God, the rebuke of every evil, the clear definition of sin as the transgression of the law which is God's great standard of virtue and holiness. The Word is full of warnings, of the most merciful invitations, and also of words in decided condemnation of evil. Not one who will study the Word of God and apply its teachings will miss the way. By the love of God, by the fear of God, by the reverence and honor we feel for the Author of truth and righteousness, we are instructed, admonished, and profited. All such revealings as come from the human agent, as in the case of Sister Phillips, turn the mind away from the words of inspiration to the words of inexperienced humanity.*8LtMs, Lt 4, 1893, par. 15*

Let the Word of God speak to the soul. Teach this, impress it upon every mind. "The foundation of God standeth sure, having this seal, The Lord knoweth them that are his. And let every one that nameth the name of Christ depart from iniquity." *2 Timothy 2:19-26; 1 Timothy 6:10-14*. I shall not attempt to write all that is impressed upon my mind. This is a delicate subject to deal with. But this I am instructed to say to our friends everywhere, in California and in other places: Your only safety is the deep searching of the sure Word of prophecy, making that Word your counselor. Turn not from the fountain of living waters to drink at broken cisterns.*8LtMs, Lt 4, 1893, par. 16*

Men and women, young and old, I have a message for you: Seek God for yourselves individually. Look to God alone. Search for the truth as for hidden treasure. Let every mind be enlarged and every soul vitalized by the heavenly current. The Word of God is not a dry theory, but light and life to mind and soul. Eating this Word, and

drinking it in, practicing it, is eating and drinking the flesh of the Son of God. “Verily, verily, I say unto you, Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you. Whoso eateth my flesh and drinketh my blood, hath eternal life; and I will raise him up at the last day. For my flesh is meat indeed, and my blood is drink indeed. He that eateth my flesh and drinketh my blood, dwelleth in me, and I in him. As the living Father hath sent me, and I live by the Father, so he that eateth me, even he shall live by me.” [*John 6:53-57.*] Jesus explained these sayings, which seemed so hard for the disciples to understand: “It is the spirit that quickeneth, the flesh profiteth nothing. The words that I speak unto you, they are spirit, and they are life.” [*Verse 63.*]*8LtMs, Lt 4, 1893, par. 17*

The lessons of Christ are a firm foundation, an elevated platform. Let nothing that is presented by Sister Phillips induce any soul to apply to the human agent for light to be imparted through that channel. The words spoken by the human agent are, oh, so much weaker and more feeble than the words of the Great Teacher! In comparison with the words of Jesus they are as chaff compared with the wheat. Symbols are manufactured and interpreted by the human agents, which are false from beginning to end. Things have been misconstrued in your minds by the artful power of the deceiver, and you do not discern the outcome. Let every soul come to the cool snow waters of Lebanon, and no longer drink of the turbid streams of the valley.*8LtMs, Lt 4, 1893, par. 18*

Here is where many are led into by-and-forbidden paths. The human is so mixed with the divine declarations that fables are taught as truth. Turn to God and to your Bibles, and learn the true standard of Christian character. “Search the Scriptures; for in them ye think ye have eternal life: and they are they which testify of me.” *John 5:39.* Hear the words of the Great Teacher, “Come unto me, all ye that labor and are heavy laden.” *Matthew 11:28.* “Unto me”; bring everything to Jesus, make Him your dependence, make Him your trust.*8LtMs, Lt 4, 1893, par. 19*

He says, “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.* Go to Jesus as He has invited you.

There is but one Mediator, one Intercessor, who can help wisely, and not make one indiscreet move. I point you to the Lamb of God, that taketh away the sin of the world. In Him is all sufficiency. Tell Him your failings, and receive instruction from His words. This is eating His flesh and drinking His blood, becoming partakers of the divine nature. Oh, let every one who nameth the name of Christ depart from all iniquity!*8LtMs, Lt 4, 1893, par. 20*

I beg of you to make a wise use of that which I write. Sister Phillips is not to be condemned and denounced; she has been led along step by step in false paths. There have been those who have given her wrong impressions; they have flattered and encouraged her, and their words have had an influence upon her life and upon the work she is doing, which she thinks God has given her. I feel sorry because our brethren and sisters have not kept their eyes steadfastly upon Jesus; and confusion and weakness are sure to follow. May the Lord by His Holy Spirit transform minds and characters, that they shall bear the mold and superscription of heaven.*8LtMs, Lt 4, 1893, par. 21*

Ideas have been given to this sister by Brother Rice, and encouragement by Brother A. T. Jones and several others, that have given her confidence and assurance. Now, in this Brother A. T. Jones was not guided by the wisdom of God. He has not had experience in the many things of this character that have arisen among our people as some of us have had. I have expected that some account of these matters would be sent to me, and that counsel would be asked, and thus the way would be opened for me to let the light from my past experience shine forth. But nothing has come to me, and now I have my commission to speak concerning these things.*8LtMs, Lt 4, 1893, par. 22*

I am so sorry that brethren in whom our people have confidence should appear in any way to endorse these things that claim to be from God, when no real ground for faith has been given. It is a terrible mistake to accept and present before the people that which we have not had unmistakable evidence is the revelation of God when so many deceptions are presenting themselves. Why? Because this is to open a door whereby the enemy can enter with messages purporting to be of God, and can thus lead other minds

to take up a similar work. Thus a deceiving power will work among us to cheapen the work of God and confirm minds in unbelief of all testimonies from God, and to lead astray some souls who are easily deceived.*8LtMs, Lt 4, 1893, par. 23*

There are many avenues through which the enemy will work, and those who are placed as watchmen on the walls of Zion must be reliable, discerning every device of the enemy. Christ has given warning of deception and falsehood that will come to us, and His warning should be strictly heeded. The senses of every one should be awake. They should study from cause to effect and see the necessities of the situation, not only in one line, but in all lines. They should understand what is to be endorsed and what is to be set aside. They should discern the spirit of everything purporting to be a direct message from heaven. They should see when deceptions are multiplying in the very midst of us. They should see that the education and training of the people in these last days is to be that of firm reliance upon the Word of God, which is Yea and Amen in Christ Jesus.*8LtMs, Lt 4, 1893, par. 24*

There is great danger in encouraging these things that come from the human agent, which are but a weak repetition of the words of inspiration from God, and that make feeble that which is sufficient, full and complete. I would counsel every one, Study your Bibles, and obey the Word so plainly given to us. None need to turn from the Word to human agencies, and accept a lower standard than that which is given in the exposition of the ten holy requirements of God. The great principles of the law of God are made plain to the comprehension of all who in their hearts desire to discern truth from error—"to the law and to the testimony." [*Isaiah 8:20.*] Let the Word of God dwell in you richly. Let every one of the messengers lead souls to plant their feet on the sure Word of God.*8LtMs, Lt 4, 1893, par. 25*

Oh, I beseech those who are holding forth the word of life to present to all the necessity of individually searching the Scriptures for themselves that they may know the expressed will of God. There is need of a firmer, closer connection with God, and to all who have this connection there will be imparted wisdom, caution, farseeing discernment, and executive ability which will make them far more

efficient than are mere worldly businessmen. Let there be no blundering work; every soul must look deeper than the surface. God does not generally lay out in His revelations the minute transactions of life. His Word, the Guidebook, deals with great and elevated themes, opening up the principles which should underlie all our actions, and presenting them in language of such simplicity that all may comprehend them.*8LtMs, Lt 4, 1893, par. 26*

Satan has come down with great power; he is working with desperate energy, playing the game of life for the souls of men. We need now men of discernment and understanding, who will look deep and reason soundly, men in living touch with Christ, the risen Saviour. Falsehoods are everywhere, but God's Word is the solid rock. We are in the day of waiting; we are to be looking for and hastening the coming of the day of God. We are to be climbing, ever climbing heavenward.*8LtMs, Lt 4, 1893, par. 27*

I entreat all who shall read or hear these words to be instant in season and out of season. Believe God, but do not without question sanction everything that claims to come from God; there will be many voices saying, Here is Christ, here is truth. Watch carefully, guard every point, lest you be taken unawares.*8LtMs, Lt 4, 1893, par. 28*

Your Sister in Christ.*8LtMs, Lt 4, 1893, par. 29*

Lt 5, 1893

Bell, Susan

Napier, New Zealand

September 3, 1893

Previously unpublished.

Mrs. Susan Bell
Palo, Michigan

Dear Sister,

I write to you at this time because I learn that the Lord in His providence has brought means into your hands, and as we are on missionary soil, and as the work so much needed to be accomplished here cannot be done without means, which as yet we have not been able to obtain, I ask you in the name of Jesus Christ of Nazareth, who came as chief of missionaries to our world, who died on Calvary's cross to save sinners, to help us. I have done all in my power, unless I can sell my home which is under mortgage in Battle Creek, Michigan. In America the truth has obtained a firm hold, but in this country, Australia and New Zealand have not as yet had the warning brought to many of their large cities. Our brethren in America do not understand the dearth of means in the missionary field. They have large facilities and those who will support the various branches of the work, but for some reason they cannot see afar off to these destitute fields. They do not see, they do not sense, the situation. We have the same ground to go over that we have repeatedly had in the work in establishing the truth in different places. We must have some facilities to make a beginning. But all our importunities for missionaries to come to this country to enter into new fields has yet been nearly fruitless.*8LtMs, Lt 5, 1893, par.*

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The end is near, and my heart is sorely pained over the state of things. I make an appeal to you. I ask you, my sister, if you have means in your hands in trust, to invest a portion of it in these new fields. May the Lord touch your heart and give you a liberality of

soul and His own wisdom to help us. I will send you a copy of a letter if I can get it duplicated, and please let others read it that their interest may be awakened to do something for us here. America is liberal with her own necessities, but cannot sufficiently see that God's vineyard means the whole world and souls in these countries are as precious to Jesus Christ as the souls of men and women in America. Unless we can obtain means whereby we can give character to the work in these countries, we cannot sow the seeds of truth. Ministers stand before their congregations and clothe Seventh-day Adventists with most filthy garments. They tell their people not to go and hear these Adventists, for many who do hear are convinced that there is something in the truth. They tell them that we have no place of worship. Should you leave our people, where should you go? We know all these raids against us are building up walls of prejudice. Evidences addressed to the senses affect the imaginations and stir the emotions, but things at a distance, out of sight, make little impression on many minds unless they are drinking deeply at the fountain of living waters.*8LtMs, Lt 5, 1893, par. 2*

The end is near and souls must hear the warning. If we can only get a standing place in these countries, then the leaven of truth will be introduced and commence its work, but we are [in] need of money to sustain our school, to send students to the school to become educated as workers. They must first understand the Scriptures, and then they can open them to others. I will now close this letter and ask you to help us.*8LtMs, Lt 5, 1893, par. 3*

With much love.*8LtMs, Lt 5, 1893, par. 4*

Lt 6, 1893

Household at Sister Brown's

Napier, New Zealand

September 4, 1893

Portions of this letter are published in *OHC 49, 98, 317*. +^{Note}One or more typed copies of this document contain additional Ellen White handwritten interlineations which may be viewed at the main office of the Ellen G. White Estate.

Dear Household at Sister Brown's,

I think of you all without an exception. I rejoice in Christ that there is salvation through the merits of Christ and the grace of the Holy Spirit for you. We are washed and justified and sanctified in the name of our Lord Jesus and by the Spirit of our God. "He was in the world, and the world was made by him, and the world knew him not." What a sad record! "He came unto his own, and his own received him not." [*John 1:10, 11.*]⁸*LtMs, Lt 6, 1893, par. 1*

How long God, the heavenly Father, bears with the perversity of men who refuse to accept the gift of God to our world of His only begotten Son. How must the unfallen worlds be astonished at the exhibition of such marvelous love of Jehovah in giving to our world all heaven in one gift, for with Christ He gave all the treasure of heaven. Thank God some did receive Jesus. "But as many as received him, to them gave he power to become the sons of God, even to those that believe on his name." [*Verse 12.*]⁸*LtMs, Lt 6, 1893, par. 2*

I rejoice in God my Saviour that the invitation of mercy and grace has been presented to you as a family. Jesus looks upon you as a family church in your home, and let me tell you, dear household, if you will be obedient to Jesus Christ, you will be representatives of His character in the home life. Let your life shine forth to others and you will not long stand isolated as a family. Others will be added to the little church, of such as shall be saved, and will outgrow the family church if you individually let your light shine forth in clear,

bright rays.*8LtMs, Lt 6, 1893, par. 3*

“Behold I stand at the door and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me.” [*Revelation 3:20.*] Oh, if the Lord had not made the infinite gift of His only begotten Son, we would have been left in our hopeless, wretched condition without God, and without hope in the world in the midnight of bitter despair. But let us every one appreciate the grand inestimable gift. I am more thankful than I can express that you have accepted Christ by faith. This means that you have decided to be obedient to the will and purposes of God.*8LtMs, Lt 6, 1893, par. 4*

Everyone will meet with trials. But our faith and constancy and integrity must be tried. If you look to Jesus, if you believe in Him as your personal Saviour, you will be brought through every trial, and enduring these trials with patience, you will become stronger to endure the next test, the next trial. You are, as a family, God’s family of responsible moral agents. God has given you reason, intellect, kindly sympathies, and affection, and these are talents to be consecrated to God. Every member of the family has been bought by Jesus Christ. And if each puts his or her will on the side of God’s will to do his or her duty up to the measure of his or her responsibility, it is all that the Lord requires. Be faithful, be true to your Redeemer.*8LtMs, Lt 6, 1893, par. 5*

The church of Christ is made up of vessels, large and small, and the Lord does not require any unreasonable thing. He does not expect the smaller vessels to hold the contents of the larger. He does not expect impossibilities of anyone. Do your best with your opportunities and privileges granted to you and God will accept your humble service “according to that a man hath, and not according to that he hath not.” [*2 Corinthians 8:12.*] There are diversities of gifts. Let each one take up the duties that lie next to him, doing his little.*8LtMs, Lt 6, 1893, par. 6*

The way is not to overlook the smaller duties, and wish to grasp the greater, but do your best in giving to Jesus that service which you can give. You are His servants by grace. The Lord loves every one. He loves the youngest members of the family. You may love Jesus,

children, with your full hearts' affections, and He will not repulse you. Jesus loves you, and you may love Him and please Him by doing His will. Let these younger children come to Jesus for His blessing and be the lambs of His fold. His eyes are upon the youngest. He wants you to have beautiful characters. The true Shepherd will guide the lambs of His flock. Jesus will hear your prayers. Give your hearts to Jesus; offer to Him your simple prayers, and He will mingle with these prayers the incense of His own spotless merits, and they will come up as a sweet smelling savor before God, because they are made fragrant by the purity and loveliness of the character of Jesus Christ.*8LtMs, Lt 6, 1893, par. 7*

Thank God, my dear friend Alex, that you have decided to give your heart to Jesus. To you the precious season is allotted of improvement. He has through human instrumentality given you a clear intimation of His holy will. The course of your duty is made plain and imperative. I tell you, dear youth, the satanic powers will present a variety of temptations. He will leave no means untried to bewitch the youth to walk in his way and follow his leading. But, Alex, Jesus has purchased you with the price of His own most precious blood. Love Jesus, look to Jesus, serve Jesus, and He will be to you a precious Counsellor.*8LtMs, Lt 6, 1893, par. 8*

Gisborne, October 12, 1893. Hear the words of One who spake as never man spake, "A new commandment I give unto you, that ye love one another; as I have loved you, that ye also love one another. By this shall all men know that ye are my disciples, if ye have love one to another." [*John 13:34, 35.*] The amazing love of God for our world has been newly set forth in the life and character of Jesus Christ. "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." [*John 3:16.*] Jesus, the only begotten Son of God, so loved fallen men, who were His enemies, that He gave His life a ransom to redeem them. Oh, with what tenderness, with what forbearance, did the Saviour love! Although that love was beaten back by the resistance of the rocky sin-bound souls, it returned again in stronger waves of light and affection. Of Him the Word declares, "He shall not fail nor be discouraged." [*Isaiah 42:4.*]*8LtMs, Lt 6, 1893, par. 9*

Satan is playing a game of life for your souls. He will use every device in his power to surprise you off your guard, to take you unawares. Words may be spoken, and actions may be performed, which will not harmonize with the feeling and habits and customs of someone; but if the life of Jesus is in the soul, these little bruises and sensitive feelings will be overcome and the balm of Gilead be applied. No coldness must chill the hearts of the sons and daughters of God. An abiding Christ in the soul is a showing forth of love in spirit, in words, in deeds, and is as a bright shining light upon the pathway of the Christian. *8LtMs, Lt 6, 1893, par. 10*

Many waters cannot quench that love evidenced by Christ, neither can floods drown it. No opposition extinguished His affections. He had to bear much with the dullness of comprehension of His disciples, but although often grieved in spirit, He loved them still. Our love will be tested, that its growth may be developed. Love is of heavenly origin. While it suffers long, it is kind. "This is my commandment, that ye love one another, as I have loved you." [*John 15:12.*] "Charity [love] 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, endureth all things." [*1 Corinthians 13:4-7.*]*8LtMs, Lt 6, 1893, par. 11*

Dear Sister Belle, you have the most precious privilege of becoming a child of God. You have not found satisfactory this pleasure-seeking life. It is a sad acknowledgment we must make that there are those who profess to be Christians who patronize places of amusement, where true Christians never will be found. My very dear sister, I have been so thankful that you have decided to be a child of God. Will you study your Bible? This book contains in itself the evidence of its divine origin. The Bible bears the impress of the divine character. "The entrance of thy words giveth light; it giveth understanding unto the simple." [*Psalms 119:130.*] Simple in this sense does not mean those who are really deficient in reasoning powers. But it means every soul who feels his ignorance and comes to the Word of God for instruction as to how he can save his soul. *8LtMs, Lt 6, 1893, par. 12*

The Holy Spirit impresses divine truth on every humble, teachable soul and commends the truth to our conscience and judgment. Thus also it is impossible for us to be kept in uncertainty and questioning doubt as to whether we are indeed children of God. It is your privilege to have a deep and living experience in the Christian life. If you will only follow on to know the Lord, "his going forth is prepared as the morning." [*Hosea 6:3.*] From the light which the Lord has given me, that which has seemed to you the most trying experience has been for your best good. You, and every soul, should study most earnestly to have a living connection with the great Source of light, and never be inclined to yield to temptation, to venture to choose an uncertain path which leads to darkness and to unbelief and binds you up in bundles with the unbelieving. We must individually choose whom we will serve. *8LtMs, Lt 6, 1893, par. 13*

Can you or I doubt the goodness of the Saviour? The elevation, holiness, and power of His instruction? He offers eternal life to all who come unto Him. "If any man thirst, let him come unto me, and drink." [*John 7:37.*] Said Christ to the woman of Samaria, "If thou knewest the gift of God, and who it is that saith to thee, Give me to drink; thou wouldest have asked of him, and he would have given thee living water. ... Whosoever drinketh of this water shall thirst again: but whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life." [*John 4:10, 13, 14.*] This water is for you; drink it, for it will supply every necessity if Christ abides in the soul. *8LtMs, Lt 6, 1893, par. 14*

The Word of God commands us, "That ye put off concerning the former conversation the old man, which is corrupt according to the deceitful lusts; ... and that ye put on the new man, which after God is created in righteousness, and true holiness." [*Ephesians 4:22, 24.*] The requirement is, "Lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us, looking unto Jesus the author and finisher of our faith." [*Hebrews 12:1, 2.*]*8LtMs, Lt 6, 1893, par. 15*

Dear sister in Christ Jesus, in order to have the love of Christ in our hearts, we must cultivate the precious plant. We will long for the dew of heaven, for the bright beams of the Sun of Righteousness,

to soften and subdue the soil of the heart, and watch zealously to pluck up the weeds that would crowd out the precious plant of love and leave it cold, hard, and unlovely. Oh what an example we have in Jesus! His lips never uttered a harsh word. Unholy temper never spoiled His character. He has invited, "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.*]*8LtMs, Lt 6, 1893, par. 16*

The Lord will recognize every effort we make to draw nigh unto Him. If you make failures and are betrayed into sin, do not feel then you cannot pray, reasoning that you are not good enough to pray, but seek the Lord more earnestly. Pray and consider the words, "My little children, these things write I unto you, that ye sin not. And if any man sin (do not say it is no use for me to try to be right and to be a Christian), we have an advocate with the Father, Jesus Christ the righteous: and he is the propitiation for our sins: and not for ours only, but also for the sins of the whole world. And hereby we do know that we know him, if we keep his commandments." [*1 John 2:1-3.*]*8LtMs, Lt 6, 1893, par. 17*

Now Jesus loves you and He wants your love. He would have you remember that He gave His precious life that you should not perish; and He will be unto you a present help in every time of need. Only look to Jesus and tell Him every perplexity and trial. You must learn of Jesus, and ask Him to help and strengthen and bless you, and believe that He hears your prayers. Jesus invites you, "Come unto me all ye that labor and are heavy laden." You feel this decidedly at times. Well, come to Jesus when you feel tired and over weary, "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.*] Seek to imitate the life and character of Jesus. All heaven is looking upon you with deep interest.*8LtMs, Lt 6, 1893, par. 18*

One soul for whom Christ has died is worth more than the whole world. I wish every young man and woman could appreciate the value of the human soul. If they would give themselves to Jesus just as they are, though sinful and polluted, He will accept them the very moment that they give themselves to Him, and Jesus will put His

Spirit in the humble seeker's heart. Whosoever cometh unto Him, He will in no wise cast out. You may love Jesus with your whole heart, and He will never disappoint that love and confidence. His words are life, comfort, and hope. Satan knows that all you have to do is to look to Jesus, an uplifted Saviour. The wounded, bruised, stricken soul will find in Jesus a balm for his wounds. God help you to look and live!*8LtMs, Lt 6, 1893, par. 19*

“Come unto me, all ye that labor and are heavy laden and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls.” [*Verses 28, 29.*] There will be peace, constant peace, flowing into the soul, for the rest is found in perfect submission to Jesus Christ. Obedience to God's will finds the rest. The disciple that treads in the meek and lowly steps of the Redeemer finds rest which the world cannot give, and the world cannot take away. “Thou wilt keep him in perfect peace whose mind is stayed on thee: because he trusteth in thee.” [*Isaiah 26:3.*] Constant peace flowing into the soul reveals a living wellspring to refresh other souls.*8LtMs, Lt 6, 1893, par. 20*

There is a need of cultivating love. We may possess excellent qualifications, but nothing can take the place of love. “Though I speak with the tongues of men and angels, and have not charity, I am become as sounding brass, or a tinkling cymbal.” [*1 Corinthians 13:1.*] Dear sister, the Lord loves you; He wants you to be His child, to walk in His footsteps, to do His will, only have your life hid with Christ in God, that when He who is your life may appear, you may also appear with Him in glory.*8LtMs, Lt 6, 1893, par. 21*

Alex, you are a young man, kindly disposed, and the Lord Jesus loves you and will bless you and strengthen you. Do not forget to pray. You, dear youth, will have temptations; but we are all tempted. Jesus Christ was tempted in all points like as we are, yet without sin.*8LtMs, Lt 6, 1893, par. 22*

“For verily he took not on him the nature of angels; but he took on him the seed of Abraham. Wherefore in all things it behooved him to be made like unto his brethren, that he might be a merciful and faithful high priest in things pertaining to God, to make reconciliation

for the sins of the people. For in that he himself hath suffered being tempted, he is able to succor them that are tempted.” [*Hebrews 2:16-18.*] *8LtMs, Lt 6, 1893, par. 23*

Dear Sister Martha, I am, you will see, in Gisborne, pleasantly situated in Sister Bruce’s cottage home. We expected to stay two weeks, but since we have come, Elder Wilson and wife, Emily, and I, they insist upon our remaining five weeks, giving us just time to get to the Wellington camp meeting. Our remaining depends upon future plans. American mail will be received here Friday. I have spoken only once, the same evening of the day we arrived. I am anxious to hear from you. Please send us a line. How is your health improving? Are you growing in grace? Are the family all well? May the Lord bless you all, Mother and children, every one, and Sister Loundes. Thank her for her good letter. We do not forget you. I was so glad that the camp meeting was to be in Wellington, or near Wellington. You will be able to attend, and many of the family. Love to Victoria, and Charlotte, and the two younger children. *8LtMs, Lt 6, 1893, par. 24*

In much love. *8LtMs, Lt 6, 1893, par. 25*

Lt 6a, 1893

Belden, Byron

Wellington, New Zealand

April 23, 1893

Portions of this letter are published in *VSS 144*.

Dear Nephew Byron:

I must say a few words to you this morning before I close the letter. On this journey, I see many places where you could find employment which would be much more preferable than the work you have been doing. In this mission, here in Wellington, you and your wife might have a good position. I longed to present your case, but dared not because you have not been gaining an experience in character building that would ensure it safe to present your names.*8LtMs, Lt 6a, 1893, par. 1*

You have not felt the necessity of self-control, of disciplining yourself to calmness and propriety of speech, that your words be respectful and courteous and Christlike. You have lost, lost, lost, every time you have given way to your temper. You wrench yourself away from rules of order and discipline, and by your own precept and example encourage a lawlessness which is not after God's order.*8LtMs, Lt 6a, 1893, par. 2*

Your character has received a wrong mold, and the sooner it is remodeled after Christ's likeness, the better and safer it will be for you. By your own example you would bring in a demoralized state of things, in letting every one follow the bent of his own mind and do as he deems right and righteous. But there are laws and rules which must be considered even in the little things of business transactions.*8LtMs, Lt 6a, 1893, par. 3*

It is often thought that the application of great truths to the little things we have to do is not difficult, but burdensome. This is a mistaken view of the matter. The difficulty exists in the mind and heart. An unwillingness is cherished to submit to the control of

God's good and holy will in all things. In proportion as the heart is sanctified by grace, and the love of God is an abiding principle in the heart, the difficulties will become smaller and smaller, and it will please us to work out that which the Holy Spirit works in, which is true and earnest love; and even the thoughts are brought into captivity to Jesus Christ.*8LtMs, Lt 6a, 1893, par. 4*

There will be required constant effort in securing perfect self-control, until by repetition it becomes habit. A ceaseless watchfulness will cure these outbursts of passion and words spoken which we shall be ashamed to meet in the judgment day. When the will of God becomes our individual will then all moves in harmonious action. The path of consistency that we walk in, in little things, in the details of all business relations, will prove the great blessing to maintain consistency and order in larger things. "He that is faithful in that which is least is faithful also in much." [*Luke 16:10.*]*8LtMs, Lt 6a, 1893, par. 5*

In the family relations there are frequently a loose, careless, reckless practice of saying words that are not really meant. By repetition these things become habits, and these objectionable things are ready to spring into action at the first provocation; and there is a pouring out of words that are after Satan's order and customs, but not after the order and custom of God. Were self kept under control these serious errors in home and business life would be avoided.*8LtMs, Lt 6a, 1893, par. 6*

Through the daily examination of the Guidebook, with a serious mind to know its requirements and do them, bringing into home life and business transactions and church life the practices God's Word requires, these words burning with passion would never be spoken which is a species of swearing in the sight of God. The directions of the Word of God are to be strictly obeyed; the instruction given, to be practiced. The light given in the living oracles, represented by the bright beams of the Sun of Righteousness shining into the mind and heart, sends its light and health-giving rays on all the objects it rests upon. The Word of God is giving us knowledge continually, but unless put to practical use it is no help to us.*8LtMs, Lt 6a, 1893, par. 7*

Every relation of life, every position of duty, every affection and habit, every emotion of the mind is to be brought to the moral standard of the commandments of God which are exceedingly broad. In order for any soul to be made into a vessel of honor and the glory of God, it must be sanctified and prepared unto every good work, and the entire mind and heart molded by the Holy Spirit.*8LtMs, Lt 6a, 1893, par. 8*

“All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works.” [2 *Timothy 3:16, 17.*] We must have simplicity of heart to understand and willingness of mind to practice all its teachings. The divine power will combine with man’s human efforts in all this grand work of seeking to be complete in Jesus Christ.*8LtMs, Lt 6a, 1893, par. 9*

My nephew, I ask you to consider that you must reach a higher condition of subordination to rules and regulations, and then you may become qualified through the grace of Christ to direct other minds. Faithful superintendents are needed in this country. There are so many positions in the work that need a head.*8LtMs, Lt 6a, 1893, par. 10*

While you have, in some respects, the qualifications to fill the place of a superintendent, in other respects you have not. You would fail in methods and laws to preserve and maintain regularity, and precision, and exactitude in all things connected with the work of God. There has been sufficient haphazard work in this country. Influence is power if it is under the control of the divine influence. God is a God of order. Authority must be respected. Authority must have its place; but arbitrary authority must have no place, for the law of God gives it no hold. I write this because I expect that you will give heed to these words and change in character.*8LtMs, Lt 6a, 1893, par. 11*

I know that the Lord will help every one who most earnestly seeks Him with all the heart and with all the soul. Please consider the parable of the ten virgins. All had lamps, outward semblance of religion, but five only had inward piety. The oil of grace was

wanting. The Spirit of life in Christ Jesus, the Holy Spirit, was not abiding in their hearts; without this, all their outward preparation in taking their lamps was worthless. The highest profession may be made, one may receive ordination for the ministry, or one may be appointed superintendent of the Sabbath School or teacher of classes in the Sabbath School; but this does not give him the oil of grace whereby he may feed his lamp that it shall send forth clear rays of light. Although entrusted with high responsibilities, he may not have the heavenly light nor be linked with Jesus Christ.*8LtMs, Lt 6a, 1893, par. 12*

We must not, my dear child, have just enough religion to deaden the conscience, deceive the senses, and ruin the soul, just enough outward show to have the name to live while we are dead. There are positions of trust I greatly desire you should occupy; but your experience has been of that order that you know not how to deal with human minds. Whenever the human agent accomplishes anything, it is in co-operation with the divine. "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.*] The Lord is soon to come and it is a solemn thought that those who might be laborers together with God are not yoked up with Christ. They went their own way, to do their own pleasure.*8LtMs, Lt 6a, 1893, par. 13*

The delay of the Bridegroom is because of the "Longsuffering to usward, not willing that any should perish, but that all should come to repentance." [*2 Peter 3:9.*] O precious, longsuffering, merciful Saviour! Now, I would have you appreciate the value of your own soul and place a proper estimate upon your capabilities given you of God. You may through Christ climb the ladder of progress; you may through Christ bring every power under control to Jesus Christ. You may in character represent the character of Jesus Christ. In the spirit of your mind, in your words, and in your actions, you may reveal a deep, earnest, sincere Christian life that will be a power of influence to others.*8LtMs, Lt 6a, 1893, par. 14*

We are living in altogether too solemn a period of this earth's history to be careless and negligent. God has given you moral powers and religious susceptibilities, and has provided opportunities and

facilities favorable to your development. Will you decide to cooperate with the divine agencies, that your salvation may be rendered effectual? Will you seize and appreciate and use every help provided? You must pray, believe, and obey. In your own strength you can do nothing. In the grace of Christ you can employ your powers to the highest good of your own soul and the salvation of other souls. Conscientiously lay hold of Jesus, diligently work the works of Christ, and the reward will be finally granted to you. "We are made a spectacle unto the world, and to angels and to men." [1 *Corinthians 4:9.*]8LtMs, Lt 6a, 1893, par. 15

A little lad who was permitted to accompany an engineer noticed as he passed the several stations that he always knelt a few minutes before starting, and finally the little lad asked him what he was doing. The engineer replied: "My little lad, do you ever pray?" The boy replied, "Oh, yes sir! I pray every morning and evening." "Then," said the engineer, "when I kneel down, I pray. There are, perhaps, two hundred lives now on this train entrusted to my care. A little mistake on my part, a little failure to do all my duty, a little neglect, a little inattention to signals, might send all or many of those souls into eternity. So at every station I ask the Master to help me. All the years that I have been on this engine, He has helped me, and not a single human being, of the thousands that have ridden on my train, has been marred. I have never had an accident."8LtMs, Lt 6a, 1893, par. 16

The Lord has imposed upon every human being claiming to believe in Christ a solemn responsibility to represent Him to the world, in good works. The progress of many souls has been in the wrong direction. It is high time that our steps were leading in the path cast up, and not in the path the world travels. We have none too much time to retrieve our errors and lay hold as Christians with earnestness and zeal in this indispensable work of saving souls to Jesus Christ. The truth as it is in Jesus, spoken in love and lived out, will do a work that but few can appreciate. Our words must flow forth from a sanctified heart. We must ever approach and converse in kindness. The Spirit of Christ must dwell in our hearts by faith.8LtMs, Lt 6a, 1893, par. 17

Our religion is a faith and a power when it is exemplified in all the

life interests. Souls are perishing for the Word of life. Shall their blood be found on our garments? God has done His part in the work and wants the co-operation of the living human agents. His plan is not intricate; it is fully developed: the blood of Christ to cleanse away the pollution of sin, and the divine Word and the Holy Spirit co-operate. Many souls are going to ruin. Who will become living channels of light? Who will seek God earnestly and find Him to the joy of their souls, that God may work through them to save many souls? May the Lord reveal Himself to you, my dear brother. *8LtMs, Lt 6a, 1893, par. 18*

Monday Morning, April 24

Dear Children, Do not be in any way discouraged. "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.*] God works, and you work out that which He works in. *8LtMs, Lt 6a, 1893, par. 19*

It is, dear children Byron and Sarah, very essential that you shall receive strength and grace to help you over hard places. The Lord loves you both, and if the truth as it is in Jesus is clearly apprehended and brought into the sanctuary of the soul, it will mold and fashion the character after Christ's likeness. Lessons will be learned in the school of Christ daily. Criticisms will be put away and the fruit will appear, revealing the character of the tree. "By their fruits ye shall know them." [*Matthew 7:20.*] *8LtMs, Lt 6a, 1893, par. 20*

Jesus requires you to shine as lights in the world. You are to be tender and careful of one another's feelings, and in no words or actions show a resentful spirit. And when there is the cultivation of traits of character that will add to the peace and happiness and healthfulness of each other, you are learning the lessons in the school of Christ. Now, bear one another's burdens, and the same lessons will extend beyond the family. You should seek to be bright and shining lights in the world, lighting the pathway of those who are in danger, through manifold temptations, of missing the way. *8LtMs, Lt 6a, 1893, par. 21*

If you are connected with God, He will lead you by His Holy Spirit to

Speak a word in season, and out of season. "Be ye wise as serpents and harmless as doves." [*Matthew 10:16.*] It is the duty of every Christian to train and discipline himself under the Bible rules, "that he may be a workman for God that needeth not to be ashamed" [*2 Timothy 2:15*], then the work coming from his hands will be enduring for time and for eternity. There must be no fiber of the thread of selfishness; there must be no loose, careless work for Christ expects every man to co-operate with the divine intelligences and walk through the world blessing and blessed. *8LtMs, Lt 6a, 1893, par. 22*

"Thy righteousness shall go before thee; the glory of the Lord shall be thy rearward. Then shalt thou call, and the Lord shall answer; thou shalt cry, and He shall say, Here I am." [*Isaiah 58:8, 9.*] The jewel of truth cherished in the soul must shine in bright heavenly luster to those outside. *8LtMs, Lt 6a, 1893, par. 23*

A large share of life's happiness is dependent upon our manners and actions toward others. The sharp word must be left unspoken. The passionate words must be quenched in the love of Jesus Christ, for if this dross is not cleansed from the soul, there is no hope of eternal life. The selfish temper and trade of passionate words is placed in the same dark list with swearing. We must individually cultivate the precious plant of human love, and then we can work in Christ's lines for the souls that are ready to perish. *8LtMs, Lt 6a, 1893, par. 24*

When you, Byron, shall learn your lessons at the feet of Jesus, the Lord will give you His grace to use your entrusted talents to His name's glory, for you will not abuse or misapply the sacred trust; and you will be a faithful and true witness for the Master. The beauty of Christ's character we are to behold until we become changed into the same image from glory to glory, thus reflecting the image of Christ, and thus we evidence to the world the power of sacred truth upon the human heart. Men cannot see our hearts, but they can see our good works and hear our calm self-controlled words, and this is to them a living testimony that Christ is abiding in the soul. *8LtMs, Lt 6a, 1893, par. 25*

The Lord Jesus would not leave you unwarned on this subject.

Seek most earnestly by prayer the grace of Christ, cultivating a genuine humility. Conform your life to the likeness of Christ, and you will grow strong in the grace of Christ, and the outward manners will be consistent with the elevated and ennobling character of the truth. And “let the peace of God rule in your hearts.” Here it is represented as seeking to be let in, “to the which also ye are called in one body and be ye thankful. Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms and spiritual songs, singing with grace in your hearts to the Lord.” [*Colossians 3:15, 16.*]*8LtMs, Lt 6a, 1893, par. 26*

Your Aunt.*8LtMs, Lt 6a, 1893, par. 27*

Lt 6b, 1893

Haskell, S. N.

Kaeo, New Zealand

February 22, 1893

Portions of this letter are published in *3MR 325*.

Dear Brother Haskell:

We left Auckland Monday. The boat steamed out of the dock at 7:00 p.m. This was a small boat, with no staterooms on deck. The rooms below had very little room in them and were ventilated by a porthole, which would be closed if ever windy or in case of storm.⁸*LtMs, Lt 6b, 1893, par. 1*

Our party, Elder Starr and wife, Emily Campbell, W. C. White, and I all were of one mind that I should not go below, but remain on deck. We had brought on board an adjustable wire spring cot, and this was prepared for me. I was first placed in an easy chair I had found, or Willie and Elder Starr had found, in Auckland. It was thought best for me to sit in it until the smokers were out of the social hall, which was the only place that the captain and steward thought they could place me if I could not remain on deck. The wind blew, very strongly, so I was bundled up to keep me from taking cold; but I became very weary. My nerves were tired, and my limbs would not remain still. They pained me; I thought it was impossible for me to remain. There was a company of musicians on board, from Auckland, and they exercised their skill in instrumental music; but I became so weary, I wished I could lie down.⁸*LtMs, Lt 6b, 1893, par. 2*

I spoke eight times in Auckland; except twice, I had spoken in the evenings which forbade my sleeping but little at night. Twice I had spoken in the town hall; the night before I had spoken in the hall, and I could not get rest until late. And the tax of getting off the American mail was severe upon me. But after eleven o'clock the steward and Willie helped me to my quarters for the night. They conducted me to the other side of the boat, where there was the

least wind, and there was my spring cot. They had used their ingenuity, (and it required some thought and planning) to put up rugs to shield me from the wind, and yet leave a passage way for the passengers and the workmen to pass. I can assure you it was a relief to lie down and straighten out my limbs which had become hot, nervous, and painful. I had become so weary I was in a burning fever for about three hours, then I slept a little.*8LtMs, Lt 6b, 1893, par. 3*

Emily was in a steamer chair on one side of me, and Willie in another steamer chair on the other side of me. About two o'clock I saw an enormous rock in mid-ocean. I learned the next morning from the Captain [that] this rock was 1,353 feet high named Baronga. It is a little island belonging to a group called "The Hen and Chicken Group." I was half a mind to wake W. C. White, and Emily, but I knew they were both very weary and let them sleep, so they missed the sight.*8LtMs, Lt 6b, 1893, par. 4*

The morning came, but I was advised if comfortable to keep on my cot. Of course, none of us removed our clothing. We were all hungry. I had plenty of sea air for which I was grateful to my heavenly Father.*8LtMs, Lt 6b, 1893, par. 5*

Every one on the boat seemed to be interested in our party and watching for opportunities to serve us. They certainly had my thanks for all their kind attentions and services. The Captain was kind and courteous. He said to his steward [that] Mrs. White was to have everything done for her, that was in their power, to make her comfortable and her trip pleasant.*8LtMs, Lt 6b, 1893, par. 6*

We came to Russel Harbor, a small place, but quite interesting in appearance. Mountains were all around this place except where it was on the water side. This seemed to be the stopping place for most of the passengers. In approaching Russel, there were islands of rocks, and on the sides of the rocks were trees and vegetation growing very high up. As we thought we were going straight into harbor the anchor was cast, for a fog had settled down upon us. The Captain said, "We are caught in a fog, and I will not run any risks, for the peril may involve the boat and passengers." And we honored his judgment.*8LtMs, Lt 6b, 1893, par. 7*

For about one hour the fog did not lift, and the sun did not penetrate it. Then the musicians, who were to leave the boat at this place, entertained the impatient passengers with music, well selected and well rendered. It did not jar upon the senses as the previous evening, but was soft and really grateful to the senses, because it was musical. Between eight and nine o'clock the fog lifted. The sun had penetrated through it, and it was wonderful how rapidly most of the fog was swept away, leaving the harbor clear and perfectly safe to be entered by the boat.*8LtMs, Lt 6b, 1893, par. 8*

I called to mind how many times this very symbol had been realized in our Christian experience. We dared not venture in a mist of perplexity, and were obliged to stand still and see the salvation of God. The words from the living oracles teach us [that] when tried and tempted and surrounded with difficulties, the safe course for us to pursue is to patiently wait, to be of good courage, and [to] commit the keeping of soul and body to God. "Who is among you that feareth the Lord, that obeyeth the voice of His servant that walketh in darkness and hath no light? Let him trust in the name of the Lord, and stay upon his God." [*Isaiah 50:10.*]*8LtMs, Lt 6b, 1893, par. 9*

This is the only safe course for any one of us—to keep our minds and hearts by faith stayed upon Jesus Christ, the Sun of Righteousness. Watch and pray, and the bright beams from the Sun of Righteousness will disperse the fog and clouds and shine in its brightness more precious, more clear, to our spiritual senses than if there had been naught to interpose between Jesus and our souls. We could show our trust and confidence in the Sun of Righteousness that, though hidden for a moment, it would again appear.*8LtMs, Lt 6b, 1893, par. 10*

Our work was to wait on the Lord and stay our souls upon our God, and we are not to become impatient and rash and presumptuous and be of that class whom the Lord describes as, "Behold all ye that kindle a fire, that compass yourselves about with sparks, walk in the light of your fire, and in the sparks that ye have kindled. This shall ye have of mine hand, ye shall lie down in sorrow." [*Verse 11.*] Our only safety is to walk humbly before the Lord and to trust in Him continually with all the understanding, according to His revealed will, and to "serve him with all the heart." [*Deuteronomy*

11:13.]8LtMs, Lt 6b, 1893, par. 11

We must not, when fogged, make a venture, and rush some way, when we do not know it is the way of the Lord. We see no light, yet create light in our own finite wisdom and follow human inventions, when the Lord designed that we should look to Him, seek counsel of Him, and at every step inquire of His word and seek Him in prayer for light and knowledge. "Thus saith the Lord, In an acceptable time have I heard thee, and in a day of salvation have I helped thee, and give thee for a covenant of the people, to establish the earth, to cause to inherit the desolate heritages." [*Isaiah 49:8.*]8LtMs, Lt 6b, 1893, par. 12

We need daily to cultivate faith and love for God, for the stronger we shall become in faith, the more ardent in our love, the more we are tried and tested and proved. But if we have faith no more settled than the waves of the sea, "Let not that man think that he shall receive anything from the Lord." [*James 1:7.*] We must cultivate faith that will not shrink though tried by many a foe. We must cultivate hope and courage in the Lord. The Sun of Righteousness, apparently obscured, will shine forth and scatter the light or the more dense fog, for His brightness is not extinguished, only hidden for a moment. That greater appreciation shall be manifested by us all when the bright beams of righteousness appears and we will, for the momentary hiding, consider how terrible it would be to have the precious brightness of Christ forever hidden from us.8LtMs, Lt 6b, 1893, par. 13

The Lord gives us an individual experience that we may understand how to diffuse the light and knowledge we have received in the school of Christ of the providence of God, of His tender, watchful care and sympathy.8LtMs, Lt 6b, 1893, par. 14

While the boat was waiting in the harbor to unload the cargo, the Captain and his officials seemed anxious to give us all the information possible in reference to important points which attracted our attention. The fog had delayed us more than an hour. We did not enter the harbor Whangaroa until dark and could scarcely take in the scenery. One point defined on the rock was a face so much resembling the Duke of Wellington that it was thus called. This is

called, the Captain said, the prettiest harbor in New Zealand.*8LtMs, Lt 6b, 1893, par. 15*

As the boat was being made fast to the wharf, Brethren Joseph and Metcalf Hare came on the boat and greeted us with a hearty welcome. Our delay had not hindered us, for we must still delay a short time, for the boat was dependent upon the tide to help the boat home to Kaeo. Had we been one or two hours earlier, we would have had to wait for the tide to be in our favor.*8LtMs, Lt 6b, 1893, par. 16*

Most of the way, we had the new moon to brighten for us this six-mile ride. The oars were handled by [the] experienced hands of Brethren Joseph and Metcalf Hare. We were passing much of this distance through a narrow channel. W. C. White handled the helm under the direction of these [brethren]. We could not see at times any opening. The granite rocks and hills seemed to bar our way, but there was a way for us, an open passage for us as we advanced. Thus it will ever be in our religious experience. We know not where the Lord is leading us, we can see only obstructions, but as in this ride on the waters, the oars are in skillful hands, and the voice or motion of the hand expresses the course the boat is to follow, to the right or to the left.*8LtMs, Lt 6b, 1893, par. 17*

I was surprised to see this large boat managed by two oars in the hands of Brethren Hare, and with their directions, go to the right or to the left. The words of (*James 3:4*) were brought to my mind. "Behold the ships, which, though they be so great, and are driven of fierce winds, yet they are turned about with a very small helm, whithersoever the governor listeth." We had a practical fulfillment of the obedience of the boat going whithersoever the governor listeth. We were favored with quiet waters, almost as smooth as glass. We were thus brought close up to the rear of Bro. Joseph Hare's premises, and we walked up the steps into the yard and into the open door of his house. Then we were entertained over night.*8LtMs, Lt 6b, 1893, par. 18*

Wednesday we left Joseph Hare's to go to Father Hare's, three miles from Kaeo. The scenery on the way was very attractive—meadows and hills seemed to enclose us on every side. The

mountains were clothed with verdure, and trees and the beautiful tree-ferns were a sight pleasant to the eye.*8LtMs, Lt 6b, 1893, par. 19*

Thursday it began to rain, and we had rain, rain all day. In the morning Brother Metcalf Hare came on horseback for our American mail clad in a rubber suit. He took the mail to Kaeo and Brother Joseph went in his boat to the harbor six miles to put the mail on the steamer. It rained all day Thursday and Friday. The water from the hills poured down into the valleys, and there was a wonderful flood such as had not been seen for thirty years.*8LtMs, Lt 6b, 1893, par. 20*

Immense logs were drifted into cultivated fields from miles above, where they had been resting for years, and corn fields were hopelessly ruined. Brother Joseph Hare lost fifty hives of bees and all the poultry of a choice selection. The barn floor was washed away and the cattle—horse, colt, and cow—were carried out into the flooded fields. The colt was injured by getting entangled in the wire fence. Although cut up considerably, he rescued it. The cow put [out] for the mountains, and did not make her appearance until the flood had subsided.*8LtMs, Lt 6b, 1893, par. 21*

Many families were driven from houses. Pianos were placed upon tables, but even then were much injured, for the water was several feet deep. For days after we could see the beds and bedding, and clothing of every description, out to dry on the fences. It reminded us of the Pennsylvania flood. The Wesleyan minister's house was built on a high hill, and thirty left their houses, drowned out by the flood, were kindly entertained; and other houses were filled with the drowned out inhabitants.*8LtMs, Lt 6b, 1893, par. 22*

The mail goes today, and I have been on boats,[and] in meetings, and have but little mail to send. Every place we enter calls for my speaking. Of all for whom we labor, the Brethren Hare are the most discouraging.*8LtMs, Lt 6b, 1893, par. 23*

Lt 7, 1893

Brethren and Sisters in Australia

NP

November 1893

This letter is published in entirety in *BEcho 12/08/1893*.

Dear brethren and sisters in Australia,

The first Australian camp meeting among us as a people is about to take place, and I would urge you all to be present. This meeting will mark a new era in the history of the work of God in this field, and it is important that every member of our churches should be at the camp meeting. The enemies of truth are many, and though our numbers are few, we should present as good a front as possible. Individually you need the benefits of the meeting, and God calls upon you to number [as] one in the ranks of truth.*8LtMs, Lt 7, 1893, par. 1*

I am afraid that some will say, "It is expensive to travel, and it would be better for me to save the money and give it for the advancement of the work, where it is so much needed." Do not reason in this way, for God calls upon you to take your place among the rank and file of His people. You are to strengthen the meeting all you possibly can and be there in person. Let no one say, "I will remain at home, and let some one else go," for we want to see you and the some body else as well. Let no stay-away argument be used. We know that the believers in the truth are scattered widely, but make no excuse that will keep you from gaining every spiritual advantage possible. Come to the meeting and bring your families. Put forth extra exertions and be at the gathering of God's people.*8LtMs, Lt 7, 1893, par. 2*

Brethren and sisters, it would be better, far better, for you to let your business suffer than for you to neglect the opportunity now offered you to hear the message that God has for you at this time. You need every ray of light, for you are acquainted with the truth only in a measure, and need to become better qualified to give a reason for the hope that is in you with meekness and fear. Come with your

Bibles in your hands. You cannot afford to lose one such a privilege as you are now favored with, and we entreat you not to disappoint us by not coming to the meeting. We look upon this time as a time when it is important for every one to come up to the help of the Lord, to the help of the Lord against the mighty.*8LtMs, Lt 7, 1893, par. 3*

The forces of the enemy are strengthening, and as a people we are misrepresented; but shall we not gather our forces together and come up to the feast of the tabernacles? Let us not treat this matter as one of little importance, but let the army of the Lord be on the ground to represent the work and cause of God in Australia. Let no one plead an excuse at such a time. One of the reasons why we have appointed the camp meeting to be held at Melbourne, is because we desire that the people of the vicinity shall become acquainted with our doctrines and works. We want them to know what we are and what we believe. We desire to make as favorable an impression upon them as possible. Let every one pray and make God his trust. The people who are barricaded with prejudice must hear the warning message for this time. We must find our way to the hearts of the people. Therefore come to the camp meeting, even though you have to make a sacrifice to do it, and the Lord will bless your efforts to honor His cause and advance His work.*8LtMs, Lt 7, 1893, par. 4*

The Lord has need of you. He does not do His work without the cooperation of the human agent. God's downtrodden law is to be uplifted, Christ and His righteousness are to be presented to souls that are perishing. The blindness, the spiritual blindness, upon the people today is greater even than it was in the days when Christ was upon earth in person. Let every one rally round the standard, and angels who are commissioned to minister for those who shall be heirs of salvation will accompany you. Make every effort to get your friends to come, not in your place, but to come with you, to stand on the Lord's side, to obey His commands. At the best, our numbers will be but small; but come with a mind and will to work, and God will do great things for us. While we see the schemes that the enemy is devising to shut away the light from the people, let the prayer go forth from unfeigned lips, "Hear, O our God; for we are despised." "Think upon me my God for good." "Now therefore, O

God, strengthen my hands.” [*Nehemiah 4:4; 5:19; 6:9.*]*8LtMs, Lt 7, 1893, par. 5*

We should use every power at our command to make this meeting a success and suit it to the needs of those who shall attend. The work of the Lord is above every temporal interest, and we must not misrepresent the cause of God. Watching, waiting, working must be our motto. There is no need of being fainthearted and fearful, for nothing can harm us if the Lord God of hosts is with us. Every soul should wake out of sleep, and put on the whole armor of God. God has committed to our hands a most sacred work, and we need to meet together and receive instruction as to what is personal religion and family piety; we need to understand what part we shall individually be called upon to act in the grand and important work of building up the cause and work of God in the earth, in vindicating God’s holy law, and in lifting up the Saviour as “the Lamb of God which taketh away the sins of the world.” [*John 1:29.*] We need to meet together and receive the divine touch, that we may understand our work in the home.*8LtMs, Lt 7, 1893, par. 6*

Parents need to understand how they may send forth from the sanctuary of the home Christian children, trained and educated so that they shall be fitted to shine in the world. We need the Holy Spirit in order that we may not misrepresent our faith. We need to understand in regard to the division of labor, and how each part is to be carried forward. Each one should understand the part he is to act, and there should be harmony of aim and execution in the combined work of all. Each one needs to concentrate his energies on the portion of the work he is required to build up, in order that no labor may be lost, that there be no jostling, no crossing of one another’s paths.*8LtMs, Lt 7, 1893, par. 7*

The laborers together with God must put forth consecrated tact and do their utmost that there shall be no waste of energy or means. Each individual is to rejoice in the success of his brother laborer, and realize that he himself is co-operating with heavenly agencies for the advancement of the cause of truth which is under the generalship of Jesus Christ. “For ye are laborers together with God: ye are God’s husbandry, ye are God’s building.” [*1 Corinthians 3:9.*]*8LtMs, Lt 7, 1893, par. 8*

It is now fully time that an advance move was made in Australia. We shall have to meet every form of opposition, and every manner of hindrance; the history of the past will be repeated. It is not evidence of the truth of our cause that our enemies want, for they are filled with fierce opposition to the truth itself, because they cannot controvert it. There are enemies with out who are organized to stop the work of God; but let us move forward with well concentrated effort and overcome every difficulty. We must reach the people where they are; for the reproach cast upon God's messengers must be counteracted, and it will be.*8LtMs, Lt 7, 1893, par. 9*

I urge you therefore for the truth's sake, for Christ's sake, to come up to this meeting. Elder Olsen and other helpers from America will be with us, and we want to have a heavenly sitting together in Christ Jesus. Thus a rich reward will come to the people. I beseech you to respond to these words in person. Let there be a waking among believers. Let each one be imbued with the spirit of the work, that like Nehemiah we all may possess holy energy, faith, and hope, and depending wholly upon God, be able to strengthen one another in the great work committed to our hands.*8LtMs, Lt 7, 1893, par. 10*

Lt 8, 1893

Hare, Joseph

Kaeo, New Zealand

March 8, 1893

Portions of this letter are published in *Te 63, 193; 6MR 261-262; 8MR 308*. +NoteOne or more typed copies of this document contain additional Ellen White handwritten interlineations which may be viewed at the main office of the Ellen G. White Estate.

My Brother,

I have a message for you which I present to you in the name of the Lord. You are a husband and father. The word husband means house-band; you are to bind the family interest together. Will you, my brother, consider that you are responsible for the example and influence you give to your family? Will you consider that your children are watching their father, and you are exerting an influence upon their minds? Without a decided transformation of character, you can never see the kingdom of heaven with open vision, because you have not seen it with your spiritual vision. You have not answered to the claim of God. The kingdom of God comes not in word only, but in power, adapting itself to all the circumstances of actual life; it has to do with every day's trials, sympathies, and duties.*8LtMs, Lt 8, 1893, par. 1*

You have nearly divorced yourself from the Word of God. Will you please look and consider the past of your life, which an angel has faithfully chronicled in the book of records? Have you lost eternity out of your reckoning? Please read your Bible as you have never read it before. "Search the Scriptures," said Christ, "for in them ye think ye have eternal life; and they are they which testify of me." [*John 5:39.*] You have greatly neglected the searching of the Scriptures. You have not stored your mind with the precious things of God's Word, and unless you repent, you will surely be deceived by Satan's manifold devices.*8LtMs, Lt 8, 1893, par. 2*

You have left the precious Word of life for a dish of fables, and you

are perverting your God-given powers; you are intoxicated with that which is false and deceptive. You have indulged in a kind of reading that gives you not a knowledge of God or of the truth. "And this is life eternal, that they might know thee, the only true God, and Jesus Christ whom thou hast sent." [John 17:3.] We want to understand every jot and tittle of God's will as revealed in His Word; but you are filling your mind with rubbish, with trifling things. Time is passing, and you are not gaining an experience for the future, immortal life. *8LtMs, Lt 8, 1893, par. 3*

The class of reading you enjoy destroys your appetite for solid reading that would improve the mind and strengthen the intellect. This much reading of unprofitable literature is a snare to your soul. You are like a man intoxicated with strong drink. Your mind is not clear upon any subject which concerns your eternal interest. You are unready for that which is coming upon the earth, unfitted to act your part in the great whole. You place yourself in the way of temptation; and when you stand upon Satan's ground, you are inviting his assaults. *8LtMs, Lt 8, 1893, par. 4*

Kaeo is a hard place for the formation of a Christian character if one allows himself to drift where he will see and hear those things that are after Satan's own attributes. He has manifold temptations; he has come down in great power, working with all deceivableness of unrighteousness to lead the unwary into his snare. Cardplaying and gambling are devices of Satan <presented on every hand> to bewitch the mind by filling it with vain hopes and schemes. Thus he makes an easy conquest of those who have not cultivated a love for that which is pure, elevating, and ennobling. They degrade their God-given powers by sinful indulgence. In the use of wine or beer or of the poisonous narcotic tobacco, men foster appetites that have no foundation in nature. They place upon their necks a heavy yoke, and bear all the irritating, galling consequences, while they refuse the yoke of Christ, which is easy, and His burden, which is light. They yoke up with Satan and his confederacy of evil, and how difficult to break the yoke. *8LtMs, Lt 8, 1893, par. 5*

My brother, you know not whither your steps have been tending, certainly not heavenward, but toward perdition. The narcotic tobacco you have used largely, and Satan exults in his success in

tempting the appetite, for the tobacco devotee is paralyzing the sensitive nerves of the brain. Satan entices men today as he enticed Eve to partake of the forbidden fruit. "Yea, hath God said, ye shall not eat of every tree of the garden?" [*Genesis 3:1.*] Read *Genesis 3:2-6*. In fastening upon men the terrible habit of tobacco using, it is Satan's purpose to palsy the brain and confuse the judgment, so that sacred things shall not be discerned. When once an appetite for this narcotic has been formed, it takes firm hold of the mind and the will of man, and he is in bondage under its power. Satan has the control of the will, and eternal realities are eclipsed. Man cannot stand forth in his God-given manhood; he is a slave to perverted appetite. *8LtMs, Lt 8, 1893, par. 6*

Smoking, cardplaying, gambling, liquor <drinking,> novel reading all are debasing to the intellect and to the moral powers. Appeal to the conscience of him who is enslaved by these habits, and he will answer, "I cannot give up this or that indulgence. I could not get along without these things." His darling idols are hugged to his soul; they absorb his affection; he is ready to sacrifice heaven. *8LtMs, Lt 8, 1893, par. 7*

I have seen many an example of the power of these habits. One woman I know was advised by her physician to smoke as a remedy for the asthma. To all appearance she had been a zealous Christian for many years, but she became so addicted to smoking that when urged to give it up as an unhealthful and defiling habit, she utterly refused to do so. She said, "When the matter comes before my mind distinctly, that I must give up my pipe or lose heaven, then I say, Farewell heaven; I cannot surrender my pipe." This woman only put into words that which many express by their actions. God, the Maker of heaven and earth, He who created man and claims the whole heart, the entire affections, is held subordinate to the disgusting, defiling nuisance tobacco. *8LtMs, Lt 8, 1893, par. 8*

Well may the heavenly angels marvel that Christ, their loved commander, should come from heaven to earth, clothing His divinity with humanity, and humbling Himself that He might reach to the very depth of human woe and misery to lift man up from his degradation. Jesus did not shun self-denial; He suffered shame and reproach, insult and mockery, and died an ignominious death, that

man might have another probation. And yet man refuses to be uplifted; he hugs the chain, and chooses slavery with all its degradation, rather than freedom. Those who will indulge appetite at any cost will be just what they choose to make themselves. They do not choose the image and superscription of Christ, but the image and superscription of the arch deceiver. That Christ should be discarded for these soul-and-body-destroying indulgences is an amazement to the unfallen universe.*8LtMs, Lt 8, 1893, par. 9*

In this probationary time, man is deciding his own eternal destiny. The promise of Christ is addressed to every soul, "To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne." [*Revelation 3:21.*] Will my brother heed this invitation?*8LtMs, Lt 8, 1893, par. 10*

As Christ's ambassador I entreat you, for your soul's sake, to make diligent work; in faith discipline yourself, take hold of Christ as your Saviour. Already your conscience has become burdensome. You do many things that you know, if you could see Jesus standing by your side you would not do. You mourn and complain; you look on the dark side. The eyes of the heavenly intelligences are upon you. Will you allow temporal, earthly employment to lead you into temptation? Will you doubt your Lord, who loves you? Will you neglect the work given you, of doing service for God?*8LtMs, Lt 8, 1893, par. 11*

Your associations are with a class who are earthly, sensual, and devilish. You have breathed moral malaria, and you are in serious danger of failing where you might win if you would place yourself in right relation with Jesus, making His life and character your criterion. Now, in order to escape the corruption that is in the world through lust, you must be a partaker of the divine nature. It is your duty to keep your soul in the atmosphere of heaven.*8LtMs, Lt 8, 1893, par. 12*

You should not place yourself where you will be corrupted by dissolute companionship. As one who loves your soul, I beseech you to shun, as far as possible, the company of the profligate, the licentious, and the ungodly. Pray, "Lead us not into temptation," that

is, Do not, O Lord, suffer us to be overcome when assailed by temptation. [*Matthew 6:13.*] “Watch and pray lest ye enter into temptation.” [*Mark 14:38.*] There is a difference between being tempted and entering into temptation. Often the spell of temptation will hold us like a charm. The suggestions of Satan will stir every element of depravity that still remains in the unrenewed nature. The flesh lusteth against the Spirit, and the Spirit against the flesh. But if you fail in the test and trial of your life now, in probationary time, you will fail forever. *8LtMs, Lt 8, 1893, par. 13*

I present before you a warning from the Word of God. In Babylon of old, Belshazzar the king made a great feast to a thousand of his lords, and drank wine before the thousand. Intoxicated with wine, he lost all reverence for sacred things, and he commanded that the golden and silver vessels which had been once consecrated to the temple service in Jerusalem be brought forth, that the king and princes, his wives and his concubines, might drink therein. “Then they brought the golden vessels that were taken out of the temple of the house of God which was at Jerusalem; and the king and his princes, his wives and his concubines drank in them. They drank wine, and praised the gods of gold, and of silver, of brass, of iron, of wood, and of stone.” [*Daniel 5:3, 4.*] This was the tenor of their conversation, and God heard; for there was a witness at that feast. *8LtMs, Lt 8, 1893, par. 14*

The Holy One heard their sacrilegious hilarity and glee, and beheld their base idolatry. That witness did not depart from the banqueting hall without leaving His testimony. In the same hour came forth the bloodless fingers of a man’s hand, and wrote over against the candlestick upon the plaster of the king’s palace, and the king saw the hand writing, in letters that seemed to burn and flame like fire—characters which he knew not. Then the king’s countenance changed, and his thoughts troubled him, so that the joints of his loins were loosed, and his knees smote one against the other. All the magicians, and astrologers, and the wise men of the kingdom tried to read the writing, but could not decipher it or make known the interpretation thereof. Finally Daniel was brought before the king. (Read *Daniel 5:13-28.*) *8LtMs, Lt 8, 1893, par. 15*

When you have been in the society of those who fear not God,

those who are coarse and rough, have you been as a light shining in a dark place? You have an individual responsibility, and the Lord recognizes this; there is a witness present in every gathering where you are found. God is there as a witness in the person of His delegated angels. Your character is weighed in the scales of heaven, and if your course of action is wrong, a testimony is borne, "Thou art weighed in the balances, and art found wanting." [*Verse 27.*] Bear this in mind, that you are a spectacle to the world, to angels, and to men.*8LtMs, Lt 8, 1893, par. 16*

You are in danger of losing your soul. Will you stop now? Will you heed the voice of reproach and warning? Will you be admonished? Your faith is adulterated, and your only safety is to determine that you will not fill your mind with fiction. You have not wisdom to discriminate, and the indulgence of your love for reading spoils you for your business. Your mind becomes absorbed in the excitement of a story, and you are oblivious to everything else. You gain no useful knowledge and no spiritual strength.*8LtMs, Lt 8, 1893, par. 17*

You have less and less relish for the Word of God. Your duties to your family and to your God demand that you be not slothful in business, but be fervent in spirit, serving the Lord. "Whatsoever you do in word or deed, do all in the name of the Lord Jesus." [*Colossians 3:17.*] Hold fast your integrity. When tempted of the devil, consent not to his devices. Flee not to your fictitious reading, but to the Word of God. Here you may find strength every day for duty. You may plunge into the world with as little respect and reverence for God's requirements as others manifest. You may be deceived by your own heart or by the un-Christlike maxims which prevail with others. You may mingle the frauds of men with the truth of God. But "what shall it profit a man if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul?" [*Mark 8:36, 37.*]*8LtMs, Lt 8, 1893, par. 18*

The Word of God does not condemn or repress man's activity, but tries to give it a right direction. While the world is filling mind and soul with excitement, the Lord puts the Bible into your hands for you to study, to appreciate, and to heed as a guide to your steps. The Word is your light.*8LtMs, Lt 8, 1893, par. 19*

Lt 8a, 1893

Brethren and Sisters in New Zealand

Gisborne, New Zealand

October 31, 1893

This letter is published in entirety in *11MR 7-12*.

Dear Brethren and Sisters in New Zealand,

I have an appeal to make to our churches to attend the coming camp meeting in Wellington. You cannot afford to lose this opportunity. We know that this meeting will be an important era in the history of the work in New Zealand. There should be particular efforts made to get a representation of those who believe the truth to this meeting, for the very reason we are so few in numbers, and the additional help of every one is called for. The enemies of truth are many in numbers. On such an occasion as this we want to present as good a front as possible. Let not your business detain you. You individually need the benefits of this meeting; and then God calls you to number one in the ranks of truth.*8LtMs, Lt 8a, 1893, par. 1*

I fear quite a number will say, It is expensive to travel, and I had better save the money to use in advancing the cause and work where it is so much needed. No, no! God calls for you to take your rank and file, and strengthen the work all you possibly can by your personal presence. Let not one say, I attended the camp meeting in Napier, and that will answer; I will remain and let somebody else go. We want you and the somebody else as well. Let no stay-away argument be used. We have need of every spiritual advantage we can possibly have. We know that believers are scattered, but we want you to make no excuses.*8LtMs, Lt 8a, 1893, par. 2*

The Lord wants you to come to the meeting and to bring your families, except the little ones who would only tie your hands. Put forth extra exertions. Better, far better, let the business suffer than to neglect the opportunity to hear the messages that God has for you at this time. You need every jot of light you can obtain. You are

acquainted with the truth in a measure, but you ought to become better acquainted with the reasons of our faith. Come with your Bibles in your hand, for you ought to have a better knowledge of the sanctifying influence of truth upon heart and character. You cannot afford to lose one such privilege as you are now favored with. You must not now disappoint us. We look to this time as important to have every one come up “to the help of the Lord, to the help of the Lord against the mighty.” *Judges 5:238LtMs, Lt 8a, 1893, par. 3*

We see that the forces of the enemy are strengthening, and that the ministers in every place are making earnest efforts to oppose the truth, and more so in Wellington than any place I ever visited. Everything is said to present Seventh-day Adventists as only a few in number, and inferior in every respect, possessing little influence. And shall we not on this occasion represent the believing rank and file the very best that we possibly can? Will our brethren not come up to the feast of tabernacles? How zealously should every one guard the way that leads to the city of God! If we treat the work as an indifferent matter, and the army of the Lord is not on the ground to represent the cause and work in New Zealand, God will not be pleased with your neglect. Will you plead excuses, and at such a time?*8LtMs, Lt 8a, 1893, par. 4*

One of the reasons why we have the meeting in Wellington is because we have put forth much effort in that city, and ministers stood directly in our way by holding their congregations from coming out to hear us. Now we want to get the truth before the people of Wellington, and we want to make the very best impression possible upon them. The only way we could see to accomplish our purpose was to have a camp meeting appointed which would create an interest and call the attention of the people to the truth. We want every one should come, praying and making God their trust. These cities must be warned; and should we break down the existing prejudice which ministers of churches have created among the people of Wellington, then we have a key to unlock Christchurch, Dunedin, Auckland, and other places.*8LtMs, Lt 8a, 1893, par. 5*

The Lord calls you to put on the armor of righteousness, and come to this second camp meeting to be held in New Zealand. Come,

brethren and sisters, if you have to make a sacrifice to do so. The Lord will bless you in your efforts. God holds you personally responsible for the advancement and honor of His cause in this country. Bear in mind God's plan was that His people should assemble together to worship not less than three times a year. The Lord has not signified it to be your duty to do this, but he calls you. He wants you to come up "to the help of the Lord, to the help of the Lord against the mighty." [*Verse 23.*] *8LtMs, Lt 8a, 1893, par. 6*

The Lord has need of you. He does not do His work without the cooperation of the human agent. The truth, God's down-trodden law, is to be uplifted; Christ and His righteousness are to be presented to souls that are perishing. The blindness, the spiritual blindness upon the people today is greater even than when Christ was upon the earth. The help of every man and woman is needed. Let us now rally around the standard, and angels which minister unto those who shall be heirs of salvation will accompany you. *8LtMs, Lt 8a, 1893, par. 7*

Make every effort to get your friends to come, not in your place but to accompany, to stand on God's side, under God's command. At the very best our numbers will not be large, but if the individual members of the church will come to the Wellington camp meeting, with a mind and will to work to the best of their ability, God will do the rest. We cannot but see the schemes and workings of the enemies of our faith. Let the prayers go forth from unfeigned lips, "Hear, O our God; for we are despised." "Think upon me, my God, for good." "Now therefore, O God, strengthen my hands." [*Nehemiah 4:4; 5:19; 6:9.*] *8LtMs, Lt 8a, 1893, par. 8*

We must use every power with which God has endowed us to make this meeting a success, and every way adapted for all who shall come to the meeting. The work of the Lord is above every temporal interest, and the Lord's cause, in any case, must not be misrepresented by those who claim to believe the truth. Watching, waiting, working is our position. There need not be any fainthearted ones. There will be unbelief and accusers in Wellington, but we fear them not if the Lord God of Hosts shall be with us. *8LtMs, Lt 8a, 1893, par. 9*

Every soul needs now to awake out of sleep, to put on the whole armor. There is great need now to awake out of sleep, to put on the whole armor. There is great need of personal religion, and family piety, and then there will be a clear understanding of the part each one will be called to act in the grand and important work of building up the cause of God in our world, and vindicating His downtrodden law, and uplifting the Saviour as the "Lamb of God, which taketh away the sin of the world." [*John 1:29.*]*8LtMs, Lt 8a, 1893, par. 10*

We want the Holy Spirit of God, that our works shall be consistent with our faith. Oh, what a work, what a sacred work is before us. The parents need enlightenment, a divine touch, that they may understand their work in the home life, to send forth from the home sanctuary Christian children, morally trained and educated to let their light shine forth to the world. We need to understand in regard to the work to be carried forward in New Zealand. There need to be subdivisions of labor combined with harmony of aim and execution of the work which is to be set in operation.*8LtMs, Lt 8a, 1893, par. 11*

Each one is to concentrate his energies on the portion of the wall he is required to build, that no labor may be lost, that there may be no jostling of the workers, no crossing one another's path on the part of the workers, and that the laborers together with God shall put forth consecrated tact to do their utmost without waste of means or energies, each individual rejoicing in the success of his fellow workers, with a full sense that they are co-operating to the advancement of the cause of truth under the generalship of Jesus Christ. "For we are laborers together with God: ye are God's husbandry, ye are God's building," each strengthening the hands of the other. [*1 Corinthians 3:9.*]*8LtMs, Lt 8a, 1893, par. 12*

It is full time that our brethren and sisters made an advance move. Every form of opposition we will meet. Every hindrance will be placed in the way of the work, for history will be repeated. It is not evidence that the enemies and opposers of the truth want; they have fierce hatred of the truth itself, for they cannot controvert it. There are organized and sleepless adversaries from without who are determined to stop the work of God, but let us move forward with well-concentrated effort amid all the discouragements. We

must reach the people. The reproach cast upon God's messengers must be counteracted, and it will be.*8LtMs, Lt 8a, 1893, par. 13*

I again urge you for the truth's sake, for Christ's sake, to come up to this meeting. Elder Olsen will be at the meeting and other helpers from America, and we want a heavenly sitting together in Christ Jesus, and a rich reward in blessing will come to the people. I leave these lines with you, and beg of you response. We want to see the salvation of God. There must be a waking up among believers. Each may be so imbued with the spirit of the work that he will be a Nehemiah, possessing holy energy and faith and hope, thus strengthening one another's hands, depending wholly on God, the great and mighty Worker.*8LtMs, Lt 8a, 1893, par. 14*

Lt 9, 1893

Belden, Frank E.; Belden, Hattie

Bank's Terrace, Wellington, New Zealand

July 12, 1893

This letter is published in entirety in *1888 1185-1191*.

Dear Nephew and Niece,

I have read your letter with deep interest, hoping to catch the vibration of the right ring in it; but if it is there I do not discern it. I am much concerned in regard to your spiritual condition. For several years you have not been walking in the light. I have had much concern for you, but when I learned by experience [that] my words had not much weight with you, I felt sorry indeed, but could do nothing to change the course of things.*8LtMs, Lt 9, 1893, par. 1*

Before, and especially after, the Minneapolis meeting, I had not union and harmony with you. When you made some acknowledgments in letters received while we were at Adelaide, I was rejoiced, hoping a work had begun that would progress until you would be walking in the light, as Christ is in the light. I have trembled for you lest you would clothe yourselves with garments of your own self-righteousness, and would not follow on to know the Lord that you might know His goings forth is prepared as the morning.*8LtMs, Lt 9, 1893, par. 2*

I have been shown your connection with Captain Eldridge has not been for his good nor your good. You seem to feel some bitterness toward me in that you say, I said you were selfish. Now, just how this was stated I cannot now recall. I might have said many things in truth as your case was presented to me, that I have not said, because I knew you were walking in blindness and knew not that at which your feet were stumbling. Anything I might present before you would not be correctly represented to your understanding, and you would not benefit thereby.*8LtMs, Lt 9, 1893, par. 3*

I have kept silent since receiving your letter. I perused my writings

for the one I read on one occasion when you and quite a number of others were present. I had looked for this during my eleven-months' illness, but could not find it. I sent that which I could find and then decided this testimony was left in Battle Creek. But in the last search made, the mystery was explained. The first two or three pages were stitched in. I turned these pages over and find the very article [that] I read to no less than thirty [people]. I am relieved to find this. I will have it copied as soon as possible, and you and others shall have a copy.*8LtMs, Lt 9, 1893, par. 4*

Yes, my dear nephew, matters are laid out plain and distinct. I found the article just after the operation with my teeth. They were extracted last Wednesday, and I am not yet able to write much.*8LtMs, Lt 9, 1893, par. 5*

While you and Captain Eldridge were so firmly linked in one, your influence over each other was not good. You might with your knowledge of what is truth, and of the principles that have controlled the work and cause of God, have helped him. But I say again, self and selfishness were so strongly mingled with your work and, while connected with the office, as it was presented to me, in life and works, that the Spirit of the Lord could do little with you, and little for him.*8LtMs, Lt 9, 1893, par. 6*

In the meetings of councils I have been present, and was bid to see and mark the spirit which controlled these councils of which I had an insight. There was not one in these councils whose voice was heard in propositions, plans, and resolutions [more] than the voice of my nephew Frank Belden. There was a self-sufficiency, a molding of matters and things, not all after God's own order. There was a mixture of policy and principles, so interwoven and calculated to mislead minds, and lead in false paths. From these meetings decided impressions were made on my mind. I saw from the working of things, the spirit controlling the movements, that the enemy was gaining the ground, and misleading minds; but you were insensible to the fact.*8LtMs, Lt 9, 1893, par. 7*

Warnings I was constrained to give continually in Battle Creek, for I saw danger; but the warnings given by pen and voice had but little effect. They were not heeded because minds were so blinded that

they were not seen to be applicable. The Lord moved upon me to bear a decided testimony in reference to the office, but it was felt not to be appropriate. But this writing is before me and has been read to no less than thirty. I shall have it copied, that you may see, and others may see, how much such testimonies were effective to cure existing evils.*8LtMs, Lt 9, 1893, par. 8*

There was, with those put in trust [of] the grave responsibilities of managing the office, a feeling of self-sufficiency, self-confidence, because of inexperience in sacred things. They thought they were too wise to be taught and too secure to need caution, and if no one makes shipwreck of faith and a good conscience, I shall be surprised. Mistakes, I saw, would be made, and the men who are handling sacred things were not inclined to be controlled. Were they confidently relying upon the wisdom from above? no, but on their own supposed superior wisdom and prudence. O, how sad to see men of little experience put on airs of importance, and act as though their own judgment of men and things were infallible. I know that things are not right, now, in the office.*8LtMs, Lt 9, 1893, par. 9*

You speak of Henry Kellogg. I know that Henry Kellogg has not been learning lessons in a school that will better qualify him to be clothed with the spirit of meekness and dependence upon God to stand as a wise director in the publishing house. And had you felt your weakness and humbled your heart before God, in the place of leaning to your own understanding, it would have been so much better for you and Captain Eldridge, who had everything to learn in the religious life. If Captain Eldridge grows in grace and the knowledge of the truth, he has some hard lessons to learn. The sooner he learns these lessons the better for him and his family. When men feel self-sufficient, even if they have been captain to command men a long time, if they are not brought under perfect obedience to God's will, to be under control, learning daily submission to God, they will not become members of the royal family, children of the heavenly King.*8LtMs, Lt 9, 1893, par. 10*

Our God will not be trifled with. I entreat of you for your soul's sake to waste no time. You have been lukewarm long enough. Does it pay you to throw your reflections upon me because someone says I said you were selfish. Is this an impossible thing, my brother in

Christ Jesus? I repeat, the Lord did show me you were selfish, and you must see yourself as you have not yet done, else you must assuredly make shipwreck of faith. When, O when, has been your depth of piety, your zeal for God, corresponding to the position you occupied?*8LtMs, Lt 9, 1893, par. 11*

If you will resolve now to be wholehearted and unselfish and persevering in your Lord's service, and will act with an eye single to His glory, discharging every duty and improving every gracious opportunity, then you will unlearn some lessons you have been learning the past few years. [You] will come into the school of Christ to learn of Jesus, and will, if a diligent student, realize a transformation of character, and receive Christ's mold upon you, and become complete in Christ Jesus. You will be a partaker of the divine nature, having escaped the corruption that is in the world through lust. The Lord will make you then a channel of light.*8LtMs, Lt 9, 1893, par. 12*

In regard to yourself, you have been far from leading a life which would meet the requirements of God. And should accidental death surprise you I fear greatly for your future. I could not say it is well with Frank for he sleeps in Jesus; but I should greatly fear that you would in that great day be "weighed in the Balance and found wanting." [*Daniel 5:27.*] You had better lose everything on earth than heaven. No man can know what it means to be sanctified to God, unless he seeks first the kingdom of God and His righteousness. He must humble his soul before God, be ready to sacrifice anything and everything rather than the favor of God. Cultivate love and affection for religious devotion. Better far give up earth than heaven. You need now to look well to your ways, that your feet slide not. The character of every desire and purpose is as clear, you well know, before God as the sun in the heavens.*8LtMs, Lt 9, 1893, par. 13*

You have, my dear brother in Christ, not cultivated spirituality and grown in grace. Self in you must die. Self-importance must be laid in the dust. O, remember that God is a present God, and that you have a fearful account to render at His bar unless your sins are washed away in the atoning blood of Jesus Christ. You should be able to say, "I have seen the Lord always before me; because he is

at my right hand, I shall not be moved.” [*Psalm 16:8; Acts 2:25.*] You must be renewed, transformed, converted, and your whole life should be ordered and fashioned after the likeness of Christ. God has given you capabilities and talents to use wholly to His glory. God will not accept a divided half-and-half service.*8LtMs, Lt 9, 1893, par. 14*

The comprehension of spiritual things has been growing dim, and the several years of experience you have had has not made you more susceptible to holy influences. The channels of thought, desires, and actions have been growing deeper and broader by separation and habit, and tending to a fixedness of character; and unless this is broken up as soon as possible, and your experience is of a different, higher and more unselfish order, it may be pursued as long as life lasts. There needs to be a great breaking up with you and habits formed to meet the mind and will of God. For Christ’s sake, lay hold of the work.*8LtMs, Lt 9, 1893, par. 15*

You will make a success in performing Christian duties with faithfulness and regularity if you will die to self, and obedience will become habitual. You will consult your Bible. You will be much with God in prayer. You will bear an humble heart, [and] broken testimony in the congregation. In all appropriate places you will be as humble as a little child. You work to save souls to Jesus Christ, and shun the very appearance of evil, and endeavor to constantly build up the kingdom of Jesus Christ. We must all soon meet Him as He is, and you want sheaves to present to the Master. Your time, your talents are God’s, use them to His glory.*8LtMs, Lt 9, 1893, par. 16*

I press it home to your soul, you have no time to lose. It is life or death with you. Your Aunt Ellen loves your soul too well to gloss over your present condition. God has a work for you to do, and you can do it if you are truly and genuinely converted. You must not be hesitating and unreliable as you have been at times, your light flickering, and bewildering and betraying rather than guiding them in safe paths. O, you must have a different experience! God help you, my dear brother in Christ. God help you and Hattie that you will not turn away as you have done, from His testimony given to you; but walk in the light. Put on the robe of Christ’s righteousness. Prepare

for heaven by yielding your soul, body, and spirit to God. Jesus has bought you with a price, God loves you both, and I am constrained by the love I have for Jesus and your souls to warn you to make no delay. Seek God day and night till you find Him to the joy of your souls.*8LtMs, Lt 9, 1893, par. 17*

I have labored earnestly for Byron. I expect he will be a laborer for the Master. I send you a letter I sent to him. He is in the school; I told him I would see him through this term. He is in need of all the light and knowledge of the Word he can obtain. He is putting his whole mind to the work. God will help him. Your father is in straightened circumstances. I wrote to Willie to draw \$2.00 per week from the Echo office and add to what he shall earn to keep him, if he needs it. He shall not be brought in straightened, uncomfortable places, if I have to support him entirely; but he earns something carrying the students to and from the school. Vinnie is doing laundry work for the students and she earns something, and your father works on the school grounds and earns something there, so we think he will get along.*8LtMs, Lt 9, 1893, par. 18*

Byron has helped him a great deal, so much so, that when he lost his situation in the office he had nothing left to use to go to school. But Byron has acted nobly to your father, constantly helping him, purchasing him entire suits of clothing and in many ways he has helped. Byron has been unselfish, liberal, and kindhearted. May the Lord bless him, and give him wisdom and understanding.*8LtMs, Lt 9, 1893, par. 19*

We are guilty of sin every hour we delay and neglect this great salvation, for before the world and angels and men we are in character saying, I will not have this man Christ Jesus to reign over me. We resist God's methods of transformation of character and grace. Men heap up wrath for themselves against the day of wrath. Continually refusing to yield the will to God's will hardens the heart, and finally God leaves the human agent to his choice. There is less and less tenderness of soul, less and less susceptibility of the Spirit's warnings, entreaties and drawings. The human agent refuses to incline his heart religiously; he will not take a step from the ranks of Satan to stand under the bloodstained banner of the cross of Christ, but stands a mournful spectacle of resistance to the

world, to angels, and to men.*8LtMs, Lt 9, 1893, par. 20*

“And when he came near he beheld the city and wept over it, saying, O that thou hadst known, even thou in this thy day, the things that belong unto thy peace! But now they are hid from thine eyes.” [*Luke 19:41, 42.*] Why did not the guilty nation know? Because they could not? No, because they would not. “O Jerusalem, Jerusalem, which killest the prophets, and stonest them that are sent unto thee; how often would I have gathered thy children together, as a hen doth gather her brood under her wings, (and ye could not, no,) and ye would not!” [*Luke 13:34.*]*8LtMs, Lt 9, 1893, par. 21*

In much love.*8LtMs, Lt 9, 1893, par. 22*

Lt 9a, 1893

Brethren in America

Wellington, New Zealand

August 1, 1893

Portions of this letter are published in HM 11/1893; *5MR 232*; *11MR 1-7*.

Dear Brethren in America,

I am thankful to be able to write to you that I am improving in health; and although I have passed this winter in the city of Wellington, which has not a healthful climate because of constant storms and high winds, yet the Lord has blessed me. I was nearly prostrated for some weeks, about two months passed. *8LtMs, Lt 9a, 1893, par. 1*

I had an appointment to Petone and the subject I thought to speak upon was the necessity of growth in grace, but it was taken from me. In its place a most solemn warning was given me for the congregation in regard to the withdrawal of the Spirit of God from the world and the judgments of God, which were plagues of sickness, disasters by sea and by land, destruction everywhere in our world by fire and flood, earthquakes in "divers places," and the words of Christ, "And as it was in the days of Noe, so shall it be also in the days of the Son of man. They did eat, they drank, they married wives, they were given in marriage, until the day that Noah entered into the ark, and the flood came and destroyed them all. Likewise also as it was in the days of Lot; they did eat, they drank, they bought, they sold, they planted, they builded; but the same day that Lot went out of Sodom it rained fire and brimstone from heaven, and destroyed them all. Even thus shall it be in the days when the Son of man is revealed." [*Luke 21:11; 17:26-30.*] *8LtMs, Lt 9a, 1893, par. 2*

I felt deeply the power of God resting upon me as I warned the people that the end of this earth's history was soon to close, and we could see the fulfillment of the words of warning of the Lord Jesus Christ. And we are indeed in the time which Christ has foretold

would be the state of our world.*8LtMs, Lt 9a, 1893, par. 3*

The Spirit of the Lord was upon me, and from that time I have had physical strength. For a while before, I was unable to write, my mental machinery was about <ready> to stop; but it was quickened by the power of God, and I praise His holy name for what He has done for me in giving me the “balm of Gilead,” and the healing power of the great Physician. [*Jeremiah 8:22.*]*8LtMs, Lt 9a, 1893, par. 4*

We see a great work to be done in this field, and [we] long to have facilities to work with. I will speak of Wellington. It is a place where churches are abundant and [there are] plenty of ministers. But I have never been in a place where prejudice was so perseveringly and determinedly carried on as it is in this place. This is the capital and great center of New Zealand. A mission should be established here. A church, if ever so humble, should be erected. It will take money to do this.*8LtMs, Lt 9a, 1893, par. 5*

It is not God’s plan, although the gold and silver are His own, to send His angels from heaven to build churches in any town or city. He has made man His almoner, His steward of trust, and the Lord’s field is a very extensive one. “But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth.” [*Acts 1:8.*] This was the commission given to the disciples, and here has been a place where the people have determined that the banner of truth should not be lifted. There is a branch of the International Tract and Missionary Society established here; but there is no house of worship, and no one who obeys the truth, of any means, with the exception of one man, Brother Mountain; and there are none who have a house they own. We have to be dependent upon halls, and the church members will not come to these halls. There is a skating rink, where temperance meetings and religious meetings were held in the summer season, but this is owned by a proprietor of a brewery, and all these things are barriers in the way.*8LtMs, Lt 9a, 1893, par. 6*

Ministers tell their congregations that there is danger of them in going to hear [the Adventists]. They tell them that they have not any

special interest in Wellington, that they have no one who will believe in their doctrines. If they should make some church members believe in their doctrines, <and they have no one to represent them there,> where will they go to worship? They have no place to worship. They are only adventurers. They will come to the place and preach their devilish doctrines, and mislead the minds of the people, and then go away and leave them. And “Where would you be should you be deceived by these strange doctrines?”*8LtMs, Lt 9a, 1893, par. 7*

And yet God has a people in this place; and how can we reach them? Only through a steady, persevering effort carried on judiciously. A humble house of worship should be erected, and the people know that they are not to be left out in the cold. Many minds are half persuaded, but dare not make the final decision. Workers are needed, and money is needed to erect a house of worship. If we can get a hold here, then the door is opened to get a hold in other <large> cities. Dunedin and Christchurch are prominent places.*8LtMs, Lt 9a, 1893, par. 8*

Brother Masters and family live in Dunedin and are doing quite a large work in canvassing for our books. He is sure and safe, and true as steel in his business with the office in Wellington. The money is always ready to be returned when the books are delivered, <which is a rare thing in this country.> We have been holding meetings in Elder Israel’s house. We have done everything possible to get the people out to the halls, but they would not come. <We have to preach much to secure empty seats.>*8LtMs, Lt 9a, 1893, par. 9*

Sister Dr. Caro, a dentist, came from Napier, a ten hours’ journey on the cars to Wellington to extract my teeth and prepare the way for an underset of teeth which I greatly needed. There was a minister on the cars from Ormondville where Brother McCullagh is laboring, and who opposed him fiercely. He was in conversation with a minister from Wellington, and they were comparing notes. One said that McCullagh was doing much harm in Ormondville, but he thought that he had thoroughly settled the business with him. The minister from Wellington said that there had been a Mrs. Starr and a Mrs. White in Wellington trying to fasten their heresies upon

the people. But they warned their congregations not to go in to hear. "Well," said the minister from Ormondville, "I heard they had no success in Wellington." And the reply was, "No, but we find the minds of the people are unsettled, and they managed to get the people uneasy, and they are plying us with questions hard to be answered." *8LtMs, Lt 9a, 1893, par. 10*

This was the substance of the conversation, related by these ministers, that Sister Caro overheard on the train coming here. And we know that there are quite a number interested and inquiring and "unsettled." *8LtMs, Lt 9a, 1893, par. 11*

Sister Tuxford and I were walking out one day, and an aged man, venerable in appearance, came toward me with every expression of joy upon his countenance, grasped my hand, and said, "How glad I am to see you. My son just saw you <from> his grocery store <on the corner> and said, 'There is Mrs. White coming down the hill.'" Said he, "I did not wait one minute. I rushed out to meet you and speak with you. I heard you preach several times in Auckland. And I thank the Lord your words went right to my heart." The son came up and introduced the aged gentleman as his father. The son is also interested in the truth. He has a license as an exhorter from the Wesleyan church. *8LtMs, Lt 9a, 1893, par. 12*

I had a favorable interview with the father, Mr. Langford, and his son requested an interview with me. I gave the father *Steps to Christ* and *Patriarchs and Prophets* to take with him to Auckland. His family are bitterly opposed to him. They are Wesleyans. He is a believer in some other doctrine as well, for he believes in the gifts being in the church. He wrote after his return home that his wife and daughter were reading the books given by Sister White, and they were greatly changed in spirit. We expect that they will attend the meeting in Auckland in October or November. *8LtMs, Lt 9a, 1893, par. 13*

Then there were several who attended our meetings regularly, who are business men. They believe the truth but are halting, having not decided to obey. If we could have a house of worship, we think a church could be raised up here without a doubt. But without one thing to give character to the work here, we cannot see how these

people will be warned. The ministers are active, and Satan's seat seems to be in this place. But it is too important a place to be yielded without a strong effort, and this cannot be without some evidence. The truth will be vindicated and sustained in Wellington.*8LtMs, Lt 9a, 1893, par. 14*

I cannot express my feelings. Sometimes I think it is best for me to return to America, for we can do so little. When our people in America shall feel that this field is as important as the fields in America, that souls are <just> as precious here as there, I think they would not take the whole, or nearly all the money from the treasury to add building to building; and in the face of all our pleading <and warnings given in reference to this subject for years, they> carry so light [a] burden for these foreign fields, tying our hands so we cannot work, only to the greatest disadvantage. We have nothing wherewith we can make even a start by calling out the people. And unless something more is done than our brethren have yet done in these fields, I wish to return to America <as soon as possible> and leave the burden of responsibility upon the <conference.> I think a few of the responsible men had better visit this part of the world and get their eyes open and their view extended to see there are many places where there is nothing being done. If they should send a few thousand dollars that are being invested where the truth has a firm hold, and give us something to work with, to give us even a standing place to unfurl the banner of truth that others may rally around the standard, it would be wholly in accordance with the commission of Jesus Christ. The important missionary work ought to have more money and more workers.*8LtMs, Lt 9a, 1893, par. 15*

We have come here to this country, with my workers, which has cost me, personally, an extra two thousand dollars from my own means, beside the large extra expense of the conference to do a work, but without [your] furnishing us with <facilities> [and] the things we have earnestly pled for. I entreat of you to extend your vision and broaden your ideas in the place of investing so largely in your supposed necessities and swallowing up all the available means in the treasury. Give us something [so] that we may work in cities where there are not any souls who have an interest in the truth, who must be warned and aroused, and [then] the kingdom of

God shall be built up.*8LtMs, Lt 9a, 1893, par. 16*

God does not purpose to do your work, but He requires that you give some chance that the seeds of truth may be sown in places where the soil has never been broken. The seed sown in these cities will be watered by the Lord of heaven, and there will be an increase. The leaven of truth must be first hidden in the meal before it will leaven the lump. Once get the truth planted in new fields, in cities where they have never heard, and then the increase and progress will follow.*8LtMs, Lt 9a, 1893, par. 17*

The people know nothing of the truth. <They are ignorant of truth.> They know nothing of the reasons of our faith. They believe what the church ministers tell them. And is there then to be no effort made, that they shall know <what is truth for this time?> What can be done in these cities without money to start the work? If you continually see places where you think <you can> use the means to advantage, must these countries be left and the ground not plowed nor sown? Will the Lord be pleased with this kind of neglect?*8LtMs, Lt 9a, 1893, par. 18*

The field is the world. America is not the whole world, only a little piece of it. I know there are many calls for means in all foreign countries; but here there is such a condition of means, financially, that we cannot depend on means coming from these fields until we have some facilities to till the soil and sow the seed.*8LtMs, Lt 9a, 1893, par. 19*

I think I shall have to turn my face homeward and go among our churches in America, and see if I cannot arouse an interest that something shall be done, <for all I may trace with pen and ink, seems to be regarded as idle tales.> I never expect to return, myself, to this field, but I can see that some workers, even private families, <ought to> get the missionary spirit and come this way.*8LtMs, Lt 9a, 1893, par. 20*

Dear brethren, I will write a few words more. What I ask is, What were we sent here for unless to understand by observation the real situation and needs of the field, and report, for you to send us the facilities to use <in> this country. I fear I made a mistake in using the royalty on foreign books where the books were sold; I thought

that was the right thing to do, <and> to use only the royalty upon foreign books sold in America. But when I see and feel our bare-handed situation here, I know that things are not as God designed they should be.*8LtMs, Lt 9a, 1893, par. 21*

I am reminded of a family of children. One is more prepossessing than the others, and that one is favored. Gifts and considerations are made without stint, <with partiality,> and the others are left to get along as best they can. I think this is a good symbol of the present things in America and this country. God knows we have done what we could, but [we are] crippled in every way; our hands tied, without workers or money. The places that have nothing done in them need money and devising and planning to create an interest. I rejoiced when I heard that the Holy Ghost had been poured out upon our people in America, and I have been anxiously waiting new developments in America as was seen after the Holy Spirit descended on the day of Pentecost. I thought similar fruits would be seen, that the missionary spirit of God would burn in the hearts of all upon whom the Spirit of God was manifestly moving.*8LtMs, Lt 9a, 1893, par. 22*

If there is not a decided change in spirit and [in] the character of the work, if men and women have received increased light, what are they doing? What are they doing to warn men and women who do not understand that the Lord is soon coming? He goeth out of His place to punish the inhabitants of the world for their iniquity. “The earth shall disclose her blood, and shall no more cover her slain.” [*Isaiah 26:21.*] Where, I ask, is the burden for souls that are perishing out of Christ? Who will go forth without the camp bearing the reproach? Who will leave pleasant homes, and dear ties of relationship, and carry the precious light of truth to far off lands, but not beyond the domain of God? Every day and every moment <comes> to those who have entrusted to them the light of truth with terrible significance, that men and women in every clime and land are fitting themselves—for weal or woe fixing their own destinies—for eternity.*8LtMs, Lt 9a, 1893, par. 23*

God has expended amazing sacrifices upon men, and mighty energies for the reclaiming of man from transgression and sin to loyalty and obedience, but I have been shown that He does nothing

without the co-operation of human agencies. Every endowment of grace and power and efficiency has been liberally provided, and the strongest motives presented, to arouse and keep living in the human heart the missionary spirit, that divine and human agency may be combined. What more has been done in self-denial, in moving out of Battle Creek, in carrying the light, the influence of God's Spirit testifying to the truth, to regions where the standard has never yet been lifted? Did the Lord of heaven open you the windows of heaven and pour you out a blessing at the last conference? What use have you made of the gift of God? He has supplied the motive forces of which He has made a lodgement in your hearts, that with patience and hope and untiring vigilance you might set forth Jesus Christ and Him crucified, that you [might] send the note of warning that Christ is coming the second time with power and great glory, calling men to repent of their sins. If Battle Creek does not arouse now and go to work in missionary fields, they will fall back into deathlike slumber. How did the Holy Spirit work upon your hearts? By the energies of the Holy Spirit it was stimulating you to exercise of the talents God has given. Let every man and woman and youth employ them to set forth the truth for this time, making personal efforts, going into the cities where truth has never been and lifting the standard.*8LtMs, Lt 9a, 1893, par. 24*

In the blessing God has bestowed upon you, have not your energies been quickened, and the truth, been more deeply impressed upon your soul, and its relating importance to perishing souls out of Christ Are ye <witnesses> for Christ in a more distinct and decided manner after the manifest revealing of God's blessing upon you? The Holy Spirit's office work is to bring decidedly to <your> mind the important vital truths. Is this <extra endowment> to be bound up in a napkin and hidden in the earth? No, no, it is to be put out to the exchangers; and as man uses his talents, however small, the Holy Spirit takes the things of God and presents them anew to the mind. He makes the neglected Word to be a vivifying agency through the Spirit. It is quick and powerful upon human minds, not because of the smartness, the educational power of the human agency, but because the divine power works with the human; and it is the divine that deserves all the credit. Shall selfishness and <ease> of those who have earthly comforts, and <attractive> homes and lives of ease, allure us? Shall we cease as

moral agencies to use our powers to the saving of souls? Shall our voices be indistinct? Then God will put His curse upon us that have had so great light and inscribe upon the walls of our homes, “lovers of pleasure more than lovers of God.” [2 *Timothy* 3:4.] He will put a tongue in the stones, and they will speak; but God demands of you in Battle Creek to go forth. *8LtMs, Lt 9a, 1893, par. 25*

Resolve, not in your own strength, but in the strength and grace given of God that you will consecrate to God, now, just now, every power, every ability. You will follow Jesus because He bids you, and you will not ask, Where? or what reward shall be given? It is well with you if you obey “Follow me.” Your work is to lead every one to the light by judicious, well-put-forth efforts; under the guardianship of the divine Leader will to do, resolve to act without a moment’s delay to make terms with God. When you die to self, when you surrender to God to do your work, to let every ray of light [that] God has been giving you shine forth in good works, you are not alone. God’s grace stands forth to work with every effort to enlighten the ignorant and those who do not know that the end of all things is at hand. But He will not be your substitute to do your God-given work. Light may shine in abundance, but the grace given will not convert your soul only as it arouses you to co-operate with divine agencies. You are called up to be active soldiers, to put on the divine armor, and put forth energy, divine power working with the human to break the spell of the worldly enchantments. *8LtMs, Lt 9a, 1893, par. 26*

Again I call for the help that we ought to have had, the means we must have, if anything is accomplished in this country. Let your minds be drawn out for perishing souls. Obey the impulse given by high heaven. Grieve not the Holy Spirit by delay. Resist not God’s methods of recovering poor souls from the thralldom of sin. To every man was given his work. Then do the very best with the powers God has given you, and He will accept your efforts put forth with an eye single to His glory. To every man He has given his work according to his ability. *8LtMs, Lt 9a, 1893, par. 27*

Lt 9b, 1893

Regarding Christie Case

Refiled as *Lt 14, 1893*.

Lt 10, 1893

Corkham, D. A.

Bank's Terrace, Wellington, New Zealand

May 30, 1893

Formerly Undated Ms 102. Portions of this letter are published in *HP 126; OHC 58* + NoteOne or more typed copies of this document contain additional Ellen White handwritten interlineations which may be viewed at the main office of the Ellen G. White Estate.

Mr. D. A. Corkham
Hantsport, Hants Co., Nova Scotia

Dear Brother,

I wrote you twelve pages last month, and now I shall send you a few pages in this mail.⁸*LtMs, Lt 10, 1893, par. 1*

As soon as one begins to contemplate his feelings, he is on dangerous ground. If he feels happy and joyous, then he is very confident and has very pleasing emotions. The change will come. There are circumstances which occur which bring depression, and sad feelings; then the mind will naturally begin to doubt whether the Lord is with them or not. Now, the feelings must not be made the test of the spiritual state, be they good or be they discouraging. The Word of God is to be our evidence of our true standing before Him. Many are bewildered on this point.⁸*LtMs, Lt 10, 1893, par. 2*

Looking unto Jesus, dwelling upon His virtues, mercies, and purities will <create> in the soul an utter abhorrence of that which is sinful, and an intense longing and thirsting for righteousness. The more closely we discern Jesus, the more will we see our own defects of character. Then confess these things to Jesus and with true contrition of soul co-operate with the divine power, the Holy Spirit, to put these things away. If you confess your sins, believe they are pardoned, because the promise is positive. "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." [*1 John 1:9.*] <Why then, dishonor God by

doubting His pardoning love, having confessed your sins?>8LtMs, Lt 10, 1893, par. 3

Now believe that the Word of God will not fail, but that He is faithful that hath promised. It is just as much your duty to believe that God will fulfil His Word, and forgive your sins, as it is your duty to confess your sins. Your faith must be exercised in God as one that will <do just as He said He would do,> pardon all your transgressions. How can we know that the Lord is indeed our sin-pardoning Saviour, and prove the deep blessedness in Him, the great grace and love He has assured us that He has for the contrite in heart <unless we believe His word implicitly?> O, how very many go mourning, sinning, and repenting, but always under a cloud of condemnation. They do not believe the Word of the Lord. They do not believe that He will do just as He said He would do.8LtMs, Lt 10, 1893, par. 4

We long for the whole world to trust and rest in the pardoning love of God, and we do not believe and rest in that love for our individual selves. How can we possibly lead souls to an assurance, and simple childlike faith in our heavenly Father, when we are measuring and judging that love by the atmosphere of our feelings? We cannot, unless we trust His Word implicitly, be lifted up in thought and in firm reliance that we are sons and daughters of God, for Satan accuses us of our sins and disputes this part with us. We must trust, [we must] educate, and train our souls to believe the Word of God implicitly.8LtMs, Lt 10, 1893, par. 5

Let gratitude and thankfulness flow from our hearts to God. You hurt the heart of Christ by doubting, when He has given us such evidence of His love in giving His own life to save us that we should not perish but have everlasting life. He has told us just what to do. "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.] Do you believe Jesus will do exactly as He has promised?8LtMs, Lt 10, 1893, par. 6

After you comply with this condition and come with your whole heart

to the Lord, casting every idol from the soul temple, and surrender yourself to Jesus, fully purposed to carry no longer the load of your own case but roll the whole upon Jesus, then do not gather up all your burdens again, and evidence [that] you dare not trust yourself and your burdens with Jesus. You doubt, murmur, and manufacture burdens and yokes which are grievous to bear, and do not surrender yourselves a living sacrifice to Him who wants you to be saved so much that He gave His life for you. Has He not invited us to come to Him? Has He not said He will give you rest? Has He not said in sorrowful words to those who do not comply with His invitations, "Ye will not come unto me that ye might have life." [*John 5:40.*] If we would behold Him full of grace and truth, look steadfastly to Jesus in living faith. He will make all His goodness to pass before us while He hides us in the cleft of the Rock, and we will endure seeing Him who is invisible, and become transformed by beholding. A careless indulgence in sin, and regarding sin lightly is because we do not see Jesus, and know Jesus by an experimental knowledge; in this condition duty is estimated very lightly. Faithful integrity in the performance of duty go hand in hand with the right estimate of the character of God.*8LtMs, Lt 10, 1893, par. 7*

Harshness, roughness in words and manners, evil speaking, and passionate words cannot exist in the soul of one who is looking unto Jesus for there is not in the atmosphere which is surrounding Jesus that which will give the least excuse to anything of this character. The spiritual life is not drawing its nutrition from within, but is sustained by our relationship to Christ as the branch is related to the vine. We are dependent upon Christ every moment; in Christ is our supply. All our outside forms, prayers, fastings, and alms-giving cannot take the place of the inward work of the Spirit of God on the human heart.*8LtMs, Lt 10, 1893, par. 8*

The subject of perfect faith, the surrender of self to God, the simple trust and abiding in His love in accordance with His pledged Word must be made plain and simple to the minds of those who are dull of comprehension. Faith is not feeling. "Faith is the substance of things hoped for, the evidence of things not seen." [*Hebrews 11:1.*]*8LtMs, Lt 10, 1893, par. 9*

There is a religion which is nothing less than a deception.

Selfishness is strengthened but not uprooted, it takes a position of secluded enjoyment. It is perfectly satisfied to contemplate the religion of Jesus Christ, but know nothing of its saving power. The religion of Christ always takes us in His footsteps; we see work, earnest work to be done for the Master. Christ said He came to preach the gospel to the poor; but it takes us to the poor, also to the rich in Caesar's household. Sheaves are gathered from every place, high or low, rich or poor. What is holiness? It does not consist in profession, but in doing "the will of our Father which is in heaven." [Matthew 7:21.] The saying, "Lord, Lord," will not secure an entrance for us into the kingdom of God. Let not any cheat their souls with this delusion because they are familiar with the doctrine of Christ and can talk of repentance and faith and exclaim, "I am saved. I am saved." "He that saith I know him, and keepeth not his commandments is a liar and the truth is not in him." [1 John 2:4.] *8LtMs, Lt 10, 1893, par. 10*

Obedience to all of God's commandments must be manifested in this life before it shall be evidenced that we will become safe members of the royal family in the future life. God requires no less standard under the gospel than He required of Adam and Eve in Eden, which was perfect obedience to His law. Repentance and faith must be brought into the practical life, then the effect of our obedience to God in keeping all His requirements will be seen in our life and character which is to be a true light to shine amid the moral darkness of this disloyal age. *8LtMs, Lt 10, 1893, par. 11*

The tremendous issues of eternity demand of us something beside an imaginary religion. Stately worship and devotional forms will not constitute us the Light of the world. Truth that is kept in the outward court to be admired as a beautiful flower or picture is considered, with many, the sum total of religion. But hearing the truth, and imagining some wonderful thing they will do if they only have a chance, imagining possibilities and probabilities which loom up before the mind, <is not pure and undefiled religion.> *8LtMs, Lt 10, 1893, par. 12*

<Many> say, We believe all that is preached. But have they brought the truth presented into the soul temple? Holiness is not rapture, it is an entire surrendering of the will to God. It is living by every word

that proceedeth from the mouth of God. It is doing the will of our heavenly Father. It is trusting God in trial, in darkness as well as in the light. It is walking by faith and not by sight. It is trusting Him with all confidence and resting in His love. We shall be eternally saved when we enter in through the gates into the city of God. Then we may rejoice that we are saved, eternally saved. Until then we may heed the admonition of the apostle to “fear, lest a promise being left us any of us should seem to come short of it.” [*Hebrews 4:1.*]*8LtMs, Lt 10, 1893, par. 13*

Knowing about Canaan, singing of Canaan, and rejoicing at the prospect of entering Canaan did not bring the children of Israel into the promised land amid the vineyards and olive groves. They could only make it theirs in truth by occupation, by complying with the conditions, exercising living faith in God, and appropriating the promises to themselves by possession. As we draw near to Christ, and He draws near unto us, and He is apprehended by the believing soul, we can say with all confidence, “I know in whom I have believed.” “That he is able to keep that which I have committed to his trust against that day.” [*2 Timothy 1:12.*]*8LtMs, Lt 10, 1893, par. 14*

When will the minds of fallen men, ransomed by the blood of Christ, understand how to receive the righteousness of Christ as a free gift, bestowed without money and without price because men had nothing that he naturally possessed in money or in virtue of character that belonged to his individual self? He could not even claim to be owner of himself. “Ye are not your own, ye are bought with a price,” even the precious blood of the Son of God. [*1 Corinthians 6:19, 20.*] The present and eternal security of man is in his surety, Jesus Christ, the Righteous. And no man shall be able to pluck the believing, trusting soul out of His hands.*8LtMs, Lt 10, 1893, par. 15*

The righteousness of Christ must be <accepted> by us all; <it> is not to be bought: but to be received as a free gift by us all undeserving. It is the love of Christ which melts and subdues the soul. There is not a thread of legality <of which men can boast> in the salvation of their souls that is of any value. We are saved by grace, and the heart is offered as a willing offering. Keeping the

heart in the love of God keeps the world out of the heart, and there is a building ourselves up in our most holy faith. Christ is the Author and Finisher of our faith. There is a steady growing in grace and in the knowledge of our Lord and Saviour Jesus Christ. We are continually progressing until we come to the full stature of men and women in spiritual growth in Christ Jesus.⁸*LtMs, Lt 10, 1893, par. 16*

Faith works by love, and purifies the soul, expelling that love <of sin> which leads to disloyalty and transgression of the law of God. The love of God in the heart which has accepted the truth of heavenly origin always leads to willing obedience to the commandments of God. The transformation of character wrought by the Holy Spirit brings the mind and will of the human agent into perfect harmony with the divine, and <in> perfect harmony with the moral standard of righteousness. Hear that which Christ says of His commandment-keeping people in the last chapter of the New Testament. “Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city.” [*Revelation 22:14.*]⁸*LtMs, Lt 10, 1893, par. 17*

Lt 11, 1893

Caro, Eric

Gisborne, New Zealand

October 26, 1893

Portions of this letter are published in *FE 297-306*.

My Dear Young Friend, Eric Caro:

I feel a deep interest in you, as I do in every young man and woman who has left New Zealand for America. If you place yourself on the side of Christ, decidedly and without reserve, you will take the position that it is the duty of every youth to take; and in doing this you will choose associates who will be a help instead of a hindrance to you. There are youth whose characters are cast in an inferior mold; if you are necessarily brought into association with this class you may, through the grace of Christ, stand firmly by that which reason and conscience tell you is right. Then your character will not be cheapened by their tenor of thought or be fashioned according to their standard.*8LtMs, Lt 11, 1893, par. 1*

In the development of character you want to grow up to the full stature of a man, that God may write you thus in His book. You will then be not only a man as estimated by human judgment, but a man in the sight of God. The very best thing you can do is to enlist freely and decidedly in the army of the Lord. Surrender yourself, your will, your ways, to be guided by the One who is unerring in wisdom and infinite in goodness. When you yield yourself to keep the ways of the Lord, you will be doing the work that you should have done long ago. In neglecting to do this, you have deprived your soul of precious blessings which might have been yours. In withholding yourself from God you have been robbing Him of that which is His own.*8LtMs, Lt 11, 1893, par. 2*

This morning, October 26, 1893, I say to you, The Lord hath need of you, and you have need of the Lord. Make the surrender to Jesus Christ straightway. You mean to be a Christian, but you have thought that at some future time it would be easier than now to take

the decisive step. It is not safe for you to delay this matter one hour. If you have not already given your heart to God, I beseech you to do it now. Let your name be enrolled in the heavenly records as one of the chosen and elect of God.*8LtMs, Lt 11, 1893, par. 3*

Another year has nearly ended; are you pleased with the record that it bears? Will you be pleased to meet its record in that great day when every case shall be decided? “And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works.” [*Revelation 20:12.*]*8LtMs, Lt 11, 1893, par. 4*

How easy it is for us to drift with the current, and live unmindful of God, thinking that to enlist in His service is a species of slavery. This is the way Satan presents the matter. But it will be for your interest to consider the matter in the true light. You are the Lord’s property, His by creation, His by redemption. For “God so loved the world, that He gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.” [*John 3:16.*] What a gift for God to make! And oh, how sad that so few accept this precious gift! What a terrible history humanity must meet in that great day because they refused the priceless offering, the richest gift God could bestow. Through this inestimable gift all our blessings come; life, health, friends, reason, happiness—all are ours only through Christ. Will you, dear Eric, consider this? Will you seek to realize it, and in all you have will you acknowledge the ownership of your Creator?*8LtMs, Lt 11, 1893, par. 5*

You are not your own; when you were under the control of a cruel master, even the prince of darkness, the Lord Jesus Christ paid the ransom for you. You have been bought with a price, even the precious blood of Jesus Christ; you are His property; therefore glorify God in your body and spirit which are His. Render to Him willing heart service, and no longer rob God of that which is His own. “The wages of sin is death; but the gift of God is eternal life.” [*Romans 6:23.*] It is your privilege to be a faithful soldier in the army of the Lord. Time is short. Work while the day lasts, living an imperishable life, because your life is hid with Christ in God. “And

when Christ, who is our life, shall appear, then shall ye also appear with him in glory." [*Colossians 3:4.*] Jesus has given His precious life for you, that you may be a partaker of His divine nature, having escaped the corruption which is in the world through lust.*8LtMs, Lt 11, 1893, par. 6*

Through His holy Word, by His providence, and through the messages given you by His servants, Jesus is daily saying, "Behold, I stand at the door and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me." [*Revelation 3:20.*] Ere this year closes, give yourself to Jesus as a New Year's offering, a pledge of your grateful love. But for the love freely given of Christ, we should now be in spiritual hopelessness, in the midnight of despair. Thank the Lord every day that He gave us Jesus. Will you not accept the gift? Will you not be His witness?*8LtMs, Lt 11, 1893, par. 7*

I was very sorry when I heard that some of the New Zealand students had decided that they could do as well to attend school at Ann Arbor as in Battle Creek. Students who are taking the medical course may see it essential to complete their studies at Ann Arbor, but those who are not really obliged to go might far better remain in Battle Creek. You are in much greater danger in Ann Arbor than you would be in Battle Creek, for you do not have the religious privileges at the former place that you might enjoy at the latter. It is true that many who go to Battle Creek are disappointed because they do not find that life there is free from trials. Let me tell you that Satan's fiercest efforts are put forth where the most vital, eternal interests are concerned. There are excellent, God-fearing Christians in Battle Creek, those who possess the genuine article, the faith that works by love and purifies the soul. But there are also many who drift in there, seeking to receive benefits from our institutions, who are far from being circumspect Christians. Their lives are not an example for anyone to follow. Let the youth who go to the college at Battle Creek, or to the sanitarium, consider that wherever a large number are associated together in church capacity, there will be found persons of almost every stamp of character. They have had a widely different training and education. Among so many, some will be found whose characters are peculiarly objectionable. Those who remember this will not be so

greatly disappointed because they find tares among the wheat.*8LtMs, Lt 11, 1893, par. 8*

The gospel net gathers both good and bad fish. The tares spring up wherever there is wheat. The question was asked of Christ concerning the tares, "Wilt thou that we go and gather them out?" His answer was, "Nay, lest while ye gather up the tares, ye root out also the wheat with them. Let both grow together until the harvest." [*Matthew 13:28-30.*] God does not lay upon finite human beings the responsibility of discovering the tares and rooting them up. At the time of the harvest He will send His angels to gather the wheat into His garner, and then the tares will be bound into bundles to be burned.*8LtMs, Lt 11, 1893, par. 9*

All who go to Battle Creek should feel that they are privileged to hear the most precious counsel, the most valuable expositions of Scripture, and that, if they choose, they may gather up lessons of priceless worth. If their will is in harmony with the will of Christ, they may choose the very best of associations—companions who will help them in right-doing—and they may shun the objectionable society that it is easy to find in any place, that will give them no aid in the development of right principles and noble, elevated purposes. Now if our youth choose the companionship of those who may entice them to evil habits and practices, they will surely become contaminated, while at the same time they will be highly dissatisfied with themselves because conscience condemns them. Everyone who wishes to form a character according to the divine model has the opportunity of receiving precious help in Battle Creek. Students who are weak in moral power can and should choose the companionship of those who will be a help and a blessing to them, those with whom they can converse with profit. The true Christian will be all the time growing in grace and experience.*8LtMs, Lt 11, 1893, par. 10*

Every soul is surrounded by an atmosphere peculiar to itself. This atmosphere may be full of spiritual malaria, a poison fatal to the principles of righteousness. When we are brought in contact with others it will not take days or weeks for us to ascertain whether the atmosphere we inhale is from Christ or from Satan.*8LtMs, Lt 11, 1893, par. 11*

We are all more or less dependent upon one another, and this is especially true in the association of school life. The student who comes to the school with an earnest purpose to be a help and a blessing to his fellows will seek companions who will aid him in his efforts to be right and to do right. It is the very best thing he can do, to cast his influence on the right side.*8LtMs, Lt 11, 1893, par. 12*

All should feel that they are responsible for making their school life wholly a success, that they may not disappoint parents and guardians who work hard and support them in school, and who are deeply anxious both for their present and their eternal well being. They should determine to make a record that they will not be ashamed to meet in the school or in the judgment. One right-minded, circumspect young man, who will not be swayed by wrong influences but will act his part to strengthen the right, will have a restraining influence over those in the school who take pleasure in wicked sports and disobedience of rules, and who make the hearts of their teachers sad and discouraged.*8LtMs, Lt 11, 1893, par. 13*

Our life is a problem which we must individually work out for ourselves; no one can form a character for us. We have a part to act in deciding our own destiny. We are God's free, responsible agents, and we are individually to work out our own salvation with fear and trembling, while it is God that worketh in us to will and to do of His good pleasure. Students may do good or they may do evil, and that which they sow, they must also reap.*8LtMs, Lt 11, 1893, par. 14*

There are professed Christians, we are sorry to say, who are Christians in name only, and it will not require a long acquaintance to ascertain that they are successful agents of the wicked one. But will the one who discerns the character of these persons by the fruits they bear be any the less guilty because of their sin if he follows in their track, doing the things he knows are evil? We are individually on trial. All the heavenly intelligences are enlisted to help every soul that will be drawn to Jesus, and every true lover of Jesus will cooperate with the heavenly angels in working to draw souls away from low, frivolous, foolish practices, to do right because it is right. They will not work on Satan's side of the question, to weaken faith in true religion, to deprave others by surrounding their

souls with an atmosphere which is dangerous to the morals and ruinous to the character.*8LtMs, Lt 11, 1893, par. 15*

There are in our schools persons who are bad at heart, who have a pleasing address, and who fascinate a certain class of minds, so that before they are aware of it they are changed in sentiment, fashioned after the objectionable character they choose to associate with. All who wear the garb of Christianity while they are destitute of the Spirit of Christ, who are governed by the maxims and fashions of the world while they claim to be seeking for heavenly treasures, are as moral corrupters. The atmosphere surrounding them is charged with deadly miasma, and of all companions they are most to be shunned.*8LtMs, Lt 11, 1893, par. 16*

How the discerning youth understands these characters; even if he does not himself claim to be a Christian, he can see that they are not Christlike. And why should he allow them to be a stumbling block to him? Those who see that these defects of character are inconsistent with the Christian profession, who know so well what a godly life should be, will be held responsible for this knowledge. They knew their Master's will, and did it not. They should show in their own life and character what is their idea of Christianity.*8LtMs, Lt 11, 1893, par. 17*

My dear young friend, when you went to America was it with the expectation that at Battle Creek, the center of the work, you would find it easier to be a Christian, that change of place would work for you a transformation of character? When you found that humanity in America was very much the same as in New Zealand, were you surprised? You observed that professed Christians were tempted on all points, as every Christian who lives is tempted, as Christ Himself was tempted; but were you in any way warranted in depreciating the Christian believers in Battle Creek because some person, perhaps quite a number, did not have works corresponding to their profession of faith? Did their course of action appear inconsistent to you?*8LtMs, Lt 11, 1893, par. 18*

You saw that your fellow men professing godliness were in conflict with serious foes; Satan and his angels combined with evil human

agents were seeking to overcome everyone who believed in God; and you say that the enemy was gaining the victory. How did you feel then? Did you try to help those whom your quick discernment taught you were being attacked by the enemy? Or did you lay your own heart open to the attacks of the tempter? By being unguarded, were you taken captive by Satan, to act your part with others in hindering, perplexing, and distressing those who were already burdened by your course of action?*8LtMs, Lt 11, 1893, par. 19*

We have a powerful enemy; and not only does he hate every human being made in the image of God, but his bitterest enmity is against God and His only begotten Son, Jesus Christ. When men give themselves as willing slaves to Satan, he manifests no special enmity toward them; he has no conflict with them. But all who bear the name of Christ he hates with a deadly hatred. He knows he can grieve Jesus by deceiving them, by hurting them, making them weak, incapable of doing service as God requires under their Captain, Christ Jesus. Satan will let those rest in a measure of peace who are willing captives, bound with chains to his chariot. But when the message of mercy reaches his bondslaves, and they seek to wrench themselves from his power that they may follow the True Shepherd, then, if he can, he binds them with additional chains to hold them in his possession. The conflict really begins when the captive tugs at his chain, longing to be free. When the human agent cooperates with the heavenly intelligences, when faith takes hold upon Christ, then the Stronger than the strong man armed is the helper of the soul. Man is strengthened by the Holy Spirit to obtain his freedom.*8LtMs, Lt 11, 1893, par. 20*

It has made me very sad to learn that you were not cheerful and happy, and that you had written quite decidedly against encouraging any New Zealand youth to go to Battle Creek, saying that they would be in positive danger there. Now while I recognize the advantages offered by the college at Battle Creek above those of our school in Australia, I do not myself think it wise to encourage young men to go so far from home, at so great expense, unless there is first very careful consideration of the matter, and most solemn, earnest prayer for the counsel of One who never makes a mistake. God has a deep and earnest love for every member of the human family; not one is forgotten, not one is left helpless to be

deceived and overcome by the enemy. If those who have enlisted in the army of Christ will put on the whole armor of God, and wear it, they will be proof against all the assaults of Satan.^{8LtMs, Lt 11, 1893, par. 21}

Those who really desire to be taught of God and to walk in His way have the sure promise, "If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him; but let him ask in faith, nothing wavering. For he that wavereth is like a wave of the sea, driven with the wind and tossed. For let not that man think that he shall receive any thing of the Lord. A double-minded man is unstable in all his ways." [*James 1:5-8.*]^{8LtMs, Lt 11, 1893, par. 22}

God is behind every promise, and we cannot dishonor Him more than to question and hesitate, ask and then disbelieve and talk doubt. If you do not immediately receive all that you desire, will you go on sullen and unbelieving? Believe, believe that God will do just as He has promised. Keep your prayers ascending. Watch, wait, work, and pray. Fight the good fight of faith. Say to your heart, "God has invited me to come. He has heard my prayer. His word is pledged that He will receive me, and He will fulfill His promise. I can trust God, for He so loved me that He gave Jesus to die for me. The Son of God is my Redeemer. 'Ask and ye shall receive.' [*John 16:24.*] 'If ye being evil know how to give good gifts unto your children, how much more shall your Father give the Holy Spirit to them that ask him.' [*Luke 11:13.*]"^{8LtMs, Lt 11, 1893, par. 23}

If our young friends would enter upon their school life in accordance with the instruction God has given me for other students, none of them would be homesick or disappointed; there would be none who knew not what to do with themselves. Every youth needs to find a helper in Him who is omnipotent. As young men enter upon their school education, they should seriously consider the question, Will they be men of principle? Or will they regard their school life as a time for seeking pleasure and amusement in idle frolic? With this latter purpose, no one should cross the broad waters to attend our schools in America, for all that line of education can be obtained here.^{8LtMs, Lt 11, 1893, par. 24}

It is a solemn thing to die, but it is a far more solemn thing to live and form a character which shall be fitted to enter the higher grade of school in the heavenly courts above. Will the school at Ann Arbor be more favorable than the one at Battle Creek for the development of a character in harmony with God? We are living in an enemy's land, and we may expect difficulty and conflict. To make everything easy and smooth and comfortable for the youth, giving them plenty of money, and leaving them to feel that they need not practice economy or self-denial, would be the worst kind of education they could have. When a youth is entering school, he should carefully consider these questions: "What is my motive in coming here? How shall I employ my time in order to obtain the greatest good from all the privileges and opportunities that I enjoy? Shall I put on the whole armor which God has provided for me by giving His only begotten Son for my ransom? Shall I open my heart to the Holy Spirit, that it may arouse and energize every capability which God has given me in trust? I am Christ's property, and in His service. I am a steward of His grace. I see that the lives of some who profess to be Christians are not what I, in my finite measurement of character, would think consistent with their profession; I will strive not to grieve the heart of Christ by my own course of action. Others are in danger of being influenced by the inconsistencies that I observe. I will not add my influence in the downward way.*8LtMs, Lt 11, 1893, par. 25*

"I am fighting for the crown of life; I will not rest satisfied with meeting a low standard. The Lord accepts no halfway work; there must be, on my part, no blundering in the sacred work of God. I will not trust myself, but I will surrender my will and my ideas and my ways to God and do His will. I will live to please Him who thought me of such value that He gave me Jesus, His only begotten Son. Through His merits I may be accepted. In my school life I will keep it always before me that what is worth doing at all is worth doing well.*8LtMs, Lt 11, 1893, par. 26*

"I will depend upon God for wisdom, that I may not discourage one soul in right doing. I will work with Christ in drawing souls to Him. I must not condemn halfhearted work in others, and then, seeing their errors, fail to do even as well as they because of my unwillingness to place myself on the side of right and loyalty. I will

be obedient to rules and regulations, even though they seem to me needlessly exacting. I will do my best in everything. Jesus, my Saviour, I rely on Thee to help me day by day to sow the good seed and not tares.*8LtMs, Lt 11, 1893, par. 27*

“The light of the body is the eye: if therefore thine eye be single, thy whole body shall be full of light; but if thine eye be evil, thy whole body shall be full of darkness.” [*Matthew 6:22, 23.*] Here in Battle Creek I must see with my brain as well as my eyes. I must educate the mental powers so that my judgment shall not be feeble and inefficient. I must improve every power God has given me. I will pray for guidance; I will commit my way unto the Lord. I will close the door of my heart against all foolishness and sin, and open my heart to every good and heavenly influence. I will make the most of my time and opportunities, that I may develop a symmetrical character. Fun and folly and indolence shall not be entertained as guests. I must form a character by copying the Pattern, Jesus Christ, and I must daily become more intelligent as to what I shall do to save my soul.”*8LtMs, Lt 11, 1893, par. 28*

Youthful students, your life cannot be governed by impulse without proving a decided failure. You cannot follow your natural inclination without meeting daily with great loss. If you would move securely, you must keep the way of the Lord; your understanding must be refined and purified; you must work according to God’s plan, else you will make no success at all; you want to grow in knowledge and grow in grace, and be ever advancing.*8LtMs, Lt 11, 1893, par. 29*

You can do nothing acceptably in your school life without system and order. Disorder, haphazard work, will bring certain failure. The question of amusements needs to be carefully considered. What is their influence on the mind, on the character, on your school work? And that which should have weight above every other consideration, what bearing have they on your religious life, your character as a Christian? Do the games in which you participate fit you to engage in prayer and the service of God? Do you bring as much earnestness and life and zeal into the Lord’s service as into the games you engage in? Have these amusements absorbed the mind, so that you manifest less interest and zeal in your studies than in the games? Which is to have the supremacy, the service of

God or self-pleasing?⁸*LtMs, Lt 11, 1893, par. 30*

Let every student closely examine the ground on which he stands. Let him remember that he is obtaining an education for eternity. He must put persistent effort into his Christian life if he would perfect a right character. It will be to his eternal loss to have a dwarfed, weakly, babyish religious experience. "Ye are complete in him." [*Colossians 2:10.*] Please read carefully and prayerfully *Colossians 2:1-10.*⁸*LtMs, Lt 11, 1893, par. 31*

"As ye have therefore received Christ Jesus the Lord, so walk ye in him." [*Verse 6.*] This means that you are to study the life of Christ. Study it with as much more earnestness and energy than you manifest in your games, or even in your secular studies, as eternal interests are higher than any earthly enterprise. If you appreciate the value and sacredness of eternal things, you will bring your sharpest thoughts, your best energies, to the solving of the problem that involves your future well being. Every other interest sinks into nothingness in comparison with this.⁸*LtMs, Lt 11, 1893, par. 32*

You have the Pattern, Christ Jesus; walk in His footsteps, and you will be qualified to fill any and every position that you may be required to occupy. "Rooted and built up in him, and established in the faith as you have been taught, abounding therein with thanksgiving." [*Verse 7.*] Yes, you are not to feel that you are a bonds slave, but a son of God, that you are highly favored in that you have been regarded as of so great value that God has made you His by paying an infinite ransom for your freedom. He calls you not servants but friends. An appreciation of such wondrous love will call forth such love and gratitude that your heart will be a wellspring of joy. Instead of complaining, you will send up your thank offerings to God.⁸*LtMs, Lt 11, 1893, par. 33*

Do not, even in your religious life, accept one word of flattery, for this is Satan's art whereby he lies in wait to deceive, to puff up the human agent with high thoughts of himself. "Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ." [*Verse 8.*] This is the kind of food that many of our youth have been fed upon; and those who spoiled them thought they were doing right,

but they were altogether wrong. Praise, flattery, and indulgence have done more to ruin precious souls and lead them into false paths than any other arts Satan can devise. They are a part of the world's policy, but not of Christ's. Through flattery the human agent, with all his imperfections of character, is puffed up in his fleshly mind. He becomes intoxicated with the idea that he possesses ability which he really has not; he is unbalanced in religious experience, and unless, in the providence of God, he shall be soundly converted and begin to learn his A B C's in the school of Christ, he will lose his soul.*8LtMs, Lt 11, 1893, par. 34*

Many a youth has been flattered into believing that he possesses ability which can be acquired only through diligent self-training; he comes to think that his powers can be developed without any special taxing effort on his part, and before he is aware, Satan is prepared to take him in his snare.*8LtMs, Lt 11, 1893, par. 35*

God may permit him to be attacked by the enemy that he may learn his own weakness; he may make some decided blunders, the consequences of which are deeply humiliating to him. He is not then to be judged harshly; this is the time above all others when he needs a judicious counselor, a true friend who has discernment of character, because he is led by the Spirit of God, and who will deal patiently and faithfully with the erring, and lift up the soul that is bowed down. But he is not to receive the food of flattery; no one is authorized of God to deal out this delusive slime of Satan.*8LtMs, Lt 11, 1893, par. 36*

Let the feet that have been stumbling be placed on the first round of the ladder. With encouraging words let the erring one be helped to climb step by step, round after round. The effort may be painful to him, but it will be by far the best lesson he has ever learned, to become acquainted with his own weakness, and for the future to avoid similar errors. Through the aid of wise counselors his defeat will be turned to a victory. Let none attempt to begin on the topmost round of the ladder, but with the lowest round, to mount its whole length step by step, climbing up by Christ, clinging to Christ, ascending to the height of Christ. This is the only way to advance heavenward.*8LtMs, Lt 11, 1893, par. 37*

To give precedence to amusements or to any interests of this life over those that pertain to the future, eternal life, is a scheme of Satan by which many are beguiled. Let the thoughts, the aptitude, the keen exercise of brain power, be put to a higher use in studying the thoughts of God. The Lord has use in His cause for all the powers He has given to man. In the work of His kingdom we may employ every qualification as faithfully and earnestly as did Daniel. In heathen Babylon he was faithful to his duty and faithful to his God.*8LtMs, Lt 11, 1893, par. 38*

God calls for more tact and wise generalship than are given Him by His human agents. There is need of sharp thinking and sharp working to counterwork the ingenious plans of Satan. This is called for in our institutions of learning where the youth are forming characters that will decide their eternal destiny. Many are careless, sporting with their own ruin. They are not ashamed to degrade themselves, and they sink to a low level, in disregard of all the efforts made to uplift them.*8LtMs, Lt 11, 1893, par. 39*

There is a call for a higher standard, a holier, more determined, self-sacrificing service in the Lord's work. There is no safeguard for any one but the truth as it is in Jesus. This must be planted in the heart by His Holy Spirit and watered by His grace. Much that is called religion will sink out of sight when assailed by the opposing forces of satanic agencies. Nothing but the truth and wisdom from above can guide, can purify, can bless and sanctify the soul. None must be led to regard self-indulgence as religion. It is a deception. Let not selfishness be pampered. The youth should learn to restrict their desires and beware of extravagance in the outlay of means. To be rooted and grounded in the truth is our only safety. Looking unto Jesus, contemplating His life and character, following in His footsteps, we are safe. "For in him dwelleth all the fullness of the Godhead bodily; and ye are complete in him, which is the head of all principalities and powers." [*Verses 9, 10.*]*8LtMs, Lt 11, 1893, par. 40*

If those who know they should be Christians will give to Jesus that which is precious, their life, their heart service, He will take them just as they are; He will wash away their sins and clothe them in His own righteousness. Will you, Eric, give yourself to Jesus without

delay? You want to present a life record of which you will never be ashamed. You may ask, Can I do this? Certainly; Jesus loves you, and if you will come to Him just as you are, He will accept you; He will pardon all your sins and impart to you His own righteousness. We have only a short time at most in this world, and we should now be diligent to make our calling and election sure. That life which measures with the life of God is of far more value than any of us can estimate. It is an eternal weight of glory and unalloyed happiness. We shall see Jesus; we shall be in His presence and behold the brightness of His countenance outshining the sun. He will lead His flock unto living fountains of waters, and God shall wipe away all tears from their eyes.*8LtMs, Lt 11, 1893, par. 41*

Eric, Jesus has purchased you. Will you consider that you are Christ's property? Will you give Him a New Year's offering of yourself without reserve? May the Lord bless you. He is drawing you; He calls you to come to the front, to enlist in His army, to put on the armor and war the good warfare. My soul is drawn out after you. Will you now take your stand? Do not wait for any special feelings, but come just as you are, without delay. Jesus calls, "Eric, follow me." Will you obey His call? If you do, you will become a laborer together with God. You will have courage in the Lord. The brightness of heaven will be brought into your life.*8LtMs, Lt 11, 1893, par. 42*

With sincere regard,*8LtMs, Lt 11, 1893, par. 43*

Your friend.*8LtMs, Lt 11, 1893, par. 44*

Lt 12, 1893

Christie, Louis

Long Point, Paremata, New Zealand

August 1, 1893

Contains formerly Undated Ms 60. Previously unpublished.
+NoteOne or more typed copies of this document contain additional Ellen White handwritten interlineations which may be viewed at the main office of the Ellen G. White Estate.

Louis Christie

Auckland, New Zealand*8LtMs, Lt 12, 1893*

I received your letter this morning. You are a poor, deceived young man. This morning Sister Tuxford made us a visit at Sister Brown's and brought us our mail in which was a letter from you. You seem to feel much depressed, not especially because of your wrongs, but because you have been treated, you say, badly and without tenderness. I cannot take your testimony in regard to this shameful treatment until I have evidence of the fact. It is generally the case when errors are reproved in any person that they feel terribly misused. The reprovee, or the one who feels compelled to handle these disagreeable cases, may be full of sorrow and pain at heart to do the work of this disagreeable character, but he dare not neglect the case. <Please consider the case of Ahab, *1 Kings 18:17, 18.*>*8LtMs, Lt 12, 1893, par. 1*

"Son of man, I have made thee a watchman unto the house of Israel: therefore hear the word at my mouth, and give them warning from me. When I say unto the wicked, Thou shalt surely die; and thou givest him not warning, nor speakest to warn the wicked from his wicked way, to save his life; the same wicked man shall die in his iniquity; but his blood will I require at thy hand. Yet if thou warn the wicked, and he turn not from his wickedness, nor from his wicked way, he shall die in his iniquity; but thou hast delivered thy soul."*8LtMs, Lt 12, 1893, par. 2*

"Again when a righteous man doth turn from his righteousness, and

commit iniquity, and I lay a stumbling block before him, he shall die: because thou hast not given him warning, he shall die in his sin, and his righteousness which he hath done shall not be remembered; but his blood will I require at thine hand. Nevertheless if thou warn the righteous man, that the righteous sin not, and he doth not sin, he shall surely live because he is warned; also thou hast delivered thy soul.” *Ezekiel 3:17-21*. See also *Matthew 25:30*. “And cast ye the unprofitable servant into outer darkness: there shall be weeping and gnashing of teeth.” *8LtMs, Lt 12, 1893, par. 3*

The denunciation of God is not confined to the most revolting crimes and actual out-breaking sins. Lo, far from this are the representations of the final judgment day, and the transactions of that solemn occasion; reference is not especially made to actual transgressions, out breaking sins, but the neglecting of doing that which they might have done, and ought to have done, and did not do because of the lack of those moral qualifications which Christ has made every provision to place within the reach of every sinner. For this He clothed His divinity with humanity and came to our world that humanity might touch humanity and bring to fallen man, moral power to combine with human effort, that [he] should become a laborer together with God. *8LtMs, Lt 12, 1893, par. 4*

Looking to Jesus, by studying the life of Christ, and by beholding Him he is changed into His likeness, and he works in Christ’s lines and obtains a deeper and still deeper knowledge of God, and Jesus Christ whom He hath sent. The whole *25th chapter* contains lessons of great importance, developing the principles of eternal justice which will be revealed in the decisions of that great day when the judgment shall sit, and the books shall be opened. *8LtMs, Lt 12, 1893, par. 5*

“And I saw a great white throne, and him that sat on it, from whose face the heaven and earth fled away; and there was found no place for them. And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works.” [*Revelation 20:11, 12.*] The question is, What is the character of their works? Jesus has given His life to give the transgressor an

opportunity to become transformed in character, and become fit subjects for the kingdom of God, members of the royal family, children of the heavenly King.*8LtMs, Lt 12, 1893, par. 6*

The gross, the sinful, corrupt transgressors are named as those outside the city of God. There is presented the ten virgins, five were wise and five were foolish. What was the offense of the five foolish? they took no oil (they <received> not of the grace of God) in their vessels with their lamps. They had lamps, a knowledge of the truth, but no living connection with God. They were not vitalized by His Holy Spirit. They made appearance of giving out as the wise virgins, but they <supposed themselves wise, and> were only wise in their own sight. God sees that they have no saving faith, that Christ to them is not a personal Saviour. They are a fraud. They have not been growing in grace and the knowledge of our Lord and Saviour Jesus Christ. Why? Because they have not been doers of the words of Christ. All these striking illustrations are lessons to be carefully studied and contemplated.*8LtMs, Lt 12, 1893, par. 7*

In the parable of the servant to whom was entrusted one talent for wise improvement, he went and hid his Lord's talent in the earth, and when his talent with its improvement was required, he did exactly that which many others are doing, made charges against God, as you have made charges against his diligent servants who bear the burdens and carry the responsibilities God has laid upon them. It was the unprofitable servant that did not make a right use of his Master's goods, who made charges against God.*8LtMs, Lt 12, 1893, par. 8*

"Lord, I knew thee that thou art an hard man, reaping where thou hast not sown, and gathering where thou hast not strawed: and I was afraid and went and hid thy talent in the earth: lo, there thou hast that is thine. His Lord answered and said unto him, thou wicked and slothful servant, thou knewest that I reap where I sowed not, and gather where I have not strawed: thou oughtest therefore to put my money to the exchangers, and then at my coming I should have received mine own with usury." [*Matthew 25:24-27.*] This is the return the Lord expects from every one of His servants, to use the ability, influence and means given them of God to do good through doing the words of Christ. By practicing the lessons Christ

has given them, bringing them and keeping them in constant exercise, they increase their powers to do, the ability is through constant use, strengthening and increasing.*8LtMs, Lt 12, 1893, par. 9*

But if the talent is not improved, he proves himself an unprofitable, slothful servant. "Take therefore the talent from him, and give it unto him which hath ten talents. For unto every one that hath shall be given, and he shall have abundance: but from him that hath not shall be taken away even that which he hath." [*Verses 28, 29.*] The Lord puts no confidence in him. He has, when on test and trial, developed the principle which controlled his action, and he has not stood the proving of God.*8LtMs, Lt 12, 1893, par. 10*

He has educated and trained himself to complain of others in regard to the course of action pursued toward him and finally he complains of God. You are educating yourself to do the very thing. Christ says, "Ye are my witnesses." [*Isaiah 43:10.*] Those who have not improved their knowledge and entrusted capabilities to work in Christ's lines in this life will not be faithful and obedient in the future life.*8LtMs, Lt 12, 1893, par. 11*

What a lesson is here; sinners are to be judged and retribution bestowed for their want of piety and the exercise of their entrusted capabilities to bless others. The good that they might have done, that Jesus gave His life to make it possible for them to do through the provision of His grace which they did not accept. They disappointed the Master who has given to every man his work, and for this neglect the retributive judgment of God will come upon the slothful servant. They may have been very busy in occupying themselves with their own matters, but they have left eternity out of their reckoning. The Majesty of heaven, the King of glory purchased the life, the whole man, and the ransom money paid in His own blood. The servant and the talents belong to God. "Ye are not your own, ye are bought with a price." [*1 Corinthians 6:19, 20.*]*8LtMs, Lt 12, 1893, par. 12*

All your capabilities, all your powers, are His purchased possession. Your intellectual and moral powers are capable, if not misapplied, of honoring and glorifying God. You are to be educating the tongue to

speak right words, the eye to discern right things, the heart to be refined, purified, and sanctified through the truth, that from its treasures may proceed good things. You can abuse every God-entrusted faculty, for the Lord will compel no one to do righteousness. *8LtMs, Lt 12, 1893, par. 13*

You are a free moral agent, but it is essential for you to bear in mind that God is the proprietor of every individual upon the earth by creation and also by redemption. He has given to every man according to his several ability. He is required to devote his powers to God whether few or many, and in thus doing he has answered the requirement. He is on test and trial, and Satan is playing the “game of life” with him for his soul. *8LtMs, Lt 12, 1893, par. 14*

Whatever may have been his hereditary or his cultivated tendencies, Jesus Christ has died on Calvary’s cross to bring saving grace within the reach of every sinner, and if he will place himself under right influences, having faith in Jesus Christ as his personal Saviour, he will have divine power given him to combine with human effort, that he may be more than conqueror through Him that hath loved him. *8LtMs, Lt 12, 1893, par. 15*

The operation of the Holy Spirit, the Word, the Truth, are his helpers. God requires you to engage in no business, enter into no arrangements in your temporal concerns, which will prove a hindrance to you making all possible improvements and devoting every acquired power, physical, mental and moral, as well as the original talents, to Him who hath the ownership by creation as well as redemption. *8LtMs, Lt 12, 1893, par. 16*

When we first experience the new birth we are babes in Christ, but we are not always to remain babes but feed upon the sincere milk of the Word, <that ye may grow thereby.> We are becoming strong, having <been> nourished <by the Word of God,> “if so be ye have tasted that the Lord is gracious.” “Dearly beloved, I beseech you as strangers and pilgrims, abstain from fleshly lusts, which war against the soul; having your conversation honest among the Gentiles: (worldlings who obey not the truth) that, whereas they speak against you as evildoers, they may by your good works, which they shall behold, glorify God in the day of visitation.” [1 *Peter 2:3, 11,*

12.]8LtMs, Lt 12, 1893, par. 17

“As obedient children, not fashioning yourselves according to the former lusts in your ignorance. But as he which hath called you is holy, so be ye holy in all manner of conversation; because it is written, Be ye holy; for I am holy. And if ye call on the Father, who without respect of persons judgeth according to every man’s work, pass the time of your sojourning here in fear: Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers; but with the precious blood of Christ, as of a lamb without blemish and without spot.” [1 Peter 1:14-19.]8LtMs, Lt 12, 1893, par. 18

The Lord held the slothful servant accountable for talents which he never possessed, because through the infinite sacrifice of His only begotten Son He made every provision that he should, through diligent use by exercising as a faithful steward the entrusted gifts of God, <multiply these talents by wisely using them, and> increase in knowledge and spiritual understanding, that he should have an uplifting, reformatory influence upon the world.8LtMs, Lt 12, 1893, par. 19

The unprofitable servant gave back the Lord’s one talent, but the Lord required the usury of that talent. <But he had not put it out to the exchangers.> He had not appreciated the claims of God upon his time, influence, capabilities, and powers to be co-laborers together with God, to the saving of souls of fallen men by reaching the highest standard possible. He neglected to search the Scriptures diligently to learn the words of Christ, and be a doer of that word, and therefore did not appreciate the importance of not only having faith, but works, that testified of his faith in an unmistakable example.8LtMs, Lt 12, 1893, par. 20

He was not making a right use of his privileges to know and to become acquainted with a knowledge of God’s will, that he should educate and train his mind, his affections, his heart, that he should be increasing in ability and efficiency in being a faithful steward of the grace of our Lord and Saviour Jesus Christ. Love, gratitude, and thankfulness are to come forth to God from a heart holding the

treasures of His grace.*8LtMs, Lt 12, 1893, par. 21*

The continual progress of the soul in divine knowledge and virtue is God's purpose, for surrounded as we are with Satan's agencies, temptations, dangers, and wicked men we want and must have a right hold by living faith upon God through Jesus Christ. Where shall we spend our eternity? In the presence of an Omnipotent God? Then is it not best to become acquainted with Him and understand our obligations to Him? Or shall we go on in the uncertain speculations of our own, living according to our own finite desires, following our own human wisdom, burying the Lord's entrusted talents in the earth, in the place of putting His goods, His talents to usury?*8LtMs, Lt 12, 1893, par. 22*

He becomes himself alienated from God through selfishly hoarding His goods. He becomes the dishonest steward in the place of having a heart of gratitude and thankfulness, showing forth the praises of Him who called him out of darkness into His marvelous light. He is complaining by precept and example, testifying to the world, "I knew thee that thou art an hard man, reaping where thou hast not sown, and gathering where thou hast not strawed: and I was afraid, and went and hid thy talent in the earth: lo, there thou hast that is thine." [*Matthew 25:24, 25.*]*8LtMs, Lt 12, 1893, par. 23*

This poor, deceived, dishonest soul, in dealing with his Lord's goods, claims "I knew thee to be an hard man." Then he expressly told a lie. He evidences that he was ignorant of God, that he knew not His way, but judged God to be altogether such an one as himself. If he had gone diligently to work to make the most of his entrusted talents, if he had been thankful for the confidence the Lord reposed in him, and expressed his gratitude, then used every means to qualify himself to make a right disposition of the Lord's talents, he never would have uttered the words, "Lord, I knew thee that thou art an hard man, reaping where thou hast not sown, and gathering where thou hast not strawed." [*Verse 24.*]*8LtMs, Lt 12, 1893, par. 24*

How deceived the sinner shows himself to be. He thinks he knows, and will claim he has, knowledge of God, and of his own heart and ways and practices, when his mind has no knowledge of God,

<neither> of himself, and <his supposed knowledge> is all found to be a specious of deception. He knows nothing as he ought to know it. *8LtMs, Lt 12, 1893, par. 25*

Unbelief, dishonesty with God, is the beginning of the dishonesty with men. And corruption of morals, vice, and all sin, reproduces itself through separation from God, as the fear and love of God, faithfulness, and integrity reproduces itself. And then it will be [that] each moral agent is making his own future destiny. *8LtMs, Lt 12, 1893, par. 26*

That which ye sow, shall ye also reap. This is our sowing time; and it becomes us, as accountable beings before God, to take heed what seed we are sowing, for we must bear in mind the reaping time will surely come. *8LtMs, Lt 12, 1893, par. 27*

While Christ is our officiating priest in the heavenly sanctuary, we may have faith in Jesus Christ. We may repent of our sins, “Ye believe in God, believe also in me.” [*John 14:1.*] Every provision has been made for every necessity of our moral and spiritual nature. Truth in Jesus Christ reveals to us “God is love” and that He careth for us. [*1 John 4:8; 1 Peter 5:7.*] “Like as a father pitieth his children, so the Lord pitieth those who fear him.” [*Psalm 103:13.*]*8LtMs, Lt 12, 1893, par. 28*

Light and immortality are brought to light through Jesus Christ. “I will,” says Christ, “open a door, and no man can shut it.” [*Revelation 3:8.*] There is the open door, there is shining forth from the gates ajar the glory of God, in beams of merciful light; and rich grace through Jesus Christ is shining upon us. *8LtMs, Lt 12, 1893, par. 29*

The inspired Word is to be studied. It is to be our meat and drink. The labors, the anxieties, the mortifications, the sufferings because of the indulgence in sin make the bitterness of life. But there is pardon now if sought diligently. Conscious of our own demerits we will be, and the justice of chastisement we must have, humiliating [though] it may be. “As many as I love, I rebuke and chasten: be zealous therefore, [and] repent.” [*Verse 19.*] Let not your mind and heart falsify God and His ministers as the unprofitable servant is represented as doing. “I knew thee that thou art a hard man.” [*Matthew 25:24.*] The reproof must come; plain, close dealing will

be given if the ministers are faithful to their charge.*8LtMs, Lt 12, 1893, par. 30*

“All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works.” [2 *Timothy 3:16, 17.*] You have needed reproof; you have needed correction; you have needed instruction in righteousness, but you are kicking hard against the pricks. You are free to make positive statements that this is not true which has been written concerning you. Every word of it is true. Had you spiritual discernment, you might see more clearly. If the fog that envelopes your mind [could] be cleared away, you might see <things in altogether a different light.>*8LtMs, Lt 12, 1893, par. 31*

Read *Second Peter, first chapter, verses 2-9*. “But he that lacketh these things (seeing he has not been adding grace to grace, using his entrusted talents with all diligence), is blind, and cannot see afar off, and hath forgotten that he was purged from his old sins, <and was corrupting his ways before God.> Wherefore the rather, brethren, give diligence to make your calling and election sure: for if ye do these things, ye shall never fall: For so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ.” [*Verses 9-11.*]*8LtMs, Lt 12, 1893, par. 32*

You, young man, make serious charges against the ministers who have dealt with your case. But this is because of your blindness, because you feel humiliated before others. But this is a part of the responsibilities which rests upon every faithful minister. If he shunned this part of his duties, because not pleasant, the blood of souls would be in his garments.*8LtMs, Lt 12, 1893, par. 33*

The dying testimony of Paul, to his son in the gospel (Timothy), was, “I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom; Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine. For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having

itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables.” *2 Timothy 4:1-4. (1 Timothy 5:19):* “Against an elder receive not an accusation, but before two or three witnesses. Them that sin rebuke before all, that others also may fear. I charge thee before God, and the Lord Jesus Christ, and the elect angels, that thou observe these things without preferring one before another, doing nothing by partiality.” [*Verses 19-21.*]*8LtMs, Lt 12, 1893, par. 34*

“For there are many unruly and vain talkers and deceivers, ... whose mouths must be stopped.” “This witness is true. Wherefore rebuke them sharply, that they may be sound in the faith.” “Unto the pure all things are pure: but unto them that are defiled and unbelieving is nothing pure; but even their mind and conscience is defiled. They profess that they know God; but in works they deny him, being abominable, and disobedient, and unto every good work reprobate.” (Margin reading: void of judgment) *Titus 1:10, 11, [13], 15, 16. [Read the] second chapter, verses 11-15; chapter 3:3-8.**8LtMs, Lt 12, 1893, par. 35*

(*2 Timothy 1:13*): “Hold fast the form of sound words, which thou hast heard of me, in faith and love which is in Christ Jesus.”*8LtMs, Lt 12, 1893, par. 36*

(*2 Timothy 2:19*): “Nevertheless the foundation of God standeth sure, having this seal, the Lord knoweth them that are his. And, let every one that nameth the name of the Lord depart from iniquity.” [*Read*] *verses 20-22.**8LtMs, Lt 12, 1893, par. 37*

Let us consider the case of a man, who claims to know the truth, as neglecting some part of his duties plainly specified in the Word of God. He neglected to watch and pray; and he neglected to make God his counselor and his dependence. He became self-sufficient and walked in his own imagination, as if he had wisdom, strength and knowledge of himself. He failed to improve the intrusted talents, or improve the talents in a careless negligent manner, and disqualified himself thereby for some field of action he might have occupied. That man is responsible for all he might have done and did not do.*8LtMs, Lt 12, 1893, par. 38*

Is God’s Spirit grieved? Is He dishonored? Are souls lost through

his unfaithfulness? The guilt is upon him. He is accountable for all evil arising through conscious or unconscious influence resulting through his unfaithfulness. He is, by all action of unfaithfulness, preparing himself for the second [death], unless he sees and confesses the wrong and understands better how to help in entreatings and warnings to others in danger.*8LtMs, Lt 12, 1893, par. 39*

But if he goes on from step to step with indifference, he is disqualifying himself for the useful work the Lord has given him to do, and all the good he might have done by his capabilities intrusted of God, and did not do because he was <careless, sinful, disobedient, unthankful, and unholy.> The free moral agent who had advantages and opportunities to learn his accountabilities to God, yet has led a sinful life because he chose to do this in every point of his course of action, is charged by the judge of all the earth as one <required> to do the same duties as the Christian and is a defaulter charged with the whole amount of talents intrusted, but that he did not diligently employ.*8LtMs, Lt 12, 1893, par. 40*

He may brave it out, and appear to feel no remorse, but God's Law holds him in its chains. Unless he exercises repentance toward God, and faith toward our Lord Jesus Christ, he will perish in his sins.*8LtMs, Lt 12, 1893, par. 41*

All that a Christian [might do] in faithful work, which he neglects to do, is charged to his account if, through faithfully serving God and improving his talents, he would have become a watchman on the walls of Zion. God holds him responsible for all the souls that were lost, that he might have saved if he had been a faithful steward of the grace of Christ. For the sinner cannot be released from his God-given work through the excuses of his sins.*8LtMs, Lt 12, 1893, par. 42*

This is not how the sinners regard their case; they suppose it is less criminal in them to do evil things because they do not consent to stand under the bloodstained banner of Prince Emmanuel. But their salvation costs every jot and tittle as much to the Son of God as if they were benefited by His great salvation provided for them.*8LtMs, Lt 12, 1893, par. 43*

Be not deceived; God is not mocked: that which a man soweth shall he also reap. The truth which they refuse to accept, lest it shall sanctify the soul, is working through every day of neglect as a savor of death unto death. Every hour spent in careless inattention to the claims of God is a terrible loss; it is a wasting of opportunities and privileges, which are the Lord's entrusted mercies and entreaties. And keeping back from Him a part of the price [is] committing robbery toward God. The future life is [now] to them dropped out of their reckoning, and increase of their Lord's talents in usefulness and efficiency nothing can supply.*8LtMs, Lt 12, 1893, par. 44*

If saved it will be their <crowns,> and stars differ in glory according to the wasted substance, for they receive according to their works. O, what a terrible loss through all eternity, that light and truth was shining all around them, and they were careless and chose not the peace and joy of Christ.*8LtMs, Lt 12, 1893, par. 45*

We are favorably situated, we can make use of every opportunity to know the one true God, and Jesus Christ whom He hath sent. The delusive snares of Satan we do not need to experience. It is the privilege of the young to be enabled through the grace of our Lord Jesus Christ, to return to the Lord His own with usury. Lord, thou deliveredst unto me five talents, behold I have gained beside them five talents more.*8LtMs, Lt 12, 1893, par. 46*

Lt 12a, 1893

Christie, Louis

NP

1893

Formerly Undated Ms 100. See variant *Lt 12b, 1893*. Portions of this letter are published in *CC 157; 1BC 1114; 5BC 1136; TMK 62; CTr 125; 7MR 172-173*.

Dear Brother,

There are dark chapters in your experience that leave a blot upon your life and character. Unless you are transformed, you are wholly unfit to engage in the sacred work of God, for your conscience is like India rubber. You have performed wicked actions that are registered in the books of heaven, although they have not been laid open before me, and I have not been instructed as to what are the special sins. The Lord has opened some things to me in regard to what you are doing to deceive the people, and with this part of the matter it is time to deal. *8LtMs, Lt 12a, 1893, par. 1*

As did Saul when he was reproved, so may you do, and deny your guilt, even when the evidence of your guilt is plainly manifested. Saul denied his sin even while the lowing of the oxen and the bleating of the sheep were publishing his guilt. But it is not surprising that those who can do the things for which they are reproved can also deny their guilt without compunction of conscience. You have deceived and falsified, irrespective of the shame that results to yourself when your guilt is demonstrated. How much faith can be placed in you? How can we trust to you responsibility in temporal matters, let alone in matters that concern the sacred cause of God? *8LtMs, Lt 12a, 1893, par. 2*

Louie Christie, your character must be entirely transformed. You deceive those who are not acquainted with your course of action. You are not keeping the commandments of the Lord. Take them one by one, and read them. "Thou shalt not steal. Thou shalt not covet. Thou shalt not bear false witness." [*Exodus 20:15-17.*] The

law of God is the great standard of character by which we must be judged in the last day. You say things that are not true. You mislead and deceive others concerning yourself, and you make all manner of excuses to excuse your wrongs, but will these excuses stand? Oh, dear youth, do you not know that all the refuge of lies is to be swept away in a short time? Will you be swept away with your refuge? I speak plainly when I am compelled to speak at all, and now I feel constrained to speak.*8LtMs, Lt 12a, 1893, par. 3*

Whatever work you engage in, you should seek to do it with exactitude, with diligence, overcoming your inclination to have an easy time that will not be called upon to exert muscle and nerve, and where you will not have to tax mind and body to accomplish it. You need to bring solid timbers of character into your building. You need to feel the claim that the gospel puts upon you. You profess to believe the truth, but dear youth, the truth has never been brought into the sanctuary of the soul; it has been kept in the outer courts. When the truth is enshrined in the heart, through its sanctifying power virtue will appear in word, in deportment, and character and spirit. You will conduct yourself as a representative of Jesus Christ in every place and under all circumstances, and you will rather lose a right eye, or cut off a right hand, than do a dishonest action.*8LtMs, Lt 12a, 1893, par. 4*

Have you realized that there was a witness at your side continually, as there was at the feast of Belshazzar when the bloodless hand traced his condemnation on the wall of the palace? Every time you have made a false statement, every time you have misrepresented your brethren, the witness at your side has traced your words in the books of record, and your deeds in the judgment will appear in their true character. The Psalmist describes those who pursue the course you have in these words, "They speak every one with his neighbor: with flattering lips, and with double tongue, they speak. The Lord will cut off all flattering lips, and the tongue that speaketh proud things: who have said, With our tongue will we prevail; our lips are our own: who is lord over us?" [*Psalm 12:2-4.*]*8LtMs, Lt 12a, 1893, par. 5*

You profess to be a Christian, but you are not. You present to others that which is not true in regard to your work and your deeds,

and you know that you are saying what is not true. Now, God will bring all your works into judgment with every secret thing, and why do you stand with the arch deceiver? Why justify yourself? "By their fruits ye shall know them." [*Matthew 7:20.*] But we do hope most sincerely that you will not succeed in deceiving others by your smooth words and false pretenses. What do you propose to do? work under the garment of deception to the very end? Why did you not fall on the Rock at camp meeting and be broken when the Spirit of God was moving upon hearts?*8LtMs, Lt 12a, 1893, par. 6*

You are involving yourself in a labyrinth of inconsistencies and contradictions, and making others suffer by your dishonest practices. You are far from being happy. You are continually under condemnation and are full of disquietude and unrest. By your course of evil for a long time, you have been enfeebling and making more and more corrupt your moral powers. You make feeble efforts to resist temptation, and yet place yourself where you will be easily tempted. Go at some physical labor that will tax bone and muscle, and crucify your inclination to do dishonest things. You have lost your self-respect, lost your self-reliance, lost your confidence in God. You know that you cannot claim the promises of God, because you do not meet the conditions upon which they are granted.*8LtMs, Lt 12a, 1893, par. 7*

The Holy Spirit is grieved, because in place of being converted from the error of your way, you try to make it appear that you are in the light. Suppose that people are deceived and think that you are not in darkness; suppose that you succeed in arousing sympathy in their tender hearts for you, and they sincerely believe all that you tell them, and look upon you as upon one who has been greatly misjudged and mistreated, and they help and pet and sustain you as you add falsehood to falsehood, will this do you any good? Will you be less liable to repeat your wrongs, and more fortified to overcome the sin that you are now successful in concealing? You may indeed change your appearance, cloak over your true nature with a garment of light, but it will be well for you to bear in mind that God looks beneath that garment of deception and sees every spot and stain. God sees every false action, and you will act out what you really are after a time. How long do you propose to keep up this line of action?*8LtMs, Lt 12a, 1893, par. 8*

I have felt very sad over your case, because you are living a lie, and believing a lie in regard to yourself. The converting power of God must come upon you before you can be a blessing anywhere. You have light; you have knowledge, but you have not a pure, sincere, honest character. You appropriate things that do not belong to you. If you will, you can earn an honest living. You have physical power to do this. Of course you will get weary, and it will seem like a very hard thing to do; but all get weary who labor. I get very weary at my work, and weariness is a part of our lot. You should sustain yourself and not always be looking for an easy place, or a place that is agreeable to your feelings. "Owe no man anything." [*Romans 13:8.*] This is a command which you have not obeyed. You have no horror of debt. *8LtMs, Lt 12a, 1893, par. 9*

Should you enter the canvassing field, your standard is so low as to what constitutes honesty that you would not think it stealing to appropriate that which belonged to another. You would be continually spending money before you earned it. You would desire to be in the society of young ladies, and would spend money to be thought very free and courteous and gentlemanly, and to be esteemed by them as a Christian. But they are deceived. Many have a very superficial idea as to what constitutes a Christian character. Many young ladies have superficial ideas about everything, for they know not by experience what it means to be a Christian. They do not know what a depth of Christian experience is, and it is this superficial class that will be charmed by your society. *8LtMs, Lt 12a, 1893, par. 10*

What is meant by the term Christian can only be understood by a daily, prayerful study of the Scriptures. The struggle which the Christian must wage is a lifelong one, for Satan is ever watching for an opportunity to take advantage of every one who claims to follow Christ, that he may ensnare the soul. When a soul is captured from the ranks of Christ the synagogue of Satan sing in hellish triumph. Jesus says, "To him that overcometh will I grant to sit with me in my throne, even as I also overcame and am set down with my Father in his throne." [*Revelation 3:21.*] There are many things to be overcome. Every day the Christian must battle with the foe. There is no time to be careless, light, trifling, cheap, and easygoing. There is no time to be foolish [and] pleasure-loving, to be enjoying what is

called a good time with young men or young women. Those who are satisfied with this kind of nonsense will have all the heaven they will have while engaging in their pleasures, unless they are converted.*8LtMs, Lt 12a, 1893, par. 11*

God has stated upon what conditions salvation is to be granted, and unless we learn and live up to these conditions, we shall be lost. There must be a cooperation of human effort with divine power. Christ says, "Without me ye can do nothing." [*John 15:5.*] Those who build superficially do not build upon the sure foundation. They have omitted, as has the young man I now address, the first steps to be taken in the work. They have never prayed until they have known that their prayers were heard and answered, "Create in me a clean heart, and renew a right spirit within me." [*Psalms 51:10.*]*8LtMs, Lt 12a, 1893, par. 12*

Louis Christie, I have no light, no permission to answer your questions. I have given you the light which I was commissioned to give you, and you say it is not truth. I have no more to say. If you will not receive that which God has given you, you would not receive further light from the same source. It is not more evidence that you need, but more humility of heart. "The heart is deceitful above all things, and desperately wicked, who can know it?" [*Jeremiah 17:9.*] I feel sincerely desirous that you shall make thorough work for eternity. When the Spirit of God reveals your heart to you, you will not complain that you have been dealt with in severity, as did the man who went and hid his lord's money in the earth.*8LtMs, Lt 12a, 1893, par. 13*

You may say, "I want to work in the cause, for I love the truth." Your course of action will testify as to how much love you have for the cause of truth. "Ye are a spectacle unto the world, to angels, and to men." [*1 Corinthians 4:9.*] He who is called to act a part in this most sacred work, who has been bidden to prepare a people to stand in the coming of the Lord, will regard it as no light matter and will not be careless and indifferent and heedless as to what his influence shall be. He will not pass his months and years in inactivity and will be careful as to what shall be the record of his words and actions. He will bring forth from the treasure house not falsehood, but truth. He will not be light and trifling in conversation and will have all his

deeds correspond with the solemn work that has been laid upon him. He will not permit a blot to remain upon his name that hurts him, and is known to God, but will be constantly reaching for a higher standard, will be perfecting a Christian character, steadily advancing in the path of purity, honesty, unswerving fidelity and integrity. He will see to it that his precept and example are after the character of those of Joseph, who could not be corrupted.*8LtMs, Lt 12a, 1893, par. 14*

Bible religion is not child's play. There are dark spots in your experience, and there is a work that you must do to clear yourself. I have taken up your case in a decided way to show, as God has directed me, the loose, lax ideas that many of the people of the colonies have as to what constitutes a Christian. With these ideas unchanged, they will perish with the wicked. The truth has never been brought into the life, into the daily work and character. Godliness has been kept apart from the character. Many have a theory of the truth, but they are like the foolish virgins who went out to meet the bridegroom, and at the very time when it was necessary that their lamps should give out clear, bright rays, it was found that they had no oil in their vessels with their lamps.*8LtMs, Lt 12a, 1893, par. 15*

The lax, loose way in which canvassers have performed their work shows that both old and young in this branch of the work have many lessons to learn. There has been much haphazard work presented before me, and I might go into details, but that would do no good. The manner in which they have done their work makes manifest what has been their education. They have trained themselves by both precept and example in deficient habits, and this deficiency has been brought into the work of God. They see no harm in doing that which is directly opposed to the principles of Christianity. The matters that are most objectionable are not viewed by these workers as offensive, because their training has been of such an order that it does not seem objectionable; but the Lord has shown me that He does not accept their dishonest service. It is natural as their breath to be dishonest, to be self-indulgent, to go into debt, to borrow and not be particular about paying their debts, to be indolent, and to shun every weight of moral and physical responsibility.*8LtMs, Lt 12a, 1893, par. 16*

The International Tract and Missionary Society is deeply involved in debt because yourself and others have felt that you were treated in a very bad way if you were required to pay promptly for books received from the office. Yet to require prompt remittal is the only way in which to manage a business of this kind. It has been neither kind nor just for the men at the office to deal with those who have been in the field in the way that has been called "kind and merciful." One man who has been asked to settle his account feels as though he had been personally abused and has written an unchristian answer, as if to say that those who hold responsible positions had no business to require prompt and honest dealing on the part of those who are engaged in handling the books. This man is not the only one who has felt in this way. One after another has dealt in the same manner, until the office and the Missionary Society is wading in debt. *8LtMs, Lt 12a, 1893, par. 17*

This is what results when careless, irresponsible workers are permitted to carry out their own way. God is dishonored, and His cause and work is left in an embarrassed condition. The Missionary Society is involved in debt, simply because those who are engaged in the work insist on having indulgence and forbearance, that they may continue to practice their Colonial habits, without regard or care as to what may be the consequences to the cause. Every branch of the work and cause of God is wounded and bleeding as the result of the wretched practices of those who claim to believe and love the truth. *8LtMs, Lt 12a, 1893, par. 18*

There must be an entire change in all these workers who have brought embarrassment upon the cause of God because of their careless and irresponsible way of working. This change must be brought about even if every man now engaged in the work has to be discharged. But we hope that some will bear correction; we hope that some will see their deficiencies and will make thorough reformation, for if their moral sensibilities are not aroused until they do make reformation, they will fail of being sanctified through the truth, and there will be no hope for them in this life or in that which is to come. If they are not determined to reform, let them take hold of some other work, for the cause of God must not suffer because of their crooked, loose way of doing. *8LtMs, Lt 12a, 1893, par. 19*

When the Holy Spirit quickens the heart and men are led to see their wrongs, to discern their deficiencies, to recall their failings, to see that they have been an injury rather than a help to the cause of God, to realize that through their indolence and lax, unchristian course they have been a weight upon the cause of God, they will repent and will make restitution. They will not feel that they are badly used because those who are faithful stewards of the Lord will not permit them to play false to God's holy work. They will realize that they have injured the cause of God, abused their privileges, dishonored the truth by dishonest practices, and that Christ is ashamed to call them brethren. They will see that sin means more than they have thought, that things which they called sharp and cunning were dishonest and corrupt, and that God abhors their course of action, for it is loathsome in His sight. *8LtMs, Lt 12a, 1893, par. 20*

But while some under correction will acknowledge that they have been an injury to the cause, there are others that will charge the one who has manifested true friendship by pointing out their wrongs with having an unkind spirit, and will either be impudent or disrespectful to the reprove, or will put on the disguise of injured innocence. This martyr-like appearance is a specious hypocrisy and is calculated to deceive those who are easily blinded, who are always ready to sympathize with the wrongdoer. The respect due to the servant of God who dared not be untrue to his position of trust, but accepted and acted upon the charge given him of the Lord, is not given. Let such evil-workers read the charge that is given to those in positions of trust: "I charge thee, therefore, before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom; preach the word; be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine." [2 *Timothy 4:1, 2.*] This charge means that the worker for God is to bring closely home the warnings, reproofs, and lessons of God's Word to see whether the wrongdoer will hear or whether he will forbear. *8LtMs, Lt 12a, 1893, par. 21*

If the ministers and workers in all our churches had been faithful to this charge, and had dealt with wrongdoers as they are instructed to, if they had guarded the interests of the cause of God and been careful to lift the truth from all stigma and reproach, there would not

have been developed among us men who would have followed the example of Korah, Dathan, and Abiram. These men of Israel complained and influenced the people to stand with them in rebellion, and even after God stretched forth His hand and swallowed up the wrongdoers, and the people fled to their tents in horror, their rebellion was not cured.*8LtMs, Lt 12a, 1893, par. 22*

The depth of their disaffection was made manifest even under the judgment of the Lord. The morning after the destruction of Korah, Dathan, and Abiram and their confederates, the people came to Moses and Aaron saying, "Ye have killed the people of the Lord." [*Numbers 16:41.*] For this false charge on the servants of God, thousands more were killed for there was in them sin, exultation, and presumptuous wickedness.*8LtMs, Lt 12a, 1893, par. 23*

Shall the example presented in the history of the children of Israel have any weight with us? Shall those who claim to believe the truth be influenced to judge from their human feelings as did Israel? When the servants of God are called upon to do the disagreeable duty of correcting the erring, let not those upon whom the Lord has not laid this burden stand between the offender and God. If you cannot see matters in the light in which they have been presented, hold your peace; let the arrows of the Almighty fall just where He has directed they shall fall. Let them pierce the very soul of those who have little sense of sin and are in ignorance of the progressive character of the Christian life.*8LtMs, Lt 12a, 1893, par. 24*

Today the work should have been years in advance of what it is. But now let the people keep out of the way, and let God work upon the youth and upon those of mature age, that they may all be brought up to a higher, holier standard, and realize what constitutes Christian life and character. What can the Lord do to advance the work while in its present state? The Lord will not serve with the sins of those who claim to believe the truth when they misrepresent the character of Jesus Christ, and by their sinful practices lead souls away from the true path into by and forbidden paths of falsehood and sin. But when fathers and mothers practice deceit in the family circle in educating and training their children, what can be expected in the youth who go into the field?*8LtMs, Lt 12a, 1893, par. 25*

Reproof and rebuke may, and will, come closer home to individuals than they dream of. God has His work in hand, and declarations will be made that will test the faith and loyalty of the people of God. There are those who have had great light, who are far from God, who in heart are apostates. If they do not meet a higher standard, if they do not take their stand for Christ, if they pursue in the future the course they have pursued in the past, and neglect to search the Scriptures, neglect to pray, refuse to humble their hearts, to deny self and lift the cross, fail to obey the injunctions of the Scriptures, there will be portioned to them an experience of grief and shame. "Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap." [*Galatians 6:7.*] The harvest is sure. No frost will blight it, no mildew blast it, no palmer worm devour it. The harvest is sure. *8LtMs, Lt 12a, 1893, par. 26*

But we may still rejoice in the fact that it is not yet too late for wrongs to be righted. Jesus is a risen, living Saviour, our Advocate in the courts of heaven. "And if any man sin, we have an advocate with the Father, Jesus Christ the righteous." [*1 John 2:1.*] As soon as the sinner sees his sins in the light of God's Word, repents, and seeks pardon with contrition of soul, confessing his sins, the Lord hears and answers. "Who is among you that feareth the Lord, that obeyeth the voice of his servant, that walketh in darkness, and hath no light? Let him trust in the name of the Lord, and stay upon his God. Behold, all ye that kindle a fire, that compass yourselves about with sparks: walk in the light of your fire, and in the sparks that ye have kindled. This shall ye have of mine hand; ye shall lie down in sorrow." [*Isaiah 50:10, 11.*] "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.*]*8LtMs, Lt 12a, 1893, par. 27*

When true conversion takes place in the heart, it is made manifest in a transformation of character, for those who are converted become Christlike. Pride no longer lives in the heart, sin seems abominable. The converted soul hates the thing that depraves his moral sensibilities. He hates that which crucified the Lord of life and glory. Those who are truly converted grow in the knowledge of the Lord and Saviour Jesus Christ, and as knowledge of Christ

increases, they see more clearly where their own weakness lies, they realize the deep depravity of their natures. They understand the strength of sin, and know the power of their old habits, and feel the drawing of the desire that clamors for indulgence in the hour of temptation. They have daily a sense of their entire inability to do anything without the help of Jesus Christ, therefore they say to Him,*8LtMs, Lt 12a, 1893, par. 28*

“I cast my helpless soul upon Thee.
‘In my hand no price I bring,
Simply to Thy cross I cling.”*8LtMs, Lt 12a, 1893, par. 29*

As the sinner beholds the Lamb of God, he sees more clearly what provision God has made to take away the sins of the world. He sees the sufficiency and adaptation of the Spirit of grace for every conflict. The mysterious provision for the taking away of sin is Jesus Christ. “And if any man sin we have an advocate with the Father Jesus Christ the righteous: and he is the propitiation for our sins: and not for ours only, but also for the sins of the whole world.” [1 *John 2:1, 2.*]*8LtMs, Lt 12a, 1893, par. 30*

Now mark the sure evidence that we do know God—“And hereby we do know that we know him, if we keep his commandments. He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him. But whoso keepeth his word, in him verily is the love of God perfected; hereby know we that we are in him.” [*Verses 3-5.*] That is the unmistakable evidence that we are the sons and daughters of God. “He that saith he abideth in him ought himself also so to walk, even as he walked.” [*Verse 6.*] “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.*] “For even hereunto were ye called: because Christ suffered for us, leaving us an example that we should follow in his steps.” [1 *Peter 2:21.*] “Let this mind be in you which was also in Christ Jesus.” [*Philippians 2:5.*]*8LtMs, Lt 12a, 1893, par. 31*

Have the young men and women who claim to be converted the experience that is described in the Word of God? Growth in grace is made manifest by efficiency in the service of God. The true Christian will not refuse to practice self-denial for Christ’s sake.

Those who are children of God are earnest workers; they are not slothful servants. There are no drones in the household of God. Every member of the household of faith has his work appointed to him. Jesus has given to every man his work, and every son and daughter of God has some work assigned in the vineyard of the Lord. Each one has his responsibility, and through the exercise of his powers he is to learn how to work for the Master in the most efficient way. If he is a learner in the school of Christ, he will learn how to give a testimony, how to pray, how to be a living witness for the Master. Every one is to learn how to be more and more efficient by putting to use the powers God has given.*8LtMs, Lt 12a, 1893, par. 32*

The true Christian will be a diligent and constant student. He will realize that he lacks wisdom, strength, and experience, and he will place his will and all his interests in the care of the great Teacher. He will understand that he cannot be indolent, that he must do his best, for this will be the only way that he can attain unto the ability that will qualify him to be an efficient worker for God. Every power must be improved by benefitting and blessing others. What he receives from God he must diffuse to his fellow men, and thus grow up into Christ his living Head. His mind will expand so that he will be better able to comprehend spiritual things; this will be the reward of using his powers to glorify God. Every day, as he diligently works, will give him experience and aid him in devising ways and means to help others. Abiding in the vine, the Christian brings forth much fruit, because he is rooted and grounded and established in the truth.*8LtMs, Lt 12a, 1893, par. 33*

In your case I see, as I see in the cases of others, that you must have an altogether higher, purer, more elevated idea as to what constitutes devotion to God. Many have received ideas as to what are the requirements of the gospel, and they think that the impression they have received is the correct impression, and that in obeying the standard that has been presented they are obeying the gospel requirements; but it is a mistake. They have received incorrect ideas; they have misunderstood the claims of Christ because of the practices of those who have been associated with them, who claimed to be Christians when they were not. The words and actions of these converts are in harmony with the words and

actions of those who have claimed to believe the truth, and yet who have not made manifest its requirement. The truth is either exalted or depreciated by those who claim to believe in Christ, just in proportion to the reality of that claim.*8LtMs, Lt 12a, 1893, par. 34*

If those who claim to believe the truth misrepresent their Lord, they are false lights. They neither burn nor shine. Their sentiments and practices are so mingled with the sentiments and practices of the world that there is scarcely any difference between them and the world. They cherish the same self-love, have the same hungering after foolish pleasures, the same thirsting for amusement. Of them the Word declares that they are “heady, high-minded, lovers of pleasure more than lovers of God, having a form of godliness, but denying the power thereof.” [2 *Timothy 3:4, 5.*] They are professedly serving God, but serving Him after the fashion of the world. They are presenting to the world a distorted image of what constitutes a Christian. They are molding the minds of those with whom they associate to a low standard of religious life. The irreligious class are degraded by the example of those who profess to be Christians and yet present to the world only a worldly religion.*8LtMs, Lt 12a, 1893, par. 35*

Some professed Christians have so long educated themselves to reach a low standard that they are always misrepresenting the character of Christ. While professing to be Christians, they have enfeebled their moral powers, and have prostituted them to the service of self. They are weak and unstable, and no longer worthy of a connection with the work of God, for they are of no religious benefit to the world. They have become so gross in thought, word, and action, are so weak and unstable, that God cannot use them in His cause. The world is made no better by their living in it, and soon the word from heaven will be, “Cut down the tree; for its fruit is bitter and profitless.”*8LtMs, Lt 12a, 1893, par. 36*

Lt 12b, 1893

Christie, Louis

NP

1893

Variant of *Lt 12a, 1893*. +NoteOne or more typed copies of this document contain additional Ellen White handwritten interlineations which may be viewed at the main office of the Ellen G. White Estate.

Louis Christie

I have no light, no permission to answer all your questions. I have given you the light which I was commissioned to give you. You say, it is not truth. I have no more to say. If you will not receive that which God has given you, you would treat any thing I may say in the same light. It is not more evidence that you need but a humble heart. "The heart is deceitful above all things, desperately wicked: who can know it?" [*Jeremiah 17:9*.] I feel sincerely in earnest that you shall make thorough work for eternity. But when the Spirit of God reveals to you yourself, you will not complain of being dealt severely with, like the man who laid his one talent in the earth. You may say, "I want to work in the cause, I love the truth." Your course of action will testify how much you love the truth and the cause. "Ye are a spectacle to the world, to angels and to men." [*1 Corinthians 4:9*.]8*LtMs, Lt 12b, 1893, par. 1*

One who anticipates acting a part in the great work, the most solemn and important ever given to mortal man, if God has chosen him for this work and says, "Go forward; act your part as My human agent; prepare a people to stand in the great crisis just upon us," will that man think it is no special matter what course he shall pursue, what mark he leaves behind him? Will he regard with indifference his hours as they pass, his months, his years, the record he makes in words and actions? Will he bring forth from the treasure house of the soul truth, stern truth <rather than> falsehood? Will he be light and trifling in his conversation? Will he not have all his deeds correspond with the work he has laid upon

him? Will there be a black blot on his name that hurts him and is known of God? Will he not be constantly reaching a high standard in perfecting Christian character, then steadily advancing in the path of purity, strict honesty, unswerving fidelity, that he may not only by precept but example show, like Joseph, integrity and truthfulness of character that will not be corrupted?*8LtMs, Lt 12b, 1893, par. 2*

Bible religion is not child's play. There are dark spots in your experience, something with which you have to do. Your case I have taken up decidedly, according to the will of God, to represent the lax ideas <you and> many in the colonies have entertained of what constitutes <a Christian.> With these ideas unchanged, they will perish with the wicked. The truth has never been brought into their lifework and practice. Godliness is kept apart from their character. While they have a theory of the truth, they are like the foolish virgins, who went out to meet the bridegroom without oil in their vessels with their lamps, and at the very time when their lamps should give forth strong, bright rays of light, their lamps are going out. Temptations are pressing in on every side.*8LtMs, Lt 12b, 1893, par. 3*

The lax, loose way in which many canvassers have performed their work, young and old, shows that they have much to learn. There has been much haphazard work presented before me I might go into detail, but what would that amount to with them? It is a part of the education. They have trained themselves both by precept and example <to be shiftless. They are not diligent in business, fervent in spirit, serving the Lord,> and they bring this deficiency into their experience in the work <of God.> They see no harm in many things in their practice which are directly opposed to the principles of Christianity, but those very <objectionable> things are not seen as offensive, because it is their practice; but the Lord has presented before me that He accepts not their <corrupted> service. It is as natural as their breath to be dishonest, to be self-indulgent, to go into debt, to borrow and not be particular to pay, to be indolent, to shun a weight of <physical and> moral responsibility.*8LtMs, Lt 12b, 1893, par. 4*

The International Tract and Missionary Society is deeply involved because you <and others> have felt that they were treated very

badly if they were required to pay promptly for the books received from that office. <This is the only safe and correct way to manage in business.> It has not been a kind or just action in the past management to deal in the so-called merciful way with the men doing business with the office. One man feels terribly hurt if he is asked to settle his accounts, and becomes all stirred up, and writes an unchristian answer, <as if he was personally abused,> as much as to say [that] those who are bearing responsibilities in that office have no business to require prompt, honest dealing in their case. So another and another have worked in the same way until the Society is wading in debt, and these careless “I do not care workers” have had their own way, and reveal their own peculiar phase of character, doing as they pleased. God is dishonored, His cause and work embarrassed, the Society involved in debt because the workers want indulgence and forbearance, and continue to practice their colonial habits irrespective of consequences.*8LtMs, Lt 12b, 1893, par. 5*

Every branch of the work and cause of God is suffering and wounded and bleeding from the wretched habits and practices of those who claim to believe the truth. All these things must change, if every man who has been engaged in the work has to be discharged. But we hope some will so bear correction and reproof, and will see their moral deficiencies and reform. If their moral sensibilities which have been long perverted, are not reformed through sanctification of the truth, there is no hope for them in this life or the life to come. If they do not reform, they must take hold of some other work. For God’s cause must not suffer, [not] be constantly robbed by their crooked ways and their <loose> course of management.*8LtMs, Lt 12b, 1893, par. 6*

When these men who have been connected with some branch of the work of God shall have things brought to their remembrance by the Holy Spirit of God, and they shall be quickened to discern that they [have] been an injury to the work rather than a help to advance it, and when they shall see that they have through their indolence and lax un-Christlike course of action been a weight to the cause and work of God, they will repent. <They will make restitution.> They will not feel that they are badly used because faithful stewards will not allow them to play falsely with God’s holy work. They will

see that they are the ones who have injured the cause and work of God, abused their privileges, dishonored the truth by dishonest practices, and that God is ashamed to call them brethren. They will see that sin means more and covers more in their course of action than they have thought, that things which they have called sharp and cunning is dishonesty and corruption of integrity. *8LtMs, Lt 12b, 1893, par. 7*

God abhors the course of all such workers. It is loathsome in His sight. When some of these have been cautioned and reprov'd, they will charge the one who has been their true friend with having a hard unkind spirit. They have either been impudent and disrespectful to the one upon whom was laid the burden of reproof, or they have put on the disguise of injured, abused innocence, a martyr-like appearance, which is a specious of hypocrisy to deceive those who are easily blinded, who are most always ready to sympathize with the wrongdoers. And [no respect is given to] the servant of God who dared not be untrue to his position of trust, but accepted <it as a> solemn charge, as a part of his work, "I charge thee, therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and kingdom; preach the word; be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine" [*2 Timothy 4:1, 2*], which means to bring closely to bear upon individual cases, the warnings and reproofs and lessons in the work of God, whether the wrongdoer will hear or forbear. *8LtMs, Lt 12b, 1893, par. 8*

If this work of faithful dealing had been done by all ministers who have preached the Word in all churches, and the cause of God had been judiciously guarded from stigma and reproach, [still] there would have been men who would have repeated the example of Korah, Dathan, Abiram, who would have complained and had the people with them, even after God Himself had stretched out His hand and swallowed up the wrongdoers and they fled from the tents of the wicked. Under the judgment of God, the depth and sincerity of their disaffection was seen, when the next morning they came saying, to Moses and Aaron, "Ye have killed the people of the Lord." [*Numbers 16:41.*] Thousands more were slain for charging upon Moses and Aaron the manifestations of His judgments because of sin and exaltation, and presumptuous wickedness. Shall

not the history of the children of Israel have any weight with us? Shall those who claim to believe the truth judge from their human feelings, as did Israel?*8LtMs, Lt 12b, 1893, par. 9*

When the servants of God shall bear the disagreeable work of correcting the erring, let those whom God has not placed in responsible positions, even if they cannot see all the matters as represented hold their peace, and stand not between the offender and God. Let the arrows of the Almighty fall just where He who reads the hearts of all men, means they shall fall, and pierce the very soul of those who have so little sense of what is sin, and this ignorance of the progressive character of the Christian life.*8LtMs, Lt 12b, 1893, par. 10*

The work today should have been years in advance of what it is, but unless the people will keep out of the way and let God work upon the youth, and those of mature age, to bring them up to a higher, holier understanding of what constitutes a Christian life and Christian character, the Lord can do nothing to advance the work, for He will not serve with the sins of those who claim to believe the truth, for they misrepresent the character of Jesus Christ, misleading in their influence, leading away from the holy Pattern into false paths and sinful practices. And when the guides in families at home shall practice deceit and falsehood in the education and training of their own children, what can be said of such influences?*8LtMs, Lt 12b, 1893, par. 11*

This work of reproof and rebuke may come, and will come, closer home to individuals than they dream of. God has His work in hand, and declarations will be made that will test the faith and loyalty of the people of God. There are those who have had great light who are far from God—in heart apostates. If the standard is not raised, if those brought to the point of decision to take their stand for Christ pursue the same course that some have pursued, revealing that they are not converted, and they neglect to search the Scriptures, neglect to pray, neglect to humble their hearts, neglect self-denial, refuse to lift the cross, disobey the injunctions of the holy Scriptures, there will be evidenced for them an experience of grief and shame. Let them take heed.*8LtMs, Lt 12b, 1893, par. 12*

“Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap.” [*Galatians 6:7.*] The harvest is sure. No frost shall blight this harvest. No mildew blast it. No palmer worm devour it. The harvest is sure. But we may rejoice; it is not too late for wrongs to be righted. Jesus is a risen, living Saviour, our Advocate in the courts of heaven. “And if any man sin, we have an advocate with the Father, Jesus Christ the righteous.” [*1 John 2:1.*] And as soon as a sinner sees his sins in the light of God’s Word, and repents and seeks pardon with all contrition of soul confessing his sins, then the Lord hears, then He answers.*8LtMs, Lt 12b, 1893, par. 13*

“Who is among you that feareth the Lord, that obeyeth the voice of his servant, that walketh in darkness, and hath no light? Let him trust in the name of the Lord, and stay upon his God. Behold, all ye that kindle a fire, that compasseth yourselves about with sparks; walk in the light of your fire and in the sparks that ye have kindled. This shall ye have of mine hand.” [*Isaiah 50:10, 11.*] “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.*]*8LtMs, Lt 12b, 1893, par. 14*

When true conversion takes place in the heart there is a true transformation of character. They become Christlike. Pride no longer lives in the heart, sin seems abominable. They hate the thing which depraves, which crucified the Lord of life and glory, and as they become more and more enlarged in [the] knowledge of Jesus Christ, and the clearer their views of Jesus, the more clearly they discern their own weakness and [the] deep depravity of their nature. The strength of sin, and the old habits which cling to them for indulgence in the hour of temptation. They have a daily sense of their entire inability to do anything without the help of Jesus Christ, therefore they say, “I cast my helpless soul on thee;”*8LtMs, Lt 12b, 1893, par. 15*

“In my hand no price I bring;
Simply to thy cross I cling.”*8LtMs, Lt 12b, 1893, par. 16*

As they behold the Lamb of God, they see the provisions more clearly that God has made for taking away the sins of the world, and the sufficiency and adaptation of the spirit of grace for every necessity in every conflict small or severe. The mysterious provision made is, "And if any man sin, we have an Advocate with the Father, Jesus Christ the righteous; and he is the propitiation for our sins: and not for ours only, but also for the sins of the whole world." [1 *John 2:1, 2.*] Now mark the sure evidence that we do know God. "And hereby we do know that we know him, if we keep his commandments. He that saith I know him and keepeth not his commandments is a liar, and the truth is not in him. But whoso keepeth his word, in him verily is the love of God perfected; hereby know we that we are in him." [Verses 3-5.] *8LtMs, Lt 12b, 1893, par. 17*

That is the unmistakable evidence that we are sons and daughters of God. "He that saith he abideth in him ought himself so to walk, even as he walked." [Verse 6.] "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.] "For even hereunto were ye called: because Christ also suffered for us, leaving us an example that ye should follow in his steps." [1 Peter 2:21.] "Let this mind be in you, which was also in Christ Jesus." [Philippians 2:5.] *8LtMs, Lt 12b, 1893, par. 18*

Have the young men and young women who claim to be converted the experience which is plainly defined in the Word of God? Growth in grace is evidenced by increased efficiency to work intelligently in the <service> of God. He will not refuse to practice self-denial for Christ's sake. All the children of God, are earnest interested workers, for there are no slothful servants, no drones in the household of God. *8LtMs, Lt 12b, 1893, par. 19*

Every member of the family has his particular work assigned him. He gave to every man his work. Every son and daughter of God has some work assigned him in the vineyard of the Lord to cultivate divine energy combined with the moral. He has his responsibility, and through exercise of his powers should learn how to work for the Master in efficiency. He must, if he learns in the school of Christ, be able to pray and to bear a living testimony for the Master. "Ye are

witnesses for God.”*8LtMs, Lt 12b, 1893, par. 20*

Everyone is learning by practice how to pray, how to talk of their experience in meeting, how to do better and more perfect work by putting into use his powers. He is a constant and diligent student, yet he lacks wisdom, strength, and experience. But he knows this, and placing his will and all his interests under the Great Teacher, he knows that he cannot be indolent. He must do his best, for this is the only way he will advance to attain the ability that he must have to be a laborer with God, and he must have wisdom from God.*8LtMs, Lt 12b, 1893, par. 21*

He must improve that wisdom by putting it into use to benefit and bless others. Receiving from God and diffusing to his fellowmen, thus he is growing stronger and stronger up into Christ his living head. He grows in power of mind to comprehend spiritual things as the reward of making the best use to help others and glorify God. Every day of diligent working helps him to devise ways and methods to help others. Abiding in the vine, he bears much fruit. He is becoming rooted and grounded and established in the truth.*8LtMs, Lt 12b, 1893, par. 22*

I see in your case, and not only in your case but in the experience of other colonials, that they must have altogether higher, more pure and elevated ideas of what constitutes a religious devotion to God. Many have obtained impressions of religion and the truth, and have received ideas of the gospel through others, and they assent, as they suppose, to its requirements. But they have distorted ideas. They have misunderstanding and misconceived opinions through the example of those who claim to be Christians. Their ideas are in accordance with the words, the spirit, and actions of those who claim to believe the truth. The truth is exalted or demerited by those who profess Christ, but do not correctly represent Christ in spirit, in words, in [a] spirit of Christlikeness. All the time they are misrepresenting Christ.*8LtMs, Lt 12b, 1893, par. 23*

What then, is their influence? They are false lights. They neither burn or shine. Their sentiments and practices are so mixed up with the fashions and practices of the world, they vary scarcely at all from the unconverted. The same self-love, the same love of foolish

pleasures, the same hungering and thirsting for amusement, is manifested. Of them the Word declares, "Heady, high-minded, lovers of pleasure more than lovers of God." [2 *Timothy* 3:4.] They are professedly serving God, but after the fashion of the world. They are presenting to the world a distorted image of what constitutes a Christian. They are molding the minds of those with whom they associate to reach a low standard in religious life. *8LtMs, Lt 12b, 1893, par. 24*

The sentiments of the irreligious <class> become degraded by the examples of those who represent the world's side of their religion and yet profess to be Christians. Some have so long educated and trained their characters to reach a false standard that they <always> misrepresent the character of Christ. While professing to be Christians they have enfeebled and prostituted all their powers to obedience to self. They are weak in moral power and are no longer worthy of any connection with God, for they are not, religiously, the least benefit to the world. They have become too gross in thoughts, in conversation and practice, to purify their life, and too weak and unstable to be anything that God can use. The world is made no better for their having lived in it, and soon the word from heaven will be, "Cut down the tree, for the fruit born upon it is bitter and unusable." *8LtMs, Lt 12b, 1893, par. 25*

Lt 13, 1893

General Matter Bearing on the Christie Case

NP

1893

Formerly Undated Ms 27. Portions of this letter are published in *2BC 997; 7BC 938, 950-951; OHC 142, 10MR 282-283; YI 01/25/1894, 02/01/1894, 02/15/1894*. †NoteOne or more typed copies of this document contain additional Ellen White handwritten interlineations which may be viewed at the main office of the Ellen G. White Estate.

“The show of their countenance doth witness against them; and they declare their sin as Sodom, they hide it not. Woe unto their soul! for they have rewarded evil unto themselves. Say ye to the righteous, that it shall be well with him: for they shall eat the fruit of their doings.” [*Isaiah 3:9, 10.*] “Woe unto them that call evil good, and good evil; that put darkness for light, and light for darkness; that put bitter for sweet and sweet for bitter.” “Woe unto them that are wise in their own eyes, and prudent in their own sight! ... Therefore as fire devoureth the stubble, and the flame consumeth the chaff, so their root shall be as rottenness, and their blossom shall go up as dust: because they have cast away the law of the Lord of hosts, and despised the word of the Holy One of Israel.” [*isaiah 5:20, 21, 24.*]8*LtMs, Lt 13, 1893, par. 1*

The eyes of the Lord God of Israel are too pure to behold iniquity, and these utterances of the Lord through His prophets need to be considered by all who claim to be His people. God requires that every man, woman and youth should perfect a Christian character. The command is, “Be ye holy, for I am holy.” [*1 Peter 1:16.*] Conformity to a low standard of Christianity is robbing the church of its vitality and power. The banner of piety, of Bible religion, has been trailing in the dust, because those who claim to be followers of Jesus Christ follow their own ways, and conform to a standard that God has not given them, but one they have erected for themselves. But those who make a profession of Christianity and yet fail to have true piety are false lights, false sign boards pointing in a wrong

direction. They call evil good and good evil, darkness light and light darkness. While claiming to be righteous, they indulge in loose practices after the order of the ungodly man who has not the love or fear of God before his eyes. They fail to bring the principles of the truth they profess to believe into their life-practices, and regard their sins and errors as trifling things.*8LtMs, Lt 13, 1893, par. 2*

When Achan stole the golden wedge and Babylonish garment, he also thought it was a trifling matter, although God had appointed that all the goods of Jericho should be devoted to utter destruction. He thought it was but a little thing to benefit himself by the goods that were to perish if he did not appropriate them. But history shows us that which was of so little moment in his eyes was in the eyes of God a matter of great importance, for he had disregarded the word of the Lord. One man of the tribe of Judah had sinned, for he took of the accursed thing, and the anger of the Lord was kindled against the children of Israel.*8LtMs, Lt 13, 1893, par. 3*

Because of this one man's sin, the presence of the Lord was withdrawn from the armies of Israel. The Lord would not serve with their sins. When the children of Israel went up against Ai, they were defeated and came back discomfited for thirty six warriors had been slain, and the hearts of the people melted and became as water. They were astonished that the Lord had not given them the victory as He had done in the past. The General of the armies was not with them, the armies of heaven had been withdrawn, and the children of Israel had been left to plan for themselves, and to arrange for the battle as their own human wisdom might dictate.*8LtMs, Lt 13, 1893, par. 4*

When they came back in disgrace, overcome by the enemy, "Joshua rent his clothes, and fell on the earth upon his face before the ark of the Lord until eventide, he and the elders of Israel, and put dust upon their heads. And Joshua said, Alas, O Lord God, wherefore hast thou at all brought this people over Jordan, to deliver us into the hands of the Amorites, to destroy us? Would to God we had been content, and dwelt on the other side Jordan! O Lord, what shall I say, when Israel turneth their backs before their enemies! For the Canaanites and all the inhabitants of the land shall hear of it, and shall environ us round, and cut off our name

from the earth: and what wilt thou do unto thy great name?" [*Joshua 7:6-9.*]*8LtMs, Lt 13, 1893, par. 5*

You can see by the prayer of Joshua, if you have spiritual discernment, that that which was esteemed by Achan as a very little thing was the cause of great anguish and sorrow to the responsible men of Israel. And this is always the case when it is manifest that the Lord is angry with His people. It is the men upon whom rests the burden of the work who most keenly feel the weight of the people's sins, and who pray in agony of soul because of the rebuke of the Lord. Achan, the guilty party, did not feel the burden. He took it very coolly.*8LtMs, Lt 13, 1893, par. 6*

We find nothing in the account to signify that he felt distressed. There is no evidence that he felt remorse, or reasoned from cause to effect, saying, "It is my sin that has brought the displeasure of the Lord upon the people." He did not ask, "Can it be that it is because I stole that golden wedge and Babylonish garment that we have been defeated in the battle?" He had no idea of making his wrong right by confession of sin and humiliation of soul.*8LtMs, Lt 13, 1893, par. 7*

Before they had gone to take Jericho, they had been instructed as to what course to pursue. Joshua had said, "The city shall be accursed, even it, and all that are therein, to the Lord. ... And ye, in any wise keep yourselves from the accursed thing, lest ye make yourselves accursed, when ye take of the accursed thing, and make the camp of Israel a curse, and trouble it. But all the silver, and gold, and vessels of brass and iron, are consecrated unto the Lord: they shall come into the treasury of the Lord." [*Joshua 6:17-19.*] Achan had heard all this charge, but he coveted the accursed thing of Jericho, <which God had> appointed to destruction. He was even ready to steal the gold and silver that were <plainly specified> to be consecrated to God and put into the treasury of His house.*8LtMs, Lt 13, 1893, par. 8*

But there were devoted men in Israel that felt the reproach that had come upon them in that the people were not sustained in the battle, but were discomfited before the enemy, who triumphed over their defeat. While Joshua was mourning in humiliation and keen anguish over the dishonor that had come upon the cause of God,

the word of the Lord came to Joshua. “And the Lord said unto Joshua, Get thee up; why wherefore liest thou thus upon thy face? Israel hath sinned, and they have also transgressed my covenant which I commanded them: for they have even taken of the accursed thing (which had been appointed to destruction) and have also stolen (taken the golden wedge and the silver that had been consecrated to the Lord’s treasury), and dissembled also, and they have put it among their stuff. Therefore the children of Israel could not stand before their enemies, but turned their backs before their enemies, because they were accursed (in consequence of the sin of this one offender).” [*Joshua 7:10-12.*]*8LtMs, Lt 13, 1893, par. 9*

Now hear the words from the lips of Jesus Christ who was enshrouded in the cloudy pillar, “Neither will I be with you any more, except ye destroy the accursed thing from among you. Up, sanctify the people, and say, Sanctify yourselves against tomorrow; for thus saith the Lord God of Israel, There is an accursed thing in the midst of thee, O Israel: thou canst not stand before thine enemies, until ye take away the accursed thing from among you.” [*Verses 12, 13.*]*8LtMs, Lt 13, 1893, par. 10*

The Lord did not specify as to who was the guilty party, but He gave directions as to what was to be done. He said, “In the morning ye shall be brought according to your tribes: and it shall be that the tribe which the Lord taketh shall come according to the families thereof; and the family which the Lord shall take shall come man by man. And it shall be, that he that is taken with the accursed thing shall be burnt with fire, he and all that he hath: because he hath trespassed the covenant of the Lord, and because he hath wrought folly in Israel.” [*Verses 14, 15.*] And Achan confessed not, but braved it out as though he were innocent.*8LtMs, Lt 13, 1893, par. 11*

“So Joshua rose up early in the morning, and brought Israel by their tribes; and the tribe of Judah was taken.” <The knot was drawing around him, yet he would not make confession.> “And he brought the family of Judah; and he took the family of the Zarhites: and he brought the family of the Zarhites man by man; and Zabdi was taken. And he brought his household man by man; and Achan, the son of Carmi, the son of Zabdi, the son of Zerach, of the tribe of

Judah was taken.” [Verses 16, 17.]*8LtMs, Lt 13, 1893, par. 12*

In thus sifting the matter to the bottom, the Lord reveals the fact that He is acquainted with the hidden things of dishonesty, however men may think that they have hidden them. In all the transaction, Achan manifested a determination not to acknowledge his sin; but the Lord fastens his sin upon him. Had Joshua declared his [Achan’s] sin, many might have sympathized with him as the guilty one protested that he was innocent, and they might in their human judgment have thought he was misused and maltreated. It is thus that many do today when men are reprovved for sin. <They will justify themselves,> for they drop God out of their reckoning. This is the reason that Joshua addressed Achan as he did. He said, “My son, give, I pray thee, glory to the Lord God of Israel, and make confession unto him, and tell me now what thou hast done; hide it not from me.” [Verse 19.]*8LtMs, Lt 13, 1893, par. 13*

The Lord had told Joshua just what Achan had done, but so many are led by human sympathy, and [the] wrongdoer is so often excused, that the Lord meant to give Israel a lesson which should be also of benefit to us in our day. Therefore Joshua entreats the young man to tell him what he had done. Joshua would have the Lord God feared and honored, as One who knew all their works and searched the hidden things of darkness, so that the people might always know that the Lord God was among them and was acquainted with all their actions.*8LtMs, Lt 13, 1893, par. 14*

When a man who is a transgressor is reprovved, and he puts on an appearance of innocence, and complains that he has been dealt with unjustly, there are many who will sympathize with him, and will cast reflection upon the reprover who has in the fear of God sought to do his duty. Had punishment come upon Achan before he had with his own lips made confession of his wrong, the people who were naturally ready to rebel would have charged Joshua with dealing harshly with the young man, and would have denounced him as unmerciful in apportioning so dreadful a punishment. They would have treasured up the memory of his deed, and would have repeated to others the judgment he had given, and would have used it as an example of the severity of men who were placed in high position among the children of Israel.*8LtMs, Lt 13, 1893, par.*

Those who are not consecrated heart and soul to the service of God will rise up in rebellion against God when He metes out judgment to the transgressor, although the sinner, if spared, would only pursue a course that would corrupt others, and scatter the leaven of evil until many would be involved in ruin. The Lord God of Israel would not permit that such a state of things should exist. *8LtMs, Lt 13, 1893, par. 16*

Achan confessed and said, "Indeed I have sinned against the Lord God of Israel, and thus and thus have I done. When I saw among the spoils a goodly Babylonish garment, and two hundred shekels of silver, and a wedge of gold of fifty shekels weight, then I coveted them; and, behold, they are hid in the earth in the midst of my tent, and the silver under it." [*Verses 20, 21.*] Achan had thought that his sin was secret and hidden from all human eyes except those of his own household. "So Joshua sent messengers, and they ran unto the tent; and, behold, it was hid in his tent, and the silver under it. And they took it out of the midst of the tent, and brought them to Joshua, and unto all the children of Israel, and laid them out before the Lord." *8LtMs, Lt 13, 1893, par. 17*

"And Joshua and all Israel was with him, took Achan the son of Zerah, and the silver, and the garment, and the wedge of gold, and his sons, and his daughters, and his oxen, and his asses, and his sheep, and his tent, and all that he had: and they brought them unto the valley of Achor. And Joshua said, Why hast thou troubled us? The Lord shall trouble thee this day. And all Israel stoned him with stones, and burned them with fire, after they had stoned them with stones. And they raised over him a great heap of stones unto this day. So the Lord turned from the fierceness of his anger. Wherefore the name of that place was called, The Valley of Achor unto this day." [*Verses 22-26.*] *8LtMs, Lt 13, 1893, par. 18*

This history shows us how the Lord regards sin that men may think of little account. Achan had indulged in covetousness, in theft, in embezzlement (appropriating that which had been dedicated to the cause of God), and he had dissembled; that is, he had put on an appearance of innocence through all the critical examination that

had been carried on, and pretended to be a man guiltless of any crime. The Lord made manifest by His dealing with Achan just how He looks upon such a course, in order that the people of God in all ages may fear and honor the Lord of heaven.*8LtMs, Lt 13, 1893, par. 19*

Achan's sin had caused the loss of thirty-six lives, and yet he had regarded it as a light matter. The men and women who claim to be keeping the commandments of God make it manifest that they have very little idea of its grievous character if they indulge in any phase of sin. Those who profess to be Christians, and yet do things that are after the same order as did Achan, who embezzle the Lord's goods and appropriate for the use of their families that which should go to the treasury of the Lord's house, will not be left without judgment at the hand of God.*8LtMs, Lt 13, 1893, par. 20*

What was the sin of Achan? Listen carefully to the words spoken by Jesus Christ from the pillar of cloud. "Israel hath sinned, and they have also transgressed my covenant which I commanded them: for they have taken of the accursed thing, and have also stolen, and dissembled also, and they have put it even among their own stuff." [*Verse 11.*] Let such plain statements as these, given by the Lord in the Old Testament be compared with the same line of instruction given in the New Testament.*8LtMs, Lt 13, 1893, par. 21*

The confession of Achan, although too late to be available in bringing to him any saving virtue, yet vindicated the character of God in His manner of dealing with him, and closed the door to the temptation that so continually beset the children of Israel, to charge upon the servants of God the work that God <Himself had ordered to be done.> It was the Lord Jesus Himself that specified what should be the punishment of Achan, or there might have been murmuring in the camp of Israel, even though the stolen goods were found in his tent.*8LtMs, Lt 13, 1893, par. 22*

The Lord knew just where the stolen goods were to be found, and had told Joshua where they were, although He had not specified who was the guilty one. But the honor of God must be vindicated by confession from the sinner's own lips, and Achan testified to the truth against himself. In the manner in which the Lord dealt with

Achan, we can see how great is His displeasure against those who commit similar sins. The standard of the gospel today is no lower than it was in the days of Joshua, <but as much more elevated as increased light shines upon our pathway.> *8LtMs, Lt 13, 1893, par. 23*

In the New Testament we read that “a certain man named Ananias, with Sapphira his wife, sold a possession, and kept back part of the price, his wife also being privy to it, and brought a certain part, and laid it at the apostles’ feet. But Peter said, Ananias, why hath Satan filled thine heart to lie to the Holy Ghost, and to keep back part of the price of the land? Whiles it remained, was it not thine own? and after it was sold, was it not in thine own power? Why hast thou conceived this thing in thine heart? thou has not lied unto men but unto God. And Ananias hearing these words fell down, and gave up the ghost: and great fear came on all of them that heard these things. And the young men arose, wound him up, and carried him out, and buried him.” *8LtMs, Lt 13, 1893, par. 24*

“And it was about the space of three hours after, when his wife, not knowing what was done, came in. And Peter answered unto her, Tell me whether ye sold the land for so much? And she said, Yea, for so much. Then Peter said unto her, How is it that ye have agreed together to tempt the Spirit of the Lord? Behold the feet of them which have buried thy husband are at the door, and shall carry thee out. Then fell she down straightway at his feet, and yielded up the ghost: and the young men came in, and found her dead, and carrying her forth, buried her by her husband. And great fear came upon all the church, and upon as many as heard these things.” [*Acts 5:1-11.*] The case of Ananias and Sapphira is recorded that the whole world may have a testimony as to how God regards dishonest practices. *8LtMs, Lt 13, 1893, par. 25*

From the pillar of cloud Jesus spoke to Joshua, condemning Israel because of the sin of coveting and of taking the accursed things of the heathen. This was written for our admonition, and we are to take a lesson from this circumstance. We are not to covet the goodly Babylonish garments and the things which God has appointed to destruction, for they are not to be desired. They are cursed of God; they are a snare to the soul, for they lead to vanity,

pride, and self-exaltation. They are not the goods which the Lord can bless, for He has specified them as accursed. They are the idols of the people who have estranged themselves from God and have corrupted their ways before Him. God has borne long with them, has given them advantages of light and knowledge; but their attitude toward Him is, "We want not thy way, but our own way, O God."*8LtMs, Lt 13, 1893, par. 26*

God keeps a reckoning with nations as well as with individuals. He allows to nations a certain period of probation, and gives them evidences of His requirements, of His supremacy, and makes known to them His laws which are to be the rule of His kingdom in the government of nations. All this He does that heathen nations may not be given up to destruction unwarned and without light; but after He has given light and evidence, and they still persist in insolence toward Him, then when their iniquity is full, as in the case of the Amorites, God takes the matter in hand, and His judgments are no longer withheld.*8LtMs, Lt 13, 1893, par. 27*

The Amorities made themselves conspicuous by their idolatry. They accumulated guilt and indulged in wickedness after the order of that found in Sodom and Gomorrah and in the world before the flood. But though iniquity was added to iniquity, the Lord would not punish until the specified measure of guilt was reached, and their [cup of] iniquity was full. He gave special direction that the Amorites were not to be disturbed until their cup of iniquity was full; but when God saw that more evidence would be vain, that forbearance would do no good, His long-suffering had an end. When they had gone to the full measure of making void the law of God, the indignation of the Lord broke forth upon them. "The Lord is slow to anger, and great in power, and will not at all acquit the wicked." [*Nahum 1:3.*] When He arises in His anger to punish, as in the case of the Amorites, how fearful is His retribution. Though punishment is long delayed, it is not an evidence that it will be any less severe.*8LtMs, Lt 13, 1893, par. 28*

The power of the Lord had been manifested in the taking of Jericho in no common manner, and this made the sin of Achan of greater moment than ever. The management of the attack had not been left to man as the human agent. Let us read the record. "And it came to

pass, when Joshua was by Jericho, that he lifted up his eyes and looked, and, behold, there stood a man over against him with his sword drawn in his hand: and Joshua went unto him, and said unto him, Art thou for us, or for our adversaries?⁸*LtMs, Lt 13, 1893, par. 29*

“And he said, Nay; but as Captain of the host of the Lord am I now come. And Joshua fell on his face to the earth, and did worship, and said unto him, What saith my Lord to his servant? And the Captain of the Lord’s host said unto Joshua, Loose thy shoe from off thy foot; for the place whereon thou standest is holy. And Joshua did so.” [*Joshua 5:13-15.*] Then the Lord revealed to him the plan of the battle, and how the city was to be taken by supernatural forces.⁸*LtMs, Lt 13, 1893, par. 30*

The mighty power of God was displayed in the overthrow of Jericho, yet notwithstanding this, notwithstanding the fact that God had given an express command not to take any of the spoil for themselves, yet Achan disregarded the commandment of the Lord, and showed with how little abhorrence he regarded sin, by taking of the accursed thing. Then the Lord revealed what was His estimation of the act that Achan regarded as trifling. He withdrew His presence from the camp, for all Israel were involved in the transgression, and all Israel must have an opportunity to clear themselves before the Lord for making void His law.⁸*LtMs, Lt 13, 1893, par. 31*

In Achan’s case we have an example of a man sinning in the very presence of God, in the consequences of this man’s sin. How fearful the work wrought upon his family through his example and influence. He had developed a character that was entirely unsound, and had manifested his rebellion in the very presence of God when He was working mightily for His people. It was in a time of this kind that Achan exhibited his weakness of character which had been developed by taking steps in what he thought minor matters of transgression, by repetition of what he regarded as little sins.⁸*LtMs, Lt 13, 1893, par. 32*

I write to the church in Napier: “But the end of all things is at hand: be ye therefore sober, and watch unto prayer.” [*1 Peter 4:7.*] “Young men likewise exhort to be sober minded. In all things showing

thyself a pattern of good works: in doctrine showing uncorruptness, gravity, sincerity. Sound speech, that cannot be condemned; that he that is of the contrary part may be ashamed, having no evil thing to say of you. Exhort servants to be obedient unto their own masters, and to please them well in all things; not answering again; not purloining, but showing all good fidelity; that they may adorn the doctrine of God our Saviour in all things.” [Titus 2:6-10.] *8LtMs, Lt 13, 1893, par. 33*

Resist the enemy, do not be seduced by his flattering inducements and presentations. It is the work of the human agent to be strong in the Lord, not in his own finite strength, but 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.” [Ephesians 6:11.] This is the work that man is called upon to do—to be continually on guard as a faithful sentinel, strong in God and in the power of His might. *8LtMs, Lt 13, 1893, par. 34*

Christ has said, “Without me, ye can do nothing.” [John 15:5.] The resolutions you may make in your own finite strength will be only as ropes of sand; but if you pray in sincerity, surrendering yourself, soul, body and spirit, unto God, you put on the whole armor of God, and you open the soul to the righteousness of Christ, and this alone—Christ’s imputed righteousness—makes you able to stand against the wiles of the devil. *8LtMs, Lt 13, 1893, par. 35*

The work of every soul is to resist the enemy in the power and might of the Lord Jesus Christ, and the promise is that he shall flee from us. But let all realize that they are in peril, and there is no assurance of safety except as they comply with the conditions of the text. The Lord says, “Draw nigh to God.” [James 4:7, 8.] How? By secret, earnest examination of your own heart, by childlike, heartfelt, humble dependence upon God, making known all your weakness to Jesus, and by confessing your sins. Thus you may draw nigh to God, and He will draw nigh to you. *8LtMs, Lt 13, 1893, par. 36*

But let us read the remainder of the lesson given for our instruction, that we may more fully comprehend what it means to draw nigh to God “Cleanse your hands ye sinners; and purify your hearts, ye

double minded.” [Verse 8.] The work that is essential to be done by the sinner is here clearly defined. It is a work not agreeable to the inclination of the human heart; but unless it is done the soul is not in a condition to appreciate the purity and perfection of the character of Christ, and in no condition either to understand the offensiveness of sin. The exhortation is given, “Purify your hearts, ye double minded.” *8LtMs, Lt 13, 1893, par. 37*

While professing to be Christians, many have the mold of the world upon them, and their affections are not set upon God. They are double minded, making an attempt to serve God and mammon at the same time; but the world’s Redeemer has declared “Ye cannot serve God and mammon.” [Matthew 6:24.] By trying to serve two masters, they are unstable in all their ways, and cannot be depended upon. To all appearances they are serving God, while at the same time in heart they are yielding to the temptation of Satan and cherishing sin. They may speak words that are smoother than oil, yet their hearts are full of deception and deceit in all their practices. Professing to be righteous, yet they have an heart that is desperately wicked. *8LtMs, Lt 13, 1893, par. 38*

Of what profit is it to say pleasant things, to deplore the work of Satan, and yet at the same time to enter into the fulfillment of all his devices? This is being double minded. “Wash you, make you clean; put away the evil of your doings from before mine eyes; cease to do evil. Learn to do well; seek judgment, relieve the oppressed, judge the fatherless, plead for the widow. Come now, and let us reason together, saith the Lord: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool. If ye be willing and obedient, ye shall eat the good of the land: But if ye refuse and rebel, ye shall be devoured with the sword: for the mouth of the Lord hath spoken it.” [Isaiah 1:16-20.] *8LtMs, Lt 13, 1893, par. 39*

There must be a cleansing of the hands, and a purifying of the double mind. “Be afflicted, and weep, and mourn: let your laughter be turned into mourning, and your joy into heaviness.” [James 4:9.] It is right to be cheerful, and even joyful. It is right to cultivate cheerfulness of spirit through sanctification of the truth; but it is not right to indulge in foolish jesting and joking, in lightness and trifling,

in words of criticism and condemnation of others. Those who observe such persons who make a profession of religion know that they are deceived. They know that the hands of such professors need to be cleansed, their hearts need to be purified. They need to experience genuine repentance for sin. What have they to mourn over? They should mourn over their inclination to sin, over the danger they are in from inward corruption and from outward temptation. They should be afraid because they have so feeble a sense of the sinfulness of sin, and so little idea of what constitutes sin.*8LtMs, Lt 13, 1893, par. 40*

When you truly repent of sin, you will not be satisfied to acknowledge simply that you are sinful and let the matter rest there. Do you intend to remain sinful while life shall last? Do you mean to violate your conscience? Do you mean to do evil always? What does the Lord say to those who have had light, and yet have failed to live in accordance with it? "Therefore to him that knoweth to do good, and doeth it not, to him it is sin." "Humble yourselves in the sight of the Lord, and he shall lift you up." [*Verses 17, 10.*] There is a repentance of sin that needeth not to be repented of. "And every man that hath this hope in him purifieth himself, even as he is pure." [*1 John 3:3.*]*8LtMs, Lt 13, 1893, par. 41*

Does this text mean that the human agent can remove one stain of sin from his soul? No. Then what does it mean to purify himself? It means to look upon the Lord's great moral standard of righteousness, the holy law of God, and see that he is a sinner in the light of that law. "Whoso committeth sin transgresseth also the law: for sin is the transgression of the law, and ye know that he was manifested to take away our sins, and in him is no sin." [*Verses 4, 5.*] It is through faith in Jesus Christ that the truth is accepted in the heart, and the human agent is purified and cleansed.*8LtMs, Lt 13, 1893, par. 42*

Jesus was "wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed." [*Isaiah 53:5.*] Is it possible to be healed, while knowingly committing sin? No, it is genuine faith that says, I know that I have committed sin, but that Jesus has pardoned my sin, and hereafter I will resist temptation in and through His might.

“Every man hath this hope in him (abiding in him) purifieth himself, even as he is pure.” [1 *John 3:3*.] He has an abiding principle in the soul that enables him to overcome temptation. “Whosoever abideth in him sinneth not.” [Verse 6.] God has power to keep the soul that is in Christ [when that soul] is under temptation.*8LtMs, Lt 13, 1893, par. 43*

“Whosoever sinneth hath not seen him, neither known him.” [Verse 6.] That is, every one who is a true believer is sanctified through the truth in life and character. “Little children, let no man deceive you: he that doeth (not professeth to do) righteousness is righteous, even as he is righteous.” [Verse 7.] “Whosoever is born of God doth not commit sin ... because he is born of God. In this the children of God are manifest, and the children of the devil.” Now mark where the distinction is made: “Whosoever doeth not righteousness is not of God, neither he that loveth not his brother.” [Verses 9, 10.] “My little children, let us not love in word, neither in tongue; but in deed and in truth.” [Verse 18.]*8LtMs, Lt 13, 1893, par. 44*

A mere profession of godliness is worthless. It is he that abideth in Christ that is a Christian. “For every man that hath this hope in him purifieth himself, even as he is pure.” [Verse 3.] In every clime, in every nation, our youth should co-operate with God. The only way a person can be pure is to become like-minded with God. How can we know God? By studying His Word. “And this is life eternal, that they might know thee the only true God, and Jesus Christ whom thou hast sent.” [*John 17:3*.] Unless the mind of God becomes the mind of man, every effort to purify himself will be useless, for it is impossible to elevate man except through a knowledge of God.*8LtMs, Lt 13, 1893, par. 45*

The outward gloss may be put on, and men may be, as were the Pharisees whom Jesus describes as “whited sepulchers,” full of corruption and dead men’s bones. [*Matthew 23:27*.] But all the deformity of the soul is open to Him who judgeth righteously, and unless the truth is planted in the heart, it cannot control the life. Cleansing the outside of the cup will never make the vessel pure within. A nominal acceptance of truth is good as far as it goes, and the ability to give a reason for our faith is a good accomplishment, but if the truth does not go deeper than this, the soul will never be

saved. The heart must be purified from all moral defilement. "I know also, my God, that thou triest the heart, and hath pleasure in uprightness." [*1 Chronicles 29:17.*]*8LtMs, Lt 13, 1893, par. 46*

"Search me, O God, and know my heart: try me, and know my thoughts: and see if there be any wicked way in me, and lead me in the way everlasting." [*Psalm 139:23, 24.*] We can see how necessary it is that there should be a union of the human and the divine. All the heart is to be enlisted in the conflict. The law of God is to be written in the heart, or the soul will never obey the truth, for the truth of God may be no truth to one who even may claim to believe it. Persons may profess to love the Saviour and yet make it manifest that love does not actuate them in His service. Why is it that the love of Christ does not wield a constraining power over the life? It is because it has never been brought into the sanctuary of the soul, it has never been made the principle of action. "With the heart man believeth unto righteousness; and with the mouth confession is made unto salvation." [*Romans 10:10.*]*8LtMs, Lt 13, 1893, par. 47*

Unless the truth is stamped upon the soul, it will not be obeyed in the life. Unless every word of profession is heartfelt, it will be but empty sound. Through neglecting to practice the truth, it loses its power over the mind and conscience, and through love of sin, the word loses its light, and certain ruin follows. He who does not practice the truth he knows, loses the love and Spirit of God. There are many of our young men and women who will not, cannot, be witnesses for Christ unless they have altogether a different view of what it means to be children of God, heirs of God and joint heirs with Jesus Christ. May the Lord work upon the hearts of our youth.*8LtMs, Lt 13, 1893, par. 48*

Coming out to Jesus means coming out of the world, and being separate from the world. It means coming out fully on the Lord's side, realizing that although you are in the world, you are not of it; but are a living representative of the Lord Jesus Christ. Paul says, "But I fear, lest by any means, as the serpent beguiled Eve through his subtlety, so your minds should be corrupted from the simplicity that is in Christ Jesus." [*2 Corinthians 11:3.*] Then he beseeches the brethren to walk as dear children, to "walk worthy of the vocation

wherewith ye are called,” “being fruitful in every good work, and increasing in the knowledge of God.” [*Ephesians 4:1; Colossians 1:10.*] He admonishes them to walk in Christ Jesus even as they received Him, that they may be rooted and grounded and built up in Him, and established in the faith. [*Colossians 2:6, 7.*]*8LtMs, Lt 13, 1893, par. 49*

The youth of New Zealand might become an army of young soldiers to go forth as missionaries for God, but they cannot do this while their ideas of what constitutes religion are so far below the standard. They make it manifest that they do not feed upon the Word of God. They have a knowledge of the theory, but no realization that it is necessary to live by every word that proceedeth out of the mouth of God. They live to please self, to enjoy their own way, to indulge in their own habits and customs, to seek pleasure in holiday festivities, and if they have earned a little money, to spend it upon things to gratify themselves. They indulge their inclination to go visiting, or to obtain some article of dress for the gratification of pride. They study self, they glorify self.*8LtMs, Lt 13, 1893, par. 50*

Young men seek to be in the company of the girls, and the girls are just as forward to be in the society of the young men. Many of the names on the church record are not on the record of heaven, not in the Lamb's book of life. These youthful persons who profess to be Christians are not living for Christ. They are not bringing their will into subjection to Christ.*8LtMs, Lt 13, 1893, par. 51*

How often, when the young come together, it is not to see in what way they shall glorify their professed Master, but it is to talk cheap, commonplace things. Should you listen, you would hear the light speech, the giddy laugh, and plenty of profitless nonsense. This seems to be the only aim of many of our youth in associating together, but will this result in a growth in grace? Will this enable them to perfect a Christian character? O, no, this will not train them to become missionaries for God. If they ever enter heaven, they must put themselves under a different training, and have a very different experience. They must compare their characters with the great moral standard, the law of God, for if the character will not stand comparison with this standard now, how will it stand the test of the judgment?*8LtMs, Lt 13, 1893, par. 52*

“And I saw a great white throne, and him that sat on it, from whose face the heaven and the earth fled away; and there was found no place for them. And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works ... And whosoever was not found written in the book of life was cast into the lake of fire.” [*Revelation 20:11, 12, 15.*]*8LtMs, Lt 13, 1893, par. 53*

We feel to rejoice that souls may turn to God, that they may turn their faces Zionward. Have you abandoned the service of Satan? Have you ceased to sin? Have you come out from among your wicked associates? Have you accepted Jesus Christ as your personal Saviour? Have you entered the service of Jesus, saying to Him, “Master, what shall I do that I may inherit eternal life?” When the lawyer came to Jesus asking this question, Jesus said, “What is written in the law? How readest thou? And he answered, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength ... and thy neighbor as thyself. And he said to him, Thou hast answered right. This do, and thou shalt live.” [*Luke 10:25-28.*]*8LtMs, Lt 13, 1893, par. 54*

Have you this wholeheartedness to God? If not, you need converting. The converting power of God must come upon our youth that they may be transformed in life and character, that they may realize what a great privilege it is to become a son and daughter of God, to be refined, ennobled, elevated, to be a member of the royal family, a child of the heavenly King.*8LtMs, Lt 13, 1893, par. 55*

Lt 14, 1893

To Whom It May Concern [Regarding Louie Christie]

NP

July 23, 1893

Previously unpublished.

To Whom It May Concern:

We have no ordinary case to deal with in the case of Louie Christie, for though he has some excellent traits of character, yet he has inherited and cultivated other traits of character that are objectionable; and he is not a safe companion for either young or old. He is a fraud. The past night I have had but little sleep, as I have been thinking of this case, and have been studying what course to pursue to save the soul of this man. The case is difficult because he has very faint convictions of what constitutes sin. He has become so accustomed to sin that conscience has almost ceased to warn, reprove, and convict. His own soul is defiled by sin; and by his evil example in repeating his wrong actions, he leads others into sin, influencing them to misapprehend, misapply, and misinterpret the claims that God has upon the soul.⁸*LtMs, Lt 14, 1893, par. 1*

He who would indulge in sin, and yet appear to be righteous, will, when corrected by the messenger of God, seek to make of no effect the message that is given, and in order to do this, he covers by falsehood his own sins and errors. In an artful manner of injured innocence, he will relate his circumstances, telling how he has been neglected, slighted, and misjudged. But the fact of the matter is that the reproof has been none too strong, and far greater errors might be exposed to light than have been revealed in his case. But those who are not rooted and grounded in the truth, who are weak in faith, listen to his misrepresentations, and their sympathies are stirred. Because of their misapprehension of the true state of affairs, they become worried and lose confidence in the very ones that God would have them trust, because they are carrying out His mind and will and doing their duty although it may be far from

agreeable. *8LtMs, Lt 14, 1893, par. 2*

Louie Christie is erring and sinful, yet if he would fall upon the Rock and be broken, the Lord would put His mold and superscription upon him. But while he continues to have no realization of the heinousness of sin, he is a dangerous element in the church, for he will exert an influence to lead those with whom he comes in contact. The blood of souls will be found upon his garments. He has sought to make his own course of action appear righteous; and this he will continue to do, if he is not converted, by pulling down others, by casting reflections upon the characters and actions of those who should be sustained. He presents his own case, and the way he has been treated, in such a manner that those who listen to his recital feel stirred with indignation and think it a shame that there should be ministers in the church who will treat so innocent a man in so severe a way. Those who listen to, and sympathize with, people who present such false testimony, grieve the Spirit of God by cherishing indignation against those who are serving God, and they are led to make criticisms that are unjust. *8LtMs, Lt 14, 1893, par. 3*

As Christians we should under all circumstances draw nigh to God. We should pray as did David, "Open thou my lips, and my mouth shall show forth thy praise." [*Psalms 51:15.*] Those whose lips are opened to the praises of God in the family circle, in the society of others, will be closed to the service of Satan. Those whose lips are employed in prayer and praise and thanksgiving do not desire to cast insidious reflections and suspicions upon those who are carrying the burden of work that God has laid upon them. Those who are feeding on the Bread of life, the Word of the living God, and delighting themselves in the marrow and fatness of the promises of God, will not be living on slander, which is in truth spiritual cannibalism. He, who is in communion with Jesus Christ and with holy angels, can have no appetite for frivolous chitchat, and will not desire to sit at the table with slanderers—cannibals. *8LtMs, Lt 14, 1893, par. 4*

Jesus Christ would have His children laborers together with Him. He would have them prayerful, kind, benevolent, and active in His service. In the work of Christ there is much to do in blessing,

cheering, and comforting the souls for whom Christ died. The young man who would be a soul-winner must be so changed in heart that he will not wish to talk with frivolous youth who have no experience in the things of God. No young man or young woman who loves Jesus will have any appetite for those kind of companions who are selfish, cheap, and unchristian. Let every one be careful what he says, lest he wound by his words one of God's little ones who is dear to the heart of infinite love. Those who feel free to speak disparaging words of others are far more guilty than the ones they condemn. *8LtMs, Lt 14, 1893, par. 5*

At the time when the cases of several young men were presented before me, the case of Louie Christie was presented, and this case must not longer be neglected. It was shown me that he was not a proper person to be trusted with responsibility in the work of God, for unless thoroughly transformed, he would not do honor to the cause. I thought to have had a serious talk with him when on the boat coming from Auckland; but on second thought decided to wait and see if he would not be moved to seek God at the camp meeting. *8LtMs, Lt 14, 1893, par. 6*

I determined to present general principles at the meeting that would have a bearing on his and every other such case, and see if he would not confess his own sin. It seemed much better for him to take this course than that I should deprive him of confessing his sins before hand, and thus shut away from him the blessing that would follow should he yield to the convicting power of the Holy Spirit, see himself as he was, and make thorough work of repentance in contrition of soul. *8LtMs, Lt 14, 1893, par. 7*

"If we confess our sins, he is faithful and just to forgive us our sins and to cleanse us from all unrighteousness." [1 John 1:9.] While in Napier, I bore a decided testimony in regard to the way canvassers should do their work. I told them what they had done and what they should do in order to be approved of God; but Louie Christie did not clear himself in this matter at the camp meeting. I knew him to be one of the number I had seen in connection with the work at the office in North Fitzroy. He is one who will seek the society of young girls at every opportunity, and they will be foolish enough to be diverted from their interest in the meetings in order to be in his

society. When he was accepted as a canvasser, I thought that I would wait and see whether or not he would make decided changes in his habits of life. I knew that he had capabilities, and that some features of his character were admirable, and if he did manifest true repentance and make reformation, I would not desire to present his case at that time; but the matter can be delayed no longer, and I fear it has been delayed too long as it is. *8LtMs, Lt 14, 1893, par. 8*

Lt 14a, 1893

Concerning Louis Christie

NP

July 23, 1893

Portions of this letter are published in *VSS 145-146*.

(This was read to Louis Christie in Auckland by Edward Hare.)

I realize that in Louie Christie we have no ordinary case to deal with; he is a fraud. While he has been endowed with some excellent traits of character, which if properly cultivated and directed would make him a useful laborer, he has hereditary and cultivated objectionable traits of character which will not constitute him a safe associate and companion for youth, or even those of mature age. I speak that [which] I do know.*8LtMs, Lt 14a, 1893, par. 1*

Sunday, July 23, 1893. I have spent but little time in sleep the past night. I have been studying what course to pursue to save the soul of Christie. That which makes his case so difficult is that he either has very faint convictions of what constitutes sin, or he is so accustomed to sin that conscience has ceased to warn, to convict, and reprove. We read in (*Isaiah 3:9, 10*), "The shew of their countenance doth witness against them; and they declare their sin as Sodom, they hide it not. Woe unto their soul; for they have rewarded evil unto themselves. Say ye to the righteous, that it shall be well with him: for they shall eat the fruit of their doings."*8LtMs, Lt 14a, 1893, par. 2*

Isaiah 5:20, 21. "Woe unto them that call evil good, and good evil; that put darkness for light, and light for darkness; that put bitter for sweet and sweet for bitter!" Also *vs. 21*, "Woe unto them that are wise in their own eyes, and prudent in their own sight." And *vs. 24*, "Therefore as the fire devoureth the stubble, and the flame consumeth the chaff, so their root shall be as rottenness, and their blossom shall go up as dust: because they have cast away the law of the Lord of hosts, and despised the word of the Holy One of Israel." Please read *Isaiah 5:1-7*.*8LtMs, Lt 14a, 1893, par. 3*

The eyes of the God of Israel are too pure to behold iniquity. These utterances of God, through his prophets, need to be considered by all who claim to be His people. God requires of every man and woman and youth that they shall perfect a Christian character. "Be ye holy for I am holy." [1 *Peter* 1:16.] The low standard of Christianity is robbing the church of vitality, and of his power. The standard of piety and Bible religion has been trailing in the dust, because those who claim to be followers of Jesus Christ follow their own ways, and reach a standard that God has not given them; but are raised up of themselves. Then they are false lights, false signboards pointing in the wrong direction. They call evil good, and darkness they call light, and professing to be righteous, they are, in their loose practices, after the order of the sinful man who has not the love of God and the fear of God before his eyes.*8LtMs, Lt 14a, 1893, par. 4*

Not only is his own soul defiled by sin, but by repetition of wrong actions while professing to be a Christian, he leads others as well as himself to misapprehend, misapply, and misinterpret by practice, the nature and extent of God's claims upon the human agent. They fail to apply and bring the principles of great truths into the life practice, regarding them as little things.*8LtMs, Lt 14a, 1893, par. 5*

When Achan stole the golden wedge and Babylonish garment that was appointed of God to be utterly consumed with fire, he thought it a little matter, and that he might as well be benefitted with the good appointed to destruction as to have it perish. But history shows us that which was to him a small matter was in the eyes of God a very serious matter, for he had disregarded the words of the Lord. One man who was of the tribe of [Judah] had sinned, for he "took of the accursed thing: and the anger of the Lord was kindled against the children of Israel." [*Joshua* 7:1.]*8LtMs, Lt 14a, 1893, par. 6*

Because of this one man's sin the presence of the Lord was withdrawn from the armies of Israel, for the Lord would not serve with their sins. And the Lord permitted the men of Ai to obtain a victory over His people, and there were thirty-six men of war slain, and the hearts of the people melted and became as water. They were surprised that the Lord did not do by them, as He had done, and given them the victory. The General of armies, the Lord Jesus

Christ, and the armies of heaven were withdrawn, and the armies of Israel were left to themselves to plan and arrange in their own human wisdom the battle.*8LtMs, Lt 14a, 1893, par. 7*

“And Joshua rent his clothes, and fell on the earth upon his face before the ark of the Lord until eventide, he and the elders of Israel, and put dust upon their heads. And Joshua said, Alas, O Lord God, wherefore hast thou at all brought this people over Jordan, to deliver us into the hand of the Amorites, to destroy us? Would to God we had been content, and dwelt on the other side Jordan! O Lord, what shall I say, when Israel turneth their backs before their enemies!*8LtMs, Lt 14a, 1893, par. 8*

“For the Canaanites and all the inhabitants of the land shall hear of it, and shall environ us round, and cut off our name from the earth: and what wilt thou do unto thy great name?” [*Verses 6-9.*] You who have spiritual discernment can now see that which was counted a little thing made a great deal of sorrow and anguish of spirit for the responsible men of Israel, and this is always the case when the Lord evidences that He is displeased, His anger is kindled against the people. The men upon whom rests the burden are the men who feel the weight and the agony of soul because of the rebuke of the Lord.*8LtMs, Lt 14a, 1893, par. 9*

Achan took it very coolly. We have no account that he felt distressed, no account that he felt remorse and studied from cause to effect, saying, “Is it my sin that has brought the displeasure of the Lord? Is it that Babylonish garment, and that beautiful golden wedge I stole, that is the cause of the Israel of God, his people, being discomfited in battle?” He had no idea of making his wrong right by confession and humiliation of soul. All the gold, and vessels of brass and iron, and the silver were consecrated to the Lord. See *Joshua 6:18, 19*. “And ye, in any wise keep yourselves from the accursed thing, lest ye make yourselves accursed, when ye take of the accursed thing, and make the camp of Israel a curse, and trouble it. But all the silver, and gold, and vessels of brass and iron, are consecrated unto the Lord: they shall come into the treasury of the Lord.”*8LtMs, Lt 14a, 1893, par. 10*

Now, Achan knew the charge given in (*verse 18*); he heard it all. He

did covet the accursed thing of Jericho appointed to destruction. He did covet the golden wedge, consecrated to come into the treasury of the Lord, and appropriated it to his own use. But there were men in Israel who were acquainted with the ways and words of God, and His dealings with His people, and they were the men that felt the reproach brought upon Israel because the people of God were not sustained and the enemies of God were victorious and triumphing in the defeat of Israel. While Joshua was mourning in humiliation and known distress because God's cause and truth were dishonored, the word of the Lord came to Joshua.*8LtMs, Lt 14a, 1893, par. 11*

“And the Lord said unto Joshua, Get thee up; wherefore liest thou thus upon thy face? Israel hath sinned, and they have also transgressed my covenant which I commanded them; for they have even taken of the accursed thing (they had the thing appointed to destruction) and have also stolen (taken the golden wedge that was consecrated to the Lord's treasury) and dissembled also, and they have put it also among their own stuff. Therefore the children of Israel could not stand before their enemies, but turned their backs before their enemies, because they were accursed (in consequence of the sin of this offender).” [*Joshua 7:10-12.*]*8LtMs, Lt 14a, 1893, par. 12*

Now hear the words from the lips of Jesus Christ enshrouded in the pillowy cloud, “Neither will I be with you any more, except ye destroy the accursed thing from among you. Up, sanctify the people, and say, Sanctify yourselves against tomorrow: for thus saith the Lord God of Israel, There is an accursed thing in the midst of thee, O Israel: thou canst not stand before thine enemies, until ye take away the accursed thing from among you.” [*Verses 12, 13.*]*8LtMs, Lt 14a, 1893, par. 13*

Special directions were given of the Lord concerning this matter. See *chapter 7, verses 14, 15*. “In the morning therefore ye shall be brought according to your tribes: and it shall be that the tribe which the Lord taketh shall come according to the families thereof; and the family which the Lord shall take shall come by households; and the household which the Lord shall take shall come man by man. And it shall be, that he that is taken with the accursed thing shall be burnt

with fire, he and all that he hath: because he hath transgressed the covenant of the Lord, and because he hath wrought folly in Israel." Achan confessed not; but braved it out as though he were innocent.*8LtMs, Lt 14a, 1893, par. 14*

"So Joshua rose up early in the morning, and brought Israel by their tribes; and the tribe of Judah was taken. And he brought the family of Judah; and he took the family of the Zarhites, and he brought the family of the Zarhites man by man; and Zabdi was taken. And he brought his household man by man; and Achan, the son of Carmi, the son of Zabdi, the son of Zerah, of the tribe of Judah was taken." [*Verses 16-18.*] Now the Lord reveals that He is acquainted with the hidden things of dishonesty, however men may try to hide the same.*8LtMs, Lt 14a, 1893, par. 15*

Now Achan may have continued in his denial, for he had shown such firm determination to cover his sin, but the Lord had fastened his guilt upon him. Many would have sympathized with him and in their human judgment, as they do today, have concluded him misused, because they leave God out of their reckoning. This is the reason that Joshua addressed Achan as follows, "My son, give, I pray thee, glory to the Lord God of Israel, and make confession unto him; and tell me now what thou hast done; hide it not from me." [*Verse 19.*] The Lord had told Joshua what he had done, but many who are misled by human sympathy and their own natural feelings sympathize with the wrongdoer.*8LtMs, Lt 14a, 1893, par. 16*

The Lord designed to give a lesson to all Israel which shall come down along the lines from age to age to our time, and therefore Joshua entreats the young man "tell me now what thou hast done, hide it not from me." [*Verse 19.*] He would have the Lord God of Israel feared and honored, as One who knows all their works, and searcheth out the hidden things of darkness, so that Israel may always know that the Lord God is among them, and acquainted with all their actions, for men who are tempted of the enemy will often cast reflection upon those who are trying to do their duty in the fear of God.*8LtMs, Lt 14a, 1893, par. 17*

The guilty transgressor puts on an appearance of injured innocence

and will make no confession, only admit things when facts testify for themselves. Had the punishment come upon Achan without the facts of confession from his own lips, the people who were naturally ready to rebel, would have charged the direction given of God upon Joshua that He was unmerciful and severe, and misjudged the young man, and would have treasured up his memory to repeat it to others the harshness and the severity of the men in high positions of trust in Israel. For those who are not heart and soul consecrated to God will rise up against the justice of God in dealing with the sinful and the very men who would, if spared, corrupt others likewise; and the leaven of evil would work to the ruin of many souls.*8LtMs, Lt 14a, 1893, par. 18*

Now the Lord God of Israel would not permit such a state of things to exist. Achan confessed and said, "Indeed I have sinned against the Lord God of Israel, and thus and thus have I done. When I saw among the spoils a goodly Babylonish garment, and two hundred shekels of silver, and a wedge of gold of fifty shekels weight, then I coveted them; and, behold, they are hid in the earth in the midst of my tent, and the silver under it." [*Verses 20, 21.*] Achan thought his secret sin was hid from human eyes outside his own family. "So Joshua sent messengers, and they ran unto the tent; and, behold, it was hid in his tent, and the silver under it. And they took them out of the midst of the tent, and brought them unto Joshua, and unto all the children of Israel, and laid them out before the Lord."*8LtMs, Lt 14a, 1893, par. 19*

"And Joshua, and all Israel with him, took Achan the son of Zerah, and the silver, and the garment, and the wedge of gold, and his sons, and his daughters, and his oxen, and his asses, and his sheep, and his tent, and all that he had: and they brought them unto the valley of Achor. And Joshua said, Why has thou troubled us? the Lord shall trouble thee this day. And all Israel stoned him with stones, and burned them with fire, after they had stoned them with stones. And they raised over him a great heap of stones unto this day. So the Lord turned from the fierceness of his anger. Wherefore the name of that place was called, the valley of Achor, unto this day." [*Verses 22-26.*]*8LtMs, Lt 14a, 1893, par. 20*

We see how the Lord regards these sins. Here was a man

practicing the sin of covetousness, of theft, of embezzlement appropriating to his own use money dedicated to God and dissembling in the matter, carrying the appearance through all the criticizing examination, of a man innocent of any crime. The Lord has given this history to show His estimate of all such sins, that Israel may fear and honor the God of heaven. His [Achan's] sins had caused the loss of thirty-six lives. And the man or woman who claims to be keeping the commandments of God show how little they estimate the grievous character of sin when they indulge it. *8LtMs, Lt 14a, 1893, par. 21*

And those professing to be Christians and doing similar sins of theft, of embezzling the Lord's goods, appropriating to their own and their families' use the means which they should render back to [God to] be put into His treasury, the Lord will judge for these things. When one wants to carry his sins along and indulge them under a cloak of professed righteousness, when he is reprov'd and corrected by any message from God, his first work will be to make of none effect the messengers, the Joshuas, and the message which God has given him. To declare thus he covers his own sins and errors by falsehoods. He commences a system of cannibalism upon the character of those who cannot accept his services and sustain his character as faultless. In an artful manner of injured innocence, he relates how he has been treated, neglected, slighted and how misjudged, when if all was known as it really was, the facts are not presented in any too strong light; but much more might be revealed. *8LtMs, Lt 14a, 1893, par. 22*

But those who are not rooted and grounded in the truth, who are weak in the faith, whose sympathies are, by some things presented before them, easily stirred, may in the process of dealing with those poor deceived souls who have enlisted their sympathies become themselves, through misconception, worried and lose confidence in the very ones who God would have them have confidence in because they carry out the mind and will of God, notwithstanding it is anything but pleasant and agreeable. *8LtMs, Lt 14a, 1893, par. 23*

If this man, erring as he is, would fall on the Rock and be broken, the Lord could then put His mold and superscription upon him. But while he shows no real sense of sin he is a dangerous element in

any church; and thus now with his present experience, with his present blindness and sense of sin, leavens many. The sin of the blood of souls will be found in his garments. To cover his own course and make it appear righteous, [what] he has done, and will continue to do, [is] pull to pieces the course of others and cast reflection upon those who should be sustained. It is all done in such a spirit, and with such a deceiving power, that those who listen to him unconsciously feel a spirit of indignation stirred within them that there should be those in the church, ministers of the gospel, who will treat such a good, innocent Christian man in such a severe manner. Now, those who will receive the testimony of those pretenders grieve away the Holy Spirit in their own spirit and impressions which they cherish, saying such things as they ought not. *8LtMs, Lt 14a, 1893, par. 24*

We must as Christians draw nigh to God under all circumstances. Cry unto God, my brethren and sisters, as David did. "O, Lord, open thou my lips; and my mouth shall show forth thy praises." [*Psalm 51:15.*] Lips opened to the praise and glory of God in the family circle, in the society of those with whom they associate, are closed to the service of Satan. When the lips and voice are engaged in prayer and praise and thanksgiving, they have no appetite or desire left to cast, in an insidious manner, artful suspicions upon those upon whom the Lord has laid the burden of His work. *8LtMs, Lt 14a, 1893, par. 25*

Slandrous speeches, which is in truth cannibalism, will not be spoken by those who are feeding on that which is the Bread of Life, the Word of the Living God, and delighting themselves on the marrow and fatness of God's exceeding great and precious promises. Through Jesus Christ the soul is in communion with the heavenly angels and can have no desire to indulge in foolish chit-chat conversation, to sit at the table with slanderers, (cannibals). Jesus Christ would have His children "laborers together with Him" [*1 Corinthians 3:9*], prayerful, kind, benevolent, and full of activity. *8LtMs, Lt 14a, 1893, par. 26*

In Christ's work there is so much to do to bless, cheer, comfort, and win souls to Jesus, that there must necessarily be activity. The individual desires should be so changed that young girls would not

enjoy the frivolous, cheap talk of young men, and the young men should not enjoy the cheap conversations of young women who have no depth of experience in the things of God because of these very cheap, selfish, and unchristian practices. Be careful what you say, lest you wound in your cheap frivolous talk one of God's little ones who is dear to the heart of infinite love, although he may have some defects. *8LtMs, Lt 14a, 1893, par. 27*

Lt 15, 1893

Caldwell, W. F.

Bank's Terrace, Wellington, New Zealand

June 9, 1893

Previously unpublished.

Caldwell, W. F.
Melbourne, Victoria

Dear Brother,

Your telegram was received last evening. We had to study over the telegram to decide what we should say to you. Of course, we could not in a telegram give you any lengthy advice. You gave for your address, only Melbourne. We sent, last evening, a reply to you through the Echo, thinking that the best means of reaching you.*8LtMs, Lt 15, 1893, par. 1*

I received a letter from Elder Starr, written at Hobart, stating he had met you, and that he felt a deep interest in you, and that he would meet you again at Melbourne. He said that he would read the letter to you which I sent to Brother Stanton. That letter shows you plainly what I would say in reference to your new light, which is not new light. Men one after another, have started up with the same message and carried it with remarkable zeal for a time. Several have become unbalanced in mind as the result of such efforts. One man in California has been in the insane asylum, a long time, as the result of the enemy's working upon his mind through such channels.*8LtMs, Lt 15, 1893, par. 2*

This message is not of God; but I have written a lengthy letter upon this subject, and I sent it a week ago to the Bible School. Please ask them to let you see a copy of it. I advise you to consult with Elders Starr and Rousseau. We have confidence in these brethren. After consulting with them, you'll know better what to do. I would advise you to enter the school as a student of Bible studies, placing yourself in the channel of light that you may more perfectly learn the

way and will of the Lord. They will be glad to help you and will treat you in a Christlike manner. Read carefully and prayerfully that which I have written.*8LtMs, Lt 15, 1893, par. 3*

If you come to the Scriptures to learn the will of God, you will see precious light that will be of importance to carry to the people. If you have a work to do to enlighten others, be sure that you have genuine light from the Scriptures, and not a concoction of error that will only be darkness and peril to the souls of all who receive it. We want truth, for truth alone will sanctify the soul of the receiver. Error will not refine, ennoble, elevate, and purify mind and character. We have a love for your soul, and we want you to come out of darkness into the light. The truth, only, makes you free in Christ. I write this in tenderness and heartfelt sympathy for your soul. This is the advice I have for you.*8LtMs, Lt 15, 1893, par. 4*

Place yourself in association with our brethren Starr and Rousseau.*8LtMs, Lt 15, 1893, par. 5*

Lt 16, 1893

Caldwell, W. F.

Bank's Terrace, Wellington, New Zealand

June 11, 1893

Portions of this letter are published in *2SM 63-69*.

Caldwell, W. F.
Melbourne, Victoria

Dear Brother,

Your letter addressed to me was received at the beginning of the Sabbath. I had answered your telegram the same evening of the afternoon that I received it, advising you to counsel with Elder Starr, and that letter was on the way. I sent quite a lengthy communication which I wished you to see before leaving Melbourne. I should advise you to attend the school, and not to leave this country until you become thoroughly settled in your mind as to what is truth. I sincerely hope that you will attend this term of school and learn all you can in regard to this message of truth that is to go to the world.*8LtMs, Lt 16, 1893, par. 1*

The Lord has not given you a message to call the Seventh-day Adventist church Babylon, and to call the people of God to come out of her. All the reasons you may present cannot have weight with me on this subject, because the Lord has given me decided light that is opposed to such a message.*8LtMs, Lt 16, 1893, par. 2*

I do not question your sincerity or honesty. I have written long letters at different times to those who were accusing the church of Seventh-day Adventists of being Babylon, that they were not handling the truth. You think individuals have prejudiced my mind. If I am in this state, I am not fitted to be entrusted with the work of God. But as this matter has been brought before my mind in other cases where individuals have claimed to have messages for the Seventh-day Adventist Church, of a similar character, and the word has been given me, "Believe them not." "I have not sent them, yet

they ran.” [Jeremiah 12:6; 23:21.]*8LtMs, Lt 16, 1893, par. 3*

Elder Edwin Jones, a dying man, had his room filled with interested people while he was at the hospital at Battle Creek. Many were deceived, for the man seemed to be inspired. But the light that was given me was, “This work is not of God. Believe not the message.”*8LtMs, Lt 16, 1893, par. 4*

A few years since, a man named Pulse, of Red Bluff, California, came to me to deliver his message. He said, it was the loud cry of the third angel which was to lighten the earth with his glory. He thought God had passed all the leading workers and given him the message. I attempted to show him that he was mistaken. He said Seventh-day Adventists were Babylon, and when we told him our reasons and set the matter before him, that he was in error, he had great power come upon him, and he certainly gave a loud cry. I sent to the office for Bro. Jones and my son, Willie, who came in. Mr. Pulse stood up under a power proclaiming the loud cry of the third angel’s message, swelling louder and louder. We had much trouble with him; his mind became unbalanced, and he had to be placed in the insane asylum.*8LtMs, Lt 16, 1893, par. 5*

One Garmire advocated and published a message in regard to the loud cry of the third angel; he accused the church in a similar manner to what you are now doing. He said the leaders in the church would all fall through self-exaltation, and another class of humble men would come to the front, who would do wonderful things. This man had daughters who claimed to have visions. This delusion was opened to me. This Garmire is an intelligent man, of an acceptable address, and self-denying and full of zeal and earnestness, and carrying an appearance of consecration and devotion. But the word of God came from God to me, “Believe them not, I have not sent them.” [Jeremiah 12:6; 23:21.]*8LtMs, Lt 16, 1893, par. 6*

He claimed to believe the testimonies. He claimed them to be true, and used them in the same manner you have used them to give force and appearance of truth to his claims. I told them this message was not of God; but it was deceiving the unwary. He would not be convinced. I told them the visions of his daughter were

spurious, yet these visions, he claimed, were like the visions of Sister White, testifying to the same things. This daughter was deceiving the family, and several others who believed these false messages. I was shown that the young girl was not virtuous; but was corrupt. She was a harlot. Just before we left for Australia the girl said the Lord had a message for her to go away, and stay away one or two years. She went, and for a time her parents did not know her whereabouts. During this time she gave birth to an illegitimate child. Still the parents will not give up their false message. I visited the family, which is kept in order and under discipline; but the girl that had the visions was not there.*8LtMs, Lt 16, 1893, par. 7*

If ever a man that I looked upon was inspired, this man certainly was; but I told him plainly his inspiration was of Satan, not of God. His message bore not the divine credentials. In order for him to give this message broadcast to the world, he made an honest, conscientious young man believe it to be his duty to steal the Review and Herald list. This is a state prison crime, and the young man ran away from Battle Creek. He did not dare return to Battle Creek for some time. The time was set for probation to close, and as every prediction failed, the young man saw he had been deceived, and he confessed his sin and is now an honorable member of the Battle Creek church.*8LtMs, Lt 16, 1893, par. 8*

Only two years since, another man by the name of Cass from Connecticut, came out with a message which he called new light in regard to the message of the third angel. This intelligent family have, through this delusion, separated from the Seventh-day Adventist church. Because I had borne a decided testimony against this new light, (so called), in Norwich, Connecticut, where he lived, he opposed me and my work and testimonies.*8LtMs, Lt 16, 1893, par. 9*

The father of the Cass children, attended the conference and Ministers' Bible Institute held in Battle Creek; but he held himself aloof, and did not harmonize with the spirit of the meeting. He left for his home and began to leaven the little church in Norwich. If I had not labored in that place, they might have broken up the whole church with their repudiating the truth and position of Seventh-day Adventists, and Mrs. White in particular.*8LtMs, Lt 16, 1893, par. 10*

At this same time, one Mrs. Marks came from Washington, D.C., claiming to be wholly sanctified, and to have the power of healing. This spirit led many to become bewildered. The same accusing spirit was with them, that is, that the church was all wrong and God was calling out a people who would work miracles. A large class of our people in Battle Creek were being severed. I was moved upon by the Spirit of God, in the night season, to write to our people in Battle Creek.*8LtMs, Lt 16, 1893, par. 11*

God is leading out a people. He has a chosen people, a church on the earth whom He has made the depositaries of His law. He has committed to them [a] sacred trust and eternal truth to be given to the world. He would reprove and correct them. The message to the Laodiceans is applicable to Seventh-day Adventists who have had great light and have not walked in the light. It is those who have made great profession, but have not kept in step with the Leader, that will be spewed out of His mouth unless they repent. The message to pronounce the church Babylon and call the people of God out of her does not come from any heavenly messenger, or any human agent inspired by the Spirit of God.*8LtMs, Lt 16, 1893, par. 12*

The true Witness says, "I counsel thee to buy of me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eyesalve, that thou mayest see. As many as I love, I rebuke and chasten; be zealous therefore, and repent. Behold, I stand at the door, and knock; if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me. To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne." [*Revelation 3:18-21.*]*8LtMs, Lt 16, 1893, par. 13*

Jesus is coming in to give the individual members of the church the richest blessings if they will open the door to Him. He does not once call them Babylon, nor ask them to come out. But He says, "As many as I love, I rebuke and chasten" (with messages of reproof and warning). [*Verse 19.*] These reproofs I am not ignorant of. I have given warnings because the Spirit of the Lord has constrained me to do so, and have uttered reproofs because the Lord has given

me words of reproof. I have not shunned to declare the whole counsel of God which has been given me for the church.*8LtMs, Lt 16, 1893, par. 14*

I will say in the fear and love of God, I know the Lord has thoughts of love and mercy to restore and heal them of all their backslidings. He has a work for His church to do. They are not to be pronounced Babylon, but to be as the salt of the earth, the light of the world. They are to be the living messengers to proclaim a living message in these last days.*8LtMs, Lt 16, 1893, par. 15*

“And after these things I saw another angel come down from heaven, having great power; and the earth was lightened with his glory. And he cried mightily with a strong voice, saying, Babylon the great is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird. For all nations have drunk of the wine of the wrath of her fornication, and the kings of the earth have committed fornication with her, and the merchants of the earth are waxed rich through the abundance of her delicacies.*8LtMs, Lt 16, 1893, par. 16*

“And I heard another voice from heaven saying, Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues. For her sins have reached unto heaven, and God hath remembered her iniquities. 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 in her heart, 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.”
[Revelation 18:1-8.]8LtMs, Lt 16, 1893, par. 17

The whole chapter shows that Babylon that has fallen is the churches who will not receive the message of warning the Lord has given in the first, second, and third angels' messages. They refused the truth and accepted a lie. They refused the messages of truth. See *2 Thessalonians 2:1-12*. The message in the *18th [chapter] of Revelation* is plain and clearly defined. (*Verse 3*): “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.” Any one who reads this chapter need not be deceived.*8LtMs, Lt 16, 1893, par. 18*

How Satan would exult to have a message go broadcast that the only people whom God has made the repositories of His law are the ones to whom this message applies. The wine of Babylon is the exalting of the false and spurious sabbath above the Sabbath which the Lord Jehovah hath blessed and sanctified for the use of man, also the immortality of the soul. These kindred heresies, and the rejection of the truth, convert the church into Babylon. Kings, merchants, rulers, and religious teachers are all in corrupt harmony.*8LtMs, Lt 16, 1893, par. 19*

Again I say, the Lord hath not spoken by any messenger who calls the only church in the world that keeps the commandments of God, Babylon. True, there is chaff with the wheat; but first gather the chaff and bind it into bundles to burn it, but gather the wheat into the garner. I know that the Lord loves His church. It is not to be disorganized or broken up into independent atoms. There is not the least consistency in this. There is not the least evidence that such a thing will be. Those who shall heed this false message and try to leaven others will be deceived and prepared to receive advanced delusions, and they will come to naught.*8LtMs, Lt 16, 1893, par. 20*

There is, in some of the members of the church, pride, self-sufficiency, stubborn unbelief, and a refusing to yield their ideas, although evidence may be piled upon evidence which makes this message to the Laodicean church applicable. But that will not blot out the church that it will not exist. Let both tares and wheat grow together until the harvest. Then it is the angels that do the work of separation.*8LtMs, Lt 16, 1893, par. 21*

I warn the Seventh-day Adventist church to be careful how you receive every new notion, and those who claim to have great light. The character of their work seems to be to accuse, and to tear down.*8LtMs, Lt 16, 1893, par. 22*

My Brother Caldwell, I would say to you, Be careful. Go not one

step farther in the path you have entered upon. Walk in the light “while ye have the light, lest darkness come upon you.” [*John 12:35.*]*8LtMs, Lt 16, 1893, par. 23*

You complain of being treated coldly in Battle Creek. Did you go with a humble spirit to those who are spiritual and say, Will you examine the Scriptures with me? Shall we pray over this matter? I have not the light, I want it, for error will never sanctify the soul. Can you be surprised that they would not give you all that confidence you might think they should, after the experience they have passed through?*8LtMs, Lt 16, 1893, par. 24*

Should not the words of Christ have any weight? “Beware of false prophets, which come to you in sheep’s clothing, but inwardly they are ravening wolves.” [*Matthew 7:15.*] “Lo here and lo there is Christ,” will be multiplied. [*Mark 13:21.*] Let the believers heed the voice [of] the angel [who has] said to the church, “Press together.” In unity is your strength. Love as brethren, be pitiful, be courteous, God hath a church, and Christ hath declared, “The gates of hell shall not prevail against it.” [*Matthew 16:18.*] The messengers the Lord sends bear the divine credentials. I have tender feelings toward you, but come to the light, I beseech of you.*8LtMs, Lt 16, 1893, par. 25*

Lt 16a, 1893

Haskell, S.N.

Refiled as *Lt 32b, 1893*.

Lt 17, 1893

Caro, Edgar; Caro, Erick

Hastings, New Zealand

September 5, 1893

Previously unpublished.

Messrs, Edgar and Erick Caro
Battle Creek, Michigan, U. S. A

I address you, the sons of my much respected Sister Caro, a few lines. It was with much pleasure that your mother read your letters to me. Your father insisted on reading the letter from Ned to him. It was written in Chicago, giving some particulars in description of things seen. He read this letter with the greatest satisfaction. I was pleased that he desired to favor me with the privilege of hearing it.*8LtMs, Lt 17, 1893, par. 1*

I thought, then, that I would write you a few lines and tell you that I am welcome in your father's and mother's home whenever I visit Napier, and at such times I always hear in regard to their boys; and I assure you that I am an interested listener. I know that you lie very near the heart of both father and mother, and if you both make Christ your pattern you will altogether meet their expectation. Upright principles and unblemished characters maintained in your scholastic life will register your names in the heavenly record as men who can be trusted with grave responsibilities.*8LtMs, Lt 17, 1893, par. 2*

To pursue a course that will prove the most satisfactory to yourselves will be to "Incline thine ear unto wisdom, and apply thine heart to understanding; yea, if thou criest after knowledge, and liftest up thy voice for understanding; if thou seekest her as silver, and searchest for her as for hid treasures; then shalt thou understand the fear of the Lord, and find the knowledge of God. For the Lord giveth wisdom; out of his mouth cometh knowledge and understanding."*8LtMs, Lt 17, 1893, par. 3*

“He layeth up sound wisdom for the righteous: he is a buckler to them that walk uprightly. He keepeth the paths of judgment, and preserveth the way of his saints. Then shalt thou understand righteousness, and judgment, and equity; yea, every good path. When wisdom entereth into thine heart, and knowledge is pleasant unto thy soul; discretion shall preserve thee, understanding shall keep thee: to deliver thee from the way of the evil men, from the man that speaketh froward things; who leave the paths of uprightness to walk in the ways of darkness.” [*Proverbs 2:2-13.*]*8LtMs, Lt 17, 1893, par. 4*

These words are right to the point. Heed them carefully, and you are then bringing the solid timbers into your character building. Your father and your mother have the most intense interest that you should have a record of uprightness, of clean, thorough principle. And could you see them when your communications come to them, and you give evidence that their interest and money enlisted in your behalf that you should become sons qualified to fill acceptably and with fidelity your responsibilities in any position where it shall be evident Providence assigns you, they will feel repaid an hundred fold for all their care and all their efforts. Never, never disappoint their expectations. Never let a shade of sadness come to their souls from your course of action. Never let your father and mother be weighted down with grief because you have disappointed their expectations, but give them reason to thank God with their whole heart that they have not hoped and labored in vain. But let your consideration deepen and take a higher range. Consider to whom you owe the highest obligation.*8LtMs, Lt 17, 1893, par. 5*

“For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.” [*John 3:16.*] O what a gift! What amazing condescension! He that was equal with God has evidenced to you a love that is higher and deeper and more enduring than even the love of father and mother. He laid aside His royal crown, laid off His royal robe, stepped down from His high and holy throne, clothed His divinity with humanity, and came to a world all seared and marred with the curse to save fallen man who has transgressed His holy law. He came to bring life and immortality to light. He came to suffer, the just, the holy, that He might save, through bearing the

penalty of the sins of the unjust, disloyal subjects in His own person, and through becoming their substitute and surety give them another opportunity through His own merits to win back the favor of God by returning their loyalty and obedience to the laws of His government.*8LtMs, Lt 17, 1893, par. 6*

Can you doubt for a moment the love that is expressed? And how sad indeed to give evidence to all heaven that you did not appreciate or value that love, but turn from it as an indifferent matter that did not concern you. O, I thank God that neither of you are in that position. I cannot place even the younger son in such a position, but the Lord expects more of you, dear youth, than you give Him. He has paid the price for your soul in human humiliation, in self-denial, in self-sacrifice, in travelling a hard and thorny path to beat down the thorns and obstructions, that you could place your feet in his footprints. His voice is heard saying, "Follow me." "He that followeth me shall not walk in darkness, but shall have the light of life." [*John 8:12.*] "He that walketh in darkness knoweth not whither he goeth." [*John 12:35.*]*8LtMs, Lt 17, 1893, par. 7*

Jesus, the world's Redeemer, so loved fallen man that He took upon Himself our human nature, but without a taint of sin; He descends, reaching to the very depths of human woe and misery to lift up fallen man. For our sakes He became poor, that through His poverty we might come into possession of eternal riches. Will you give evidence before the whole universe of heaven, before the whole synagogue of Satan, before the whole world, irrespective of consequences, that you accept Jesus Christ as your personal Saviour, that you confess before witnesses and become a spectacle to the world, to angels and to men that you accept Jesus as your personal Saviour? Will you stand under His banner, and will you obey the orders of the Captain of your salvation? Christ Jesus expects this of you. Will you disappoint Him?*8LtMs, Lt 17, 1893, par. 8*

Will you please the powers of darkness by indecision, as though the army arrayed against Christ possessed some attractions that it was a difficult matter for you to choose under which standard you will serve? Shall your name, Erick, be registered in the Lamb's book of life? Shall it be honored and immortalized in the heavenly courts?

“Choose ye this day whom ye will serve.” [*Joshua 24:15.*] It is for your present and eternal interest that you choose sides. You are not safe one moment in standing neutral. You dishonor Christ in this position. You do no credit to yourself. You place yourself in a position where the door of temptation is open to your soul, and Satan loses no opportunity that he shall take advantage to find entrance to tempt you.*8LtMs, Lt 17, 1893, par. 9*

Your brother may be deeply interested in you, he may do his best to lead you, but he is only human. His finite power cannot keep you. You must be kept by the power of God earnestly sought in humble prayer and constant watchfulness thereunto. Said Christ, “He that is not with me is against me; and he that gathereth not with me scattereth abroad.” [*Matthew 12:30.*] Your very indecision gives Satan advantage to use you as his ally to hurt your soul, and to hurt other souls. Christ bids you, “Follow me.” Will you do this, will you give to God your undivided affections? Will you connect yourself with a power that will protect your soul from the fiercest assaults of Satan?*8LtMs, Lt 17, 1893, par. 10*

Do not try to do what many are attempting, to incorporate light with darkness, Christ with Belial, purity with impurity, good with evil, for it is impossible. Give to God your undivided affection. Give Him the whole heart. Rely upon His power to save you to the uttermost. You have no time to squander. Your time, talents, and your entire being belongs to Him who hath bought you with an infinite price. “Ye are not your own; for ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God’s.” [*1 Corinthians 6:19, 20.*]*8LtMs, Lt 17, 1893, par. 11*

You are robbing God every hour that you live to please your inclination. If God has given you health, intellect, prosperity in any line, be careful and do not prostitute these gifts of the great Giver to your own spiritual detriment. “Come out from among them and be ye separate.” [*2 Corinthians 6:17.*] Here is a voice speaking to you. Will you take heed? Will you have special carefulness in the formation of friendships, in the choice of companions? Unless you do use caution, you will, through indiscretion, imperil the highest interests of your soul. Do not consider that you need no warning, for dangers are thickening around every youth and every soul that

lives.*8LtMs, Lt 17, 1893, par. 12*

The great crisis is being entered upon. Satan has come down to work with great power. He is represented as walking about as a roaring lion, seeking whom he may devour. Today there are, in our world, men exalted to positions of honor who are examples of depravity which provoke the righteous judgments of God, and these are Satan's masterly workers. These are the agents Satan uses to corrupt the youth who are pleasure loving, full of life, and who love to have an active, high, lively time. O, if they could only see Satan's artfully woven nets to take them unawares and involve them in perplexity and dishonor and shame.*8LtMs, Lt 17, 1893, par. 13*

If our youth would give themselves to Jesus Christ, and rely upon His power to rebuke the strong enemy in their behalf, they will be safe, and through the grace of Christ can resist the strongest assaults of Satan. Cultivate solid, practical principles daily which will endure the test of trial and will bear the scrutiny of reason, and the reflection that will come. Your only safety is the noble attributes of sober-minded reflection, while infidel sentiments are increasing, and there is greater and still greater forgetfulness of God which is expressed with pen and with voice, which will speak more decidedly in messages and addresses from the rulers.*8LtMs, Lt 17, 1893, par. 14*

God calls for every man to stand to their colors. Stand firmly with a whole armor of righteousness, showing yourselves true Christians. Satan and his angels are present on every occasion in your play ground, watching the spirit that characterizes your amusements, that he can inspire the unwary with his attributes. There are also other witnesses. The heavenly angels are there, writing in the book of record all that is transacted. "I know," says the true witness, "thy works." [*Revelation 3:15.*] Far less amusement upon the school ground and more hours devoted to seeking wisdom from heaven would place souls in a far more favorable condition.*8LtMs, Lt 17, 1893, par. 15*

I entreat of you, dear youth, pray most earnestly for a high and holy influence which shall subjugate your passions, exalt your affections, and purify your heart that you may love to keep the commandments

of God. Consider the salvation of the human soul above everything. Christ Jesus we must have as our personal Saviour. We want to educate and train the mind to look unto Jesus, to trust in Jesus. He interposes, by His presence in our salvation when we shall in select companies meet to worship God. *8LtMs, Lt 17, 1893, par. 16*

“For where two or three are gathered together in my name, there am I in the midst of them.” [*Matthew 18:20.*] His special presence is there to make the prayers and worship of His people effectual, and to impart to them a blessing which they in their turn shall impart to others. We are highly honored to be reckoned as soldiers of Jesus Christ. We have enlisted to serve under Him, the Captain of our salvation, wearing His armor, marshalled under His banner, identifying our interests with Christ that we shall subdue His enemies and extend His kingdom. We must be faithful soldiers of Christ. *8LtMs, Lt 17, 1893, par. 17*

Every student in our schools will need to make Christ his personal Saviour [and] learn to seek His counsel that they may not follow inclination but pray for wisdom to know the will and ways of God. If much less time was spent on the play ground, and more moments devoted to contemplation, to earnest prayer, bringing their will and ways to the will and ways of God, they would be better qualified to be laborers together with God. *8LtMs, Lt 17, 1893, par. 18*

Satan introduces his attributes in so unsuspecting a manner that many are entangled in his net before they are aware of any danger. Is the Lord soon coming? Are perils threatening every soul? Then I entreat you to consider it your only safety to keep yourselves in the channel of light. “We are laborers together with God.” [*1 Corinthians 3:9.*] Our appointed task is to walk in the light, that every jot of influence that God has given us in intellect, in pleasant manners, in life and activity, cannot be consumed in selfish gratification. Do not lay on the foundation hay, wood, and stubble which will be consumed with the fires of the last day, but lay on the foundation gold and silver and precious stones. These are imperishable. These will live through eternal ages. *8LtMs, Lt 17, 1893, par. 19*

Every one is to sow the good seed beside all waters. Is there not work to be done in the vineyard of the Lord? Sow just such grain as

it will be a pleasure to reap and garner. How much precious time is lost in selfish indulgence that might be devoted in doing good, in fitting for the precious work of saving souls to Jesus Christ. That work will live through eternal ages. We are stewards of the manifold grace of God. We are stewards of whom it is expected that we be found faithful. Carefully economize the means that are entrusted. Use every talent so that it shall increase.*8LtMs, Lt 17, 1893, par. 20*

Dear youth, every day use your opportunities and privileges with conscientious consideration of the future life, doing those things you will never regret. Exert every power God has given you, with a purpose to glorify Him. Not only for your satisfaction in the day when every soul shall be judged according to their works, but it is your duty to pursue such a course that you will be a help to others by your practical example. If you do the will and words of Christ, you are laborers together with God.*8LtMs, Lt 17, 1893, par. 21*

Your conscience and conscious influence is constantly drawing other souls away from evil to good. The blessing of God will rest upon you. The God that blessed Daniel, and gave him and his companions knowledge and wisdom, will bless you, and give you a retentive memory, right and strong impulses to work in Christ's lines, and your soul will be filled with gratitude and peace and joy in the service of Christ. Your thanksgiving and praise will ascend to heaven, and Jesus will mingle the fragrance of incense with your prayers, even His own merits, His own virtues, His own righteousness, and answers will come. You will have yearning sympathy to help others, and you can help them.*8LtMs, Lt 17, 1893, par. 22*

With much love, I remain,*8LtMs, Lt 17, 1893, par. 23*

Your sister in Christ.*8LtMs, Lt 17, 1893, par. 24*

Lt 17a, 1893

Caro, Edgar

Napier, New Zealand

October 2, 1893

Portions of this letter are published in *2SM 279-280, 321-324; 7MR 274-275*.

Mr. Edgar Caro
21 E Jefferson Street
Ann Arbor, Michigan

Dear Brother:

I received your letter, and I thank you for calling me Mother; I am so called by many young men and women, and I feel highly honored by being addressed by this endearing name, Mother. I have been under the charge of your good mother for a week or more. We thought we must leave Napier for Auckland in about two weeks, spending one or two weeks in Gisborne, and therefore the work was hastened on my teeth. Your mother is a superior dentist. The work is excellent, but my unprepared gums protest against the abuse I make them suffer.*8LtMs, Lt 17a, 1893, par. 1*

After our plans were laid, a telegram came that the *Pitcairn* was expected in Auckland in a few days, and Willie decided that he must hasten to Auckland to be there when the vessel arrived. Then a telegram came from Elder Olsen, stating that he would attend the New Zealand conference, to be held November 23rd, and also said to hold *Pitcairn* until he should come. This gives me the whole of three weeks more time in Napier than we expected.*8LtMs, Lt 17a, 1893, par. 2*

Your questions, I will say, are answered largely, if not definitely, in *How to Live*. Drug poisons mean the articles which you have mentioned. The simpler remedies are less harmful in proportion to their simplicity; but in very many cases these are used when not at all necessary. There are simple herbs and roots that every family

may use for themselves and need not call a physician any sooner than they would call a lawyer. I do not think that I can give you any definite line of medicines compounded and dealt out by doctors that are perfectly harmless. And yet it would not be wisdom to engage in controversy over this subject.*8LtMs, Lt 17a, 1893, par. 3*

The practitioners are very much in earnest in using their dangerous concoctions, and I am decidedly opposed to resorting to such things. They never cure; they may change the difficulty, to create a worse one. Many of those who practice the prescribing of drugs would not take the same or give them to their children. If they have an intelligent knowledge of the human body, if they understand the delicate, wonderful human machinery, they must know that we are fearfully and wonderfully made, and that not a particle of these strong drugs should be introduced into this human living organism.*8LtMs, Lt 17a, 1893, par. 4*

As the matter was laid open before me, and the sad burden of the result of drug medication, the light was given me that Seventh-day Adventists should establish health institutions, discarding all these health-destroying inventions, and physicians should treat the sick upon hygienic principles. The great burden should be to have well-trained nurses, and well-trained medical practitioners to educate “precept upon precept; line upon line, line upon line; here a little, and there a little.” [*Isaiah 28:10.*]*8LtMs, Lt 17a, 1893, par. 5*

Train the people to correct habits and healthful practices, remembering that an ounce of prevention is of more value than a pound of cure. Lectures and studies in this line will prove of the highest value.*8LtMs, Lt 17a, 1893, par. 6*

Educate men and women to bring up their children free from false, fashionable practices, to teach them to be useful. The daughters should be educated under the mothers to do useful labor, not merely indoor labor but out-of-door labor as well. Mothers could also train the sons, to a certain age, to do useful things indoors and out-of-doors.*8LtMs, Lt 17a, 1893, par. 7*

There are plenty of necessary, useful things to do in our world that would make the pleasure-amusement exercise almost wholly unnecessary. Brain, bone, and muscle will acquire solidity and

strength in using them to a purpose, doing good hard thinking, and [in] devising plans which shall train them to develop powers of intellect, and strength of the physical organs, which will be putting into practical use their God-given talents with which they may glorify God.*8LtMs, Lt 17a, 1893, par. 8*

This was plainly laid out before our health institution and our college as the forcible reason why they should be established among us; but as it was in the days of Noah and Lot, so it is in our time. Men have sought out many inventions and have widely departed from God's purposes and His ways.*8LtMs, Lt 17a, 1893, par. 9*

I do not condemn the simple exercise of playing ball; but this, even in its simplicity, may be overdone. I shrink always from the almost sure result which follows in the wake of these amusements. It leads to an outlay of means that should be expended in bringing the light of truth to souls that are perishing out of Christ. The amusements and expenditures of means for self-pleasing which lead on step by step to self-glorifying, and the educating in these games for pleasure, produce a love and passion for such things that is not favorable to the perfection of Christian character.*8LtMs, Lt 17a, 1893, par. 10*

The way that they have been conducted at the college does not bear the impress of heaven. It does not strengthen the intellect. It does not refine and purify the character. There are threads leading out through the habits and customs and worldly practices, and the actors become so engrossed and infatuated that they are pronounced in heaven, lovers of pleasure more than lovers of God. In the place of the intellect becoming strengthened to do better work as students, to be better qualified as Christians, to perform the Christian duties, the exercise in these games is filling their brains with thoughts that distract the mind from their studies.*8LtMs, Lt 17a, 1893, par. 11*

Now the same power of exercise of mind and muscle might invent ways and means of altogether a higher class of exercise, in doing missionary work which would make them laborers together with God, and would be educating for higher usefulness in the present life, in doing useful work, which is a most essential branch in

education.*8LtMs, Lt 17a, 1893, par. 12*

There are many ways in which the youth can be putting to usury the talents entrusted to them of God, to build up the work and cause of God, not to please themselves but to glorify God. The Majesty of heaven, the King of glory, made the infinite sacrifice in coming to our world in order that He might elevate and ennoble humanity. He was a persevering, diligent worker. We read, He “went about doing good.” [*Acts 10:38.*] Is not this the work that every youth should be seeking to do, working in Christ’s lines? You have Christ’s help. The ideas of the students will broaden. They will be far-reaching, and the powers of usefulness even in your student’s life will be continually growing. The arms, the hands, which God has given, are to be used in doing good which shall bear the signet of heaven, that you can at last hear the “Well done, thou good and faithful servant.” [*Matthew 25:21.*]*8LtMs, Lt 17a, 1893, par. 13*

I do not think, from the way the matter has been presented to me, that your ball games are so conducted that the record of the students will be of that character, in the estimation of Him who weighs actions, that will bring a reward to the actors. Let there be a company formed somewhat after the plan of the Christian Endeavor order, and see what can be done by each accountable human agent, in watching and improving opportunities to do work for the Master. He has a vineyard in which every one can perform good work. Suffering humanity needs help everywhere. The students may win their way to hearts by speaking words in season, by doing favors for those who need even physical labor. This will not degrade any one of you, and it will bring a consciousness of the approval of God. It will be putting the talents, entrusted to you for wise improvement, to the exchangers. It will increase them by trading upon them.*8LtMs, Lt 17a, 1893, par. 14*

There are healthful methods of exercise that may be planned which will be beneficial to both soul and body. There is a great work to be done, and it is essential that every responsible agent shall educate himself to do this work acceptably to God. There is much for all to learn, and there cannot be invented a better use for brain, bone, and muscle than to accept the wisdom of God in doing good, and adopting some human device for remedying the existing evils of this

profligate, extravagant age.*8LtMs, Lt 17a, 1893, par. 15*

It is our duty ever to seek to do good in the use of the muscles and brain God has given to youth, that they may be useful to others, making their labors lighter, soothing the sorrowing, lifting up the discouraged, speaking words of comfort to the hopeless, turning the minds of the students from fun and frolic which often carries them beyond the dignity of manhood and womanhood to shame and disgrace. The Lord would have the mind elevated, seeking higher, nobler channels of usefulness.*8LtMs, Lt 17a, 1893, par. 16*

Is the eye single to the glory of God in these games? I know that this is not so. There is a losing sight of God's way and His purposes. The employment of intelligent beings, in probationary time, is superseding God's revealed will, and substituting for it the speculations and inventions of the human agent, with Satan by his side to imbue with his spirit. Keep the Word of God close by your side. Guided by it you will be wise, you will be steadfast, immovable, always abounding in the work of the Lord. We must in these last days watch unto prayer. The Lord God of heaven protests against the burning passion cultivated for supremacy in the games that are so engrossing.*8LtMs, Lt 17a, 1893, par. 17*

In no time in your life have you been more critically placed than you are while prosecuting your medical studies at Ann Arbor. Satan is watching every avenue whereby he can take advantage to enter with his specious temptations to spoil the soul. You will meet with infidel sentiments in very intelligent men who call themselves Christians. Cling to the wisdom which is revealed to you in the Word of God, for it will bind you, to obey its teachings, to the throne of God.*8LtMs, Lt 17a, 1893, par. 18*

I am fearful now, more than at any other period of time, that Christians, as individuals, may separate from God because they lose sight of the Pattern, Jesus Christ, and think it is safe to walk in the sparks of their own kindling, deceiving the soul with thinking it is the way of the Lord.*8LtMs, Lt 17a, 1893, par. 19*

It is not enough for our spiritual interest to read the Word of God, thinking that a knowledge of the truth contained therein will be sufficient for our salvation. The One of whom we read must be our

dependence. "And this is life eternal; that they might know thee, the only true God and Jesus Christ whom thou hast sent." [*John 17:3.*]*8LtMs, Lt 17a, 1893, par. 20*

We cannot be safe because we believe certain doctrines as truth, we must press the matter still farther. The word of our Captain is heard, "Go forward. Be ye doers of the word, and not hearers only." [*Exodus 14:15; James 1:22.*] In obeying our Leader we shall possess the blessings which the Word of God implies and reveals for our understanding. The truth may be accepted in its beautiful form, but it cannot be saving truth for the receiver unless it is brought into the practical life, exercising its influence upon mind and character.*8LtMs, Lt 17a, 1893, par. 21*

We must have that faith that works by love and purifies the soul. Here, my dear friends, is where you can work for others' good. The precious revelation of God's will in the Scriptures with all their unfolding of glorious truth is only a means to an end. The death of Jesus Christ was a means to an end. The most powerful and efficacious provision that He could give to our world was the means; the end was the glory of God in the uplifting, refining, ennobling of the human agent.*8LtMs, Lt 17a, 1893, par. 22*

Holiness to God is glorifying Him by the entire conformity of the human will to the divine. There is a clean, pure mind. The soul and the body, as Christ's purchased possession, is to be presented to God without spot or wrinkle, or any such thing. This will prove the counteracting of Satan's ingenious work to ruin man. This is the re-creation of the human agent through Jesus Christ's merits; a clean thing is brought out of an unclean, restoring the image of God in man. The human agent is to go forward to reach the highest standard of perfection of character by beholding the character of Jesus Christ.*8LtMs, Lt 17a, 1893, par. 23*

The Lord Jesus reproached His disciples because of the slowness of their apprehension to reach the true depth of His lessons given to them. He sought to awaken their minds, intimating that He had left in their possession truths of the highest value which they must search critically and prayerfully, in order to discern and to estimate their true value. Were He upon earth today, would He not reproach

those who are blessed with such great light as is now opened before us, because we so dimly comprehend the meaning of His teachings, and the virtue and the end for which they were given, which are for the sanctification of the entire man?*8LtMs, Lt 17a, 1893, par. 24*

The moral development of man is conformity to the image of Jesus Christ. And the end requires that the truth, employed as a means, should itself be capable of constant expansion, that it may be seen in new development, but close study and earnest prayer being brought into the practical life; the human and the divine co-operating, that man may become a partaker of the divine nature, having escaped the corruptions that are in the world through lust. As the truth is studied with humble heart, the will subjected to the divine operations of the Spirit of God, the truth brightens, like its divine Author, while beholding it, and while aspiring through the grace of Christ to reach it. In this way, the human agent is elevated to attain to the standard of perfection of human character.*8LtMs, Lt 17a, 1893, par. 25*

I am so anxious that the youth should reach a high standard, and not be satisfied with a poor, weak, starved experience, for they can do a great work for the Master. Every one may have a deep, rich, abundant experience in the things of God; but this requires persevering effort in co-operating with the divine. When God gave His only begotten Son, He gave all heaven in this one gift. "He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?" [*Romans 8:32.*] Please read *Romans 8:31-39.8LtMs, Lt 17a, 1893, par. 26*

I have deep interest that you, my dear brother, shall be [a] living channel of light. O that you may be filled with all the fulness of God, walking in all humility of mind, constantly working, drawing with Christ in the salvation of souls.*8LtMs, Lt 17a, 1893, par. 27*

Lt 17b, 1893

Colcord, W. A.

Kaeo, New Zealand

February 23, 1893

Previously unpublished.

Colcord, W. A.

Battle Creek, Michigan, U. S. A

Dear Brother:

Please hand to Editor of *Review and Herald* the article, "Should Christians be Members of Secret Societies," for publication, and oblige. *8LtMs, Lt 17b, 1893, par. 1*

Yours truly, *8LtMs, Lt 17b, 1893, par. 2*

Mrs. E. G. White, per E.C.C.

Lt 18, 1893

Daniells, Elder and Mrs. A. G.

Wellington, New Zealand

May 11, 1893

Portions of this letter are published in *Ev* 439-440.

Elder and Mrs. A. G. Daniells
No. 2 Cook's Street
Glebe Point, Sydney

Dear Brother and Sister:

I have been unable to sleep past four a.m., and between that and breakfast time I manage to do much writing. We have breakfast at 7:30. We hardly know how to describe matters as they are here. Our congregations are quite small, and prejudice exists to a remarkable extent. We work on, however, trying to act our part as faithful messengers of the Lord God of hosts. We have a message to bear of the utmost importance. *8LtMs, Lt 18, 1893, par. 1*

I spoke two Sunday afternoons with a goodly number out to hear; but I spoke yesterday afternoon on the relation of fathers and mothers to their children and youth, and the congregation was quite small. Only 45 were present. The presence of the Lord was certainly in our midst; hearts were touched, and hundreds ought to have heard the words I had for them. Our effort may show no manifest results; but I consider Jesus the world's Redeemer. Of Him it was said, "I will not fail nor be discouraged." [*Isaiah 42:4.*] We want the mind of Christ to work in His lines. *8LtMs, Lt 18, 1893, par. 2*

I have spoken in Petone three times. The last time was Tuesday, May 2, at 7:30 in the evening. A goodly number was present. Brother Simpson said it was the largest congregation that any of our people have ever had in Petone. All were pleased, and much prejudice was removed. It makes it bad that we have no hold upon the people here. All are strangers to us. Visiting is done by Elder

Starr and his wife, whenever they can get an entrance. They receive him and promise to come to the meetings; but they do not come. They seem to act as if they were afraid their minds would become stirred up, and they use the stay-away argument. We have the rink hired for few more meetings. Elder Starr leaves for Melbourne on Monday, and we think of hiring a smaller hall, and we think we shall more easily get at the few interested ones. We shall soon see what can be done for them.*8LtMs, Lt 18, 1893, par. 3*

The Lord God Omnipotent reigneth. The work and cause is the Lord's, and He can work upon human hearts. The Lord has a people in this place, and He has a warning message for this people, and He will not have His word return to Him in vain. One thing we must do and that is to go forward. Work on the right hand and on the left. Sow beside all waters knowing not whither shall prosper this or that. How long it is best to work, not by sight but by faith, for the few, trusting the Lord to water the seed sown, we know not. There is a great work to be done in New Zealand, and we dare not leave this field to return to Sydney or Melbourne until we have clearer light. There is time we must give to Napier, Hastings, Ormondville. The latter place I am urgently requested to visit.*8LtMs, Lt 18, 1893, par. 4*

We want you to write us as definitely as possible in regard to the work in Paremata. We know from the light the Lord has given me that there are other fields nigh that have heard the sound of the message that are to be worked. The Lord gives His workmen courage and perseverance and heavenly wisdom and the endowment of the Holy Spirit, that the truth may be accepted, believed, and practiced by many more souls. One thing I know we must have, and that is faith combined with most earnest, diligent preaching of the Word of God in its real simplicity. We must embrace every opportunity to put forth personal labor. The personal labor must be done, even if there has to be less preaching done. Here in New Zealand you, my brother, and others who have labored here, have failed. We must get acquainted with the people in their homes. You can never supply this by proxy. This has been attempted, but God can never sanction any such work. Brother Hare has done this work, and you did it also, but it is a sad mistake.*8LtMs, Lt 18, 1893, par. 5*

If far less preaching has to be done, this part of the pastoral work is not to be neglected nor shifted upon your wives nor some other person. You must educate and train yourselves to visit every family that you can possibly get access to. The results of this work will testify that it is the most profitable work a gospel minister can do. If he neglects this work, the visiting of the people in their homes, he is an unfaithful shepherd, and the rebuke of God is upon him. His work is not half done. If he had given personal labor, there would have been a large work done and many souls gathered.*8LtMs, Lt 18, 1893, par. 6*

No excuse will God accept for thus neglecting the most essential part of the ministry, which is the properly binding off of the work, and binding the messenger bearing the truth up with the flock, the sheep and the lambs of the Lord's pasture. The Lord Himself makes the human instrument a channel of light to the people, through his personal efforts, in identifying himself with the people for whom he is laboring. The weak of the flock need strengthening at the right time—words spoken that will comfort, strengthen, and establish them that they will become rooted, grounded, and established in the faith. This is the way and the means God has ordained to meet the people where they are. I recognize, in the places where I have thus far labored, the very places which have been lost to the cause of God because the messengers who have brought to them the truth have not ministered because it was not pleasant business to engage in this work.*8LtMs, Lt 18, 1893, par. 7*

Lt 18a, 1893

Daniells, A. G.

Parramatta, New South Wales

January 30, 1893

Previously unpublished.

Dear Brother Daniells:

I would say a few words to you. Be of good courage. You may be inclined to look upon the dark side too much. If you do this you will not be able to present to those for whom you labor a clear, firm, encouraging, hopeful message. You should keep before the people that their only hope is to be constantly clinging to Jesus Christ, the only refuge for any soul. But do not bring a gloomy note into your work; do not strike a single discouraging note. Seek to lift Jesus up, and in no case dwell under the shadow of the old covenant; but let your faith and your hope center constantly in Jesus, the Source of all life, and truth and righteousness. Dwell upon the bright side of the picture. Satan would have us walk in a shadow, but it is our privilege to walk in the light as Christians in the light. They that follow me shall not walk in darkness.*8LtMs, Lt 18a, 1893, par. 1*

Let there be no reason for complaint that you are severe, and thus discourage souls. Preach the truth in love, present every inducement to win, for you can never force nor drive. There will be with you a constant battle to fight with yourself. You become too easily discouraged and allow your mind to dwell upon the dark side when it is a poor policy for you, for as you view things in a discouraging light you will surely produce just the state of things which your mind dwells upon.*8LtMs, Lt 18a, 1893, par. 2*

Again, you are in danger of judging persons and things too strongly, and deciding under the presentation to your mind, and so produce a state of things just in accordance with your anticipations, when if you had different and more favorable impressions, you would act under these impressions with the very best results. Care is essential in your case that the worst view of persons and things

shall not be laid before you, for you will be almost sure to view them in a stronger light than will bear the best fruit.*8LtMs, Lt 18a, 1893, par. 3*

Lift up Jesus as a compassionate, sin pardoning Saviour. Revive the hearts of the people that they may have increased hope and faith, and never carry the least tinge of discouragement. Let words of kindness be upon your lips; fan the least spark of hope: "The bruised reed shall he not break, nor the smoking flax shall he not quench till he send forth judgment unto victory." [*Matthew 12:20.*] Keep your eyes uplifted. Remember that you are not to bear the sins of men, for you have not been made a sin-bearer. Jesus only is able to bear the sins of men.*8LtMs, Lt 18a, 1893, par. 4*

Let there be a cheerful ring in your testimonies, in all your preaching. Do not bear down and present condemnation, but freedom, hope and faith. Educate the people now to believe. It is a difficult matter for you to hold fast the faith once delivered unto the saints, which is a continual firm reliance upon God with unwavering trust. Turn your face to the Sun of Righteousness, for there is healing in His wings. You need to work constantly in the same lines in which Christ worked, which is the uplifting, not the depressing. It is the healing virtues in Jesus Christ that should be set before every soul with whom you come in contact. Lean your whole weight upon Jesus; cast all your burdens and cares upon Him, for He careth for you.*8LtMs, Lt 18a, 1893, par. 5*

May the Lord bless you and Sr. Daniells that you may be so constantly living under the sunshine of the presence of Jesus Christ that you will both be like springs of water whose waters fail not, but Christ in you a well of water springing up into eternal life. All that you say, all that you do, is pointing souls to Jesus, the Lamb of God, who taketh away the sins of the world. You want to strike clear, decided notes of faith, hope, courage, and the love of God which passeth knowledge. You will have doubts; you will have many disagreeable things to see, which you will feel, but you must fight the good fight of faith. Let nothing like gloom be attached to your words if you wish to retain your influence. What you expend in cheerful, encouraging words, whatever may be the appearance, is as seed-wheat which will return you a yield of some thirty, some

sixty, and some an hundred fold. You are, in this, working, educating yourself to have a courageous spirit in the Lord Jesus Christ, and you will, as far as your influence is concerned, find no line of work that will pay better. But never carry the whip. Never try to drive.*8LtMs, Lt 18a, 1893, par. 6*

Present the truth as it is in Jesus and let the truth do its work on human hearts. It is not you that can make the impression on human minds, and if you should leave, in words you speak, a sadness, a discouragement upon the minds, and a sort of hopelessness, who shall make you glad? "Holding forth the word of life" [*Philippians 2:16*] in the simplicity of the gospel, and in its most symmetrical and beautiful form, you can win; but never attempt to force. You will find men who profess the truth.*8LtMs, Lt 18a, 1893, par. 7*

You will find men who profess the truth who neither burn nor shine. All their ideas seem to be degraded, common, cheap. They are too gross to be purified, because this is the office, the work, of the truth upon the human heart, and they do not bring the truth into the soul temple but keep it in the outer court. They are therefore destitute of its converting, purifying, sanctifying power. The world will present such as a specimen of believers. This will stir up your soul to combat the idea. But bear in mind, people will not believe what the pulpit teaches, but what the church lives; therefore personal labor is so very essential for the church that they may not be driven, nor whipped into the traces, but patiently educated in a calm, Christlike spirit to give forth a clear, luminous light.*8LtMs, Lt 18a, 1893, par. 8*

Make full proof of this ministry God has committed to you. Let all see in your example a beautiful and powerful expression of the sacred power of the truth you handle, and never, never leave in spirit, in word, in testimony, the impression that the Lord is not full of goodness, compassion, tenderness, and love. In this way alone can you win hearts. Be cheerful, be hopeful, and of good courage.*8LtMs, Lt 18a, 1893, par. 9*

Lt 19, 1893

Daniells, Elder and Mrs. A. G.

Ormondville, New Zealand

September 8, 1893

Previously unpublished.

Elder A. G. and Mrs. Daniells
2 Cook Street
Glebe Point, Sydney, N. S. W.

Dear Brother and Sister,

Here we are at last where they have been calling us to visit for weeks back. Since we came we have had some sunshine. When the sun does shine it seems like a very pretty place, but I do not think I would like to make my home here. We are expecting Willie today. It is now more than three months since we have seen him.*8LtMs, Lt 19, 1893, par. 1*

Emily and I came yesterday. Sr. McCullagh and her little girl were with us in the train. They had gone to Napier to spend a couple of weeks, but when they heard that we were coming to Ormondville they came back with us; and so they only had a few days stay in Napier.*8LtMs, Lt 19, 1893, par. 2*

Brother McCullagh, his wife, and child have had a severe time of it. They have suffered much with throat difficulty. They are better now since the winter weather has gone they have had three weeks of beautiful, sunshiny weather, but just as soon as we reached here it set into raining, just spring showers. Bro. and Sr. McCullagh are situated in a very unhealthful place [on] low land. Water stood under the house all winter, and their stay there has nearly cost them their lives.*8LtMs, Lt 19, 1893, par. 3*

Several good souls have embraced the truth. I was introduced to several last night. They had an appointment out the evening I came (Thursday), and I spoke with much freedom. The little hall was

filled. I spoke with great plainness and told them that we were not at all ashamed of our name, Seventh-day Adventist. I explained the reasons for our faith which are in harmony with the name. The words did seem to have power with them. Several testified that they had never heard anything like it in their life before. I dwelt particularly upon the Sabbath of the fourth commandment, and in regard to the promise of Christ in the first three verses of *John 14*. "Let not your heart be troubled: ye believe in God, believe also in me. In my Father's house are many mansions: if it were not so I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again and receive you unto myself; that where I am there ye may be also." [*Verses 1-3.*]*8LtMs, Lt 19, 1893, par. 4*

After the meeting closed we made our way to our hired rooms in the house of Mr. Grant—nice, pleasant, convenient rooms. But it was a dark night, and the roads were muddy from the recent rains. We could not see where we were putting our feet, and it was much farther than I had thought. Emily had insisted that I should not walk, and it was a mistake my attempting it. They thought I could not ride in a two-wheeled trap and a four-wheeled buggy was not the most convenient for the road was narrow and the horse not the most manageable. But all these things are my lessons: I thought I knew better than Emily but it proved I did not. We are now to take a ride although it looks as if it was going to rain.*8LtMs, Lt 19, 1893, par. 5*

We had a pleasant ride although it threatened to rain. We went only about two miles, for we were to meet Willie who was coming on the noon train. He came, and also a Bro. Codling from Palmerston, who had lately embraced the truth. Willie thought it would be a help to him to come and attend the meetings in Ormondville. After they have taken dinner Willie accompanied us, and we rode five miles to Norsewood, where Bro. Anderson had been laboring. There are two families who are keeping the Sabbath in that place. Several are convinced but do not come to the point of decision. We called on one Norwegian family. I did not get out of the carriage, but they came out to meet us. The brother was all crippled with the rheumatism. I did pity him so much. They must have very close times now to earn means to support their family; but God will comfort and bless them if they will put their trust in him. We left an

appointment that I would speak in Norsewood Monday night. The Sabbath would soon come so we returned to our hired rooms. We hired a bed room for Willie so that we could be together. *8LtMs, Lt 19, 1893, par. 6*

Sabbath, Sept. 9

I spoke, in a house of worship well-filled with believers and unbelievers, from *Isaiah 58*. I again presented the Sabbath showing its importance, and that it was not to be regarded as a matter of little moment whether they shall decide to obey the light given or reject [it]. I read to them from the *31st chapter of Exodus*, where it is plainly stated that the Sabbath is a sign between God and His people throughout their generations forever. And I read and remarked upon the words spoken by Christ, enshrouded in the pillowy cloud, to Moses from *Deuteronomy 7:6-9*. "For thou art an holy people unto the Lord thy God: the Lord thy God hath chosen thee to be a special people unto himself, above all people that are upon the face of the earth." *8LtMs, Lt 19, 1893, par. 7*

"The Lord did not set his love upon you, nor choose you, because ye were more in number than [any] people; for ye were the fewest of all people: But because the Lord loved you, and because he would keep the oath which he had sworn unto your fathers, hath the Lord brought you out with a mighty hand, and redeemed you out of the house of bondmen, from the hand of Pharaoh king of Egypt. Know therefore that the Lord thy God, he is God, which keepeth covenant and mercy with them that love him and keep his commandments to a thousand generations." *Verses 11 and 12*. "Thou shalt therefore keep the commandments, and the statutes, and the judgments, which I command thee this day, to do them. Wherefore it shall come to pass, if ye hearken to these judgments, and keep, and do them, that the Lord thy God shall keep unto thee the covenant and the mercy which he sware unto thy fathers." *8LtMs, Lt 19, 1893, par. 8*

Mrs. Grant, our land lady was present. She is an intelligent woman. She has a daughter who is married to a missionary, and they are doing good work in one of the islands. She has another daughter who is a school teacher, and a son who is a Presbyterian minister in

Christchurch. Our being brought in connection with this family may result in bringing them to an interest in the truth. Oh, I hope and pray that they may see the light and follow the light and be saved! This meeting ended with a social meeting, and quite a number bore testimony. Satan has worked hard in this place to keep souls from obeying the truth. We pray that he may be disappointed and that truth may triumph over error. I believe that there are many precious souls convinced, but the determined resistance and opposition of the ministers is building up barriers, that they shall not decide; but God can disappoint the enemy.*8LtMs, Lt 19, 1893, par. 9*

Monday, September 11

Last night I spoke in Rechabites Hall. The seats were well filled, and it was much larger than the chapel we had used for the other services. Some were obliged to stand. I had much freedom in speaking upon the temperance question. The people listened with the deepest interest, and this has been the case in every meeting. Brother Codling, who came with Willie was greatly strengthened. Sabbath he took my hand and shook it heartily, and said, "Sr. White, your son did a good thing when he stopped over at Palmerston, and I am glad he urged me to come to these meetings. They are a great blessing to me." Monday he took dinner with us, and this little acquaintance will indeed be a blessing to him and to us.*8LtMs, Lt 19, 1893, par. 10*

It is a rainy day, and I fear that I cannot reach my appointment at Norsewood. Sunday when Brother McCullagh was trying to catch his horse, he stepped upon a stub and sprained his ankle. Willie and Bro. Codling had to help him out of the carriage; he could not use his foot. But notwithstanding this, he and Willie rode out in the pouring rain to Norsewood, five miles distant, to meet my appointment, and not have the people entirely disappointed. Fifty-five were out; some men and women walked three miles in the pouring rain.*8LtMs, Lt 19, 1893, par. 11*

They had a good meeting, but they got very wet, for the rain continued to pour down in torrents. When they were about a mile from home their carriage wheel set, and the rain still came down, but it was a good thing for them that they were very close to Brother

Amazon, who had loaned us his nice buggy. Bro. McCullagh's sulky was at this place, so they transferred the horse into that and got here about midnight, well drenched. I dared not go out, for I felt it would be presumptuous. Yet I did hate to disappoint them so, and I cannot see how I can go there again while in New Zealand.*8LtMs, Lt 19, 1893, par. 12*

Early Tuesday morning we had another packed up of bed and bedding to return to Hastings. We were anxious to get our American mail which had come to Hastings. Elder Wilson baptized eight souls on the Sunday we were absent.*8LtMs, Lt 19, 1893, par. 13*

Wednesday, Sept. 13

We have read a large number of letters, not all of a cheering character. One sounds out the wail of despair. We reached Hastings after a four [hours'] ride on a slow, jerky train. We are glad to be here to tackle this mail. We will read letters this day that we could not wade through yesterday. This mail has given us increased work to answer some of the letters, but I feel so exhausted from our work at Ormondville that I cannot do much at present.*8LtMs, Lt 19, 1893, par. 14*

Wednesday evening I talked a short time to the company assembled in Brother Wilson's parlor for prayer meeting. I spoke in regard to the blessings promised to all who keep the commandments of God. Two precious souls have taken their stand for the truth since I have been in Hastings. One [is a] sister, an intelligent, discreet woman, who is laboring wisely for her husband, Mr. Dunn. He has heretofore made no profession of religion, but the truth he has heard is doing its convicting work upon his soul, and he says it is the only preaching he has heard which has had any effect upon his mind.*8LtMs, Lt 19, 1893, par. 15*

I could not stand and speak, so I spoke sitting. Our numbers were few for it had rained hard before evening, but Sisters Dunn and Blackwell, who had recently embraced the truth, came a long distance in the rain and dark. They say they cannot consent to losing one opportunity of hearing Sr. White. O, may the Lord give me pure and holy words, the Bread of Life, which shall feed these hungry, starving souls. They seem to draw the truth right out of you.

I believe that Sr. Dunn's husband will be converted.*8LtMs, Lt 19, 1893, par. 16*

Thursday, Sept. 14

Brother and Sister Wilson leave today to go twenty-eight miles to visit a family who have recently become interested in the truth. One of our sisters was recommended to them to do their housework. She has had her books on present truth and has done some missionary work, and the sister, her mistress, has embraced the truth. Her husband has charge of a large sheep run, and he also has some interest in the truth. Sr. Caro sent a request that Bro. Wilson should visit them, and they went today.*8LtMs, Lt 19, 1893, par. 17*

Willie, Emily, and I had a pleasant little drive in the forenoon. The sun shone brightly after the rain. Late in the afternoon a young Maori of sixteen years, called upon us. We had a visit with him. He was the first one who became interested in the truth at the school, and who came to Bro. Everson to teach him all he knew in regard to the Sabbath and kindred truths. He embraced the Sabbath and has been baptized. Another intelligent, promising school mate has also come out firmly upon the truth, and [he] has gone to America to study to become a medical missionary. And still another has a deep desire to go to school where these doctrines are taught. His parents have given their promise that he shall go next year. I have an idea that they think he will lose his interest by that time, but I hope he will be firm. There are many things of interest that I cannot write.*8LtMs, Lt 19, 1893, par. 18*

Sabbath, Sept. 16

I spoke to quite a nice little company in the Odd Fellows hall, used often as a chapel by our people. I spoke with the power of the Spirit of God upon me while speaking in regard to the wickedness of the world, the earth being defiled under the inhabitants thereof, and the reason being evident, because parents have not for many generations back kept the law of God; and the Lord could not bless them and subdue their enemies, for they were the worst enemies God had. I told them that they would have persecutions and severe trials for the truth's sake; but they must not retaliate nor yield one

iota of their faith. God is proving and testing us as a people.*8LtMs, Lt 19, 1893, par. 19*

Angels of God are commissioned to watch over those who suffer for the truth's sake, and the dragon that now exists, that none will be more afraid of the wrath of the enemy of our faith than of the wrath of God. They lose the favor of God by their disobedience to the requirements of God rather than to lose the friendship of their Lord's enemies. Not one of us can submerge our individual responsibility upon any human soul. The acceptance of the gospel of Jesus Christ reveals it as it is, an inherent, independent power that will not yield to circumstances.*8LtMs, Lt 19, 1893, par. 20*

The voice of God in His Word calls to every man, woman and child as it called to Abraham, to keep the way of the Lord, to follow where He may indicate is duty. God is supreme. His will is to become our will. The light afflictions that we endure for Christ's sake will add to the exceeding and eternal weight of glory. If His own hand leads through deepest waters, Jesus has gone before. If the path be rough and severely hard to travel, Jesus has trodden the way before us. His footsteps are seen in that path beating down the difficulties for the feet of the true follower. The louder and more urgent cry will ascend to heaven that God will give strength to endure and to obey Him, and an increased faith will come as he urges his way on through difficulties; and the inspiring faith will surely come from the Source of all power and efficiency.*8LtMs, Lt 19, 1893, par. 21*

While [I was] speaking, a man with a cigarette in his mouth and a little girl in his arms pushed his way through the gate and came into the entry way and put the child down and shoved it into the meeting room, after a few moments the child found its mother, one of our sisters. She took her child upon her lap, and her husband motioned her to come out and leave the meeting; but she remained. He went out of the gate, and then came back and again tried to catch his wife's eye, but she did not look once that way. After I had seen this, I spoke some words to our sister, telling her to look to Jesus, to love God and have faith and confidence in Jesus, and under every difficulty put her trust in Him, and the divine Presence would surely be with her. But she must ever bear in mind that One is her Master,

even Jesus Christ. Him, she must obey. "Ye are not your own. Ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's." [1 *Corinthians* 6:19, 20.]*8LtMs, Lt 19, 1893, par. 22*

The plan of salvation was a costly plan whereby man may be uplifted, ennobled, sanctified; and if we will give ourselves to Him, we will always stand under His banner, and we need never shrink or be ashamed to show our colors. We are Seventh-day Adventists. The whole universe of heaven is looking upon us to see if we individually appreciate the great sacrifice made in our behalf, if we estimate the infinite price paid for our redemption. This is the everlasting expression of love toward the sinner, the cross of Calvary. "For God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." [*John* 3:16.]*8LtMs, Lt 19, 1893, par. 23*

Having made this great sacrifice, He will withhold no needful help that the soul trusting in Him shall not receive. All heaven is waiting our demand upon it. It is the privilege of every soul to walk in the saving light, for they "that followeth me," saith Christ, "shall not walk in darkness." [*John* 8:12.] Let every soul stand under the shadow of the cross of Calvary and say, "Behold the Lamb of God who taketh away the sins of the world." [*John* 1:29.] This is our message.*8LtMs, Lt 19, 1893, par. 24*

John beholds the remnant people in these last days looking into the Sanctuary above, and he exclaims, "And the temple of God was opened in heaven, and there was seen in his temple the ark of his testament: and there were lightnings, and voices, and thunderings and an earthquake and great hail!" [*Revelation* 11:19.] The cover of the ark was the mercy seat. What was in that ark? Beneath the mercy seat in the ark were the ten commandments written with the finger of God. This people were presented to John looking reverently upon the ark and the tables of stone within the ark upon which were engraven with the finger of God the ten commandments. As John beholds this scene he exclaims, here are they "which keep the commandments of God, and have the testimony of Jesus Christ." [*Revelation* 12:17.]*8LtMs, Lt 19, 1893, par. 25*

The scene changes and he sees the hatred and enmity of the world kindled against the people who love God and keep His commandments. And he with pen and voice proclaims, "And the dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God and the testimony of Jesus Christ." [*Verse 17.*]8*LtMs, Lt 19, 1893, par. 26*

Lt 20, 1893

Bolton, Fannie; Davis, Marian

Gisborne, New Zealand

November 2, 1893

Portions of this letter are published in *Ev* 122-123, 291.

Dear Fannie and Marian,

The mail goes today to Australia, and I must get this letter in by noon. I would much rather have a talk with you, but as we are so far separated this cannot be. For some weeks I have not slept past four o'clock in the morning, and my waking hour is three or half-past three. I generally write twelve pages before breakfast. I eat no supper and feel much better for it. I feel so glad that daylight comes at four o'clock.*8LtMs, Lt 20, 1893, par. 1*

You will see by the mass of matter that I have sent you that there will not be a dearth at present, and now I hope that I can make some headway on the *Life of Christ*. Take this matter and prepare it, putting it into the best shape possible, and then send a copy to me and [to] Elder Olsen. Get someone to do the copying, for the matter is important, and with help you can do it quicker. Do what you can without placing yourselves in danger of nervous prostration, and be assured, I shall know you have done your best.*8LtMs, Lt 20, 1893, par. 2*

There should be some things put in pamphlet form, so that we could have them to distribute. The points on temperance we need everywhere. Gisborne is the most intemperate place I know of; but temperance is a live question here, and could we have been supplied with tracts on temperance, and distributed them, it would have opened the way before us wonderfully. My speaking twice in the open air has been the means of awakening an interest that nothing else would. They see the marked contrast in the conducting of our meetings and the boisterous, theatrical performance of the salvation army, and they marvel at the order, the solemnity, and deep interest that characterizes our meetings.*8LtMs, Lt 20, 1893,*

par. 3

We need leaflets in our camp meetings that contain sharp jots and tittles on important points of our faith, such as the Sabbath question. There is not one half the attention and pains given to this that [there] should be. Also on the preservation of the law of God in the ark, its immutability, its surviving the cross, and its force needs to be dwelt upon. Another point that needs to be clearly defined is the wicked apostasy from the Law of God, and the neglect to follow the special directions, given by Jesus Christ Himself to ancient Israel, to teach diligently to their children the commandments of God. And the sure result in doing this? They would maintain that relation to God [so] that His promised blessing would come upon them when they rise up and sit down, and when they go out and come in, and the sure promise that they would be preserved from sickness, that their bread and water would be sure, [and] that their enemies should not prevail against them. *8LtMs, Lt 20, 1893, par. 4*

Their prosperity depends upon their obedience, because they would then [be] working in harmony with God, and their course of action would be of that [same] character as the mind of God, and His purposes would be carried out. If they were careless and disobedient, the results could be only of the same character as the transgression of Adam and Eve. The deterioration of character is the result of continual transgression. The departure from God's way and God's expressed will is throwing their influence on Satan's side, and strengthening the synagogue of Satan, and giving them the attributes and character of Satan. Well, the result is less and less of the blessing and power of God, and more and more of the deep plottings of Satan, and the perversion of God's blessing, and the misinterpretation of His will and of His ways. *8LtMs, Lt 20, 1893, par. 5*

Thus children are educated in the home life as transgressors. The people are educated by the ministers from their pulpits to perpetuate their transgression of the law of God, and children, and children's children, are coming up confirmed in transgression, until the contempt shown to the law of God is almost worldwide in being general and determined. *8LtMs, Lt 20, 1893, par. 6*

“Cry aloud, spare not, lift up thy voice like a trumpet, and show my people their transgression, and the house of Jacob their sins.” [Isaiah 58:1.] There is to be more decided work done in this line, more done to specify the sin of this age and awaken the minds of the honest, and those who have become confused by their teachers who have darkened counsel by their words, and put darkness for light, and light for darkness, bitter for sweet, and sweet for bitter. *8LtMs, Lt 20, 1893, par. 7*

Now, do see if something cannot be prepared at once in leaflet or pamphlet form for distribution. We have no time to lose. We are, it seems to me, drifting away, careless and half-paralyzed. We must not be satisfied to do the large things, for the little jots and tittles will fill in, and do a work that the large things will never do. Not a stone must be left for people to stumble over. The ministers are placing stumbling stones in the way to the city of refuge, and many souls are being misguided, also, by being pointed into wrong paths. It is no time now to be dull, no time now to whisper danger. “Cry aloud, spare not, lift up thy voice like a trumpet, and show my people their transgression and the house of Jacob their sins.” [Verse 1.] Lift up our ensign to the people, something that can be seen, something that will show them correct, safe paths. There are lost sheep everywhere, whichever way we may turn. *8LtMs, Lt 20, 1893, par. 8*

Let every worker in the Master’s vineyard study, plan, devise methods to reach the people where they are. We must do something out of the common course of things. We must arrest the attention. We must be deadly in earnest. We are on the very verge of times of trouble and perplexities that are scarcely dreamed of. I read in yesterday’s paper of a father of a four-year-old child who would not stop crying at his command, and because of this disobedience the father broke its legs and its neck. This is only a sample of [what] we will see. The Spirit of the Lord is being withdrawn from the earth. Mercy’s sweet voice will soon no longer be heard in entreaties and invitations. *8LtMs, Lt 20, 1893, par. 9*

The invitation to the marriage supper of the Lamb has been refused, excuses made: one must go to prove his oxen, another to see his land, and another has married him a wife and declares he cannot come. But the commission is given, Go ye into the highways

and hedges, into all the lanes of the city and compel them to come in that my house may be filled. The Saviour said to the Jews that they had resisted the invitations of mercy, and publicans and harlots would go into the kingdom of heaven before them, while they who boasted so much piety would be cast out. [*Matthew 21:31.*] *8LtMs, Lt 20, 1893, par. 10*

The whole human race belongs to God by creation and redemption. They have, through the influence of the great apostasy, misinterpreted and falsified the character of God. Christ came to represent the Father. It behooved the Son of God to come into the world, and to suffer and die for fallen man. He came to bring the one lost sheep back to the Father with rejoicing. And the Pharisees and scribes murmured at Christ because His congregations were composed of publicans and sinners who were in that vicinity. *8LtMs, Lt 20, 1893, par. 11*

Those who represented themselves as the best and holiest were represented of John, as they came to his baptism, a generation of vipers, for their works were such that they hated Christ and refused to listen to Him. When sinners were attracted and deeply convicted by His words of truth, they answered the cavils of his opponents, "Never man spake like this man." [*John 7:46.*] O, how they hated, not only Christ, but all who listened to his gracious words. They refused to hear him and believe and be saved, and it hurt them terribly that poor sinners should hear him that they might be saved. The words came forth from their hypocritical accusing lips, This man receiveth sinners and eateth with them. *8LtMs, Lt 20, 1893, par. 12*

May the Lord pour upon us the spirit of true labor, to seek and to save that which is lost. Let us seek power from God. Let us work with determined effort. We are to work in Christ's lines. In the recovering of lost, perishing souls, it is not man that effects the work of saving souls, it is God who labors with him. God works and man works. "Ye are laborers together with God." [*1 Corinthians 3:9.*] We must work in different ways and devise different methods, and let God work in us to the revealing of truth and Himself as the sin pardoning Saviour. Again I urge [that] the sanctified qualification of every soul be brought into working order. Let your light shine, let

truth triumph. We must awake. We must pray. We must never rest until we are imbued with the Spirit of God. Christ must be formed within, “the hope of glory.” [*Colossians 1:27.*] It is time to awake out of sleep and have our lamps trimmed and burning. May God give us wisdom to work intelligently. *8LtMs, Lt 20, 1893, par. 13*

Lt 20a, 1893

Eldridge, Clement

George's Terrace, St. Kilda Road, Melbourne, Victoria

January 9, 1893

This letter is published in entirety in *1888 1096-1117*. +NoteOne or more typed copies of this document contain additional Ellen White handwritten interlineations which may be viewed at the main office of the Ellen G. White Estate.

Captain Eldridge
Battle Creek, Michigan

Dear Brother:

I received your letter and will endeavor to respond. I am grateful to our heavenly Father for His gracious favors bestowed upon me. I am being healed of my infirmities. The Lord is good, and greatly to be praised.*8LtMs, Lt 20a, 1893, par. 1*

During the Week of Prayer we held meetings in a tent at North Fitzroy. Sabbath afternoon, December 31, I spoke with great freedom from (*Acts 10*), dwelling especially upon the angel's message to Cornelius, "He saw in a vision evidently about the ninth hour of the day, an angel of God coming in to him, and saying unto him, Cornelius; and when he looked on him, he was afraid and said, What is it, Lord? And he said unto him, Thy prayers and thine alms are come up for a memorial before God." [*Verses 3, 4.*] The Lord gave me His Holy Spirit in large measure. The tent was full; some not of our faith were present who were attracted by the tent. We had a most precious meeting.*8LtMs, Lt 20a, 1893, par. 2*

Sunday afternoon I spoke to a large congregation from *John 14:1-14*. Again the Lord blessed me with freedom and the people were also blessed.*8LtMs, Lt 20a, 1893, par. 3*

North Fitzroy is five miles from the school building in St. Kilda where we live, and the ride after speaking made me quite weary. I felt

more anxiety, however, in regard to the affect of the malaria from the open drains which are not only offensive but dangerous to health and life.*8LtMs, Lt 20a, 1893, par. 4*

Monday evening in the school building, I met with the little church of Prahran. I prayed with them and spoke with freedom from 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. For my yoke is easy, and my burden is light." [*Matthew 11:28-30.*] Then we had a prayer and social meeting in which precious testimonies were borne by nearly all present.*8LtMs, Lt 20a, 1893, par. 5*

Tuesday evening I again attended a meeting in the same place. Willie had very interesting matter to present from Elder Reed in regard to the missionary work in the Pacific Islands. These meetings are profitable; light is shining upon us, but we want more and still more of the blessing of God.*8LtMs, Lt 20a, 1893, par. 6*

Wednesday afternoon I attended a meeting for the sisters in Federal Hall at the Echo office, North Fitzroy. Eighty-five were present, and I spoke to them in regard to the duties of mothers in the education and training of their children to become children of God, fitted for the future, immortal life. I opened the meeting with prayer, and closed it with prayer.*8LtMs, Lt 20a, 1893, par. 7*

At the close I began to feel that with all my writing and the work I had to do in bearing plain testimonies to individuals, I was using up my capital of strength faster than I could afford. But mothers came to me and expressed themselves as so grateful to hear the very things they needed. Some said, "This meeting will never lose its influence upon me. I see that there are many changes for me to make in the training of my children. But O, I am so glad that I was not left to come up in the judgment so ignorant in regard to my duty." Though very weary, I did not regret the effort I made. The day had been warm, and during the ride home a sharp breeze came in from the sea, and I took cold.*8LtMs, Lt 20a, 1893, par. 8*

Thursday morning I found myself greatly exhausted. But during the night I had passed through an experience similar to that which I had at Salamanca, New York, two years ago. When I awoke from my

first short sleep, light seemed to be all around me, the room seemed to be full of heavenly angels. The Spirit of God was upon me, and my heart was full to overflowing. O, what love was burning in my heart! I was exclaiming aloud, "Lord Jesus, I love thee; thou knowest that I love thee: My heavenly Father, I praise thee with my whole heart." "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." [*John 3:16.*] "The path of the just is as a shining light, that shineth more and more unto the perfect day." [*Proverbs 4:18.*] "Jesus, my Redeemer, the Representative of the Father, I put my trust in thee." *8LtMs, Lt 20a, 1893, par. 9*

My peace was like a river, I seemed to be shut in with God, in sweet communion with Him through my waking and sleeping hours. What high and holy privileges seemed to be mine in the love of Jesus, His life and His guardianship. How plainly the words were presented to my mind, "I am the resurrection, and the life: He that believeth in me, though he were dead, yet shall he live: And whosoever liveth and believeth in me shall never die." [*John 11:25, 26.*] Jesus lives to make intercession for us. Jesus lives, and because He lives, we shall live also. *8LtMs, Lt 20a, 1893, par. 10*

O, why does not the church of Christ arise, and put on her beautiful garments? Why does she not shine? The great reason of such feeble Christianity is that those who claim to believe the truth have so little knowledge of Christ, and so low an estimate of what He will be to them, and what they may be to Him. We have the most solemn, weighty truths ever committed to mortals. Were our words, our thoughts, our actions, more pure and elevated, more in accordance with the holy faith we profess, we should view our responsibilities in a far different light. How solemn, how sacred, they would appear! We would have a deeper sense of our obligations, and should make it our constant aim to perfect holiness in the fear of God. Earthly, temporal things would be subordinate to the heavenly and eternal. *8LtMs, Lt 20a, 1893, par. 11*

The language of the heart and lips would be, as expressed by the Psalmist: "How amiable are thy tabernacles, O Lord of hosts! My soul longeth, yea, even fainteth for the courts of the Lord; my heart and my flesh crieth out for the living God. Yea, the sparrow hath

found an house, and the swallow a nest for herself, where she may lay her young, even thine altars, O Lord of hosts, my King, and my God. Blessed are they that dwell in thine house: they will be still praising thee. Blessed is the man whose strength is in thee; in whose heart are the ways of them. Who passeth through the valley of Baca make it a well. ...*8LtMs, Lt 20a, 1893, par. 12*

“They go from strength to strength, every one of them in Zion appeareth before God. ... Behold, O God our shield, and look upon the face of thine anointed. For a day in thy courts is better than a thousand. I had rather be a doorkeeper in the house of my God (margin, I would choose rather to sit at the threshold), than to dwell in the tents of wickedness. For the Lord God is a Sun and a shield, the Lord will give grace and glory: no good thing will be withheld from them that walk uprightly. O Lord of hosts, blessed is the man that trusteth in thee.” [*Psalm 84:1-7, 9-12.*]*8LtMs, Lt 20a, 1893, par. 13*

I am so grateful for the privilege of being connected with God in any way. I feel highly honored. All I ask is that the Lord in His great mercy and loving-kindness will give me strength to use in His service, not to minister to my own ease or selfish indulgence, but that I may labor for Christ in the salvation of souls. I am waiting and believing and receiving His rich blessing, although I am unworthy.*8LtMs, Lt 20a, 1893, par. 14*

The Word of the Lord has come to me in clear lines in reference to the principles and practices of those connected with the Review office. There has been need of self-examination on the part of the workers. Every man who has to do with sacred things should perform his work in a Christlike manner. There must be no sharp practice.*8LtMs, Lt 20a, 1893, par. 15*

“A false balance is abomination to the Lord.” [*Proverbs 11:1.*] A false balance is a symbol of all unfair dealing, all devices to conceal selfishness and injustice under an appearance of fairness and equity. God will not in the slightest degree favor such practices. He hates every false way. He abhors all selfishness and covetousness. Unmerciful dealing He will not tolerate, but will repay in kind. God can give prosperity to the working men whose means are acquired

honestly. But His curse rests upon all that is gained by selfish practices.*8LtMs, Lt 20a, 1893, par. 16*

When one indulges in selfishness or sharp dealing, he shows that he does not fear the Lord or reverence His name. Those who are connected with God will not only shun all injustice, but will manifest His mercy and goodness toward all with whom they have to do. The Lord will sanction no respect of person; but He will not approve the course of those who make no difference in favor of the poor, the widow, and the orphan.*8LtMs, Lt 20a, 1893, par. 17*

“The Lord, whom ye seek, shall suddenly come to his temple, even the messenger of the covenant, whom ye delight in ... But who may abide the day of his coming? And who shall stand when he appeareth? for he is like a refiner’s fire, and like fullers’ soap. And he shall sit as a refiner and purifier of silver: and he shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the Lord an offering in righteousness.” [*Malachi 3:1-3.*]*8LtMs, Lt 20a, 1893, par. 18*

Everything in our character that cannot enter the city of God will be reprov’d; if we will submit to the Lord’s refining, all the dross and the tin will be consumed. As the Lord’s chosen ones will receive the light appropriate for this time, they will not be led to exalt themselves. They will not manufacture a standard whereby to measure their own character, for the Lord has given one standard, by which every character is to be tested. There is not one standard for the poor, and another for the rich, for all will be tested by that law which bids us to love God supremely and our neighbor as ourselves.*8LtMs, Lt 20a, 1893, par. 19*

Those who win the treasure of heaven will be those who have laid up their treasure above. God give us light and opportunities to learn from Christ, that we may be like Him in spirit and character; but we are not to conform to any human standard. We are to receive the truth of God into the heart, that it may regulate the life and form the character.*8LtMs, Lt 20a, 1893, par. 20*

The Lord is looking upon men in the different spheres in which they move, and the character is tested under the different circumstances in which they are placed. The truth, pure, refined, elevating, is a

continual test to measure the man. If truth controls the conscience and is an abiding principle in the heart, it becomes an active working agent; it works by love and purifies the soul. But if the knowledge of the truth produces no beauty in the soul, if it does not subdue, soften, and recreate the man after God's own image, it is of no benefit to the receiver; it is as sounding brass and a tinkling cymbal. The truth as it is in Jesus, planted in the heart by the Holy Spirit, always works from within outward; it will be revealed in our words and spirit and actions toward everyone with whom we are connected.*8LtMs, Lt 20a, 1893, par. 21*

The wave of truth flowing from the infinitely wise God to His frail human agents is not subject to the will of man. God prescribes the terms, and specifies every condition upon which we may receive His gifts. With the one party there is infinite power, wisdom, mercy, and goodness; with the other party is weakness, and ignorance, and helplessness and sin. Even the faculties and resources of men, which God will accept in co-operation with the divine, are ours only in trust. In the great condescension of God to admit human finite beings as co-laborers in the saving of the world, He makes it a condition that the human agent shall receive counsel from God, diligently obeying "every word that proceedeth out of the mouth of God." [*Matthew 4:4.*] And our success in the religious life will be according to the integrity and thoroughness with which these conditions are fulfilled.*8LtMs, Lt 20a, 1893, par. 22*

There have been those connected with the publishing house who know not, and do not wish to know, by experience what it cost their predecessors to build up the work. When these later workers accepted a part in it, they did not enter into a partnership with God. They do not recognize the principles and conditions that must govern the human agent in co-operation with the divine. "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.*] No man who is not a partaker of this self-sacrificing love is prepared to labor for God.*8LtMs, Lt 20a, 1893, par. 23*

Many are blundering along, clinging to their burden of selfishness, as if it were a precious treasure, keeping diligently their own way. When they knock at the gate of heaven, saying, "Lord, Lord, open

unto us" [*Matthew 25:11*], many a man will hear the words, "No one enters here but those who can receive the heavenly benediction, 'Well done, thou good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy Lord.' [*Verse 21.*] But thou hast faithfully served thyself, worked for thine own selfish interest, been good to thyself. Thou hast not laid up a treasure in heaven."*8LtMs, Lt 20a, 1893, par. 24*

We are not safe for one moment in cherishing indifference and carelessness in regard to our soul's salvation. Many will have to arouse and change their course of action if they are saved. The perils of the last days are upon us. Connection with divine influences through a strong, living, working faith can alone make us to be laborers together with God. Those who would shun the self-denying, self-sacrificing, part of religion will never be partakers with Christ in His glory. There must be prayerful study and determined effort on the part of all who shall win the crown of life.*8LtMs, Lt 20a, 1893, par. 25*

Let none feel that they can claim any merits because of their advantages of birth or position or education. How did they obtain those advantages? Only through Christ. God calls upon all who would have everlasting life to copy the Pattern. Truth and righteousness are the first principles of the gospel, and the only principles that Christ will recognize in any human agent. There must be heartfelt surrender of our will to God; we must renounce all our own supposed merits, and look to the cross of Calvary. This surrender to God involves effort on the part of the human agent to co-operate with the divine agencies; the branch must abide in the vine.*8LtMs, Lt 20a, 1893, par. 26*

My brother, in your letter you speak of leaving the Review office. I am sorry that you can be willing to separate from the work for the reasons you mention. They reveal that you have a much deeper experience to gain than you now have. Your faith is very weak. Other families, much larger than yours, sustain themselves, without one word of complaint, on half the wages you have. We have been over the ground, and I know what I am talking about. It is evident that whether you remain in the Review office or separate from it,

you have lessons to learn that will be of the highest interest to you. I do not feel at liberty to urge you to remain, for unless you drink deeper of the Fountain of living waters, your service will not be acceptable to God.*8LtMs, Lt 20a, 1893, par. 27*

I do not know who would occupy the position that would be left vacant if you should leave, but if the work that the Lord designs and longs to do is done for the church in Battle Creek, I am sure He will help them in any crisis. He wants no forced service. Unless His words find entrance to the soul, and bring the entire man into subjection to Christ, the human agent will, when tempted and tried, choose to follow his own inclination rather than the ways of the Lord. I had hoped that the truth, which has been shining in clear, distinct beams of light since the Minneapolis meeting, would flood your soul. But from the letters you have written, I know that you are not walking in the light.*8LtMs, Lt 20a, 1893, par. 28*

When you and my nephew, Frank Belden, accepted such large wages from the office, you both showed that you did not appreciate the character of the work. If the Lord called either of you to the exalted position of co-operating with Him in this work, and you maintained your consecration to God and your connection with Him, you could not have consented to accept the wages proffered to you. It was not the Spirit of God that moved the board to offer you such terms. Whatever position a man may fill in connection with the office of publication, he is not to be paid an exorbitant sum, for God does not work in this way. You lacked spiritual eyesight, and you needed the heavenly anointing, that you might see that the work of God was founded in a sacrifice, and only by a sacrifice can it be carried forward.*8LtMs, Lt 20a, 1893, par. 29*

Many, O so many, among believers have scarcely food enough to eat, yet in their deep poverty they bring their tithes and offerings to the Lord's treasury. Many who know what it is to sustain the cause of God in hard and trying circumstances have invested means in the publishing house. They have willingly endured hardship and privation, and have watched and prayed for the success of the cause. Their gifts and sacrifices express the fervent gratitude and praise of their hearts to Him who has called them out of darkness into His marvelous light. No more fragrant influence can ascend to

heaven. Their prayers and their alms come up as a memorial before God.*8LtMs, Lt 20a, 1893, par. 30*

But the work of God in all its wide extent is one, and the same principles should control, the same spirit be revealed, in all its branches. It must bear the stamp of missionary work. Every department of the cause is related to all parts of the gospel field, and the spirit that controls one department, will be felt throughout the entire field.*8LtMs, Lt 20a, 1893, par. 31*

If a portion of the workers receive so large wages, there are others, in different branches of the work, that will call for higher wages, and the spirit of self-sacrifice will become extinct at the great heart of the work. Other institutions will catch the same spirit, and the Lord's favor will be removed from them, for He can never sanction selfishness. Thus our aggressive work would come to an end. It is possible to carry it forward only by continual sacrifice. From all parts of the world the calls are coming in for men and means to carry forward the work. Shall we be compelled to say, "You must wait; we have no money in the treasury"?*8LtMs, Lt 20a, 1893, par. 32*

Frank Belden knows the earlier history of the work in the office; he knows the testimonies which God has sent to him and others in regard to self-denial and sacrifice. He is not ignorant of the many opening fields where the standard of truth is to be lifted, and where means are needed to establish the work. If he had the spirit of Christ, he would reveal the mind of Christ.*8LtMs, Lt 20a, 1893, par. 33*

In severing his connection with the work of God in the office, Frank has done just what I feared he would do. Had he denied self, standing at his post in obedience to the will of God, and because this is the work of God, putting his whole heart into the work and bearing its responsibilities and burdens as others have borne them before him, even though he should not gain as much financially as in business for himself—had he done this, he would have made it manifest that he was not a time-server. But how great was his interest for the office, if he could step out when he pleased, when it appeared to be for his interest to do so?*8LtMs, Lt 20a, 1893, par. 34*

Ought the soldiers in Christ's ranks should act in this way? Should soldiers in the army of the nation do this, they would be treated as deserters, and how does the heavenly universe look upon such soldiers in Christ's army? No one who engages in the work of God with an appreciation of its sacredness could turn from the work to secure any worldly advantages whatsoever.*8LtMs, Lt 20a, 1893, par. 35*

Brother Eldridge, God has been very merciful to you and to Brother Belden. Life, that has been so precarious with you both, He has graciously spared. Days, months, and years have been granted, bringing you opportunities to develop character. God has placed you in connection with His work that you might become imbued with the spirit of Christ. Every day, every hour, comes to you as a blood-bought privilege, that you may not only work out your own salvation, but may be an agent in bringing souls to Christ, building up His kingdom, and making manifest the glory of God. God calls for heart and devotion to the work. Those who are indeed laborers together with God will carry the burden of the work, and like the minister whom He shall send they will feel, "Woe is me if I fail to stand faithful and true to my position of trust."*8LtMs, Lt 20a, 1893, par. 36*

My brother, if you have no more heart-interest in the work than is indicated by the fact that you can drop it so easily, I have nothing to say, no plea to make for you to remain in the office, or for Brother Belden to return to it. You both reveal that you are not men that can be depended upon. And the example that would be given in offering you additional inducements to remain would not be pleasing to God.*8LtMs, Lt 20a, 1893, par. 37*

I would not for one moment present to you or any other man a bribe of dollars and cents to hold you in connection with the work, whatever inconvenience it might suffer for a time because of your withdrawal from it. Christ stands at the helm. If His spirit does not make you willing to be anything and do anything for the truth's sake, then you can learn that lesson only by passing through trial. God will test the faith of every soul. Christ has purchased us at an infinite sacrifice. Although He was rich, yet for our sakes He became poor, that we through His poverty might come in possession of eternal riches. All that we possess of ability and intellect is only that which

the Lord has lent us in trust to use for Him. It is our privilege to be partakers with Christ in His sacrifice if we will.*8LtMs, Lt 20a, 1893, par. 38*

The men of experience and piety who led out in this work, who denied self and did not hesitate to sacrifice anything for its success, are now sleeping in the grave. They were God's appointed channels through which the principles of spiritual life were communicated to the church. They had an experience of the highest value. They could not be bought or sold. Their purity, and devotion and self-sacrifice, their living connection with God, were blessed to the upbuilding of the work. Our institutions were characterized by the spirit of self-sacrifice. But in some respects the work has deteriorated. While it has grown in extent and facilities, it has waned in piety.*8LtMs, Lt 20a, 1893, par. 39*

In the days when we were struggling with poverty, those who saw how wondrously God wrought for the upbuilding of the cause felt that no greater honor could be bestowed upon them than to be bound up with the interests of the work by sacred links which connected them with God. Would they lay down the burden and make terms with the Lord from a money standpoint? No, no. Should every time-server forsake his post of duty, they would never desert the work. They would say, "If the Lord placed me here, He desires me to be a faithful steward, learning of Him day by day how to perform the work acceptably. I will stand at my post until God shall release me. I will know what it means to be a practical, whole-hearted Christian. I expect my reward by and by."*8LtMs, Lt 20a, 1893, par. 40*

The believers who in the early history of the cause sacrificed for the upbuilding of the work were imbued with the same spirit. They felt that God demanded of all connected with His cause an unreserved consecration of soul, body, and spirit, of all their energies and capabilities, to make the work a success. The testimonies came to them, claiming for God all their services in co-operation with the divine agencies, and all the increased ability gained through the exercise of every faculty.*8LtMs, Lt 20a, 1893, par. 41*

Those who can sever their connection with the Lord's work for

some worldly inducement may think they have a degree of interest in the cause of God; but the selfishness and covetousness lurking in the human heart are most powerful passions, and the outcome of the conflict is not a mere conjecture. Unless the soul is daily living upon Christ's flesh and drinking His blood, the godly element will be overcome by the satanic. Selfishness and covetousness will bear away the victory. A self-confident, independent spirit will never enter into the kingdom of God. It is only those who are partakers with Christ in His self-denial and sacrifice that will be partakers with Him in His glory.*8LtMs, Lt 20a, 1893, par. 42*

Those who realize, even in a limited degree, what redemption means to them and to their fellowmen, will walk by faith, and they will comprehend in some measure the vast needs of humanity. Their hearts are moved to compassion as they behold the widespread destitution in our world—multitudes suffering for food and clothing, and the moral destitution of thousands upon thousands who are under the shadow of a terrible doom, in comparison with which physical suffering fades into nothingness. The religion of Jesus Christ has gained wonderful victories over human selfishness. The self-denial, the self-sacrifice of Christ is ever before those who are co-workers with Him, and the will of man becomes submerged in the will of God.*8LtMs, Lt 20a, 1893, par. 43*

We must learn meekness and humility from Jesus if we ever enter the portals of bliss. His whole life, from the manger to Calvary, is to be our example in self-denial and sacrifice. He who came to lay down His life for the world did not disdain to give His disciples a lesson in economy. After He had fed the multitudes by a miracle of His power, He said to the disciples, "Gather up the fragments that remain, that nothing be lost." [*John 6:12.*] Though He had all the resources of heaven at His command, He would not suffer even a morsel of bread to be wasted. We might have much more to give to the cause of God if we would learn to "gather up the fragments that remain, that nothing be lost."*8LtMs, Lt 20a, 1893, par. 44*

There must be care also to guard against all needless outlay. In erecting buildings and providing facilities for the work of God, we should be careful not to make our preparation so elaborate as to consume money unnecessarily; for this means in every case

inability to provide advantages that ought to be provided for the extension of the work in other fields, especially in foreign lands. The laws that relate to the co-partnership of man and God must be obeyed by all who have a part in His service.*8LtMs, Lt 20a, 1893, par. 45*

God designs that all who are laborers together with Him should have a rich experience in His love and His power to save. Never should we say, “I have no experience,” for that God who gave Paul an experience will reveal Himself to every soul who will earnestly seek Him. What said God of Abraham? “I know him,” said the heart-searching God, “that he will command his children and his household after him; and they shall keep the way of the Lord, to do justice and judgment.” [*Genesis 18:19.*] Abraham would cultivate home religion, and the fear of the Lord would lead to integrity of life.*8LtMs, Lt 20a, 1893, par. 46*

He who blesses the habitation of the righteous says, “I know him that he will command.” There is no betraying of sacred trusts, no hesitating between right and wrong. The Holy One has given rules for the guidance of all—the standard of character from which none can swerve and be guiltless. God’s will is to be diligently and conscientiously studied, and it must be made paramount in all the affairs of life. The laws which every human agent is to obey flow from the heart of infinite love.*8LtMs, Lt 20a, 1893, par. 47*

That same holy Watcher who says, “I know Abraham,” knew Cornelius also, and sent His angel with a message to the man who had received and improved all the light God had given him. The angel said, “Thy prayers and thine alms are come up for a memorial before God. And now send men to Joppa, and call for one Simon, whose surname is Peter.” Then the specific directions are given, “He lodgeth with one Simon a tanner, whose house is by the seaside; he shall tell thee what thou oughtest to do.” [*Acts 10:4-6.*]*8LtMs, Lt 20a, 1893, par. 48*

Thus the angel of the Lord works to bring Cornelius in connection with the human agent through whom he might receive greater light. Study the whole chapter carefully and see the simplicity of the whole transaction. Then consider that the Lord knows every one of

us by name, and just where we live, and the spirit we possess, and every act of our life. The ministering angels are passing through the churches, noting our faithfulness in our individual line of duty. *8LtMs, Lt 20a, 1893, par. 49*

They take note also of our neglect of duty. Mark the case of Ananias and Sapphira. In pretending that they had consecrated their entire possession to God, they lied to the Holy Spirit, and as the result of their deception they lost not only the life that now is, but that which is to come. It is sad for anyone to handle sacred things, and yet bring into the service their own peculiar traits of character, making God to serve with their sins. God desires them, in their position of trust, to exemplify the mind of Christ; but the objectionable traits of character are interwoven with all their work, and the sacred cause of God is marred by their selfishness. The Lord knows whether those who carry the burden of responsibility are faithful stewards, maintaining strict integrity in every transaction, and placing this impress upon every phase of the work. *8LtMs, Lt 20a, 1893, par. 50*

Under the teaching of God, under the guiding of His Holy Spirit, a work will be done in the Review office that will place it upon a different basis. I was astonished at the blindness manifested in putting Mr. Russel in the place of Frank Belden. This is not according to the order of God. Men who have never surrendered themselves to the control of the Spirit of God are not to be placed in positions of holy trust. Those who place them there show that they themselves are in need of divine enlightenment. The Lord Jesus could not find men in the schools of the rabbis to do His work; they were altogether too wise in their own conceit, and they felt no need of being taught of God. There was no room in their hearts for the entrance of the words of the Lord; and the Saviour entrusted His truth to humble men who were emptied of self. *8LtMs, Lt 20a, 1893, par. 51*

Brother Eldridge, I have so longed to see you in a position where you would appreciate a living connection with God. I have longed to see my dear sister's son there also. I have prayed for you both with unutterable longings of soul in your behalf. But while thus praying for you, I heard the words, as if a voice were speaking to me, "They

cannot see what you see. They do not estimate eternal things according to their rich value. Spiritual things are spiritually discerned. You have communicated these things to them and to others. The articles in which you presented the truth that God had revealed to you have been placed in the hands of human agents to decide upon their character and value. This should not be done. Their minds and hearts must be refined, their perceptions spiritualized and ennobled, before they can appreciate the precious jewels of truth, or appreciate the work God has given you. Your heart is sad and grieved, but no longer deceive yourself, or expect that men or women will value the light that God has given them from His own holiness, until they shall open their hearts to Jesus. 'Lean on me, trust in me; I will never fail you, I will be to you a present help in every time of need.'" *8LtMs, Lt 20a, 1893, par. 52*

I have been shown that all who now occupy important positions in the Review office will be tested. If they will make Christ their pattern, He will give them wisdom and knowledge and understanding; they will grow in grace and aptitude in Christ's way; their characters will be molded after His similitude. If they fail to keep the way of the Lord, another spirit will control the mind and judgment, and they will devise plans without the Lord, and will take their own course, and leave the positions they have occupied. The light has been given them; if they depart from it, and follow their own course, let no man present a bribe to induce them to remain. They will be a hindrance and a snare. *8LtMs, Lt 20a, 1893, par. 53*

The time has come when everything is to be shaken that can be shaken, that those things that cannot be shaken may remain. Every case is coming in review before God, for He is measuring the temple of God, and the worshipers therein. "These things saith he that holdeth the seven stars in his right hand, who walketh in the midst of the seven golden candlesticks; I know thy works. ... I have somewhat against thee, because thou hast left thy first love; remember therefore from whence thou art fallen, and repent, and do the first works; or else I will come unto thee quickly, and will remove thy candlestick out of his place." [*Revelation 2:1, 2, 4, 5.*] *8LtMs, Lt 20a, 1893, par. 54*

"Repent; or else I will come unto thee quickly, and will fight against

them with the sword of my mouth. He that hath an ear, let him hear what the Spirit saith unto the churches: To him that overcometh will I give to eat of the hidden manna, and will give him a white stone, and in the stone a new name written, which no man knoweth saving he that receiveth it.” [*Verses 16, 17.*]8*LtMs, Lt 20a, 1893, par. 55*

Lt 21, 1893

Faulkhead, Brother and Sister [N. D.]

Napier, New Zealand

October 8, 1893

Portions of this letter are published in *Ev* 622.

Dear Brother and Sister Faulkhead,

Your letter has been received, and has been read with deep interest. I am very thankful to our gracious heavenly Father that He has given you strength through His imparted grace to cut yourself loose from the Free Mason lodge, and all that relates to the society. It was not safe for you to have any part with this secret order. Those who stand under the blood-stained banner of Prince Emmanuel cannot be united with the Free Masons or with any secret organization. The seal of the living God will not be placed upon any one who maintains such a connection after the light of truth has shone upon his pathway.*8LtMs, Lt 21, 1893, par. 1*

Christ is not divided, and Christians cannot serve God and mammon. The Lord says, "Come out from among them, and be ye separate, and touch not the unclean thing; and I will receive you, and I will be a Father unto you, and ye shall be my sons and my daughters, saith the Lord Almighty." [*2 Corinthians 6:17, 18.*]*8LtMs, Lt 21, 1893, par. 2*

I rejoice also that you have cut loose from the life insurance policy. "Grace and peace be multiplied unto you through the knowledge of God, and of Jesus our Lord, according as his divine power hath given us all things that pertain unto life and godliness, through the knowledge of him that hath called us to glory and virtue; whereby are given unto us exceeding great and precious promises: that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust. And beside this, giving all diligence, add to your faith virtue; and to virtue knowledge; and to knowledge temperance; and to temperance patience; and to patience godliness; and to godliness brotherly kindness; and to

brotherly kindness charity.⁸*LtMs, Lt 21, 1893, par. 3*

“For if these things be in you and abound, they make you that ye shall neither be barren or unfruitful in the knowledge of our Lord Jesus Christ. But he that lacketh these things is blind, and cannot see afar off, and hath forgotten that he was purged from his old sins. Wherefore the rather brethren, give diligence to make your calling and election sure: for if ye do these things ye shall never fall: for so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ.” [Peter 1:2-11.]⁸*LtMs, Lt 21, 1893, par. 4*

The assurance of heaven is the best life insurance policy you can possibly have. The Lord has promised His guardianship in this world, and in the world to come, He has promised to give us immortal life. God is in earnest with us. He means just what He says, and He is not to be trifled with. Therefore I am rejoiced that you have severed your connection with these secret orders, and that you are now a free man. “If the Son shall make you free, ye shall be free indeed.” [*John 8:36.*]⁸*LtMs, Lt 21, 1893, par. 5*

I have a decided interest in your case, and I am not altogether pleased with the idea of your removing to Battle Creek. I am bearing a decided testimony given me of heaven, that there are altogether too many at Battle Creek. You will find, on going to Battle Creek, that though you are at the great center of the work, you are not any nearer heaven than while here. Many who have had great light have failed to walk in the light, and have pursued a course like that of Chorazin and Bethsaida. They have brought into the church pride, worldliness, and have influenced others to shape their course in conformity to the practices and customs of the world. Those who maintain their integrity in Battle Creek will have to have a firm hold on the Mighty One.⁸*LtMs, Lt 21, 1893, par. 6*

The Lord will be with Seventh-day Adventists just as long as they are with the Lord; but when they separate from the Lord, and walk in sparks of their own kindling, then they shall lie down in sorrow, but those who truly believe the truth will feel its influence and power. “He that is of God heareth God’s words.” [*Verse 47.*] But those who lean to the world, loving its pleasures, following its

customs, drinking in of its spirit, are walking away from God into false and forbidden paths. But those who yield all to God, are wholly of Him, will be free men and women in Christ Jesus. Christ said, "He that rejecteth me, and receiveth not my words, hath one that judgeth him: the word that I have spoken shall judge him at the last day." [*John 12:48.*] "It is written, man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." [*Matthew 4:4.*]*8LtMs, Lt 21, 1893, par. 7*

The most trying times are to come upon the whole earth to try them that dwell upon the face of the whole earth. Whosoever shall be willing to break one of the least of God's commandments will be found unable in spirit and in truth to keep any one of the commandments. There are many, who intend to keep the commandments of God, who yet make exceptions to the straight rule of right in what they think are minor points, who when under temptation will be guilty of breaking the whole law. O, that all might realize that we are to strive for the crown of eternal life, and let him who has named the name of Christ depart from all iniquity.*8LtMs, Lt 21, 1893, par. 8*

The whole synagogue of Satan is wearing the garb of religion. The deceptions of the enemy are of a most specious character. We fight "not against flesh and blood, but against principalities, against powers, against the rulers of darkness of this world, against spiritual wickedness in high places. Wherefore take unto you the whole armor of God, that ye may be able to withstand in the evil day, and having done all, to stand. Stand therefore, having your loins girt about with truth, and having on the breastplate of righteousness; and your feet shod with the preparation of the gospel of peace; above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked. And take the helmet of salvation, and the sword of the Spirit, which is the word of God." [*Ephesians 6:12-17.*]*8LtMs, Lt 21, 1893, par. 9*

It is by being thus armed that we shall be able to stand against the temptations of the enemy. Our dependence must be in the Word of God. We are to say, "Thy word hath quickened me." "Thy word is a lamp unto my feet, and a light unto my path." [*Psalms 119:50, 105.*] "The word of God is quick, and powerful, and sharper than any

twoedged sword, and is piercing even to the dividing asunder of the soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart.” [*Hebrews 4:12.*] O, I thank the Lord with heart and soul that He has given us His Word as our guide and instructor. *8LtMs, Lt 21, 1893, par. 10*

I am afraid to have you go to Battle Creek, for I know you will be disappointed. You expect to receive help there; you expect to find a depth of piety that is only to be discerned in a few. Many, many have drifted into Battle Creek who, instead of maintaining their consecration to God, have copied the ways and followed the example of those who have been anything but patterns of piety and devotion. A class of this kind has been swelling the numbers of the half-hearted and worldly, until the line of demarkation between the church and the world is scarcely distinguishable. Because of this class who have come in among the people of God, the church at Battle Creek and the fallen churches are not so greatly diverse. *8LtMs, Lt 21, 1893, par. 11*

But though there is much to depress and discourage in this aspect of the matter, yet there is much to encourage in the fact that the grace of Christ will prove sufficient to all who believe in His name, and those who trust in Christ shall never be confounded. To him who is a doer of the words of Christ, His name is ever precious. Every soul who shall maintain allegiance to Christ, will walk in humility and in childlike dependence day by day, hour by hour. They will learn in the school of Christ the lesson of meekness and lowliness of heart, and will bear the cross after Jesus. They will deny self, and no more seek the honor and praise of men, but love the honor that comes from God only. *8LtMs, Lt 21, 1893, par. 12*

O, how lives have been marred by sin, and Satan has triumphed as he has thought he should certainly be successful in capturing the professed servants of Christ, that he might disfigure and spoil in them the image of their Redeemer. Christ alone can reshape and fashion the human character that has been ruined by sin. “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.*] Our Saviour stooped to lift up the ruined lives of men from the dust, that He might restore in the soul of man the lost image of God

and reshape the marred character after the pattern of His own divine character. He makes the character beautiful with His own glory.*8LtMs, Lt 21, 1893, par. 13*

A profession of religion will not avail for the saving of the soul. That which is essential to salvation is that the character of Christ shall be revealed in the character of him who proclaims himself a follower of Jesus. Jesus says, "A new heart will I give you." [*Ezekiel 36:26.*] Out of the poor, ignorant, misshaped character, the Lord has power to form a new, beautiful, symmetrical character that will reflect His own likeness.*8LtMs, Lt 21, 1893, par. 14*

What love has been revealed to you, Bro. Faulkhead! What love has been manifested for you and your family, in that your danger has been pointed out, and your feet directed into the safe path! The love of Christ to you and yours has been shining from the cross of Calvary. Much time has been misspent, much time has been lost, which if improved under the guidance of the Holy Spirit, would in the last years have resulted in bringing many souls to Christ. You would have been a laborer together with God, and your influence would have told in the work of Christ. But thank God that you have not been left in darkness. Thank God that He pitied you, that He loved you.*8LtMs, Lt 21, 1893, par. 15*

The Lord has revealed to you His great love, and now, if you will continue to put your trust in Him, serving Him with your whole heart, He will help you. Cultivate every precious grace of character. Few men have had more devoted love for wife and children than you have had, and the Lord would have you so trust in Him, that you shall make no mistakes in guiding the inexperienced feet of your children into safe paths. Be wholly trustful in God, cultivate a love for the study of the Scriptures, pray much, and as the Lord abides with you and you with Him, you, your wife and children may send forth light into the world.*8LtMs, Lt 21, 1893, par. 16*

There cannot be too much love between husbands and wives, parents and children, if that love is but sanctified, pure and holy. Love is a very sensitive plant, and it needs to be constantly cherished, lest some chill breath shall kill it. In your treatment of your wife, in her treatment of you, let such an example be given,

that your children shall learn to respect and love each other. Bear in mind that you are teachers, educating and training your little ones for the future, immortal life, for the society of heavenly angels in the kingdom of glory. May the Lord bless you is my prayer.*8LtMs, Lt 21, 1893, par. 17*

Lt 21a, 1893

Faulkhead, N. D.

NP

January 11, 1893

This letter is published in entirety in *14MR 9-16*.

Dear Brother Faulkhead:

I am troubled in regard to you, for you are not walking in the light as the Lord permits it to shine upon your pathway. The Word of God is given as our guide, but you have not made that Word the book of your study. You have allowed other things to occupy your mind, and you have not disciplined yourself to search the Scriptures. Now, after being for years in the truth, you are ignorant of the very things you ought to know. You have not an experimental knowledge of God or of Jesus Christ, whom He hath sent.*8LtMs, Lt 21a, 1893, par. 1*

The work of your salvation and mine depends wholly upon ourselves, for it rests with us to accept the provision that has been made for us. God has done everything for us that a God can do. Christ has purchased you with His own blood; He has paid the ransom money, that you might be united with God and separated from sin and sinners. When the heart is opened to Christ, the Holy Spirit will work in it with mighty, renewing power. But in order that we may be laborers together with God, there must be on our part an entire surrender to God. We must, to the extent of our ability, devote ourselves to Him, straining every spiritual sinew, and as faithful soldiers doing service for Christ.*8LtMs, Lt 21a, 1893, par. 2*

Had you, in heart and life obeyed the truth, you would now have been a man of experience in religious things. If you had improved the privileges and opportunities that God has given, you might have been a help and strength to your brethren and a pillar in the office. But you have lost an experience which God has made every provision that you might gain. You have had light, you have had convictions from the Spirit of God, but you have not yielded to them.

You have not co-operated with God and labored in the lines of work given you in Christ's service.*8LtMs, Lt 21a, 1893, par. 3*

Your connection with secret societies has been a snare to you. In these societies you have been associated with men who are atheists, infidels, tobacco-devotees, winebibbers. You have bound up your interest with theirs and have <learned> to enjoy their society. The more you associate with them, the more you will become one with them in spirit, and the less will you be inclined to unite closely with the self-denying, self-sacrificing Redeemer.*8LtMs, Lt 21a, 1893, par. 4*

You have been moved by the Spirit of God to sever your connection with these secret societies, but Satan has worked to strengthen the ties that bind you to these associations that are forbidden of God. As you have deferred action in the matter, Satan has prepared other bands to hold you. Your obligations to God are less and less realized as you connect yourself more decidedly with associations where God does not have a controlling power. Your obligation to serve God does not diminish, but your sense of the claims of God upon you is insensibly weakened. You become more and more absorbed in these worldly associations; you are more and more firmly bound, and have less and less power to extricate yourself. I know from the light given <me from God,> if you remain connected with the Free Masons, you will surely be bound up with them at last, to receive your portion with them.*8LtMs, Lt 21a, 1893, par. 5*

You cannot, in your present state, distinguish the advantages of the people of God above those who do not believe the truth. You look at the few who have received the truth as being inferior; their defects are very apparent to you. Doubt and darkness are enveloping your mind so that you do not clearly discern the things that are spiritual and eternal. If you had been walking in the light which God has given, you would long ago have broken the cords that have bound you away from Christ. You have now a work to do to sever your connection with secret societies. You can do them no good, and they can do you much harm. When you break loose from these societies and unite fully with Christ, you will be a free man in Christ Jesus.*8LtMs, Lt 21a, 1893, par. 6*

Every gratification or indulgence secured by neglecting the divine call to earnest, self-denying duty is sowing seed for a harvest of like kind. Every step in the path that God has forbidden is a step toward destruction. Whatever excuse Satan may frame, the neglect of your present opportunities and privileges of knowing God and Jesus Christ, whom He hath sent, will result in eternal loss. Every advantage gained by <disregarding> the will of God is purchased at an infinite sacrifice. The way of obedience to God, however hard and trying it may seem to you, is always the path of life.*8LtMs, Lt 21a, 1893, par. 7*

The law of duty [to God] is supreme. It claims authority over reason and conscience, over talents and possessions. It will admit no rival, and will not for one moment abate its high demands. It enters into no compromise with any oppressive power of earth. In every act of duty we are hiding self in Jesus. We reach out beyond ourselves, beyond the narrow scope of selfish and present gratification. Obedience to God brings the soul into agreement with the highest laws in the universe. It imparts dignity and true greatness to the humblest occupation where Christ can preside. It crowns the lowliest position in life with the highest honors, bringing man into alliance with God, and binding up his interests with plans and purposes that have existence in the infinite mind from eternity.*8LtMs, Lt 21a, 1893, par. 8*

The Lord Jesus Christ has paid the price for you, not to secure a mere assent to the truth, but for heart service. He desires the homage of your soul. You cannot cease to believe that you ought to do the will of God. You can no more release yourself from the claims of duty than you can flee from the presence of God. It is only in obedience to God that you will realize true happiness. You may not think so now, because your senses are not spiritually awake.*8LtMs, Lt 21a, 1893, par. 9*

It may seem to you that much is to be gained and little is to be lost by remaining in a large degree insensible to the claims of God upon your heart and deaf to His voice. But in the whispering of the Spirit of God to you is the power of God to quicken and elevate your mind and make you happy if you will but surrender yourself, soul, body, and spirit, to His control. "How long halt ye between two opinions? if

the Lord be God, follow him; but if Baal, then follow him.” [1 Kings 18:21.]*8LtMs, Lt 21a, 1893, par. 10*

Brother Faulkhead, you have neglected duties until they are almost forgotten, but they are still binding upon you. If you continue to close the door of your heart against Christ, if you will not open to Him, every opportunity, every privilege, that you have refused will be a swift witness against you in the day of judgment. The requirements of God are no less than they ever have been; and disobedience to them will be requited in proportion to the light which has been given. The Lord has right to the service of every soul, and all who withhold their service from Him are committing robbery of God, and they must answer to this charge in the Judgment.*8LtMs, Lt 21a, 1893, par. 11*

I entreat you to open the door of your heart and let your Saviour in. Give Him the whole heart—that which He has purchased. Ever bear in mind that it is you who must choose. God forces no man. He has chosen you and engraven your name in the palms of His hands. Will you not give yourself fully to Him? Time is short. You have not a moment to loose in hesitation. The divine Word is in your hands, to be a lamp to your feet and a light to your path. Its beams shine upon you, pouring light into your mind and heart. Will you follow the divine radiance?*8LtMs, Lt 21a, 1893, par. 12*

My brother, the Lord sends thee this message of love. O, how can it be that God despises us not, even in our sinfulness and our deformity of character. How strange it is that man will rebel against his Maker, and boastfully assert his independence of God. How easily could the Lord God of heaven say, “Poor, weak, foolish man, I will no longer bear with thine impenitence. I will cut off thy favors, and take away thy reasoning powers, of which thou hast made so poor use, and will appoint thy portion, like Nebuchadnezzar’s, with the beasts of the field.” But the Lord does not do this. How few treat their fellow men as God has treated us. They are ready to exact the uttermost farthing, [and are] severe in judgment and condemnation. But God is patient, longsuffering, full of goodness, mercy, and truth; and for this very reason men presume upon His goodness and forbearance.*8LtMs, Lt 21a, 1893, par. 13*

To you it seems that the cause of truth can maintain its ground only by exertion and continual sacrifice. It is so. <The plan of> redemption was laid by a sacrifice, the most costly that heaven could give. The Son of God was rich, yet for our sakes He became poor, that we through His poverty might be made rich. He has made it our privilege to share in His self-denial and self-sacrifice for the salvation of men. When men spend their precious, probationary time in gratifying self, living for self-pleasing, refusing to co-operate in the Lord's beneficent designs for the world, what fellowship or communion can they have with Christ? Everyone that partakes of the Spirit of Christ will unite with Him in His labor and sacrifice for the good of others. *8LtMs, Lt 21a, 1893, par. 14*

“By faith Moses, when he had come to years, refused to be called the son of Pharaoh's daughter.” [*Hebrews 11:24.*] “Moses was learned in all the wisdom of the Egyptians, and was mighty in words and in deeds.” [*Acts 7:22.*] Yet he gave up his prospective honor as the king's grandson, “choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season; esteeming the reproach of Christ greater riches than the treasures in Egypt; for he had respect unto the recompense of the reward.” [*Hebrews 11:25, 26.*]*8LtMs, Lt 21a, 1893, par. 15*

Egypt, in that age the greatest kingdom of the world, offered its highest position of honor to Moses. But he did not accept the alluring temptation; “for he endured, as seeing him who is invisible.” [*Verse 27.*] “For the Lord God is a sun and shield; the Lord will give grace and glory: no good thing will he withhold from them that walk uprightly. O Lord of Hosts, blessed is the man that trusteth in Thee.” “A day in thy courts is better than a thousand: I had rather be a doorkeeper in the house of my God, than to dwell in the tents of wickedness.” [*Psalms 84:11, 12, 10.*]*8LtMs, Lt 21a, 1893, par. 16*

The strength of Moses was his connection with the Source of all power, the Lord God of hosts. He rises grandly above every earthly inducement, and trusts himself wholly to God. He considered that he was the Lord's. While he was connected with the official interests of the king of Egypt, he was constantly studying the laws of God's government, and thus his faith grew. That faith was of value to him. It was deeply rooted in the soil of his earliest

teachings, and the culture of his life was to prepare him for the great work of delivering Israel from bondage. He meditated on these things; he was constantly listening to his commission from God.*8LtMs, Lt 21a, 1893, par. 17*

After slaying the Egyptian, he saw that he had not understood God's plan, and he fled from Egypt and became a shepherd. He was no longer planning to do a great work, but he became very humble; the mists that were beclouding his mind were expelled, and he disciplined his mind to seek after God as his refuge. He recognized the presence of God in his surroundings. All nature seemed to be filled with the presence of the Unseen One. He knew God as a personal God, and as he meditated upon His character, he grasped more and more the sense of His presence. He found refuge in the everlasting arms. God talked with Moses face to face, as a man speaketh with his friend. The bright beams of the Sun of Righteousness shone into his heart, and into the chambers of his mind. God was his refuge, God was his dwelling place, his home.*8LtMs, Lt 21a, 1893, par. 18*

My brother, by faith you, like Moses, may endure as seeing Him who is invisible. The Lord desires to give you a precious experience. <God has a work for you to do. By your influence you can win souls to Christ.> You may seek after a higher sense of eternal things. God is nigh unto all them that call upon Him with the whole heart. What are the advantages and honors which the world proffers you, when compared with the privileges of the sons of God?*8LtMs, Lt 21a, 1893, par. 19*

If you walk with Jesus here in humble obedience, you will share His triumph and His joy. The shades of darkness will soon pass away, the morning cometh, the conflict is well-nigh ended. There is a crown of life laid up for every one who has been a partaker with Christ in His suffering. The imagination in its most exalted flight, can not picture the glorious destiny that awaits the overcomer. He thought himself humbled in the dust, and his pride and ambition were put to shame, but the far more exceeding and eternal weight of glory is his through the ceaseless ages of eternity.*8LtMs, Lt 21a, 1893, par. 20*

Lt 22, 1893

Gage, Brother and Sister William

Gisborne, New Zealand

October 22, 1893

Portions of this letter are published in *CTr 171*. ⁺Note One or more typed copies of this document contain additional Ellen White handwritten interlineations which may be viewed at the main office of the Ellen G. White Estate.

Mr. and Mrs. Wm. Gage
Battle Creek, Michigan

Dear Brother and Sister,

I have been much troubled in the night season, for I was conversing with you as a family. I was deeply moved by the Spirit of the Lord to tell you many plain things, my Brother and Sister Gage. Along the whole way of life that the children of God are called to pass, the Word of God has placed beacons of warnings, as well as guiding lights. "Thy word is a lamp unto my feet, and a light unto my path." [*Psalm 119:105*.] "For the commandment is a lamp; and the law is light; and reproofs of instruction are the way of life," to keep thee from evil. [*Proverbs 6:23, 24*.]⁸*LtMs, Lt 22, 1893, par. 1*

"The law of the Lord is perfect, converting the soul: the testimony of the Lord is sure, making wise the simple. The statutes of the Lord are right, rejoicing the heart: the commandment of the Lord is pure, enlightening the eyes. The fear of the Lord is clean, enduring forever: the judgments of the Lord are true and righteous altogether. More to be desired are they than gold, yea, than much fine gold: sweeter also than honey and the honeycomb. Moreover by them is thy servant warned: and in keeping of them there is great reward. Who can understand his errors? Cleanse thou me from secret faults. Keep back thy servant also from presumptuous sins; let them not have dominion over me: then shall I be upright, and I shall be innocent from the great transgression. Let the words of the mouth, and the meditation of my heart, be acceptable in thy sight, O Lord,

my strength, and my redeemer.” [*Psalm 19:7-14.*]*8LtMs, Lt 22, 1893, par. 2*

The Lord wants you as a family to be alarmed, for there are serious dangers in the family associations. Your son Fred is in a fearful position. I sent you a letter not long since in regard to his case. I was aroused in the night season and was taken by [my] guide to your home, and was bearing a most solemn testimony to you as a family. I inquired, why have you not heeded the counsels of God, and changed your location? Why have you been blinded to the situation of your family? Every soul is precious. Christ died to redeem the soul from ruin, and you need without delay to set your house in order. You need to be alarmed, for unless you awake you may inscribe upon your gates, in this house, such, and such, and such a soul made shipwreck of faith. Beware for through precept and example other souls will be irretrievably ruined.*8LtMs, Lt 22, 1893, par. 3*

The veil has been lifted. I have seen beneath it. A divine hand lifts the veil revealing particular events, and the moral likeness of individuals and transactions presented. O, if you, Brother and Sister Gage, had been standing in the counsel of God, you could have been blessed with discernment to understand the deep plotting of Satan, which you have been too spiritually blind to sufficiently discern, to change the order of things in your home. There needs to be a transformation, a thorough and entire renovation in your home. You have a work to do to shake off your stupor and sluggishness. Arouse to action.*8LtMs, Lt 22, 1893, par. 4*

I was carried back to trace from cause to effect. I was shown some things in the life history in connection with your family. My sister Gage, there have been decided defects in character which have imperiled the souls of its members. Of this you have been warned. Knowing these things, you should have walked in the counsel of God, with great humility, ever learning at the feet of Jesus how to lead and guide and counsel, and establish your children in faith, and purity, and singleness of purpose. You have had much light. When a man is placed in circumstances connected with religious privileges and advantages to learn wisdom, and to act wisdom, to save souls from ruin, if he does not live up to that light, darkness

comes upon him, and how great is that darkness. Light has been shining all around you, but that light has not been appreciated.*8LtMs, Lt 22, 1893, par. 5*

I have been receiving light from the Lord. There has been a development of character in your children that should make you afraid, and your soul burdened. Cannot you trace from cause to effect? Paul Roth might have been far in advance of what he is today, had he not allowed his mind to be enamored with your daughter, and his companion in study, Brother _____ might have been far higher in the pursuit of his studies if he had not allowed his affections to go out for one who will not be to him the help he needs.*8LtMs, Lt 22, 1893, par. 6*

Both of these young men must be warned. I must write to them for the end is near. They would be glad to return to Battle Creek, but the farther they keep from Battle Creek, the better will it be for them. Had they attended diligently to their studies, and bound their hearts more and still more firmly to God, they would have made medical missionaries to have accomplished a work through Jesus Christ that would bring to them a precious reward. But their minds were diverted while in Battle Creek, and, becoming enamored, they have lost much which they might have gained in advancement in knowledge if they had braced themselves by prayer, and by diligent study to fit them for positions of usefulness and duty.*8LtMs, Lt 22, 1893, par. 7*

O, how little deep, earnest work the Spirit of God can accomplish in the human heart, when it is divided and misled by earthly idols. My heart is bowed down with a sorrow that I cannot express. I cannot even now say the things I may be compelled to say, but the time is not yet. Some things best be left unsaid. My present work is to arouse you. I might relate some things, but yet cannot for I am restricted to go no farther than to say, Set your house in order. Weed out and keep disconnected from every influence that is not wholly consecrated and sanctified.*8LtMs, Lt 22, 1893, par. 8*

It is seldom that one sin will stand alone or be restricted in the range of transgression to one precept or one prohibition of the moral law. There is ever a complication of disobedience, which

leads the perverted conscience to a greater length of entanglement by entering to greater temptations and sinning more and more. I tell you in the name of God to awake. Had you pursued as parents a faithful continuous course of right there would be altogether a different history registered in the books of heaven. Satan is weaving his net to secure souls. O how specious the arguments of the great deceiver. *8LtMs, Lt 22, 1893, par. 9*

The heart not given entirely to the control of Jesus Christ has a door open for Satan to enter, and the arch-deceiver weaves about the soul ingenious apologies in performing its hidden purposes of evil. All these excuses and pretensions are seen of God, and are as spider webs in the eyes of Him who never slumbers or sleeps. O how readily will the human soul find out poor and wretched excuses to deceive and cover up their own course of evil which they pursue. There is an exact judge who weigheth actions. He cannot be deceived; neither can He be mocked. He will one day strike off the covering, unveil the conscience, and sweep away these excuses as smoke. *8LtMs, Lt 22, 1893, par. 10*

The Lord God hath a witness to every transaction. Elisha's reproof to Gehazi when he denied having left to follow Naaman [was]: "whence comest thou Gehazi?" The answer is, "Thy servant went no whither." Then the stern reproof came which showed he knew all. "Went not my heart with thee, when the man turned again from his chariot to meet thee? Is it a time to receive money, and to receive garments, and olive yards, and vineyards, and sheep, and oxen, and men servants, and maid servants? The leprosy therefore of Naaman shall cleave unto thee, and unto thy seed forever." [2 Kings 5:25-27.] The Lord had revealed the whole matter. The interview with Naaman, the minutest incidents of the scene were accurately presented before him. O the workings of the powers of darkness are so deceiving! *8LtMs, Lt 22, 1893, par. 11*

Elisha revealed to Gehazi, the very thoughts of his heart, and that he would enrich himself with the earthly treasure from Naaman. There was a man who should have been a standard-bearer in the army of the Lord, [but] through Satan's temptations his course of action was a stumbling block to Naaman, upon whose mind a wonderful light had broken and he was favorably disposed toward

truth, to serve the living God. Gehazi went from his presence a leper. The Lord calls upon you to seek His counsel, to be true to your own soul and to God, and to seek most earnestly to recover yourself and your children from Satan's snares.*8LtMs, Lt 22, 1893, par. 12*

I speak to you, Brother Gage, there has been a spiritual decay for years going on with you. You are quickly and often decidedly affected by influences. This deterioration has been revealing itself in your character. A man falls imperceptibly in secret before others suspect the true features of his case. No human eye discerns the descending steps one after another; the presumptuous actions are the blossoms of the fruit. The fruit has been ripening by secret influences—unwatchfulness, and but little praying.*8LtMs, Lt 22, 1893, par. 13*

Self-conceit has divorced the soul from God, and the sins over which you were, when once aroused by the Spirit of God, watchful to resist, has overcome them. You will do the very things at which you would have started in surprise, if told that you would do. But of the very things for which you treated Professor Bell with gloves of steel, you are more guilty than he and deceived through Satan's specious devices. "Let him that thinketh he standeth, take heed lest he fall." [1 *Corinthians 10:12.*] This caution of Paul to the Galatians you fail to consider, under the moving of the powers exercising you in an evil work. "Brethren, if a man be overtaken in a fault, ye which are spiritual, restore such an one; in the spirit of meekness; considering thyself lest thou also be tempted." [*Galatians 6:1.*]*8LtMs, Lt 22, 1893, par. 14*

The holy shrinking from even the appearance of evil, you have lost. If we [should] carry many souls forward, only a few years in their history, and then present to them a picture of what they will be, they would start back and cry, Impossible! I can never sink so low as that! The deceitfulness of sin. How it blinds the eyes and infatuates the whole man. A bewitching power binds him thread after thread until he is in complete captivity. "Who hath bewitched you, that ye should not obey the truth." [*Galatians 3:1.*]*8LtMs, Lt 22, 1893, par. 15*

It becomes every soul to distrust himself, to watch and to pray. O, how much need had you, Brother Gage, when at Petoskey to have made one in that meeting from commencement to the close. How much need have you to pray every hour. "Hold up my goings in thy paths, that thy footsteps slip not." "Search me, O God, and know my heart: try me, and know my thoughts: and see if there by any wicked way in me, and lead me in the way everlasting." [*Psalm 17:5; 139:23.*] O how many go of their own accord in the way of temptation inviting the devil to tempt them to their ruin. The heart is all prepared to receive the temptation Satan has been preparing for the occasion. He carefully and adroitly studies his ground, and the subject he has his eye upon and lays his snare accordingly. *8LtMs, Lt 22, 1893, par. 16*

When a believer allows himself to be placed in temptation, he is almost always a prey to Satan's devices. The world has had your mind, your heart, your energies, and all has been under a skilful, trained hand to ruin you and yours. My brother, did you consider your dangers for this time? "Study to show thyself approved unto God, a workman that needeth not be ashamed, rightly dividing the word of truth. But shun profane and vain babblings: for they will increase unto more ungodliness." [*2 Timothy 2:15, 16.*]*8LtMs, Lt 22, 1893, par. 17*

Will you consider, "For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. Wherefore take unto you the whole armor of God, that ye may be able to withstand in the evil day, and having done all to stand. Stand therefore, having your loins girt about with truth, and having on the breastplate of righteousness; and your feet shod with the preparation of the gospel of peace; above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked. And take the helmet of salvation, and the sword of the Spirit, which is the word of God: praying always, with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints." [*Ephesians 6:12-18.*]*8LtMs, Lt 22, 1893, par. 18*

It is now time when every energy of the soul needs to be aroused

that we shall not be ignorant of Satan's devices. God forbid that you should be one of the foolish virgins, having the lamp, but no oil of grace to replenish your lamp. You promise fair now to be, as represented in the parable, a foolish virgin. *8LtMs, Lt 22, 1893, par. 19*

“A good tree cannot bring forth evil fruits, neither can a corrupt tree bring forth good fruit. ... Therefore by their fruits ye shall know them.” [*Matthew 7:18, 20.*] The predominant character of the acts of men is a certain index of the state of the heart. *8LtMs, Lt 22, 1893, par. 20*

Lt 23, 1893

Gribble, Carrie

Hastings, New Zealand

September 13, 1893

Portions of this letter are published in *LYL 76-77; 1MCP 300-302; AH 53.*

Miss Carrie Gribble
No. 1 George's Terrace
Melbourne, Victoria, Australia

Dear Sister:

I have been awakened early this morning, at three o'clock. I was in earnest conversation with you in the night, and was saying, "Carrie, the Lord has a work for you to do." I was presenting before you the perils of your past life which you have experienced. These matters, I said, have been opened before me, and for this reason that the Lord has not permitted you to follow your own course of action.*8LtMs, Lt 23, 1893, par. 1*

I have felt the burden laid upon me to have a watchcare for your soul. You are in danger of making grievous blunders in following impulse. Your bestowal of your affections have been of that character in every case to have proved your ruin.*8LtMs, Lt 23, 1893, par. 2*

God has saved you from entering into marriage relations with persons who were not in any way calculated to make you happy, and who were corrupt in morals and would have fastened you in Satan's snare, where you would have been miserable in this life and imperiled your soul. Will not the past lessons be sufficient for you? Can you not learn this lesson, that Satan would spoil your life if you follow your own impulse? The Lord Jesus has purchased you with His own blood, and you are His property. You cannot dispose of yourself, as you shall see fit.*8LtMs, Lt 23, 1893, par. 3*

You have not a nice distinction of character. You are altogether too free with your affections and would, if left to your own course of action, make a lifelong mistake. Do not sell yourself at a cheap market. Do not be free with any gentleman student. Consider that you are preparing to do a work for the Master, that in order to act well your part, and render back the talents to Him who has given them to you, and to hear the precious commendation from His lips, "Well done, good and faithful servant" [*Matthew 25:23*], you must take heed and not be careless of your associations. *8LtMs, Lt 23, 1893, par. 4*

In order to act your part in the service of God you must go forth with the advantages of as thorough an intellectual training as possible. You need a vigorous, symmetrical development of the mental capabilities, a graceful, Christian, many-sided development of culture, to be a true worker for God. You need your taste [and] your imagination chastened and refined and all your aspirations made pure by habitual self-control, and to move from high, elevated motives. Gather all the efficiency [you can], making [the] most of your opportunities for the education and training of the character to fill any position which the Lord may assign you. You need so much a balance wheel in judicious counsel. Do not despise advice. Bear in mind that the school is not a place to form attachments for courting, or entering into marriage relations. *8LtMs, Lt 23, 1893, par. 5*

You will be inclined to accept the attention of those who are your inferiors in everything. You must be made wiser through the grace of Christ. You must consider every step in the light that you are not your own; you are bought with a price. May the Lord be your Counselor. Do nothing to impair or cripple your efficiency. Deal faithfully with yourself; with painstaking effort discipline yourself. The grace of Jesus Christ will help you at every step if you will be teachable and considerate. *8LtMs, Lt 23, 1893, par. 6*

I write you this now, and will write again ere long, for as the mistake of your past life has been set before me, I dare not withhold most earnest entreaties that you hold yourself strictly to discipline. Counsel with Brother and Sister Starr. You can do this safely, and with Brother and Sister Rousseau whom God loves. Be not led

astray into any false paths and do not show a preference for the society of young men, for you will not only injure your own reputation and future prospects, but you will raise hopes and expectations in the minds of those to whom you show preference, and they [will] become as if bewitched with love-sick sentimentalism and spoil their student life.*8LtMs, Lt 23, 1893, par. 7*

You and they are at the school for the purpose of obtaining an education to qualify you in intellect and character for greater usefulness in this life and for the future immortal life. Make no mistake in receiving attentions or giving encouragement to any young man. The Lord has designated that he has a work for you to do. Let it be your motive to answer the mind and will of God, and not to follow your own inclination and be bound up in future destiny with cords like bands of steel.*8LtMs, Lt 23, 1893, par. 8*

You are now in your student's life; let your mind dwell upon spiritual subjects. Keep all sentimentalism apart from your life. Give to yourself vigilant self-instruction and bring yourself under self-control. You are now in the formative period of character; nothing with you is to be considered trivial or unimportant which will detract from your highest, holiest interest, your efficiency in the preparation to do the work God has assigned you. Preserve every simplicity of action, but make your standard high for the harmonious manifestation and improvement of your mental faculties. Be determined to correct every fault. Hereditary tendencies may be overcome, the quick, violent outbursts of temper so changed that these manifestations will be, through the grace of Christ, entirely overcome. We are, individually, to consider that we are in God's workshop. The raw material, the rough fabric is to pass through the refining processes essential that we may indeed be laborers together with God.*8LtMs, Lt 23, 1893, par. 9*

You cannot divorce wisdom from this discipline. Do not get in a hurry. Be patient and persevering and a brighter future will open before you. It is your duty to remove every objectionable feature of character that you may be complete in Christ Jesus. You have a large fund of affection and will need to be constantly guarded lest you bestow your affection upon unworthy objects. The Lord make you wise unto salvation.*8LtMs, Lt 23, 1893, par. 10*

Let your conversation and all your thoughts be trained. Character is formed for usefulness and duty by studying the life and character of Jesus Christ, who is our Pattern. With all the teachers' faithfulness in education and the pupil's diligence there must be combined the divine agencies. Keep ever in the society of modifying, transforming influences that will give correct ideas in regard to the formation of habits which will place you in the most favorable position to become useful in this life and complete in Jesus Christ that you may inherit eternal life.*8LtMs, Lt 23, 1893, par. 11*

You cannot be too careful and too particular in all your ways. Let the influence wherever you are be of that character to help and bless others. God has a work for you to [do]. In no case put your neck under a yoke that will be galling all your life. Be true to yourself and true to your God, and you will have the favor of God, which is of more value than life itself. I pray the Lord to bless you abundantly.*8LtMs, Lt 23, 1893, par. 12*

Lt 23a, 1893

Gates, E. H.

George's Terrace, St. Kilda Road, Melbourne, Australia

January 10[-14], 1893

Portions of this letter are published in *CS 96-97; VSS 400-401; TDG 18; ML 163; Ev 277, 582, 621-622; PM 166; 5MR 156, 161-162; 6MR 71-72; 12MR 7-9; 4Bio 58.*

Dear Brother E. H. Gates:

The Lord is good, and greatly to be praised. My health is now much better than it has been. The Lord alone shall have the glory. We have now been in Australia more than a year, and we see that the work is but in its infancy. A good work has been done, but O, it is only a beginning, and there has been so much left undone because there has been so much of the human and so little of the divine. Among us as a people there is great lack of devotion, of pure and undefiled religion.*8LtMs, Lt 23a, 1893, par. 1*

For the last three Sabbaths I have spoken to the church in Melbourne. The Lord has helped and blessed me in speaking. I have had decided, earnest labor in the church, and have borne testimonies of a very close, personal character. This is not pleasant work for me; it is very taxing, but the Lord has helped; He has prepared the minds and hearts of the brethren to receive the message I have had for them. The persons for whom I have had special labor occupy responsible positions on the Echo Office Board, and are men who can do much good if sanctified; but if not, they will do much harm. Some of these testimonies I shall send to America by this mail, for they treat on subjects that should be considered.*8LtMs, Lt 23a, 1893, par. 2*

Brother Faulkhead, one of those for whom I have had a testimony, has had an important position in the Echo office. This brother has been connected with the Free Masons. After I had read him the testimony, he told me that he was a member of five lodges, and besides this he managed the business of three lodges, having

charge of all the funds. With the lodge entertainments, the suppers or feasts, and the business transactions, you can judge whether he could love God with the whole heart, mind, soul, and strength, and love his neighbor as himself. You may judge how much thought and tact and skill he could put into the work of God; yet he was receiving fifteen dollars a week from the office. Well, he has accepted the testimony, and now is his time of trial. It is now three weeks since the testimony was read to him, and I have felt very great anxiety on his account. During the holidays he was camping with his family in the Fern Tree Gully. They returned to Melbourne January 2nd, thus being absent the Sabbath and Sunday of our Week of Prayer. During the meetings of the Week of Prayer the Lord was present with us, and gave us much freedom in speaking to the people.*8LtMs, Lt 23a, 1893, par. 3*

We tried to hold our meetings in a tent, but the location was not favorable; the open drains were offensive, the cars were near, and the noise and smoke from the engines disturbed us. Besides, the tent was too small for our numbers, so we had to give up the plan. Then we hired a hall, somewhat smaller but better ventilated than the one usually occupied by the church on the Sabbath. Here our conference assembles.*8LtMs, Lt 23a, 1893, par. 4*

I was poisoned by malaria from the drains at North Fitzroy, and since last Wednesday have been far from well. I took a severe cold, and had cramping pains in my bowels, and my mind was confused. I was very much exhausted. An appointment had been made for me to speak Sabbath afternoon, January 7th, but as I rode the five miles to the meeting, I was in such a state of exhaustion that I feared and trembled and was beset with temptations. Looking at appearance, it was impossible for me to speak. I prayed all the way.*8LtMs, Lt 23a, 1893, par. 5*

When I stood upon the platform, such an assurance was given me by the Lord that He had sent His angel to sustain me, that I could not doubt. These words seemed spoken to me: "Be strong in the Lord; yea, be strong." [*Ephesians 6:10; Daniel 10:19.*] I never spoke with greater ease and freedom from infirmity. The hearers said my voice was clear and musical, and the congregation could not but know that the Spirit and power of God was upon me.*8LtMs, Lt 23a,*

1893, par. 6

I spoke for an hour upon the parable of the talents, dwelling with considerable definiteness on the slothful servant who hid his one talent in the earth, and presented it to the Lord with a bitter complaint, accusing God of being a hard Master, etc. The Lord spoke through clay, and hearts were touched. Some were deeply moved. A minister of the Church of England, who came from Tasmania in company with Brethren Baker and Rousseau, and who has just begun to keep the Sabbath, was present.⁸*LtMs, Lt 23a, 1893, par. 7*

After the discourse we had a social meeting in which many heartfelt testimonies were borne. Brother Faulkhead's wife, who is a teacher in the public schools, spoke decidedly and with deep feeling. She said they had been tempted all the week, but she would stand firm and decided, holding fast to God. Immediately Brother Faulkhead arose, his heart seemed broken and subdued; like his wife, he said he had been sorely tempted all through the week. He had communicated to the Masons his purpose to leave them entirely, and had received letters from them presenting the strongest reasons why he should not take this step. They pronounced it folly for him to think of leaving them and made an earnest plea for him to reconsider his decision. But said he, "Brethren, I will not give up the conflict. I did not expect that it would be so severe. I thought I could sever my connection easily; but I find it a greater struggle to break the bonds than I had anticipated. But the Lord has honored me greatly in speaking to me through Sister White. He has presented my case to her and called me by name, and I will heed the instruction from the Lord." His voice was full of tears so that he could hardly articulate plainly. "O," he said, "the Lord has engraven my name on the palms of His hands."⁸*LtMs, Lt 23a, 1893, par. 8*

Now this brother is deciding his own destiny. Poor soul, he has not obtained an advanced experience in the things of eternal interest. Had he taken hold upon the truth with his whole heart, through earnest prayer and meditation letting it make a deeper and still deeper impression on mind and character, he might now be strong in God. There are few who have a knowledge of practical Christianity, and fewer still who sink the shaft deep in the mine of

truth to recover the buried treasure and diffuse the light amid the moral darkness of error and superstition which surrounds them. The case of those who have been linking themselves with the world is highly perilous. But Jesus lives; He sees them on the very edge of the precipice, and He alone by His mercy and attractive loveliness, can draw them into the path of safety. O, that Brother F. may indeed flee to Christ.*8LtMs, Lt 23a, 1893, par. 9*

There is no defect in God's plan for the salvation of men. If the gospel is not to every soul the power of God unto salvation, it is not because the gospel is at fault, but because men are not practical believers, practical receivers of the grace and righteousness of Christ. If those who profess to receive the gospel are not complete in Christ, it is often because the human instrumentalities that convey the truth to them have not themselves a living connection with God.*8LtMs, Lt 23a, 1893, par. 10*

"He gave some apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ: till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ." [*Ephesians 4:11-13.*]*8LtMs, Lt 23a, 1893, par. 11*

Since the ministry of the Word of God is the appointed agency for the perfecting of the saints, is there not a deficiency in the ministry which will in some measure explain the deficiency in our churches? The professed believers do not take Christ as their personal Saviour, but follow Jesus a great way off. One reason for this lack of personal religion is that they have not been educated in these vital principles.*8LtMs, Lt 23a, 1893, par. 12*

Another cause for the apathy and indifference in our churches is that the younger members have not been patiently, perseveringly taught how to work as faithful soldiers in Christ's army. The direct teachings of the Word of God must be brought to bear on the practical life, and no minister should feel satisfied unless fruit is seen through his personal labor.*8LtMs, Lt 23a, 1893, par. 13*

When the Word of God, like a sharp, two-edged sword, cuts its way

to the heart and arouses the conscience, many suppose that this is enough; but your work is just begun. Good impressions have been made, but then Satan works with his deceiving power upon ministers and people, leading them to be content with what has been done and go on no farther. Now the plowshare of truth must go deeper, and this it will surely do if there is a thorough system of education to direct the thoughts and establish the principles. Satan will counteract good impressions unless these impressions are deepened by careful and prayerful efforts. Too often the work is left in an unfinished state, and in many cases it amounts to nothing. This is why there has been so few sheaves gathered for the Master.*8LtMs, Lt 23a, 1893, par. 14*

As soon as a company has accepted the truth, the minister thinks he must go to a new field, and without proper investigation he is authorized to go. Thus thousands of souls have been left to the buffeting of Satan and the opposition of church members who reject the truth. Many are thus in a position where they can never again be reached. Ministers might better never enter upon a work that they cannot complete as far as lies in their power.*8LtMs, Lt 23a, 1893, par. 15*

As a rule, those who are converted to the truth have not previously been diligent students of the Scriptures, for in the popular churches there is little real study of the Word of God. The people trust their souls to the ministers. He must be mind for them in searching the Scriptures and in explaining what they teach; and the advocates of false doctrines will sustain their positions by assertions agreeable to all who are seeking to evade the cross, but which have no foundation in the Scriptures. Such assertions serve, however, to deceive those who are themselves ignorant both of the Scriptures and of the power of God. The people think the preacher has gained his point because he has skillfully built up a theory, when it has no plain "Thus saith the Lord," to rest upon.*8LtMs, Lt 23a, 1893, par. 16*

The preacher spices his discourse with humorous remarks presenting the truth in a ludicrous manner and misrepresenting those who believe it. These amusing presentations please the audience, and ridicule serves to banish conviction from many

minds. Often the teacher has no real knowledge of the subject he is treating upon, but the hearers accept his statements without bringing them to the test of the Scripture, and think that now they are released from the cross of obeying the truth and that they can have peace.*8LtMs, Lt 23a, 1893, par. 17*

Many have accepted the truth without digging down deep to understand its foundation principles, and when it is opposed, they forget the arguments and evidences that sustain it. It should be impressed upon all that true and abiding knowledge can be gained only by earnest labor and persevering energy. Were the minds of the people brought under discipline by thorough searching of the Scriptures, there would be hundreds converted to the truth where there is one today.*8LtMs, Lt 23a, 1893, par. 18*

The sermons preached make good impressions, and awaken in many hearts a real desire to be Christians; if the impressions were followed up by personal labor, there would be seen many temples for the indwelling of the truth and the Spirit of God. "Ye are God's husbandry; ye are God's building." [1 *Corinthians 3:9*.] But because the work that is fairly entered upon is regarded as finished, many poor souls are only aroused, the work of personal labor is not done for them, and the impression wears away.*8LtMs, Lt 23a, 1893, par. 19*

Provision is not made for the edification and perfecting of those who are really converted. They are left for the wolves in sheep's clothing to devour. They have been called to believe the truth, but not fully instructed as to what the truth is; plans are not devised to carry them forward from point to point in the knowledge of Jesus Christ. Too often their piety degenerates into a form, and when the stirring appeals are no longer heard, they become spiritually dead.*8LtMs, Lt 23a, 1893, par. 20*

God's work is not to be done in this bungling, slipshod manner. When a minister enters upon any part of the field, he should work that field thoroughly. Let him not trust in sermonizing, and neglect personal labor. He should give directness to the Bible teaching; let it be brought home to every conscience. Why has this kind of labor been so manifestly neglected? The people need definite instruction.

They know so little of the Bible, that practical, definite lessons should be given concerning the nature of sin and its remedy. *8LtMs, Lt 23a, 1893, par. 21*

The minister has no sanction for confining his labors to the pulpit, and leaving the people to digest the Word themselves, or else remain in ignorance. The minister must know the nature of the difficulties in the minds of the people, that he may know how to give every man his portion of meat in due season. *8LtMs, Lt 23a, 1893, par. 22*

The Lord has given us a holy, perfect, and reasonable law. We owe to Him all that makes life desirable, and He asks of us the affections of the heart and the obedience of the life. His precepts, if obeyed, will bring happiness into the home life, happiness to every individual. But the minds of men are so blinded by the god of this world that they do not discern the goodness of God or the sacred character of His holy law. They choose their own way in opposition to His way. *8LtMs, Lt 23a, 1893, par. 23*

There are few who understand and appreciate the way of salvation. Graduates of colleges, eloquent orators, able statesmen, men who appear to possess acute and discriminating minds, are in need of education of the higher order, for they are ignorant of the Scriptures and of the power of God. Many are as ignorant as the very heathen in regard to the way in which a sinner can come to God and be justified before Him. They have no excuse for their ignorance; for the inspired oracles declare, "The entrance of thy word giveth light: it giveth understanding to the simple." "The fear of the Lord is the beginning of wisdom." [*Psalm 119:130; 111:10.*]*8LtMs, Lt 23a, 1893, par. 24*

When learned men, statesmen, and so called honorable men are present in a place of worship, the minister thinks he must give them an intellectual treat; but in attempting to do this he loses a precious opportunity of teaching the very lessons that were presented by the greatest Teacher the world ever knew. *8LtMs, Lt 23a, 1893, par. 25*

All the congregations in our land need to learn more of Christ and Him crucified. A religious experience that is not founded in Christ and Him alone is worthless. These men of intellectual powers need

a clear, scriptural presentation of the plan of salvation. Let the truth in its simplicity and power be presented to them. If this does not hold the attention and arouse the interest, they never can be interested in heavenly and divine things. In every congregation there are souls who are unsatisfied. Every Sabbath they want to hear something definite, explaining how they can be saved, how they are to become Christians. The important thing for them to know is, How can a sinner be justified before God? Let the way of salvation be presented before them in simplicity, just as plainly as you would speak to a little child. Lift up Jesus as the sinner's only hope.*8LtMs, Lt 23a, 1893, par. 26*

Among those who met with us Sabbath, January 7, was Bro. Anderson, a minister who came from Tasmania with Brethren Rousseau and Baker, and who has just begun to keep the Sabbath. He is of French descent, and speaks French as well as English. He labors as an evangelist, and for years has not been connected with any denomination, feeling that he must be free to accept truth wherever he should find it. He was for sometime on the island of Mauritius, and for years held a position in civil service, preaching on Sundays and working among the people. In Hobart, which is now his home, he has gathered a congregation about him, to whom he ministers.*8LtMs, Lt 23a, 1893, par. 27*

Sabbath morning, when the church at North Fitzroy celebrated the ordinances, Bro. Anderson was present. He was invited to unite in the ordinance of feet washing, but said he preferred to witness it. He asked if participation in this ordinance was required before one could partake of communion and was assured by our brethren that it was not obligatory, and that he would be welcome to the table of the Lord. This Sabbath was a most precious day to his soul; he said that he had never had a happier day in his life.*8LtMs, Lt 23a, 1893, par. 28*

He afterward desired an interview with me, and we had a pleasant visit. His conversation was very interesting, and we had a precious season of prayer. I believe that he is a servant of God. I gave him my books, *Great Controversy, Patriarchs and Prophets, and Steps to Christ*. He seemed much pleased; said he wanted all the light he could get in order to meet the opponents of our faith. He was

baptized before leaving for his home, and will present the truth to his own congregation.*8LtMs, Lt 23a, 1893, par. 29*

Sunday, January 8. I was not able to attend service, but Elder Starr and his wife reported an excellent morning meeting. The hall was well filled, and the presence of the Lord was manifest in the congregation. Brother Faulkhead said that on the Sabbath he obtained a great victory. He went home happy. During the previous week he had a severe struggle, but he had resisted the enemy, and he was determined to continue to strive for the mastery and obtain an experience in the things of God. He spoke with much earnestness and fervor. O, my heart praises God for this victory over the powers of darkness. Who can estimate the value of the human soul? "What shall it profit a man, if he shall gain the whole world, and lose his own soul?" [*Mark 8:36.*]*8LtMs, Lt 23a, 1893, par. 30*

For years this brother [Faulkhead] has professedly believed the truth. It has not been brought into the inner sanctuary of the soul, and his religious life has been dwarfed and crippled. He ceased to grow in grace and in the knowledge of Christ, and the years freighted with blessings from heaven have not enriched his soul, giving him a deep experience in the things of God. Now his duty has been plainly set before him, and he has accepted all the warnings as from God. He says he feels highly honored that the Lord has taken his name into His lips. O, that he may continue thus sacredly to regard the admonitions of God!*8LtMs, Lt 23a, 1893, par. 31*

Brother Prismall, another for whom I have had special labor, is receiving help in the meetings. His only hope is to cease looking at the hearts of others, and look wholly to Jesus. The Saviour is perfect, not a stain rests upon His character. He is the "chiefest among ten thousand," and the One "altogether lovely." [*Song of Solomon 5:10, 16.*] Our work, as finite, human agents, is between God and our own souls. It is very poor policy to dwell on the wrongs and defects of others.*8LtMs, Lt 23a, 1893, par. 32*

By beholding the faults and mistakes and errors of our brethren, we become changed into the same image. "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.] Then let our thoughts dwell upon Christ; let our conversation be holy. By talking of Jesus and beholding Him by the eye of faith, we shall be changed to the same image. *8LtMs, Lt 23a, 1893, par. 33*

Monday, January 9, I was undecided whether to attend the meeting or to rest at home; but I so much wanted to go that I ventured out. I was glad that I went; the Lord strengthened me to speak for a short time, and gave me words to address to the people. I had prayed earnestly in the night season for His grace, and that He would give us the spirit of intercession. “Ask ye of the Lord rain in the time of the latter rain; so the Lord shall make bright clouds, and give them showers of rain, to every one grass in the field.” [*Zechariah* 10:1.] Every one who receives the showers from heaven will bring forth fruit in rich abundance. “And they of Ephraim shall be like a mighty man, and their heart shall rejoice as through wine: yea, their children shall see it, and be glad; their heart shall rejoice in the Lord.” [*Verse* 7.] *8LtMs, Lt 23a, 1893, par. 34*

Both while waking and sleeping I have been deeply impressed by the Holy Spirit that the Lord will manifest His mercy, and goodness, and power to His people in this country. O, how much we need the grace of God! Unless the Lord shall undertake for us, we shall never be able to succeed. Hope, faith, and love are attributes that must be cultivated in the church. Faith is weak, hope is feeble, love is almost dead. A great change must be wrought in the church before its members shall love one another as Christ loves. The love of Jesus is without a parallel. Yet He has told us to love one another as He has loved us. It is the great lack of love of Christ in the heart that brings such coldness toward one another, and keeps the church in such darkness. *8LtMs, Lt 23a, 1893, par. 35*

Tuesday, January 10, I attended the nine o'clock meeting. After a season of prayer and some appropriate remarks by Elder Starr, I spoke upon faith, hope, and love. The Lord blessed me in speaking of the love that should exist between brethren, and the care and tenderness that must be exercised in dealing with those who are out of the way. As an illustration of this, I spoke of the Lord's

dealing with Brother Faulkhead in regard to his connection with secret societies. I had had a message for Bro. F., which I did not give him for twelve months, for the Lord whom I served said, "Not yet, not yet."*8LtMs, Lt 23a, 1893, par. 36*

Brother Faulkhead was in a perilous condition, like a man about to lose his balance and fall over a precipice. I knew what how nice work it is to deal with human minds, and I was thankful when the time came when it was safe for me to present to him his danger. The Lord of heaven would have us fear to judge one another; as finite, erring beings we should be suspicious of ourselves, we should fear lest we offend God in bruising the souls of his children. They are the purchase of the Son of God, bought by His own precious blood, and are not to be accused or oppressed by word or act, for the Lord will stand in their defense.*8LtMs, Lt 23a, 1893, par. 37*

Wednesday, I was drawn out to speak of the principles upon which we should deal with minds and direct them in the right way. Many in the world have their affections on things that may be good in themselves, but their minds are satisfied with these things and do not seek the greater and higher good that Christ desires to give them. Now we must not rudely seek to deprive them of what they hold dear. Reveal to them the beauty and preciousness of truth. Lead them to behold Christ and His loveliness, then they will turn aside from everything that will draw their affections away from Him. This is the principle upon which parents should work in the training of their children.*8LtMs, Lt 23a, 1893, par. 38*

By your manner of dealing with the little ones you can by the grace of Christ mold their characters for everlasting life, or by a wrong course of action, you can give them the impress of a satanic character. Never act from impulse in governing children. Let authority and affection be blended. Cherish and cultivate all that is good and lovely, and lead them to desire the higher good by revealing Christ to them. While you deny them those things that would be an injury to them, let them see that you love them and desire to make them happy. The more unlovely they are, the greater pains you should take to reveal your love for them. When the child has confidence that you want to make him happy, love will

break every barrier down. This is the principle of the Saviour's dealing with men; it is the principle that must be brought into the church. *8LtMs, Lt 23a, 1893, par. 39*

Jesus came into the world to "bind up the brokenhearted; to proclaim liberty to the captives, and the opening of the prison to them that are bound." [*Isaiah 61:1.*] "The Sun of Righteousness shall arise with healing in his wings." [*Malachi 4:2.*] The world is full of men and women who are carrying a heavy burden of sorrow and suffering and sin. God sends His children to reveal to them Him who will take away the burden and give them rest. It is the mission of Christ's followers to help, to bless, and to heal. *8LtMs, Lt 23a, 1893, par. 40*

Thursday, January 12, I spent the morning in writing and in the afternoon attended meeting, which was devoted to the publishing work. I gave a short relation of our early experiences in publishing the reasons of our faith, in Rocky Hill, Connecticut, and in Auburn and Rochester, New York, with an account of the final removal of the work to Battle Creek, Michigan, and of the difficulties we met and the poverty that bound us about. *8LtMs, Lt 23a, 1893, par. 41*

I then spoke particularly of the work in Australia, that there was much to be done, the cause was yet in its infancy, and we had come over the broad waters of the Pacific to help our brethren in obtaining a better knowledge of how to work according to the Lord's plans, so as to secure the best results. The work was not to be taken out of their hands, but we were eagerly trying to secure their co-operation. *8LtMs, Lt 23a, 1893, par. 42*

As the Lord's human agents, co-operating with the divine, we must all exercise our God-given ability to push the work. We must not draw away from one another; there must be unity in devising plans, and a determination to work to these plans. This would require much grace from Christ; we must move in the wisdom of God, and not fail nor be discouraged. If the Echo office was to mean no more to our people than a secular publishing house, if it was to be conducted on the same principles as were other business institutions, then it was not wise to invest so much means in establishing the office. It would have been less expense to hire our

printing done by outside parties.*8LtMs, Lt 23a, 1893, par. 43*

Friday morning I spoke on the subject of tithing. This subject has not been presented to the churches as it should have been, and the neglect, together with financial depression, has caused a marked falling off in the tithes the past year. At this conference the subject has been carefully canvassed in meeting after meeting.*8LtMs, Lt 23a, 1893, par. 44*

Those who go forth as ministers have a solemn responsibility devolving upon them which is strangely neglected. They enjoy preaching, but do not give personal labor to the churches. All through this country the church is sadly in need of instruction concerning their obligations and duties to God, especially in regard to paying an honest tithe. These ministers would feel sadly aggrieved if they were not promptly paid for their labor; but will they consider that there must be meat in the treasure house of God wherewith to sustain the laborer? If they fail to do their whole duty in educating the people to be faithful in paying to God His own, there cannot be means in the treasury to carry forward the Lord's work.*8LtMs, Lt 23a, 1893, par. 45*

The overseer of the flock of God should faithfully discharge his duty. If he takes the position that because this is not pleasant to him he will leave it for someone else to do, he is not a faithful worker. Let him read in Malachi the words of the Lord charging the people with robbery toward God in withholding the tithes. The mighty God declares, "Ye are cursed with a curse." [*Malachi 3:8, 9*].*8LtMs, Lt 23a, 1893, par. 46*

When the one who ministers in word and doctrine sees the people pursuing a course that will bring this curse upon them, how can he neglect his duty to give them instruction and warning? How can he fail to train and educate the people never to commit robbery against God that will surely place them under His censure and curse? Every church member should be taught to be faithful in paying an honest tithe. This is God's own plan in supplying the treasury with means.*8LtMs, Lt 23a, 1893, par. 47*

Read to the church the words of Malachi, the curse that God has pronounced upon all that rob Him in tithes and offerings, and the

blessings pronounced upon all who render to the Lord His own. The Lord challenges them, "Bring ye all the tithes," not one-fourth or one-half, but "all the tithe into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it." [Verse 10.] (Read *verses 11 and 12.*)*8LtMs, Lt 23a, 1893, par. 48*

If any one should say, "I can not see this matter," what can we say in regard to the case? There is nothing in all the Word of God more direct and explicit than these words of Malachi. The selfishness of the human heart alone explains why men cannot see; and because selfishness is always striving for the mastery, the workers in the vineyard of the Lord are required to be faithful in giving labor to the church, and personal labor to individuals who are neglecting their duty on this point, and through this neglect are bringing themselves under the curse of God. Special labor should be given to this matter by all who have any line of work to do in connection with the church.*8LtMs, Lt 23a, 1893, par. 49*

Sabbath, January 14, was a day of great interest to us. In the morning I spoke from *Isaiah 58*. The Lord gave me strength and grace to deliver His message to the people. As a social meeting had been appointed, I did not intend to speak again in the afternoon; but as the testimonies were borne I felt urged to present the cases of some who seemed altogether too blind to comprehend their true condition. I was constrained to speak in regard to the dangers of those who were so completely absorbed in dwelling upon the mistakes and failings of others that they themselves were falling into far greater evils, and sinning against God. I told Brother P. that he would surely lose the reason that God had given him if he did not cease this work of accusing, and employ his powers to better purpose than feeding on the faults and errors of others. Christ has declared Himself to be the Bread that cometh down from heaven. *John 6:61, 53, 57, 63.**8LtMs, Lt 23a, 1893, par. 50*

Our bodies are built up from what we eat, and the character of our spiritual experience depends on what our minds feed upon and assimilate. By continually dwelling upon the mistakes and defects of others, many become religious dyspeptics. The Lord has bidden us:

Philippians 4:6-8. But those who are busy in dissecting the words and acts of others, to discern all that is objectionable, fail to discover the good and pleasant things. They do not eat of the proper food to give spiritual vitality and healthful growth.*8LtMs, Lt 23a, 1893, par. 51*

Many are bearing a yoke that Christ has never asked them to bear. It is galling to the neck, and it brings no rest to the soul. I said, "Dear brother, the Lord has not placed the sins of the people upon you. You are not the sin-bearer. Jesus, the world's Redeemer, was able to tread the winepress alone. He bore our sins in his own body on the tree, and there is not an angel in heaven who is able to bear the sins of one soul. No human being can bear the guilt of his own sins; then how inconsistent for any one to think that God has laid upon him the sins of his fellow men. If it were so indeed, his life would be crushed out. From henceforth please to remember that not one of you is able to be a sin-bearer. Do not feel that you are under the necessity of talking of the faults and errors of others."*8LtMs, Lt 23a, 1893, par. 52*

God has given His only begotten Son, "that whosoever believeth in him should not perish but have everlasting life." [*John 3:16.*] Christ has invited us, "Come unto me all ye that are weary and heavy laden, and I will give you rest. Take my yoke upon you ... and ye shall find rest to your souls. For my yoke is easy, and my burden is light." [*Matthew 11:28-30.*] Let these words fill us with comfort and hope and peace. While you are worrying over the sins of others, Jesus says, Turn your eyes away from these things and behold the Lamb of God that taketh away the sins of the world. You are not to be crushed under the load. Jesus is the great Physician; He can cure the maladies of the soul. There is a balm in Gilead; there is a Physician there, and He can cure all the maladies of the soul.*8LtMs, Lt 23a, 1893, par. 53*

The infinite wisdom of God has employed human agencies to co-operate with Him in His work for the salvation of man. He has a variety of agencies with different gifts, and all are to co-operate harmoniously, each filling his own special, God-given sphere of action. We are to work for the salvation of our fellow men, not by judging them, but by showing forth what the Lord has done for us in

the transformation of character. Your faith, your sympathy, your forbearance, your love, your gentleness, your temperance in all things, will be as a light in a dark place.*8LtMs, Lt 23a, 1893, par. 54*

The spotless example of a poor and illiterate man God has often used as successfully to promote the great designs of the gospel as the labors of the minister who is lauded as talented and eloquent. The Lord's wisdom and power are revealed in the humble, devoted worker who lives his religion, rather [than] in the educated man who does not rely so fully upon God's help.*8LtMs, Lt 23a, 1893, par. 55*

Brother P. arose in the congregation and said he accepted every word Sister White had said, for it all meant him, and it was all true. O, that God may work in the hearts of those men who have been bodies of darkness, because they were not walking in the light as Christ is in the light!*8LtMs, Lt 23a, 1893, par. 56*

Many good testimonies were borne. The delegates from the Parramatta church that has been raised up under the labors of Brethren Hare and Steed have acknowledged themselves as greatly blessed. They say that these meetings have been as a school to them.*8LtMs, Lt 23a, 1893, par. 57*

One brother, a noble looking man, a delegate from Tasmania, came to me and said, "I am glad I heard you speak today upon tithing. I did not know it was so important a matter. I dare not neglect it longer." This brother's name is Rogers. He and his wife were Seventh-Day Baptists before accepting the present truth. He urged me to visit him at his home if I went by the way of Tasmania to New Zealand. He is now figuring up the amount of his tithe for the last twenty years, and says he shall pay it all as fast as possible, for he cannot have robbery of God registered in the books of heaven meet him in the judgment.*8LtMs, Lt 23a, 1893, par. 58*

One sister belonging to the Melbourne church has brought in all back tithe which she had not understood that it devolved on her to pay. As they have received the light, many have made confession in regard to their indebtedness to God, and expressed their determination to meet their debt and no longer to rob God. I proposed that they place in the treasury their note promising to pay the full amount of an honest tithe as soon as they could obtain the

money to do so. Many heads bowed assent, and I am confident that next year we shall not, as now, have an empty treasury. *8LtMs, Lt 23a, 1893, par. 59*

This conference has been by far the best that has ever been held in this country. It has been far better than last year's meeting. All listened to me respectfully a year ago, but this year my message means far more to them. I have been writing out testimonies for individuals, and these, with the writing for American mail, have kept my pen in constant use, from 4 o'clock in the morning until dark at night. I feel worn, but I thank the Lord for His mercy, His goodness, and His love manifested to His people and to me. I have not a doubt concerning my duty in coming here, not a doubt that my sickness was permitted of God to fulfill His own purpose. *8LtMs, Lt 23a, 1893, par. 60*

I am not my own; I have been bought with a price. I am the Lord's, to do His will. I dare not do my own planning independent of the Spirit of God. I want the Lord to work in my behalf. I want Him to give me the message to bear to His people; then He will strengthen me to do His work, as He has done at this meeting. *8LtMs, Lt 23a, 1893, par. 61*

Lt 24, 1893

Gage, Fred

Napier, New Zealand

October 4, 1893

Previously unpublished.

Mr. Fred Gage
Battle Creek, Michigan

Dear Friend,

I have had your case, with a number of youth, presented before me, who are walking in perilous paths. Satan's temptations were upon them, and they were making advanced steps in their own ruin. As the Lord has presented before me continuously the value of the human soul, I send you the warning given me from the Lord, Call a halt. Stop just where you are, for your soul's sake, for Christ's sake, repent, repent, repent, before it shall be forever too late. You cannot afford to travel and advance one step farther in your present course of action. You are infatuated, deluded, ensnared by satanic agencies. Satan has exultantly bound you to his chariot; but in the strength of God you can break the gilded chain, and unless you do this you are lost.⁸*LtMs, Lt 24, 1893, par. 1*

Will you heed these words of warning? I inquire, Who hath bewitched you that ye should not believe the truth? What power has confused your senses that you cannot see your peril? And that in pursuing this course of action you will meet with eternal loss? Heaven and eternal life in the world made new is made everything to you. "Turn ye, turn ye ... for why will ye die?" [*Ezekiel 33:11.*] Long ago you turned your footsteps in the paths that leads to death. Your case has been presented before me in its aggravated character. Jesus has died for you that you might have eternal life. To separate from God is a fearful thing. To step from under the bloodstained banner of Prince Immanuel and take your position under the black banner of the powers of darkness is a terrible movement for you. The perils of the last days are upon us. Will you

be found disloyal to God, a rebel against your Creator, on the side of the great adversary of Jesus Christ?*8LtMs, Lt 24, 1893, par. 2*

You have had abundance of light and evidence. You need not be deceived. You have lost your discernment of the real nature and character of sin and its many disguises. It is deceitful in its very nature. Transgression of God's law darkens the understanding, obscures the spiritual vision, blunts and stupefies every faculty of the soul. You have no excuse for your being infatuated with sin. You may now break with Satan. Why pursue your course onward and downward in guilt and transgression, listening to and inviting Satan's specious arguments? They are lies from beginning to end and are leading you to shame and dishonor against your own soul, against your family, and to the dishonor of God who "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.*]*8LtMs, Lt 24, 1893, par. 3*

Notwithstanding you have educated yourself in skepticism and unbelief your own conscience tells you better. I do not want you who belong to God by Creation and redemption to refuse to be saved in God's appointed way. In the name of God I tell you degradation and misery is surely your lot if you follow in the trail where your feet are now tending. There will surely be a reaping after the sowing of the seed. I entreat you to consider the harvest which you must reap in the future. Please consider the relation of cause to effect, and the retributive judgment which must come upon every transgressor of His law. Heed the burning truths, which I now present before you, of admonition and instruction. You will meet these words in the judgment.*8LtMs, Lt 24, 1893, par. 4*

I have an intense, longing that you should be saved. I want that you should arouse before overpowering darkness, and depravity shall follow your course of action. Advance no farther in marring and cheapening the image of God in character, and deranging and degrading every power and capacity of your being.*8LtMs, Lt 24, 1893, par. 5*

Cutting loose from God means binding yourself to Satan's chariot. Impure in heart, unsanctified in desires, imaginings will come from

Satan to mold your mind and his power will lead you where you did not suppose you would ever go. God hates your course of action which you make appear plausible in your own eyes. Angels of God look upon it with abhorrence.*8LtMs, Lt 24, 1893, par. 6*

The serpent, armed with mortal sting, is prepared to strike you. Why, O why cannot you see that at all times, in all places, under all circumstances, that the transgression of the law of God, coming to you in whatever guise it may, even as an angel in garments of light, is Satan's device, leading you on farther and farther from truth and from righteousness, causing sorrow among the angels of light, grieving the holy Spirit of God, dishonoring your Saviour who died for you, crucifying to yourself the Son of God afresh and putting Him to open shame. O, turn from sin, turn from transgression, turn from Satan's temptations to which you have been yielding, turn from all sin with unutterable loathing. Hate the sins with intense hatred.*8LtMs, Lt 24, 1893, par. 7*

Fly from the delusive snares of Satan as from a poisonous serpent. Give no place to them. Grant no indulgence to your passions. Your soul is in peril. Better surrender your life than the favor of God. Cultivate true, pure, holy affections. Your only safety is to ever bear in mind that you are standing in full view of the universe of heaven. One is looking upon you from heaven who says, "I know thy works." [*Revelation 3:15.*] You cannot close any door or curtain to evade that Omniscient eye. Your most secret thoughts are known to Him. The character, the desire of every purpose, is known to Him. Clear as the light is every action before His searching glance.*8LtMs, Lt 24, 1893, par. 8*

O, you have left eternity out of your reckoning. You have forgotten God. The holy intelligences in the heavenly courts are looking upon you with sadness as they witness your peril, and Satan playing the game of life for your soul. One after another of the precious graces of the Holy Spirit you have been losing while engaged in playing the game of life. Shall it be an entire, eternal loss to you? Shall Satan have the victory? Shall he substitute in the place of the heavenly graces which he steals from you one, by one, his own attributes? God forbid.*8LtMs, Lt 24, 1893, par. 9*

It is not now too late for you to repent, to be converted and to win back the heavenly graces and be saved. You have been for long years encouraging a practical forgetfulness of the solemn realities of eternity. You will have a fierce struggle in changing your course of action, your channel of thought. Satan will not lose his hold of you readily, for he intends to use you as his agent, that by precept and example you will lead others away from God into forbidden paths.*8LtMs, Lt 24, 1893, par. 10*

Yours with deep interest.*8LtMs, Lt 24, 1893, par. 11*

Lt 25, 1893

Harper, Walter

Refiled as *Lt 31d, 1895*.

Lt 26, 1893

Haskell, S. N.

Auckland, New Zealand

February 19, 1893

Previously unpublished. +NoteOne or more typed copies of this document contain additional Ellen White handwritten interlineations which may be viewed at the main office of the Ellen G. White Estate.

Dear Brother Haskell:

I received your good letter, and I thank and praise my heavenly Father for its contents. It is good and I thank you for writing so fully.*8LtMs, Lt 26, 1893, par. 1*

I am improving in health. I sent to Marion, a diary of our journey, up to our leaving Sydney, and told her to employ one who could copy on the Calligraph, and send you and others, copies of the same.*8LtMs, Lt 26, 1893, par. 2*

We found them in Sydney and Parramatta in need of help. I spoke evenings in Parramatta, for I could not [get] the congregation in their church unless I did this. I spoke to them about six times, and the Lord blessed me. I went to this place greatly exhausted, from the labors and burdens borne during the conference. I was unable to visit because of the amount of work to be done.*8LtMs, Lt 26, 1893, par. 3*

I wrote a long message to Brother Robert Hare and wife, and then sent for them to come to Brother Hughes', where I was making my home, and I read that which I had written. He looked, at first, quite sullen over the matter, and said he might as well give up preaching. I said, "That is what I expected you would say, for that is your way and your spirit, to take anything that comes to you in reproof. You think you are humble, but if it were so, in truth, it would not be thus. The Lord sees and reads the human heart. He is acquainted with all your dangers, with your spirit, and He loves you and wants to save you. It is because you do not understand your own errors and the

defects in your character that He sends you His warnings, His encouragements; and you should receive these all as a blessing, the most to be appreciated of anything He can give you. He has given me a message to give to you. I have done my duty to set your true situation before you.*8LtMs, Lt 26, 1893, par. 4*

“The case of Elder Daniels, in California, you are acquainted with. Well you are following in the same track of experience in your ministerial labor. You are in constant fear and trembling lest you shall not have a congregation, and you employ as Elder Daniels did, methods to attract, which is entirely contrary to the practices and the manners of Christ’s teaching.*8LtMs, Lt 26, 1893, par. 5*

“You must, Brother Hare, study the lessons that Jesus Christ gave to His disciples, and let their simplicity charm you, and then seek to have the mind of Christ, and you will teach as Christ taught. The very clearness and simplicity of His teachings were in such marked contrast to the teachings of the scribes and priests that the common people heard Him gladly. Many priests and nobles believed on Him, but durst not acknowledge it for fear of being put out of the synagogue. But after His crucifixion and resurrection, and the descent of the Holy Spirit, on the day of Pentecost, when the Jews thought the disciples of Christ would be discouraged, and hopeless, Lo, they were preaching the gospel with all fervor, and with power, for Christ was in them as a well of water springing up unto everlasting life, and could not be repressed. Five thousand were converted in a day, and those who dared not take their position before the humiliation, rejection, and crucifixion of our blessed Lord, came out boldly and confessed their faith in Christ. The testimony of those faithful witnesses rung out clear, distinct—the trumpet giving a certain sound. Those who had been the accusers of Christ, were here themselves accused under the testimony of the Holy Spirit of God.”*8LtMs, Lt 26, 1893, par. 6*

“But ye denied the Holy One and the Just, and desired a murderer to be granted unto you; and killed the Prince of life, whom God hath raised from the dead; whereof we are witnesses, and his name through faith in his name hath made this man strong whom ye see and know: yea, the faith which is by him hath given him this perfect soundness in the presence of you all ... Repent ye therefore, and be

converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord: and He shall send Jesus Christ which before was preached unto you: whom the heavens must receive until the times of restitution of all things, which God hath spoken by the mouth of all His holy prophets since the world began.” [Acts 3:14-16, 19-21.]*8LtMs, Lt 26, 1893, par. 7*

This testimony was an astonishment to the priests, the captain of the temple, and the Sadducees. These were grieved that they taught the people, and preached through Jesus the resurrection from the dead. And they laid hands upon them, and put them in hold unto the next day: for it was now eventide. Howbeit many of them which heard the word believed; and the number of the men was about five thousand. What an interesting history, this is! I feel like reproducing the whole chapters, but forebear.*8LtMs, Lt 26, 1893, par. 8*

I set before Brother and Sister Hare that when the Holy Spirit rested upon the messenger, he would not feel compelled to invent methods of a theatrical character to please the perverted taste of the people. Well, Brother and Sister Hare, I thought, would not be out that night, to hear me speak, but they were out.*8LtMs, Lt 26, 1893, par. 9*

The Lord gave me a decided testimony, clear-cut and like a two-edged sword in regard to the perpetuity of the law of God, and especially the Sabbath of the fourth commandment, dwelling upon the point of its being a memorial of God’s creation work in making our world. To the Lord be all the glory. The truth did cut its way to hearts.*8LtMs, Lt 26, 1893, par. 10*

One man, who had been a missionary I think to India, had been opposing and going from house to house misstating and garbling the truth. He came to Brother Steed next morning and said, “Is this the way the matter stands? I never heard such words, and I never heard your faith laid out in such a way as this. Why, it looks as though God was in it, and if it is as this woman says, I am tearing down what God is building up, and [I] do not want to be found fighting against God. It looks that way to me now, and I must search into this matter.”*8LtMs, Lt 26, 1893, par. 11*

A time was appointed by Brother Steed to give a Bible reading, and he said he would be glad of the opportunity. Brother Steed said his face was very pale, and he seemed much troubled in his mind. "O," said Brother Steed, "if his influence could only be killed in this place, it would remove a great barrier out of our way in getting the truth before many souls who are interested." He puts false statements before them in regard to our faith, which they accept as truth. *8LtMs, Lt 26, 1893, par. 12*

We are requested to visit a Mr. Martin who was convinced of the truth, but his wife, a Primitive Methodist, was as bitter as gall and so prejudiced that she would not come out to hear, neither would she receive anything from the believers and teachers of the faith. But we called, according to Mr. Martin's request, and he treated us courteously, but his wife would not reveal herself. His eldest daughter treated us well. We were treated with fruit and lemonade made by Mr. Martin. He is a wealthy man, a fruit grower. Thursday night, lo, Mr. Martin and his little opposing wife, and a Methodist minister's wife who had exerted that influence over Mrs. Martin, was present to hear me speak. *8LtMs, Lt 26, 1893, par. 13*

Mr. Martin told Brother Steed all about it. He said his wife and the minister's wife had not one word of objection to raise to the words spoken, which was a marvel to him. He said that the minister's wife said Mrs. White's words were very straight. He said, "She had gone deeper than any of us in religious experience; it is wonderful." Then Mr. Martin stated that his wife and the minister's wife were watching me; both were in a back room. They could see me through the window, but neither of them came to speak to us. Well, Mr. Martin took Elder Steed in his carriage and went out searching the best place to pitch the tent, not many miles from Parramatta, so that they could keep up the interest in Parramatta and still reach another class about ten miles from Parramatta. The voice of the whole region of country is, "Come in our neighborhood, and we will insure you a good attendance in your tent." When they had found a good situation, they asked the proprietor if they could pitch the tent on his field. He said, "Come in and take dinner with me, and we will talk it over." He then said he was leaving the place, and as he did not want to get into trouble with the land owner, he would let the land to Mr. Martin, and Mr. Martin, being a man of influence, could do with

it as he pleased. So thus the matter was arranged.*8LtMs, Lt 26, 1893, par. 14*

I was pleased to see that the whole community around Parramatta was stirred and anxious to hear what these strange things are that have been brought to their ears. When we get through with our work in New Zealand, we return to Parramatta, and shall probably remain there during the winter, as the climate is much better than in Melbourne.*8LtMs, Lt 26, 1893, par. 15*

I spoke Sabbath forenoon in Sydney, and then we went to the boat. We were all sick the first day, and to a purpose. Emily was sick, and Sister Starr all the way. Willie was our dependence; he was so helpful and attentive, seemed to know just what to do at all times, and on all occasions. I do not know what I should do without Willie. He is not only a great comfort to me, but a wise counsellor. He shows much wisdom in the work he has to do in connection with the office, and the cause of God in general.*8LtMs, Lt 26, 1893, par. 16*

Well about Auckland: It pained my heart to see the empty seats, and the testimony I had to bear was close and cutting. I had not a message of peace. I spoke from (*Isaiah 58*), and Brother Hare especially seemed to feel; he wept much. Some confessions were made, but thorough work was not made, and my testimony had no change; it was presenting to them their wicked course of action which had separated them from Christ.*8LtMs, Lt 26, 1893, par. 17*

I felt deeply in regard to the situation of the churches in New Zealand. In Auckland they have a beautiful city, and [the] Seventh-day Adventists have a good church building. It is a pleasant, plain, neat chapel. This is a precious beginning, but the material that composed the leading elements in the church have not been that which God could use. They were too well satisfied to walk in the sparks of their own kindling. They have not felt their entire dependence upon God, that unless He built the house, the church, the builders may labor in vain. Says Christ, "Without me ye can do nothing." [*John 15:5*].*8LtMs, Lt 26, 1893, par. 18*

I urged the question, "What do you individually think of Christ?" You will individually reveal just what your ideas are of Christ by your own course of life, at home and in your business transactions [and] in

the world. If you were looking away from yourself, if you were hiding in Jesus, and constantly troubling the heart before God, then Jesus would work for the church in Auckland. If you retain your present ideas of what constitutes a Christian character, the truth is no truth to you, it cannot possibly do you any good, but you will by your present ideas bring the truth into the more reproach.*8LtMs, Lt 26, 1893, par. 19*

I shall have more to say in reference to these things. I may say them tomorrow if I am able. I speak in the opera house tonight. May the Lord help me. I have now spoken six times to this little few. Elder Starr has labored unitedly in the same line, putting heart and energy into the work. His soul is stirred to its very depths with the terrible state of things. I have a heavy burden to bear, which I dare not touch formally and thoroughly until we reach Napier.*8LtMs, Lt 26, 1893, par. 20*

From what I know of Edward Hare, he would make excuses not to go, but things must be taken hold of in earnest; and he must be a converted man or he is lost. If this man has followed the Lord at all, it is afar off.*8LtMs, Lt 26, 1893, par. 21*

The church members have invited unbelievers to come to the church while its leading members have dishonored the sacred truth by quarreling or disputing who would be the greatest. This drawing one from the other has been to the disgrace of the truth and Christianity, so that outsiders have no interest to come to the meetings, they say to hear the members of the church quarrel. One will get up and speak, [and] another will get up and tell him he lies, right in the church. But enough of this painful picture.*8LtMs, Lt 26, 1893, par. 22*

We must work still and hope during our camp meeting to lift the standard, for we can but hang our heads in shame and sorrow at the unchristlike work that has been carried on in this city. But, Brother Haskell, we will look with our eye of faith to the city of God, then we will meet the just man made perfect, without fault, before the throne of God.*8LtMs, Lt 26, 1893, par. 23*

Here in this world Satan will seek to intercept his shadow, that we shall lose sight of our precious Saviour. But then if we are saved by

the blood of the Lamb, we shall see Jesus, the Mediator of the new covenant, never more to be veiled from our sight. Heaven how much richer and more attractive than earth! And we shall see Him as He is. We shall then indeed endure, not as now by faith, the seeing of Him who is invisible; but we shall see Him with our eyes for ourselves and not by another, and be so renewed, transformed, glorified with Christ, that we can look upon [Him] with delight each moment.*8LtMs, Lt 26, 1893, par. 24*

We feel indeed that we are richer and richer as the glories of the eternal world are unfolded to our sight in companionship of the holy and loved ones who have been cleansed and sanctified and glorified. We look on all the riches of heaven, and its treasures rapidly accumulate, as we can take them in, until we can have a conception of what the eternal delight of glory really is. But the great and most prized treasure of heaven's powerful attraction is Jesus. What would heaven be without Jesus? He is to me this day the Chief among ten thousands, the One altogether lovely, but here in this life is our probation.*8LtMs, Lt 26, 1893, par. 25*

Set your affections on things above and not the earthly. Not a particle of the human affection that God has given us is to be destroyed. It is not the work of the Christian religion to destroy or impair the wealth of the talent of affections and pure love which God had imparted to us, but on the contrary God acknowledges and encourages and strengthens them all by guiding them (not extinguishing them) into right channels. Through becoming partakers of the divine nature, these affections are sanctified, purified, uplifted, and balanced by the virtues and merits of Jesus Christ. The dross, the sensual, are taken away.*8LtMs, Lt 26, 1893, par. 26*

The truth of God, sanctifying the soul, gives tone, elevation, and permanency to the affections. What cause we have for gratitude that we finite beings can be laborers together with God! If we have disappointments we know Jesus had the same, and He was bearing all these for us.*8LtMs, Lt 26, 1893, par. 27*

“For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto fountains of living waters: and God shall

wipe away all tears from their eyes.” [Revelation 7:17.] *8LtMs, Lt 26, 1893, par. 28*

We read, “And he that sitteth on the throne shall dwell among them. They shall hunger no more, neither thirst any more, neither shall the sun light upon them nor any heat.” [Verses 15, 16.] We must contemplate these things and rejoice in the attractions of the future immortal world. What motives as our incentive for consecration and devotion to God! I feel deeply a responsibility upon me to present the great necessity in these fields in this country. I plead for workers. Finances are very limited at the present time. The standard of Christianity is very low, and souls are perishing out of Christ. The truth, present truth, has come to the knowledge of very few. *8LtMs, Lt 26, 1893, par. 29*

I am not sure that I shall ever leave this field. The help that was needed before we came, and since we came, to do missionary work is not on the ground; and I dare not leave this country until I see the cause of present truth progressing and churches built and schools established. There will be the reproaches of myriads of souls whom those who knew the truth have left to go unwarned and unsaved—neglected work by these who claim to be servants of Jesus Christ. The heavenly intelligences are waiting the co-operation of the living human beings as agents. *8LtMs, Lt 26, 1893, par. 30*

I wish I could cry across the broad waters reasons why the church should arise and shine as missionaries for God. Our reasons are: we must have a reckoning of the price of each human soul and the number perishing in their darkness and ignorance through the negligence of those who profess to know Jesus Christ. Then compute, if you can, the glory which would come from their souls redeemed to God and the Lamb. Every soul saved is a triumph of the grace of Christ. *8LtMs, Lt 26, 1893, par. 31*

May the Lord impress His people to come over and help us. Your entire devotedness is now called for to redeem the time and if possible retrace the evil results of your past carelessness as Christians. No one is today living to himself whose battery is not planted against Jesus Christ. Every one has an influence, which God calls for His use, entirely for His glory. *8LtMs, Lt 26, 1893, par.*

But I cannot write more now. We soon take the boat.⁸*LtMs, Lt 26, 1893, par. 33*

Lt 27, 1893

Hare, Brother and Sister Samuel

NP

March 7, 1893

Previously unpublished.

Dear Brother and Sister Samuel Hare,

My heart is drawn out toward you. Through manifold temptations the enemy has been at work to unsettle your faith in the truth. Now God alone can expel these doubts, the insinuations of unbelief. Will you closely examine your own hearts in the light of the Word of God, which will judge every man's work in that great day? You have bound up your interests where strong and fierce temptations have come upon you. But if you, my brother, stood firm in the strength of Israel's God, you could resist every temptation, every device of the enemy. Look carefully and see if it is not through your own departure from the ordinances of God that you have become weak and still weaker, instead of growing stronger, settled and rooted and grounded in the truth.*8LtMs, Lt 27, 1893, par. 1*

My sister, your influence has not been of a character to strengthen and build up your husband in the faith. Will you bear in mind that there is a witness ever present to make a faithful record of the words, the spirit, and the actions that would lead away from the kingdom of God? With those who claim to believe the truth, there has been a departure from the living principles of truth.*8LtMs, Lt 27, 1893, par. 2*

We are living in the last days. The signs are fast fulfilling that precede the coming of the Son of man. "Behold, I will send my messenger, and he shall prepare the way before me: and the Lord, whom ye seek, shall suddenly come to his temple, even the messenger of the covenant, whom ye delight in: behold he shall come, saith the Lord of hosts. But who may abide the day of his coming? And who shall stand when he appeareth? For he is like a refiner's fire, and like fullers' soap: and he shall sit as a refiner and

purifier of silver: and he shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the Lord an offering in righteousness.” [Malachi 3:1-3.] *8LtMs, Lt 27, 1893, par. 3*

Without faith it is impossible to please God. “Without me,” says Christ, “ye can do nothing.” [John 15:5.] “Neither is he that planteth anything, neither he that watereth; but God that giveth the increase.” [1 Corinthians 3:7.] Here is the comparative estimate placed on the human and the divine agency. It is God’s plan that the human should co-operate with the divine. The frail human instrumentality, in and of itself, is nothing; but through connection with the Source of all power, by living faith, the human agent becomes a laborer together with God. All the eloquence and power of the human, alone, can accomplish nothing in the conversion of a soul; but the Holy Spirit of God acts through and uses the inferior instrument for the accomplishment of the work. The divine agency alone can give efficiency. The human worker must place himself in the divine channel. The ministry fills an important place in the divine plan. For “how can they believe in him whom they have not heard? And how can they hear without a preacher?” [Romans 10:14.] We are dependent upon the Spirit of God. Faith in Christ is essential in every plan, in every movement, even in temporal business. *8LtMs, Lt 27, 1893, par. 4*

On your farm, in every line of business, you need to place yourselves in the closest connection with Christ. The practice of the virtues of Jesus Christ would refine, elevate, sanctify all our temporal affairs. He whose life is thus in harmony with the divine purpose knows the worth of that help which God alone can give. He has a knowledge of the precious accompaniment, he has proved the efficiency of the divine power co-operating with human effort. He is in the school of Christ, and his education is constantly progressing. With such souls there is a hungering and thirsting “that they might know thee, the only true God, and Jesus Christ, whom thou hast sent.” [John 17:3.] We must see God in the character of Christ, for this is the only means by which we can have a right conception of God. Our expectations are to be ever fixed upon the life everlasting; this will give vigor and earnestness to our faith. We shall not rest in a dry theory, but shall have a living, working faith. *8LtMs, Lt 27, 1893, par. 5*

“He that hath this hope in him purifieth himself, even as he is pure.” [1 *John* 3:3.] True faith is a working element; it works by love and purifies the soul from earthliness. The sincere lovers of truth will make constant, earnest, persevering endeavors to subdue every baser element of their nature; they will value their own souls as Christ has revealed that He values them in giving His own life to ransom them. And as they place a right estimate upon their own souls, they will value the souls of all for whom Christ has died. They will be of that number who counted not their lives dear unto themselves, that they might finish their course with joy. *8LtMs, Lt 27, 1893, par. 6*

Those who have loved and feared God have responded to His claims, and in bereavement and sorrow and agony they have bowed before Him with the entire surrender of themselves to His service. The world, with its customs, its fashions, its aspirations, may invite them, but they see its vanity and nothingness. A view of the future, eternal life, the treasure promised to the faithful, creates in their minds and hearts a respect for the recompense of the reward. *8LtMs, Lt 27, 1893, par. 7*

Every trial is God’s workman; it is working out a far more exceeding and eternal weight of glory for those who have pressed on with unfaltering steps where duty led the way. When temptations assail, they have with firm, steadfast faith been true to their allegiance, declaring they would serve God, and Him alone. They would stand under the banner of Christ, sacrificing their prospects of worldly gain. For Christ’s sake they give up their own way, their own will, relying on the assurance of God’s Word. They desire a better country, even a heavenly; “Wherefore God is not ashamed to be called their God; for he hath prepared for them a city.” [*Hebrews* 11:16.] “Where I am, there ye shall be also.” [*John* 14:3.] Will my brother and sister consider these things? Will they read their Bibles with a purpose to acknowledge the claims of God, and respond to these claims? *8LtMs, Lt 27, 1893, par. 8*

Lt 28, 1893

Hare, Sr., Brother and Sister

Gisborne, New Zealand

October 24, 1893

Previously unpublished.

Mr. and Mrs. Hare, Sr.
Kaeo, New Zealand

Dear Father and Mother Hare,

I have not forgotten you, although I have not written you as frequently as I designed to when I left Kaeo. I have had much hard labor to do both in writing and in speaking. We remember your kindness and attention to us with pleasure and thankfulness. We will be much pleased to see you again. We feel sad to know that Sr. Hare had been sick. We trust that she is better, and we sincerely hope that the Lord will prolong her life, that she may continue to be a faithful counsellor to her children and a blessing to many. With this I send you a short history of our meetings in Gisborne.*8LtMs, Lt 28, 1893, par. 1*

One half-caste Maori woman has embraced the truth and was baptized last Sabbath. Several others, we have learned, have decided to take their position with the commandment-keeping people of God. And there are others who are under conviction. We hope and pray that through the grace of Christ given them, they will have moral courage to take their position to be loyal and true to their Creator. There has not been much labor bestowed upon them in this place. Robert Hare was here some years ago. They say his labors were very much appreciated in this place at that time. But the teachers turn away the ears of the people, lest they shall hear the truth. They repeat falsehoods and cast all the insinuations they can possibly gather up in hear say, and manufacture the rest themselves, until the people honestly believe that Seventh-day Adventists are the off-scouring of all things.*8LtMs, Lt 28, 1893, par. 2*

The laborers that have been put forth here will certainly open some eyes and will break down a large amount of this unreasonable, cruel prejudice. The Lord has made every provision on His part that we should have strong faith, growing in grace and the knowledge of our Lord Jesus Christ. He would have us be fruitbearing branches of the living Vine. Christ said, "Herein is my Father glorified that ye bear much fruit." "These things have I spoken unto you that my joy might remain in you, and that your joy might be full. This is my commandment, that ye love one another, as I have loved you." [John 15:8, 11, 12.] *8LtMs, Lt 28, 1893, par. 3*

We see so much work to be done every way and in every place, and we turn mournfully from the field where they are in suffering need of workers, saying "The harvest is great but the laborers are few." [Luke 10:2.] The workers need daily the divine touch. We need so much consecrated, spiritual worshipers. We have great, precious, solid truths which the people need, and we are longing to present the jewels of truth before them. But they are instructed by their teachers to turn away their ears from hearing the truth, and they are turned unto fables. *8LtMs, Lt 28, 1893, par. 4*

We must cultivate faith to hold fast the Word of God as authoritative in this age of skepticism and infidelity. Our faith and practice must harmonize. We can through Christ stand in full assurance of faith, and by precept and example declare, "We have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ, but were eye-witnesses of his majesty." [2 Peter 1:16.] O, that we may individually have spiritual discernment and clearness of perception that we may know the light and truth from error and darkness. *8LtMs, Lt 28, 1893, par. 5*

Our hearts are to be prepared to catch the bright beams from the Sun of Righteousness, and catch the melodies of heavenly strains, and reflect light in cheerful words of hope, faith, compassion, and love in the every day life. There are souls around us starving for light. They are hungry for kindly, sympathizing words. Words of appreciation which will be uplifting and [will] strengthen them in moral courage to work righteousness. We long to tell every one, Look to Jesus. Trust in Jesus. He will never disappoint you. You will

find in Him all that precious depth and love of affection that you cannot find in any human being. He carries the balm of Gilead. He can soothe the restless discontents. He can heal by a love that is immeasurable. The soul can rest for its satisfying in Jesus Christ our sufficiency. "If any man thirst, let him come unto me and drink." "The water that I shall give him shall be in him a well of water springing up into everlasting life." [*John 7:37; 4:14.*] As Christ was about to leave His disciples, to yield His life as a sacrifice for man, He said to them, "Peace I leave with you, my peace I give unto you, not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid." [*John 14:27.*]*8LtMs, Lt 28, 1893, par. 6*

Losing sight of ourselves and looking unto Jesus, we obtain brighter and still more glorious views of God. Our hearts are melted with the contemplation of His great love in giving us Jesus, the priceless Gift. We will receive Jesus. We will appreciate the Lord's gift of His only begotten Son. We will heed the words of John, "Behold the Lamb of God who taketh away the sins of the world." [*John 1:29.*] We see in Him the perfection of grace, truth, and righteousness. To "as many as received him, to them gave he power to become the sons of God." [*Verse 12.*]*8LtMs, Lt 28, 1893, par. 7*

We consider that love. We repeat with grateful wonder. "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." [*John 3:16.*] Our hearts are full of thankfulness for this priceless love. We exclaim, He so loved me, He gave me Jesus. I receive Him as my personal Saviour. He is the God of forgiveness, the God of compassion, the God of love. I receive now the precious gift of Jesus. He is mine and I am His.*8LtMs, Lt 28, 1893, par. 8*

As we behold Him, our character becomes more and more beautiful and cheerful and lovable. We show forth the praises of Him who hath called us out of darkness into His marvellous light. Why is there so much silence everywhere? Why are not the praises of God heard from every voice? We contemplate Jesus and His love, and the more we behold Him, the more closely we become changed into His image; and the result is [that] thankfulness is expressed every hour. Who would not praise Thee, O Lord, and glorify Thy holy

name? *8LtMs, Lt 28, 1893, par. 9*

The law of God, which so many cannot bear to hear named, is the proclamation of His pure and holy character. He gave His holy precepts to the human family because He loved them. In this law is found His own testimony of Himself; it is presenting to the world the holy, just, and good laws of His government. And it is our testimony that Jesus Christ, the only begotten of the Father, has taken upon Himself the penalty of the law which I have transgressed. I will no longer remain in transgression. I will return my allegiance to God. I will not only preach, but practice the Word of life. I will represent the character of Jesus Christ to the world. Let everything that hath breath praise the Lord. Will [we] not be able to persuade the silent lips and voices to sing of His praises? *Revelation 5:9-14*. Let us sing songs of heaven here and then we can join [the] heavenly choir above. *8LtMs, Lt 28, 1893, par. 10*

Lt 28a, 1893

Hare, Brother and Sister [E.]

Bank's Terrace, Wellington, New Zealand

July 21, 1893

Previously unpublished.

Mr. and Mrs. E. Hare
Turner St.
Auckland, New Zealand

Dear Brother and Sister:

I have written to brother Christie, who is at Napier, giving him the light which the Lord has given me in reference to his case. I sent the communication to Elder Wilson to read to him. Today I received a letter from Elder Wilson stating that Christie denies everything and tells some of the brethren in Napier that it is all gossip that I have heard, and that there is no truth in it. *8LtMs, Lt 28a, 1893, par.*

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I learn that Bro. Christie expects to go to Auckland, and also to Kaeo. If he succeeds in getting the money he will leave on the Sunday steamer from Napier. His character has been very defective according to the light given me; his word cannot be relied on. He is not honest, yet he has many excellent traits of character. If he were reliable he would be one who could do much good, but he denies everything until the facts are made so plain that he can deny no longer. Then he makes no confession of sin, but regards himself as much misused and ill-treated. The case of Saul in the *fifteenth chapter of 1st Samuel* seems to be repeated in this young man. *8LtMs, Lt 28a, 1893, par. 2*

I thought best to write this to you. Although he may not do harm every place he goes, yet all should understand in reference to his case so as not to be deceived. Why I write to you now is because he will have representations to make to you which I hope you will not heed, but just wait until the truth is made plain. He leaves

Napier with a debt of several pounds and no means to pay the same. I am sorry for this poor, self-deceived, misguided young man. If he would only get the truth into his heart, and obtain such views of Jesus Christ and His purity and holiness, his entrusted talents might be improved; but all his good qualities are spoiled, for “there is a dead fly in the ointment.” [*Ecclesiastes 10:1.*]*8LtMs, Lt 28a, 1893, par. 3*

What a canvasser he might make if he were a converted young man; but he is not a Christian, for a Christian will not lie, and steal and bear false witness. He loves to be in the society of the young girls, and he does much harm in his influence over the young, which someone will have to counteract. But the poor young man excuses himself in everything. He says he wishes the young girls would let him alone, for they beset him so that he cannot free himself from their society. This he says was the case with the girls from Auckland; while at the conference he could not get rid of them.*8LtMs, Lt 28a, 1893, par. 4*

You had better talk with them to not put temptations in his way to flirt with them. Tell them it is wisdom for them to abstain from the very appearance of evil and give no occasion for any young man to say that the girls would be in his company and he could not get rid of them. Poor young man, the poor young girls. May the Lord let His converting power come to their hearts, and may they be so enamored with Christ Jesus that they will not see in the young men such attractions that it will lead them astray in any respect.*8LtMs, Lt 28a, 1893, par. 5*

I wish to say a word in reference to the Maori boy; one is purposing to go to Battle Creek, and be educated to become a Medical Missionary. Please do not say one word in reflection upon Battle Creek, because your children have become homesick, and are disappointed. I have written to Battle Creek in reference to the children, and telling them to make them happy and contented if they possibly can do so. We want no unfavorable report to go forth from Battle Creek. There are always two sides to matters. I shall try to write to your children a kind and encouraging letter. I feel very tender towards any children away from home, in a strange land. But do not let your feelings get wrought up over things that may appear

to you to be not just right. Let time decide the matters.*8LtMs, Lt 28a, 1893, par. 6*

The matter I wrote in regard to Christie is at Napier, and therefore cannot send it to you as I desire to.*8LtMs, Lt 28a, 1893, par. 7*

Much love to parents and children.*8LtMs, Lt 28a, 1893, par. 8*

Lt 29, 1893

Heady, S. D.

Gisborne, New Zealand

November 3, 1893

Previously unpublished.

Mr. S. D. Heady
Albuquerque, New Mexico, U. S. A.

Dear Brother,

Your letter is received, and as I read the same, I could but feel sad that you have withheld yourself from the richest blessing that can be given to man; but I am grateful that you are turning unto the Lord with full purpose of heart. You have the promise, "Whatsoever ye shall ask in my name that will I do." "Ask in my name and I will do it." [*John 14:13, 14.*] I have not the slightest doubt of the promise.*8LtMs, Lt 29, 1893, par. 1*

The truth is One who gave it, One who is verity and truth. I have not a doubt but Jesus is drawing you. The many prayers offered in your behalf He is answering by awakening in your heart that great need you have of a personal Saviour, One who can be to you everything that you need. "If any man thirst, let him come unto me and drink!" [*John 7:37.*] Every soul is of value with God, "For God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." [*John 3:16.*]*8LtMs, Lt 29, 1893, par. 2*

I thank the Lord that you have not been left to blindness of mind and hardness of heart. Christ is your owner; He suffered humiliation and agony, and a most humiliating, shameful death because He wanted to save you as His own child. He determined to rescue you from the slavery of sin. By His own power He overcomes the strong man armed and takes away his prey from him, and makes you a man free from the slavery of sin.*8LtMs, Lt 29, 1893, par. 3*

You can do no less than to give to God His own. "Ye are not your own ... ye were bought with a price: therefore glorify God in your body, and your spirit, which are God's." [*1 Corinthians 6:19, 20.*]*8LtMs, Lt 29, 1893, par. 4*

If you come to Jesus now, with contrition of soul, He will take you just as you are, sinful and polluted. He will take away your sins, He will give to you His own righteousness. You are to look to Him, and believe in Him as your personal Saviour, the Lamb of God who taketh away the sins of the world. Come to Jesus in faith, with the simplicity of a child. Make an entire surrender, and you have His words, "Him that cometh unto me I will in no wise cast out." [*John 6:37.*] In accepting Christ by genuine faith, you gain all heaven with this precious gift.*8LtMs, Lt 29, 1893, par. 5*

Christ transforms the heart. "A new heart will I give thee." [*Ezekiel 36:26.*] He has made provision to do everything for the receiver that he needs to have done. Do not depend on feeling, but take that which you are convinced and know to be truth upon its own merits; if [the] minority are on its side, you are not to be discouraged; you have nothing to do with numbers.*8LtMs, Lt 29, 1893, par. 6*

The inquiry is, "What is truth? What saith the Scripture?" In God's Word is our evidence, and O how much peace and blessing is lost in hesitating to fully obey the requirements of God. If the acceptance of truth involves a cross, and there is loss in business, you will naturally regret this, but you have everything to be thankful for that Christ has given you moral courage to take your stand under the banner [of] Prince Immanuel.*8LtMs, Lt 29, 1893, par. 7*

Having Christ, you have everything. Serving in Christ's army, you have good pay and assurance of an immortal inheritance and enduring substance, even an eternal weight of glory. In accepting Christ as your Saviour, you have the richest blessing God can give to man. I can sincerely hope you will now make thorough work. "Behold, I stand at the door, and knock: if any will hear my voice, and open the door, I will come in to him, and sup with him, and he with me." [*Revelation 3:20.*] Open the door and let Jesus in.*8LtMs, Lt 29, 1893, par. 8*

I have arisen at three o'clock a.m. to write these lines. I send you

enclosed a letter, in answer to one who was in distress and suffering of mind. It may be an encouragement to you. I clasp your hand by faith and welcome you into the army of the Prince of Life, under the bloodstained banner of Prince Emmanuel.⁸*LtMs, Lt 29, 1893, par. 9*

Lt 30, 1893

Hare, Samuel

Kaeo, New Zealand

March 7, 1893

Portions of this letter are published in *HP 126, 127, 366*. +^{Note}One or more typed copies of this document contain additional Ellen White handwritten interlineations which may be viewed at the main office of the Ellen G. White Estate.

Dear Brother Samuel Hare,

I am burdened on your account. You have been presented to me as shrouded in the mist and clouds of doubt and unbelief; many things seem to you to be uncertain. We are living in a period of this earth's history when everything that can be shaken will be shaken, that those things that cannot be shaken may remain. You have not escaped the temptations of Satan.*8LtMs, Lt 30, 1893, par. 1*

You know you once loved the Lord and the truth. Is the truth not truth to you today? It is indeed truth, and you would not give it up; but its clearness is dimmed. You have had the power of darkness to contend with, and the enemy is seeking through his subtle temptations to sift you as wheat; but Christ has not forgotten you. Satan is represented as coming down in great power, knowing that his time is short. He is working with intense activity to confuse the mind and weaken the faith of every soul whom he can possibly reach. He is seeking whom he may devour.*8LtMs, Lt 30, 1893, par. 2*

My brother, stand fast; be firm, courageous, decided in faith; be true to God and the interests of your own soul. If you do this, through faith and perseverance and patient hope, looking unto Jesus who is the author and finisher of your faith, you will be able to save your own soul; and the Lord will use you as His instrument to save the souls of your wife and children. When your wife shall make decided efforts to withdraw her affections from the love and service of the world, and shall realize the claims of God upon her, she will help

you; and you can help each other in the grand, all-essential work of perfecting a Christian character for the future, immortal life.*8LtMs, Lt 30, 1893, par. 3*

The question is asked by Jesus Christ, who was about to sacrifice His own life for the souls of men, “For what is a man profited, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul?” [*Matthew 16:26.*] The world and its charms are constantly inviting and soliciting the attention of every soul, but you would not be happy if you heeded these attractions. The Lord must be ever kept before the mind’s eye, else the temporal things will secure the first place in your affections.*8LtMs, Lt 30, 1893, par. 4*

Christ warns and invites you to “seek ye first the kingdom of God, and his righteousness: and all these things shall be added unto you.” “Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal: but lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal: for where your treasure is, there will your heart be also. The light of the body is the eye: if therefore thine eye be single, thy whole body shall be full of light.” [*Matthew 6:33, 19-22.*]*8LtMs, Lt 30, 1893, par. 5*

What does this word single mean? It means that we are to discern the heavenly, immortal treasures as of inestimable value, above the earthly, temporal, and perishable. We are to see with our spiritual eyesight the great and exalted standard of righteousness. The Lord Jesus has not died to make the law of God of none effect, but to testify to its immutability and to bring in everlasting righteousness, making it possible for all transgressors of God’s holy law to be saved.*8LtMs, Lt 30, 1893, par. 6*

He does not save them when they continue in transgression, but He gives them a second probation, He stands as their substitute and surety. Then through faith man may make the righteousness of Christ his own, and through repentance toward God and faith toward our Lord Jesus Christ, he may become a partaker of the divine nature. “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 doubt the precious assurances and set them aside, ignore them as of little value? No! but be strengthened in the faith, and take these promises and appropriate them to yourselves as the unfailing pledge of God to you that He will be your strong helper —“That by these (promises) ye might (through faith) be partakers of the divine nature, having escaped the corruption that is in the world through lust.” [2 *Peter* 1:3, 4.]8*LtMs, Lt 30, 1893, par. 7*

The Lord calls upon the wife of Bro. Samuel Hare to be converted, soul, body, and spirit, that she may by faith claim grace and power day by day, so that she will not conform in spirit and practice to the world’s standard and maxims, but heed the words of the living oracles of God, which are His voice addressing her, “Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and will be a father unto you, and ye shall be my sons and daughters, saith the Lord Almighty.” [2 *Corinthians* 6:17, 18.] Having these promises, that you shall become members of the royal family, children of the heavenly King, and heirs with Jesus Christ to the immortal inheritance, the exceeding and eternal weight of glory, “dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God.” [2 *Corinthians* 7:1.]8*LtMs, Lt 30, 1893, par. 8*

“Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God: therefore the world knoweth us not, because it knew him not.” [1 *John* 3:1.] The world cannot enter into our experience and discern correctly our hopes and the heavenly attraction Jesus is to the impenitent world “as a root out of a dry ground.” [*Isaiah* 53:2.]8*LtMs, Lt 30, 1893, par. 9*

In (*Isaiah* 53) the inquiry is made, “Who hath believed our report? And to whom is the arm of the Lord revealed? For he shall grow up before him as a tender plant, and as a root out of a dry ground: he hath no form nor comeliness; and when we shall see him, there is no beauty that we should desire him. He is despised and rejected of men; a man of sorrows, and acquainted with grief: and we hid as it

were our faces from him; he was despised, and we esteemed him not. Surely he hath borne our griefs, and carried our sorrows: yet we did esteem him stricken, smitten of God, and afflicted.” [Verses 1-4.] This is the feeling of the world. *8LtMs, Lt 30, 1893, par. 10*

The penitent, those who have an eye single to the glory of God, see deeper. “But he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed. All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid upon him the iniquity of us all.” [Verses 5, 6.] The world cannot discern in Jesus Christ their only hope. They cannot see the motives that prompt to action when the children of the Most High God separate themselves in spirit, in dress from the world in the pursuit of heavenly things. “The world knoweth us not, because it knew him not. Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is. And every man that hath this hope in him purifieth himself, even as he is pure.” [1 John 3:1-3.] *8LtMs, Lt 30, 1893, par. 11*

Here the eye of faith is directed to God. <You are to be> looking to the unseen, not upon the things that are now apparent. Faith lives in expectation of a future good; it discerns inexpressible advantages in the heavenly gift. The hope of the future life is an essential part of our Christian faith. When we allow the worldly attractions to come in between the soul and God, the world is all we can discern; but Bro. and Sr. Hare, look up higher, fix the eye of faith upon things unseen, and you will become strong in the divine strength. *8LtMs, Lt 30, 1893, par. 12*

Our faith increases by beholding Jesus who is the center of all that is attractive and lovely. The more we contemplate the heavenly, the less we see desirable and attractive in the earthly. The more continually we fix the eye of faith on Christ, in whom our hopes of eternal life are centered, the more our faith grows, our hope strengthens, our love becomes more intense and fervent with the clearness of our spiritual insight, and our spiritual intelligence increases. More and more we realize the positive claim of God upon us to purify ourselves from the customs and practices of a

world that knows not God, nor Jesus Christ whom He has sent.*8LtMs, Lt 30, 1893, par. 13*

The more we behold Christ and talk of His merits and tell of His power, the more fully we shall reflect His image in our own characters, and the less we shall submit our minds and affections to the paralyzing influences of the world. The more our minds dwell upon Jesus, the less will they be enveloped in the fog of doubt, and the more easily shall we lay all our trials, all our burdens, upon the Burden-bearer. Men choose to stagger under their own burdens, and they make shipwreck of faith. As thoughtful human agents we must become doers of the Word, and not hearers only. The truth, loved and obeyed, cleanses the soul from all its filthiness and moral defilement.*8LtMs, Lt 30, 1893, par. 14*

We need to comprehend the lessons of Christ. Over the rent tomb of Joseph the Life-giver triumphantly proclaims, "I am the resurrection and the life." "Because I live, ye shall live also." [*John 11:25; 14:19.*] Let faith pierce through the hellish shadow of Satan, and center in Jesus, our High Priest, who hath entered for us within the veil. Whatever clouds overcast the sky, whatever storms surge around the soul, this anchor holds firm, and we may be sure of the victory. With the eye of faith you may see the land that is afar off. Many have longed to penetrate into the glories of the future world, and to have the secrets of eternal mysteries disclosed to them, but they knock in vain. That which is revealed, is for us and for our children.*8LtMs, Lt 30, 1893, par. 15*

If God's people would earnestly lay hold upon the disclosures already made, and seek not to break through the mystery, solemn and unapproachable, in which God is enshrouded, they would have more peace, and hope, and courage. The Great Revealer hath opened to our intelligence many things that are essential in order that we may understand the heavenly attractions and have respect to the recompense of the reward. He has laid out in simplicity and clearness the supreme importance of diligent work in making our calling and election sure.*8LtMs, Lt 30, 1893, par. 16*

We are assured, "It doth not yet appear what we shall be: but we know that when he shall appear, we shall be like him; for we shall

see him as he is. And every man that hath this hope in him purifieth himself, even as he is pure." [1 *John* 3:2, 3.] It is plainly stated that this earth is to be purified, and when all things are made new and glorified, the earth is to become the home of the redeemed. Every spot and stain of the curse will be removed, and the earth will be restored to its Edenic purity and loveliness. "It doth not yet appear what we shall be." Christ thought it not essential for our salvation to describe to us the beauties and glories of heaven as they are. *8LtMs, Lt 30, 1893, par. 17*

We shall not be capable of doing our work in this life, making personal efforts to save perishing souls, if we remain in darkness by allowing the things of this temporal life to eclipse the glories that are revealed. The unfoldings of Jesus in reference to heavenly things are of a character that only the spiritual mind can appreciate. The imagination may summon its utmost power in order to picture the glories of heaven; but "eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him." [1 *Corinthians* 2:9.] The heavenly intelligences are all around us. Through their ministration there is brought healing balm for the wounds and bruises of the soul. *8LtMs, Lt 30, 1893, par. 18*

Heaven is brought near to earth by that mystic ladder; the base of which is planted firmly upon the earth, while the topmost round reaches the throne of the Infinite. Angels of heaven descend and ascend this ladder of shining brightness. These angels of light create a heavenly atmosphere about the soul, lifting us toward the unseen and eternal. We cannot behold their forms with our natural sight; only by the spiritual vision can we discern heavenly things. Our human powers would be extinguished by the inexpressible glory of the angels of light. The spiritual ear alone can distinguish the harmony of heavenly voices. It is not Christ's plan to excite the emotions by brilliant descriptions. In the science of salvation the Lord Jesus has ordained that none shall live by excitement. He has with sufficient distinctness presented Himself, the way, the truth, and the life, as the only means whereby salvation is to be obtained. No more than this is really required. *8LtMs, Lt 30, 1893, par. 19*

He might bring the human soul to the threshold of heaven, and

through the open door show us its inner glory flooding the heavenly sanctuary and shining out through its portals, but we must behold it by faith, not with the natural eyes. He does not forget that we are His human agents to work the works of God in a world all seared and marred with the curse. It is in this world, that is clothed with moral darkness like the pall of death, where darkness covers the earth, and gross darkness the people, that we are to walk in the light of heaven.*8LtMs, Lt 30, 1893, par. 20*

Jesus will not consent that minds, through faith in Him capable of possessing immortality, shall be all engrossed with the present—worshippers of mammon. In placing the world first, and heaven and eternal interests second, the human agents meet with eternal loss. Those who enlist under the blood-stained banner of Prince Immanuel must be faithful soldiers of the cross of Christ. We are not to exhaust all our energies in obtaining bread to supply our temporal necessities. Jesus reminds us that He is Himself that bread which came down from heaven, and if man shall eat of this bread, he shall live forever. The claims of the future must not be made subordinate to the affairs of the present.*8LtMs, Lt 30, 1893, par. 21*

The Word was made flesh, and dwelt among us. The Messenger of the covenant, the Sun of Righteousness, came to our earth. “When the fullness of the time was come, God sent forth his Son” in the likeness of sinful flesh. [*Galatians 4:4; Romans 8:3.*] Hear, O heavens, and be astonished; O earth! The appointed Instructor, the divine Teacher, has come to our world. He was the Majesty of Heaven, the King of glory. The deep necessity of the human race called for a remedy for sin, and the eternal Word comes to our world from the bosom of the Father. In Him mercy and truth have met together, righteousness and peace have kissed each other. We were granted a probation in which to become fitted for heaven, and we are to look upon the earth as the trial ground, the school, where we are to be educated and disciplined and trained for the higher life.*8LtMs, Lt 30, 1893, par. 22*

Do you, my brother, believe the Word of God? You have asked special things of God; you have made your requests known unto Him, and have put His promises to test: but you have failed where

He has put you to test. If God should answer your prayers, you would not recognize the answer. The human agent must co-operate with the divine.*8LtMs, Lt 30, 1893, par. 23*

God has bestowed upon us moral powers, and hearts susceptible to the influence of His Spirit, capable of receiving the truth. He has given His only begotten Son to make propitiation for our sins, and to reconcile us to God. He has given us the Truth to love and practice. He has promised the Holy Spirit to be freely given in His name. Thus He unfolds to us a power and a sufficiency for us individually under every circumstance and trial. With the finest perception He measures every trial, and proportions His grace to every emergency.*8LtMs, Lt 30, 1893, par. 24*

In the employment of our talents in God's service we may bless others, and may save other souls giving them words of faith and encouragement to meet and overcome the same trials we have endured. Discouragements find us not alone. A Guide is leading us. At every step we have a Friend who has been tempted in all points like as we are, and He is never surprised by the enemy's devices, never baffled by difficulties unexpected and unforeseen; He cannot be overcome by satanic forces. We may go on our way with the consciousness of divine companionship. The Lord Jesus binds no laws upon man to make him miserable. He gives man wise laws which, if obeyed, would make him happy.*8LtMs, Lt 30, 1893, par. 25*

Your faith is weak, but if you will educate yourselves to look to Jesus, trust in Jesus, believe in Jesus with the whole heart, you will become strong in faith. Jesus loves you, Bro. and Sr. Hare, and He wants you to love Him and to make your calling and election sure through educating the mind to trust fully in Jesus as your personal Saviour.*8LtMs, Lt 30, 1893, par. 26*

Encourage a spirit of prayer. We are exhorted to be "praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance." [*Ephesians 6:18.*] What is here meant by perseverance? It is this: If you think the Lord has not heard your prayers, do not become discouraged, but present to Him His promises, "Ask, and ye shall receive; seek, and ye shall find; knock,

and it shall be opened unto you!" [*Matthew 7:7.*] And as you trust fully in God, He will show Himself a prayer-hearing and a prayer-answering God. Examine your own selves, whether ye be in the faith of present truth and in the love of God. Look and see if in anything you are deficient in your manifest duty to your Creator.*8LtMs, Lt 30, 1893, par. 27*

There are many ways in which you may prove yourselves unfaithful. Have you in any way neglected the duty of giving to the Lord His own in tithes and offerings? The Word of God is unmistakable on this point. We have a plain "Thus saith the Lord." Yet there is with some a manifest neglect of this plain requirement.*8LtMs, Lt 30, 1893, par. 28*

The sin of covetousness is fearfully denounced in the Scriptures. My brother, please read (*Malachi 3:8*) and onward. The Word of God is plainly expressed: "Will a man rob God? yet ye have robbed me. But ye say, Wherein have we robbed thee? In tithes and offerings. Ye are cursed with a curse: for ye have robbed me, even this whole nation. Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it. And I will rebuke the devourer for your sakes," etc. [*Verses 8-11.*] Read the whole chapter carefully and prayerfully, with an understanding heart, and consider from whom all your blessings come.*8LtMs, Lt 30, 1893, par. 29*

Our heavenly Father teaches by His own example of beneficence. God gives [to] us regularly, freely, and abundantly. 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.*] Christ Jesus left the royal courts of heaven, and for our sakes became poor, that we through His poverty might be rich, not rich in houses and lands, but rich in heavenly treasure.*8LtMs, Lt 30, 1893, par. 30*

And every earthly blessing is from His hand. What if the Lord should cease to bestow His gifts upon us? What a cry of wretchedness, suffering, and want would go up from the earth. We need daily the

unfailing flow of Jehovah's love and goodness. The Lord calls upon you to do your part if you expect His blessing. You cannot withhold from God and rob Him of His own without laying yourself under a curse. The Lord's treasury must not be allowed to become empty because His people have neglected their duty and withheld from Him His own. There should be no withholding from God. We cannot live to ourselves and be happy.*8LtMs, Lt 30, 1893, par. 31*

Since all the blessings we enjoy—food, health, clothing—all are from our Lord through Jesus Christ, who gave His own life for us, it is only just that we return to God a portion of what He has given us, the portion He claims as His own. Whatever our position in life, God's claim underlies every other. All we have belongs to Him, He gives us richly of His bounties, and He says, "A portion of this you must return to me. Bring it into the treasury, that I may have meat in my house, that My work in the saving of souls may not be retarded." When God reserves to Himself a portion of that which He gives, it is not that He may be enriched, but for our benefit and blessing. He gives us the opportunity of becoming laborers together with Him by rendering back to Him a portion of His free gift. Thus our gratitude to God may be expressed by bringing our tithes and offerings into His treasury. This is the ordained plan of God.*8LtMs, Lt 30, 1893, par. 32*

In doing the expressed will of God is our only happiness and safety. To withhold from God tithes and gifts and offerings will result, you may think, in increasing your earthly treasure; but "What is a man profited if he shall gain the whole world and lose his own soul? or what shall a man give in exchange for his soul?" [*Matthew 16:26.*]*8LtMs, Lt 30, 1893, par. 33*

Will my brother and sister become faithful stewards of the Lord's goods? Will they cease to rob God in tithes and offerings? Will they, by returning to God His part of their possessions, furnish their portion of meat in the house of God for sacred purposes?*8LtMs, Lt 30, 1893, par. 34*

This was distinctly understood to be the requirement of God in the patriarchal age, in the Jewish economy, in the apostolic age. Jesus Christ, speaking to Moses from the cloudy pillar, bade him present

these words to all Israel: "All the tithe of the land, whether of the seed of the land, or of the fruit of the tree, is the Lord's: it is holy unto the Lord." [*Leviticus 27:30.*]8LtMs, Lt 30, 1893, par. 35

Similar words are used in regard to the Sabbath. The deep spiritual import is explained, and the validity of God's claim cannot be ignored without the sure result; a curse will follow the disregard of the Lord's requirements. And the Lord makes a decided promise: "Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of Hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it." [*Malachi 3:10.*]8LtMs, Lt 30, 1893, par. 36

Will my Brother Samuel Hare and his wife now prove the Lord? The blessing of God is that which we all need, and we cannot afford to pursue a course of withholding from God. Cornelius saw in a vision an angel coming unto him, and the angel said, "Cornelius, thy prayers and thine alms are come up for a memorial before God." [*Acts 10:3, 4.*] We should study economy in our expenditure of means as far as ourselves are concerned, but let us be on the safe side in dealing with our God. Let us not try to save by cutting down the tithes and offerings that are due to God. To withhold from the Lord His own is covetousness and idolatry. He who sent His angel to Cornelius with a message of commendation, testifying to him that his prayers and alms had come up for a memorial before God, will take notice of your freewill offerings and your faithful prayers. The two go hand in hand.8LtMs, Lt 30, 1893, par. 37

When Jesus gave His life for a ruined world, He gave it to save you and me. Now, my brother and sister, you are precious in the sight of the Lord, I beseech of you to put away all doubt, all unbelief, and place yourselves in the hands of God as faithful, humble, obedient children. He loves you, He has given His life for you. Talk of His matchless love, cultivate the art of believing, learn to express your love to Jesus. Cherish the precious plant of love. Go to God and take Him at His word, act out your faith in the promises left on record for you, and then claim the pledged word of Him who will not lie. There needs no learning nor eloquence, but only a humble, contrite heart. Trust in your Heavenly Father as a little child trusts

its earthly parent, and you will be faithful, active children of God. Through God you can reach souls that are ready to perish. Cease to talk despondingly, talk faith, talk hope, talk courage. Glorify God by trusting in Him.*8LtMs, Lt 30, 1893, par. 38*

Every Christian may make his path one of brightness, his life a blessing, by diligently using the means that God has provided for him. Let him pray at all times. He cannot always be on his knees, but he can lift up his heart to God in simple, trusting faith, and he will grow like a tree planted by the rivers of water; his leaf will be always green, and his fruit will appear in due season. Be not faithless, but believing. Do not go mourning at every step of your way to Mount Zion. Let the grace of Christ dwell in you richly, and show that you have chosen the royal path of holiness.*8LtMs, Lt 30, 1893, par. 39*

Unitedly take hold of the work before you. Seek to help some souls to see the light of truth. This is the service God requires of all who believe the truth. Look away from self to Jesus. Grow in grace and in the knowledge of our Lord and Saviour Jesus Christ. Your heart is not hard and unimpressible. You have a tender spirit; I hope and pray that you may not rise up against the message which I bring from the Master. Heaven, precious and glorious, is worth a lifelong, persevering, untiring effort, an effort proportionate to the value of the object of which you are in pursuit.*8LtMs, Lt 30, 1893, par. 40*

For Christ's sake learn the art of winning souls. With a true interest in their welfare, converse with your neighbors, present the truth to them. Let them know that you have such an interest for their souls, that you have come on purpose to plead with them in the name of the crucified Jesus. This plain statement may be of more value to them than gospel sermons, and may accomplish that which all other agencies have failed to do; it may bring them to a sense of their great need.*8LtMs, Lt 30, 1893, par. 41*

Sow beside all waters. Be cheerful, be happy, and daily present to God your offerings of praise and thanksgiving. Your own religious life will be improved as the result of such steady, persevering labor. Your faith will be increased, your zeal quickened, and your love intensified. You are laborers together with God to bring souls to

Jesus. Although you may not be commissioned to stand in the sacred desk, you can in meekness talk the reasons of our faith, and render to God the improvement of such talents as He has given you. You can win souls to Jesus, and be the agent, in the hands of God, of changing the whole current of their being, so that it shall flow toward God and heaven.*8LtMs, Lt 30, 1893, par. 42*

This is a work that the Lord has given us to do, and we shall not be excused in the judgment if we leave it undone. A steady, earnest, persevering co-operation with God, through His grace bestowed, may be rendered powerful in convicting and converting souls. I ask you both to think prayerfully how you can work for Jesus. Oh, how little we individually do for Jesus, compared to what we might do, if each would place himself in the channel of light!*8LtMs, Lt 30, 1893, par. 43*

Lt 31, 1893

Haskell, S. N.

Wellington, New Zealand

June 2, 1893

Portions of this letter are published in *OHC 41*.

Elder S. N. Haskell
Oakland, California

Dear Brother,

I am so sorry that you have allowed your feelings to get the better of your judgment. Your conclusions are not liberal and just to me. I believe that your motives were the best, and that you would not have allowed the writings to pass out from your hands had you not thought that you were doing good to a soul that was in danger and great peril. I have not one grain less confidence in you, and I hope, sincerely hope, you will not let the enemy have any victory over you. The Lord is your Helper. The Lord is your everlasting Friend.*8LtMs, Lt 31, 1893, par. 1*

Now I shall reprove you for being so sensitive and taking things so hard and writing bitter things against yourself. I shall write to you just as freely and wholeheartedly as I have ever done. I know how pleased the enemy is when he can get you looking on the dark side. I am so glad the Sun of Righteousness has made a rift in the cloud, in the case of the Chinese. Now, be encouraged and comforted with such good tokens as this, and lift up your head and rejoice for our redemption draweth nigh.*8LtMs, Lt 31, 1893, par. 2*

The mail today takes from me thirty-four pages of manuscript in regard to this new light—which is darkness. I send the matter to Fannie to prepare for circulation. I received a letter from Elder Starr this day which I shall enclose in this.*8LtMs, Lt 31, 1893, par. 3*

He left Wellington for Melbourne via Hobart. He had a fine passage and Nellie was not sick at all. He met in Hobart a Brother Caldwell

from Philadelphia, who has come to this far-off country to circulate these tracts of Stanton's production. What his message amounts to we do not yet know, as he has not come to us with this important message.*8LtMs, Lt 31, 1893, par. 4*

I would be pleased to know whether the letter to Stanton, sent through to Brother Jones, was at once read to (or sent to) Stanton. Can you tell me whether there was anything decidedly or definitely of a personal character in the letters you let Stanton have? Did you give him the letters as his own or to be returned to you? Was there anything in them of a personal character that he can use against any of our ministers? I read the pamphlets he has published for wide distribution, and I cannot see anything in these letters he has had the privilege of reading that could do special harm, aside from the fact that he uses the testimonies given of God to blind the eyes of the understanding of those not knowing the facts, and who will naturally infer that I am a part and parcel of this erroneous, false beacon light.*8LtMs, Lt 31, 1893, par. 5*

I see nothing so wonderful in these letters that make them worse than the selections made from the testimonies. Has he kept back something not yet published? But at all events, that which appears need not cause you such great distress and remorse as you express. I hope that you will be comforted by the Holy Spirit of God, and that not a sad word shall sound forth from you. I am greatly desirous that you shall not be overcome by the enemy in any way, but be an overcomer.*8LtMs, Lt 31, 1893, par. 6*

I know that the Lord has pitying tenderness toward you, and that He would have you rest in Him continually. Do not let gloom and darkness into your soul, and do not lose your faith and hope in God. But I expect before this reaches you that you will have received that help and strength and grace which the Lord alone shall be able to bestow. I think we ought to be most grateful to God that He is not only infinite in wisdom, but He is full of tender, pitying love, and He knoweth our infirmities. He will be a present help, to all who love Him, in every time of need. We are students in the school of Christ. We are to learn of the divine Teacher who said, "Come unto me all ye that labour and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me for I am meek and lowly of

heart, and ye shall find rest unto your souls, for my yoke is easy and my burden is light.” [*Matthew 11:28-30.*]*8LtMs, Lt 31, 1893, par.*

7

Sunday, June 5

I read in your letter a statement saying that Brother Smith required the Australian mail. Was it the mail sent to you? Well, it is not best for you to worry over the matter. I hope you do not think I blame you, because I do not. I want you to resist the devil. Look away from yourself to Jesus. Trust in One who has been tempted in all points like as humanity has been tempted and knoweth how to succor those who are tempted. You can have the victory; you can triumph in Jesus Christ. It is not giving your Redeemer any glory, or you any strength, to talk of your sinfulness, and your weakness. Hide in Jesus, then the strife of tongues, the opinions of others, will not affect you so keenly. I cannot write you lengthily, because my head has been used so constantly that it is very weary. But I cannot see anything to forgive you for. I see nothing in the act of your giving the letters out that deserve censure.*8LtMs, Lt 31, 1893, par. 8*

Now, if you will, as soon as you are released from the confinement to your wife’s sick bed, come to Australia; we shall be very glad to welcome you. Here are fields, plenty of them, in which you can labor; but get out of the slough of despond and meet us once more; and go with us to South Africa, that is if we go. They want us to come and urge our coming; but we are not at liberty to leave here yet. Much needs to be done here in new fields that have not yet been entered. I see so much to do in every place, I scarcely know what to do first. My health is much better, and I thank the Lord for it. I see much to praise the Lord for, and my heart is overflowing with His love.*8LtMs, Lt 31, 1893, par. 9*

Now, stand fast in the faith. Trust in the Lord with all your heart. Cling to Jesus; pray Him to hide you in the cleft of the Rock while you will behold His glory. Now, do not worry yourself any more over the matter of Stanton’s betrayal of trust. Go forward in the name of the Lord God of Israel; do not doubt but that you will overcome. Do not for a moment get your eyes off from Jesus. He is your helper. He will give spiritual power. Stand up in the strength of Jesus, and

you will be more than conqueror. *8LtMs, Lt 31, 1893, par. 10*

Monday, June 6

I arise [at] half-past four a.m., and will write a few more lines. Did the Lord stand at your right hand to help you at the General Conference? Did He not give you a message to His people? Was not your confidence in God greatly strengthened that He would be to you a present help in every time of need? Were you not lifted up above your human infirmities? Then I ask you, Why do you throw yourself down in abandonment? Whatever may be your besetting evils, that seem to hold you in vice-like bands, you may have complete and entire control through Jesus Christ, who is your sufficiency. You may be more than conqueror. But do you not know it is greatly dishonoring to God to drop down into discouragement? It is these things that will weaken your brethren's [confidence] in you, that they will be inclined to feel that you cannot be depended upon. All your lamentations over yourself are not necessary. *8LtMs, Lt 31, 1893, par. 11*

When Peter looked at the waves rolling around him he began to sink. When he lifted up his arms to Jesus saying, "save, Lord, or I perish," the hand of Christ was laying hold of him to save him. [*Matthew 14:30, 31.*] If you should open your heart to any mortal that lives, it would not help you. There is only One who can be your helper. Only One who can save to the uttermost. You can be an overcomer. Your great High Priest and Advocate, your only Mediator, knows where Satan overcomes you. *8LtMs, Lt 31, 1893, par. 12*

Your only safety is in the Lord God of Israel, the great "I AM." You are helpless; you must make Jesus your helper. All your special, private confessions make to God alone. All your secrets commit to His ear and heart alone, and know that He is your physician of the body as well as of the soul. Consider yourself as not your own, but soul, body, and spirit as the Lord's. He can bring every thought into captivity to Jesus Christ. But when the Lord manifests to you His special presence, and lifts you up into a pure and holy atmosphere, then is He not able to do this for you continually? Now, when you know you may walk with God, why do you feel so discouraged over

little things?*8LtMs, Lt 31, 1893, par. 13*

Are not your brethren subject to temptations? And if they speak disparagingly of you, did not Christ's disciples do the same? You imagine altogether too much and act under your imagination. If you will break this habit of your getting discouraged, of supposing things are so and so, and shaping your course accordingly, it would be so much better for you. If you have Jesus and His strength, as it is your privilege to have Him every moment, will not Christ be a sufficiency?*8LtMs, Lt 31, 1893, par. 14*

You speak of your efforts, and the institute held at the Health Retreat. If I did not mention the matter in my letters, it was not because I did not appreciate the work. I believe a good work was done, and I think you are weak in faith and unappreciative of the great goodness and tender, pitying love of Jesus toward you. If another work of a similar character would be carried on, the work repeated, it would be just the work that would be a great help and blessing to the parties, and a help and blessing to the Health Retreat. They are suffering for just such a school of instruction in Oakland, and at Healdsburg.*8LtMs, Lt 31, 1893, par. 15*

You have a knowledge of the Scriptures; you have experience, and a field is opened before you of wide dimensions. But as soon as you look at and wonder over some little words and actions which you interpret to mean so much, you feel bruised and hurt and want to push off somewhere, bringing upon yourself great taxation in response to your attitude of feelings. Now, my brother, you must consider that you are not at your own disposal to do that which you please for your own self. You are the Lord's property. Christ has purchased you with the price of His own blood. Your body is to be sanctified unto the Lord as a vessel unto honor. It is Christ's purchased possession. Then preserve every power, every organ, as an instrument unto righteousness. Satan desires to have your brain power, and your will, but they belong to Jesus. Consider always, "I am not my own. I must carefully and holily cherish every part of Christ's purchased possession." I tell you, you may triumph as more than conqueror through Him that hath loved you.*8LtMs, Lt 31, 1893, par. 16*

Satan may try to bind you to his car as a helpless soul. But shout in victory that Christ has made you a free man. Do not dishonor God by one expression of inefficiency and inability to overcome fully, entirely, and gloriously through Jesus Christ, who has died to redeem you and make you a free man. Conquer, yes conquer. Put your will every moment on the side of God's will. Think hopefully and courageously.*8LtMs, Lt 31, 1893, par. 17*

In faith cry out against Satan, and looking unto Jesus who is the author and finisher of your faith, say, "Jesus, my Redeemer, I am weak. I cannot do anything without Thy special help. I hang my helpless soul on Thee." Then let your imagination dwell on the thought [that] you are in the presence of Jesus, walking with God, your life hid with Christ in God. Then you will not feel this slavery. Then you will not glorify Satan by imagining yourself weak and helpless. You will keep yourself uplifted into a pure and holy atmosphere. You will receive the Holy Spirit as a Comforter, as a sanctifier. Then, with your brethren, you will have a calm, restful spirit in God, you will say, "Jesus lives, and because He lives I will live also." He has conquered Satan in my behalf, and I will not be conquered by the devil once. I will not disgrace my Lord and Leader; but I will triumph in His holy name, and come off more than conqueror.*8LtMs, Lt 31, 1893, par. 18*

Well, I must stop; it is not daylight yet. It is six o'clock. The shortest day will be the 21st of June. I shall be glad when the long days come and then I will have daylight to write in. I was sorry you left the Crystal Springs; but if you feel free in so doing, it may be best. Trust in God at all times.*8LtMs, Lt 31, 1893, par. 19*

<I know if you will trust continually in God you will be a great help and blessing to them at Crystal Springs. All who have mentioned the work done there by yourself have spoken in the highest terms of the work, and how much good was done.>*8LtMs, Lt 31, 1893, par. 20*

Lt 31a, 1893

Haskell, S. N.

Wellington, New Zealand

April 19, 1893

Previously unpublished.

[Elder S. N. Haskell,]

Willie has just come in with letters received from Sydney and other places, and after the reading of the letters, when I resume my writing, it is sometimes so mislaid with other matter that I cannot find it. In this way I often lose important communications for the time being. I had just stated I would copy from my diary.*8LtMs, Lt 31a, 1893, par. 1*

February 6th. I awoke very early this morning, and my thoughts were very active in regard to what we could do for the inhabitants of this place, and for those located in towns from ten to twenty and forty miles around Kaeo, and in surrounding country. I know there is earnest work to be done, and earnest, well directed effort will develop a class of people with hungering, thirsting souls for the truth. If those who have accepted the truth will live the truth, and present the truth as it is in Jesus, they will find a response from many hearts. But a work is to be done by the believers. They need that faith that works by love and purifies the soul. Then, too, our hearts must be brought under the controlling power of the truth. It is living and acting the love of the truth that carries the genuine credentials with it, having union one with another, and love for one another. Thus is the truth made definite and practical. The truth that works by love is not a dry set of theories, a hard legal religion which puts every one who claims to believe it in a strait jacket, developing very little attractiveness and spiritual beauty.*8LtMs, Lt 31a, 1893, par. 2*

Preconceived ideas and notions will not find their way to human hearts, but the love of Jesus Christ in all meekness, kindness and forbearance will commend itself to those who are not converted to

the truth. There are opinions, stolid and immoluable, that have lived altogether too long. The love of Jesus in the heart works outwardly in all patience and gentleness and kindness and love. When shall we learn that every mind is not exercised in the same way? Difficulties suggest themselves to one mind that do not come to another. The train of thought that has been cherished, the prejudice existing, the little feelings one against another, must be all melted away with the love of Jesus Christ brought into the heart and life and revealed in the character. *8LtMs, Lt 31a, 1893, par. 3*

The Lord Jesus has made all provisions for the activity of business life; none are justified in laziness or indolence. "Not slothful in business, fervent in spirit, serving the Lord." [*Romans 12:11.*] The varied branches of business are to be conducted in such a way as shall bear the inspection of God, and then moral integrity will be preserved, and those who believe the truth will reveal its sanctifying influence upon life and character. The Lord God Omnipotent reigneth. *8LtMs, Lt 31a, 1893, par. 4*

Said Christ, "I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil." [*John 17:15.*] Piety and goodness and truth and righteousness may be the principles running through the whole business career. There are temporal duties to be done in this world, and the example of Daniel is given us as to the possibility of this business being done with strictest integrity. There are those who love and fear God who will not taint and corrupt their souls for any bribe, for any consideration. *8LtMs, Lt 31a, 1893, par. 5*

February 25th. At eleven a.m. I spoke in the little chapel at Kaeo. The thoughts that flow from my pen now, then flowed from my tongue. I opened my lips and the words came forth. I discovered in the congregation countenances which had been presented before me who were not right before God. They must be born again or they would never enter the kingdom of God. They had not cherished love and the tender sympathies of Jesus Christ. They had constituted themselves as hard, denunciatory, over-bearing critics. They carry not in their hearts the love of Jesus. They know not by experience what constitutes true religion. Oh, the transforming grace of Christ must work upon the human affections, sanctifying the entire

man. *8LtMs, Lt 31a, 1893, par. 6*

Saith Paul to Timothy, “Nevertheless the foundation of God standeth sure, having this seal, The Lord knoweth them that are his. And, Let every one that nameth the name of Christ depart from iniquity. But in a great house there are not only vessels of gold and of silver, but also of wood and of earth; and some to honor, and some to dishonor. If a man therefore purge himself from these, he shall be a vessel unto honor, sanctified, and meet for the Master’s use, and prepared unto every good work.” [2 *Timothy 2:19-21.*]*8LtMs, Lt 31a, 1893, par. 7*

Everyone who is in the service of Christ will carry on his own soul the burden of souls, for not one can ignore his responsibility, or refuse to co-operate as the living agent with the heavenly intelligences, and not be brought under condemnation as a slothful servant. In our connection with the unsaved, we are to be God’s true, interested, devoted workers to bring souls under the bloodstained banner of Jesus Christ, and thus act with all their interested capabilities for the interest of Christ’s kingdom. Souls are perishing out of Christ. What means this careless unconcern?*8LtMs, Lt 31a, 1893, par. 8*

The Lord has given to every man his work, talents to improve, that all the wise generalship should be put in operation, all the tact and ability to multiply the talents of securing the enlistment of souls under Christ’s banner, that they in their turn shall with faith and with love for souls communicate to others that which they have learned in the school of Christ. God requires that every one who represents Him shall not be dwarfs, but growing up to the full stature of men and women in Christ Jesus, that they shall be fully qualified to be laborers together with God, and through the earnest cultivation of the Christian graces may win souls to the truth.*8LtMs, Lt 31a, 1893, par. 9*

The Lord has not withdrawn His Holy Spirit from those who have not accepted the truth. In the way the truth has been presented to those not of our faith, it has tasted so strongly of the dish that it was not palatable, and was rejected, and the truth was stigmatized and made of none effect by the spirit developed, as being the cause of

the unchristian representation. Every one who believes is to be a savor of life unto life. His influence is to be fragrant and pure and undefiled, and purified from selfishness. Oh, to be accepted in the Beloved! What a work! "Ye are complete in him." [*Colossians 2:10.*] *8LtMs, Lt 31a, 1893, par. 10*

Sunday, February 26th. I awoke early, lit my candle, and after a season of prayer, went to writing testimonies for this church. I know they will not receive them, but I will do my duty and leave the result with God. If I present testimonies of reproof, they will, in their present condition say that I have the same spirit that I reprove in them. I have never met a people yet that have intelligence as these have who are completely blinded as to their spiritual state before God. They cannot distinguish [that] there is any difference between the messengers the Lord sends and messages of reproof He gives them to bear, than the tirade they give to one and another who do not please them. Oh, how Satan triumphs to see such satanic attributes developed in those who flatter themselves that they have a high moral standing before God and are peculiarly better than the average mortals in the world. My heart is yearning over the younger members of Father Hare's family who are unconverted. I pray for them at the family altar, and the Lord gives me much freedom. *8LtMs, Lt 31a, 1893, par. 11*

Well, I do not know as this will be very encouraging to you, but I am trusting in the Lord that He will work. This terrible Pharisaism must be broken and these souls seek the Lord as common sinners, else they will entirely fail of perfecting a Christian character and will be lost. *8LtMs, Lt 31a, 1893, par. 12*

I see Willie has written to you, so I need not write further. We are so thankful for the grace of Christ given to us, and we see so much to be done. Laborers are needed. Many who have had the truth, and have feasted upon it for years, should now be able to communicate light to other minds, and they will be pronounced slothful servants if they do not do this work. They may think they are not qualified, nor fitted, for the work. If they consecrate themselves to God, He will give them wisdom, tongue, and utterance, that their adversaries will not be able to gainsay or to resist. *8LtMs, Lt 31a, 1893, par. 13*

The Lord will not expect and claim of the man entrusted with two talents the improvement of five. All He asks of men, women, and youth is to take hold of one line of work after another as it presents itself to them; but every soul must have his spiritual senses awake to the wants of the cause of God and give himself, and his entrusted capital of means, to advance the kingdom of God. There are places and opportunities where Christians with an experience can labor. The Lord calls for all who have reasoning powers to use their reason with a purpose to save souls, and they will cultivate their talents in the exercise of their powers in the service of God.*8LtMs, Lt 31a, 1893, par. 14*

When I heard of the enlargements they calculated to make in Battle Creek, to the college and the tabernacle, I wanted to shout across the Pacific, "Come over and see what destitution is revealed in these countries." As we enter the large cities, we see the truth must be borne, and as yet nothing, so to speak, has been done. The standard of truth has not been unfurled. I will say to our brethren in America, Please give us a standing place by furnishing workers and means to warn these cities of the soon coming of the Son of man in the clouds of heaven with power and great glory.*8LtMs, Lt 31a, 1893, par. 15*

When I see how much means is being invested in America and how little is apportioned to build up the work in these countries, I inquire, Are not souls just as precious here as in America, where the light of truth has been shining in steady beams upon that land for years? Are there not souls to be saved here? Are there not those who will come to New Zealand and Australia? Are there not families who will consider the situation, and feel the necessities of these new fields? Will you add building to building for convenience to supply imaginary wants, when there is need of buildings before anything can be done?*8LtMs, Lt 31a, 1893, par. 16*

From the light given me of God, it is duty for our brethren in America to consider this field in a much broader sense than they have yet done. You have everything provided which you need, and now you should set to work to supply the necessities of these new fields. You must make much larger plans than you have yet done. This is just as much a part of God's great moral vineyard as

America and demands that God's money shall come to them here, to find even a standing place, to begin the work. I am just stirred to the very depths of my soul. Curtail in America. Bind about in some places, and give the work a chance to widen here.*8LtMs, Lt 31a, 1893, par. 17*

I do not have the least hesitancy in calling in a decided voice for means for our school and meeting houses. Oh, how my heart aches to see these large cities [such] as Melbourne, [and] Christchurch, New Zealand, and so on, with scarcely anything done in them. We want men who are capable of holding the people. Then we want workers, men and women, as missionaries to come and hold the minds to the points of interest.*8LtMs, Lt 31a, 1893, par. 18*

Where are the believers of present truth? Why do they not put themselves in the vineyard of the Lord? How shall they answer in the judgment that they have not communicated the riches of His grace to those ready to perish? I want some men who can preach the Word with power. Why not let Elder Corliss come as soon as possible? He can go into the cities and work. Let us have ministerial ability; it is needed here if anywhere.*8LtMs, Lt 31a, 1893, par. 19*

Yours truly.*8LtMs, Lt 31a, 1893, par. 20*

Lt 31b, 1893

Haskell, S. N.

Napier, New Zealand

March 21, 1893

Previously unpublished.

Dear Brother Haskell:

We arrived here Sunday forenoon. We left Kaeo Wednesday about two o'clock, after remaining there three weeks. We were to leave one week earlier, but Edwin Hare sent us a telegram that the boat we were to take from Auckland would not accommodate us, for they were to leave the very time that we would take the *Clansman* to sail to Auckland. We were all disappointed, and W. C. White and Brother Starr set at work to contrive some way to go by land to reach that boat. The boat left Auckland earlier by several days than they had been appointed to sail, and our staterooms were secured.⁸*LtMs, Lt 31b, 1893, par. 1*

But all the planning and arrangements were not considered of any value, for impossibilities were too apparent. We decided that the providence of God had hedged up our way, and we must make the very best of the time possible that we should remain in Kaeo. The Lord did truly order things, for at the time that we designed to take the boat, there was a fearful storm came on, and the boat from the harbor to Auckland had a terrible time of it. The boat from Auckland likewise had a most dangerous passage to Napier, and I am told that even the old sailors were some of them very sick. So the Lord did have pity on us, and in His providence we were saved from a most terrible experience.⁸*LtMs, Lt 31b, 1893, par. 2*

Our stay another week, we hope accomplished some good, the work was left in a better state. We were able to obtain the Methodist Wesleyan Chapel, the first Sunday, in which to hold our first meeting. Sabbath we spoke in the little Seventh-day Adventist church, and the little chapel was filled. Sunday afternoon the Wesleyan Methodist chapel was granted us on condition that the

collection be given to the Wesleyan Methodists, and this we readily agreed to do. Well, the house was filled, every seat was occupied, and chairs were brought in. The platform round the pulpit was filled with children, and all seemed to listen intently and seemed astonished at the words spoken. Our burden of message was justification by faith and the righteousness of Christ imputed to every repenting, believing sinner.*8LtMs, Lt 31b, 1893, par. 3*

When Brother Starr's appointment came, the house was as well filled in the evening as in the afternoon and evening the Wesleyan minister held forth. These meetings were awakening an interest in the community, and many came from the harbor. In the midweek, meetings were held nearly every evening either at Kaeo or at Father Hare's house. I spoke nearly every evening that we could get an attendance.*8LtMs, Lt 31b, 1893, par. 4*

Brother and Sister Starr started [out] to ride twenty-five miles on horseback, to visit Sister Starr's relatives, and remained away Tuesday and Wednesday. W. C. White has a meeting in Kaeo upon the subject of missions, and those who mentioned the matter to me said he did exceedingly well. W. C. White and I had a meeting in Father Hare's house, where I felt called upon to speak plainly upon living sanctified through the truth, and the danger of the Word not profiting those who heard it, not being mixed with faith in those who heard.*8LtMs, Lt 31b, 1893, par. 5*

The second Sabbath we had the Wesleyan chapel, the meeting was excellent; the house was not filled, but the presence of the Lord was there. I called for those who wished to give their hearts to the Lord to come forward, and those who wanted to seek God earnestly to come forward. Well, we had a large number of the children of Sabbath-keepers, and among them the three youngest children of Father Hare, from twenty to twenty-three years of age. This was a very interesting meeting, for the Spirit and the power of God was manifest. Two young men, brothers, rode over twenty-five miles, and their uncle came with them, and one came from another direction forty miles, on horseback—five noble young men. They all, without anyone saying anything to them, came forward, and they were deeply moved. One is studying for the ministry.*8LtMs, Lt 31b, 1893, par. 6*

Meetings were held to instruct these souls, but, oh, how difficult to get them where they could be instructed. Important meetings then were appointed, but one would remain away upon one flimsy pretext, like “putting up grape jelly;” another said they did not think the meeting would amount to much, and one had one excuse, and another another. They cost precious appointments. This meeting made a deep impression upon the outsiders, and they would come out to hear, I think, with far greater interest than those who claimed to believe the truth.*8LtMs, Lt 31b, 1893, par. 7*

One not of our faith, sister to Wesley Hare’s wife, came to me after meeting, and grasped my hand with tears running down her face, saying, “I live up to the harbor where you left the boat to take the small boat for Kaeo. I felt impressed to go to Kaeo. My husband was sick, and I left him with the children, taking one small lad to take care of the baby in the boat.” And she rowed the boat six miles to attend the meeting on the Sabbath. She said, “I would not have missed the meeting for anything. I felt so strongly impressed to come, and I shall never forget this day.”*8LtMs, Lt 31b, 1893, par. 8*

The relatives of Sister Starr by cousinship, the two young men and the uncle, were so glad that they came. We think all will take their position on the truth. But who will have the wisdom to know how to treat these precious souls? Not a soul in Kaeo. They have no love for souls and no watchful care for souls. [They are] all shut in and wrapped up in their poor little selves, dwarfed in spiritual things. If they were ever converted, they need to repent and do their first works.*8LtMs, Lt 31b, 1893, par. 9*

Two of the daughters of Father Hare were baptized, and we hope that they will honor the Lord; but what can be hoped for in these cases in the midst of such a class who really know nothing of practical godliness? What does it mean, what does it mean? There is one thing certain, the outsiders know now the contrast between the little family church in Kaeo and the true gospel of Jesus Christ, which bringeth salvation. We are sure that if that family were not a stumbling block to souls, a large number would decide to take their stand for the truth. I told them I had little hope of them unless they were, in the providence of God, emptied out of Kaeo.*8LtMs, Lt 31b, 1893, par. 10*

March 15 Metcalfe Hare took us in a small boat to Whangaroa, and we called upon Martha Hare, who married a Lawrence. We see that if there was a proper influence exerted, Lawrence would embrace the truth. We called on Major Soane, who married a daughter of Father Hare, and a sister to Lawrence's wife. The prejudice was so thick we could hardly breathe. Major inquired of Brother Starr of them appointing a meeting on their prayer meeting night. Brother Starr said he did not know anything about its being their meeting. Well, he said Joseph Hare knew, and it was not the right thing to do, and he did not like it. *8LtMs, Lt 31b, 1893, par. 11*

Well, I spoke to those assembled, and the Lord gave me freedom, and suddenly the atmosphere cleared, and a greater change is seldom seen as was revealed during that meeting. Afterward, a deacon of their church was so affected he could scarcely speak for gratification and joy. Brother Starr followed me and spoke right to the point. Major Soane followed him and spoke in the highest commendation of what he heard. *8LtMs, Lt 31b, 1893, par. 12*

Metcalfe was overjoyed, and he thought it the best meeting he was ever in. He wanted to know why Sister White did not speak like that at Kaeo. Brother _____ answered, "She did, and those outside of our family expressed the same gladness and satisfaction which you expressed tonight. You were not hearing for self, but for others, and you were not blessed. Your hardness of heart and unbelief closed the door, so that God could not do anything for you." Next morning Major Soane and Lawrence took us to the steamer and did everything in their power to help us. Major Soane had several talks with Brother Starr in going to Auckland. *8LtMs, Lt 31b, 1893, par. 13*

Well, I must close up this letter. Do not let any of this description of the irreligious spirit of the Hares come to Mother Hare's son or any of the Hares proper, for it may make trouble. Love to Sister Haskell. *8LtMs, Lt 31b, 1893, par. 14*

I must send this without copying, and I have a great mind not to send it at all; but I fear you will be disappointed, so here it goes in the envelope. You may let Brother and Sister Ings read this, for I cannot write them. In labor, in meetings, and riding in the boats, and writing a long communication to Brother Peter Wessels of twenty-

five pages, I have strained every nerve and muscle, so must say,*8LtMs, Lt 31b, 1893, par. 15*

God bless you.*8LtMs, Lt 31b, 1893, par. 16*

Love to Sister Haskell. I am in such a hurry I can scarcely write. After reading this, hand it or mail it to Elder Olsen, if you please.*8LtMs, Lt 31b, 1893, par. 17*

Lt 32, 1893

Hare, Sr., Brother and Sister Joseph

Wellington, New Zealand

July 1893

Portions of this letter are published in *2SM 260-261*.

Mr. and Mrs. Joseph Hare, Sr.
Kaeo, Whangaroa County, New Zealand

Dear Brother and Sister:

I have long desired to write to you; but one thing after another has urged itself upon me, and I did not set about the matter. I have not forgotten my pleasant home, neither have I lost my remembrance of your kindness and respect and love shown to us in your retired home. I have thought of you many, many times. I have thought of you in your declining years, and of your afflictions in your family. The one so active, ever cheerfully and uncomplainingly doing to make all comfortable, and yet sorely afflicted. May the Lord bless every member of your family. *8LtMs, Lt 32, 1893, par. 1*

I am glad the children have given their hearts to Jesus, and that they love Him, who first loved them. O, thank our heavenly Father for the gift of His dear Son. I have thought of Mother Hare's expectation, and being disappointed in meeting her children, and the uncertainty upon you as a family. O, there are sad things in this world to be endured, and those who have not a precious Saviour upon whom they can lean are certainly in a deplorable condition. *8LtMs, Lt 32, 1893, par. 2*

The comforts of the Scriptures are very great; they abound in consolations to the afflicted and bereaved, the sick and the suffering. I seem to see Jesus saying to you, Father and Mother Hare, "Lean on me, lean hard. I will bear you up. My arm shall never fail you. It shall be strong to support you over all the rough and difficult places. Only make Me your trust and you shall be guided safely and upheld firmly." O, the precious Bible, its truths are

full of marrow and fatness. We may consider and rejoice in the light of the promises. They are the gracious utterances of an infinite God. His voice is speaking to us out of His Word. I hope you are of good courage.*8LtMs, Lt 32, 1893, par. 3*

This affliction that has come to you, you may not be able to explain. Everything may remain in impenetrable mystery until the sea shall give up her dead. But let not your heart bow down in sorrow, for they are the Lord's property, and He will do what He will with His own. This we know, that His love is greater than ours possibly can be, and Jesus so loved them [that] He gave His life to redeem them; then let them rest, and let your heart go out more decidedly after Jesus to supply every soul hunger, every want.*8LtMs, Lt 32, 1893, par. 4*

The Lord is soon coming, and we want to be prepared to meet Him—to be of that number who shall see Him as He is, and be made like Him. Father and Mother Hare, how precious is Jesus to the believing soul! Bear in mind the precious promises, "I will never leave thee nor forsake thee." You may in confidence exclaim, "The Lord is my helper." [*Hebrews 13:5, 6.*] Whatever may be your circumstances, however dark and mysterious may be the ways of Providence, though the path may be through the deep waters, and trials and bereavements may afflict again and again, the assurance still comes, "all things work together for good to them that love God." [*Romans 8:28.*] "I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day." [*2 Timothy 1:12.*]*8LtMs, Lt 32, 1893, par. 5*

The pilgrims' warfare will soon be over, and we shall lay our armor down at the feet of our Redeemer. Be of good courage in the Lord. I have not time now to write to the dear children, but I shall try and write to them sometime. Forgive me for not writing before this. I will try and not let so long a time pass again without communicating to you, even if it is only a few lines.*8LtMs, Lt 32, 1893, par. 6*

Love to all the family.*8LtMs, Lt 32, 1893, par. 7*

Lt 32a, 1893

Haskell, S.N.

Refiled as *Lt 41a, 1893*.

Lt 32b, 1893

Haskell, S. N.

Auckland, New Zealand, On Steamer *Waiarapa*

March 17, 1893

Portions of this letter are published in *4Bio 76*.

Dear Brother Haskell:

We have just walked over from the steamer *Clansman* to this steamer. The weather is beautiful. I am sorry, so sorry, that again we will travel on the Sabbath. Sunday we arrive at Napier. So we shall start from Auckland at two o'clock, p.m. We have had a most pleasant passage. None of us have been sick, for which we will praise the Lord. All, the captain, the steward, the stewardess, and the sailors have treated us with the greatest respect. We had Bro. and Sr. Starr, Emily, W. C. White, and myself as our party. An excellent young woman, a sister of Tommy Brighthouse, Bro. and Sr. Samuel Hare, Bro. Wesley Hare, the wife of Joseph Hare, and Edwin Hare join us on the boat as we leave Auckland. I do not know as any others from Auckland are going to the camp meeting. *8LtMs, Lt 32b, 1893, par. 1*

We reached Kaeo February 21, Tuesday night. We remained in Kaeo three weeks. Wednesday morning we left Brother Joseph Hare's to go three miles to Father Hare's, and this was our home for three weeks. Bro. Metcalf Hare lives only a little distance from Father Hare. He had a convenient carriage which he gave for our free use whenever we desired it. They made our home as pleasant for us as they could make it. *8LtMs, Lt 32b, 1893, par. 2*

Blackberries in their natural state grew in abundance upon Bro. Thomas Brighthouse's father's premises, close by his door, and Emily, Willie, and Bro. and Sr. Starr picked all they pleased of the nice, luscious berries. Emma canned some and made blackberry jelly to take with us to Sydney, where we shall make it our home this winter, if the Lord wills. *8LtMs, Lt 32b, 1893, par. 3*

It will not be an easy matter to give an account of our labors in Kaeo. I spoke eleven times and put forth most earnest labor, with some satisfaction, for many not of our faith gave hearty response, as well as those who claimed to be believers. We believe good has been done.*8LtMs, Lt 32b, 1893, par. 4*

Many of these people would be much strengthened and improved in faith and a knowledge of the work which the Lord is doing, if they would go out among our people in other places and obtain a knowledge of the work at the present time. This is no time to slumber or to sleep. A world is to be warned.*8LtMs, Lt 32b, 1893, par. 5*

Bro. Metcalf Hare is, I know, deeply convicted that it is his duty to attend school in Australia and fit himself for work in the cause of God. All have treated us kindly and have been attentive to our wants. But O, they know not what it means to be a Christian. I never met with a spirit that contradicted Christlikeness as there is in the Hare brothers. They need to learn their A B C's in Christ's school. No wonder it was recorded for our benefit that Christ in His work of saving the souls of men, would not fail nor be discouraged. [Remainder of letter missing.]*8LtMs, Lt 32b, 1893, par. 6*

Lt 32c, 1893

Haskell, S.N.

Refiled as *Lt 6b, 1893*.

Lt 32d, 1893

Haskell. S.N.

Refiled as *Lt 26, 1893*.

Lt 33, 1893

Ings, Jennie L.

Napier, New Zealand

September 26, 1893

Portions of this letter are published in *WM 330*; *TMR 86-87*; *9MR 25*.

Mrs. Jennie L. Ings
St. Helena, California

Dear Sister,

We sent Brother Anderson, a Dane or Swede, to the institute at St. Helena. I have sent particulars to Brother and Sister Maxson, with the request that you should know its contents so I shall not repeat the matter here. Will you please to do all you can to see that they shall be favorably situated, and made as comfortable as possible. He is a great sufferer. I have appropriated three hundred dollars to this case, although there are many cases where every dollar is needed, but I feel perfectly clear in helping in this case. It is a case where those who love and fear God must show their sympathy in a tangible manner, and bear in mind that Christ identified His interest with suffering humanity.⁸*LtMs, Lt 33, 1893, par. 1*

The conference in New Zealand is poor. They are struggling to keep the conference from being swamped in debt. They sent him to the Hot Springs which are so renowned for curing rheumatism, but it was in the past winter which was not a favorable time. He was no better for all this outlay of means. Today Elders Israel, Wilson, Brother Simpson, and I unite in supplicating God in his behalf.⁸*LtMs, Lt 33, 1893, par. 2*

It appears now that we shall not be able to leave this country for years. As help has not been sent us which we have called [for], for so long, and as the means have not come that we had hoped would [come], we could not conscientiously leave the work in such an imperfect state. So it is quite possible that we may be held here

from one to three years. I have decided to sell my place in Battle Creek, the last of the real estate which I possess, and invest the means here now where it is so much needed to make even a beginning.*8LtMs, Lt 33, 1893, par. 3*

I am certain, if I ever get out *The Life of Christ*, [I must] either get a lodge in some vast wilderness, or a place wherein I can hide away and not be called upon to labor here and there and everywhere. Oh, that the Lord would indicate the place where I can be free from perplexities, and constant moving, and be able to complete this work. But I mean to make the best of my opportunities. When we are trying to do so much speaking here and there, filling this and that call, my time is so broken up that I cannot do justice to my writings. Since the fifteenth of August I have spoken seventeen times. Part of the time we were at Hastings and part of the time at Napier. Napier has a church building, and the church membership is about one hundred, I think. Here I have spoken six times.*8LtMs, Lt 33, 1893, par. 4*

At Hastings we lived with Brother and Sister Wilson about four weeks, and we hired a buggy for which we paid \$3.75 per week. To take me to and from the hall, the place of the meeting, cost \$1.25, and every time Emily and I would take the train it cost us about sixty cents hack fare to reach the station. I will not go farther into details, but we concluded that it would pay to hire the buggy, as it would be the cheapest in the end. We had a horse loaned us, about the worst for chronic laziness that I ever rode after, but he would take us from place to place.*8LtMs, Lt 33, 1893, par. 5*

We generally left Hastings on Friday, after an early dinner. The bedding would be rolled up and put in the carriage, and after we were snuggled in we would drive over a good, hard road to Napier, the distance being about fourteen miles. Then we unloaded at Dr. Caro's and I had my easy bed made up. I would speak Sabbath forenoon and Sunday evening. Monday morning our roll of bedding is again made up, and Emily and I drive to Hastings. This was repeated again and again. I labored in Hastings through the week, and on two different Sundays. One Sunday evening I spoke to quite a large audience in the Theater Royal. I was during a rainy time so the audience was quite fair.*8LtMs, Lt 33, 1893, par. 6*

We had a three days' council in Hastings after Willie came. Elders Israel, McCullagh, and Brother Simpson came in. According to the arrangements, we would soon have been on our way to Auckland to hold meetings, but for a telegram from Elder Olsen. It stated that he would be in New Zealand the 23rd of November. This delays us in New Zealand two months longer, and camp meeting will be held in the vicinity of Wellington. Willie immediately visited Auckland to lay the matter before the brethren there, and they are agreed that the camp meeting shall be held near Wellington. Wellington is more central, and what Auckland really needs is a ministerial effort. We expect to visit Gisborne before camp meeting, and that will consume about two weeks of our time. *8LtMs, Lt 33, 1893, par. 7*

I spoke last Sabbath with my new teeth, and spoke quite well, but my gums are too sore to take much pleasure in them. It will take time to restore health to the gums. I know I shall enjoy my teeth very much, for Sister Caro is a superior dentist. She has all the work she can do. She is a tall, stately woman, but sociable and companionable. You would love her if you should see her. She does not hoard her means; she puts it into bags which wax not old. She handles an immense amount of money, and she uses the money to educate young men to become laborers for the Master. I am greatly attached to her. She holds her diploma as dentist and her credentials as minister. She speaks to the church when there is no minister, so you see that she is a very capable woman. Her husband is a physician and surgeon; he has not been thoroughly converted from his skepticism. He makes all S.D.A.s welcome, entertains them and feeds them, and yet he does not take his position with Sabbathkeepers. *8LtMs, Lt 33, 1893, par. 8*

We received the bill of twenty dollars all right. I wish I had twenty thousand. I could use every dollar of it to advance the cause and work in these countries, and yet there would be need of another twenty thousand to make even a beginning in the opening of new fields. We know that God knows all about it, and He has unlimited resources. He will help us in our great necessity. When you see our brethren and sisters launching out in extra adornings in the house and on persons, just tell them that new and untried fields are opening. Every farthing should be carefully cherished to be used in the sending of messengers and the message into new fields to

warn, to enlighten, to bless with the message God sends to perishing souls that, “God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.” [*John 3:16.*] *8LtMs, Lt 33, 1893, par. 9*

I tell you, Sister Ings, if the churches in America would awaken to their God-given responsibility, if every soul who claims to be a Christian would be thus, in works as well as in profession, we would see self-denial and self-sacrifice in imitation of the life of Christ which would constitute them living epistles, read and known of all men. “Faith without works is dead.” [*James 2:26.*] Let every true believer reveal that they have that faith that works by love and purifies the heart. Those who will be prepared to meet the Saviour when he shall come with power and great glory will be divested of all selfishness, all bigotry and spiritual pride. They will be imitators of Christ, meek and lowly of heart. They will not make themselves a center, idolize self, and expend on selfish gratifications, for every penny is precious to use to bless others that they shall have the good news carried to them. *8LtMs, Lt 33, 1893, par. 10*

The Lord has given His gift, His only begotten Son to save man from ruin. God requires that man co-operate with Him, while divine love has been so fully expressed that nothing is withheld in giving Jesus. All the treasures of heaven were opened to man that human agent should have ample provision to use the gift heaven has purchased them to save perishing souls. The human agent must be willing to co-operate and use every God-given facility to extend the truth. A violation of the law of God is a terrible loss sustained by the disloyal, and the deepest injury that can be done to God for the influence of every transgressor leads and sustains others in the sin of transgression that caused the fall of Adam, and opened the flood gates of woe to our world. *8LtMs, Lt 33, 1893, par. 11*

And yet ministers will advocate that we have no law, and misinterpret the precious Scriptures, wresting them to their own destruction. Christ’s death on Calvary’s cross which exalts the law and makes it honorable, testifying to its immutability, is through the lies of Satan presented to the people that Christ’s death on the Cross abolished the law. O, what fallacy, that Christ died to immortalize sin. The only definition of sin is “transgression of the

law.” [1 John 3:4.] Therefore, if the law is dead, Satan has had his way, hell has triumphed, and sin, the transgression of the law, has become universal. O, what an awakening there will be ere long, when the transgressor shall meet the great Law Giver over His broken law. What bewitching delusions Satan can manufacture and palm off on the world as truth to be obeyed in order to be saved. *8LtMs, Lt 33, 1893, par. 12*

Well, we see the wrath of God is pouring out upon the world for the disrespect for His holy law, which has made the world a second Sodom. God has borne long and “because sentence against an evil work is not executed speedily, therefore the hearts of the sons of men is fully set in them to do evil.” [*Ecclesiastes 8:11.*] Nevertheless the Lord will punish the transgressors of His law, and He will do terrible things in righteousness. We who claim to believe the truth need to walk humbly with God. All self-sufficiency and self-confidence and uplifting will bring only one result, God will leave the human being to his own weakness, to walk in the sparks of his own kindling and lie down in sorrow because he has not made God his trust, and followed in the path of humble obedience. *8LtMs, Lt 33, 1893, par. 13*

I must close, with much love. *8LtMs, Lt 33, 1893, par. 14*

Lt 33a, 1893

Ings, Brother and Sister

Napier, New Zealand

March 21, 1893

Previously unpublished.

Dear Brother and Sister Ings:

We feel that we have great reason to praise God for His great goodness and precious love to the children of men, especially to myself. The Lord is good and greatly to be praised, and I will not forget all His benefits.*8LtMs, Lt 33a, 1893, par. 1*

We have had a strange experience in Kaeo. It would not be profitable to go into particulars. I had a straightforward testimony to bear in that place, as well as in every place since I came to Australia, and more especially in New Zealand. But while there has been an effort to respond to the message the Lord has sent them wherever we have been, in Kaeo we met a class in the Hare brothers, and also in the father, that was of resistance to anything that did not commend them and regard them in a superior light, as having spiritual attainments that were above all others in or out of Kaeo.*8LtMs, Lt 33a, 1893, par. 2*

While they treated us with all respect and all tenderness in regard to our necessities, and there was no lack of courtesy, there was a spirit manifest by them toward others, and even the members of their own family, wholly un-Christlike, and therefore unchristian. I never in all my experience met with just such a spirit. It seemed to us that it was so wholly unlike the spirit of Christ that they could not be ignorant of it themselves. They were encased in a coat of mail, to receive nothing and disburse nothing. We remained with them three weeks. Anything in the line of showing them their true position they did not receive, and rose up in stout rebellion against. It is simply inexplicable. We felt that our labors would, to all appearance, leave them more set and confirmed than before we went.*8LtMs, Lt 33a, 1893, par. 3*

I am so full and pressed with cares, I know not which way to turn. Right in the midst of meetings, and working so hard the past few weeks, we have had no time to write. I can only say a few words. Ask Sister Maxson to let you read the letter I sent to them. I would do better if it were in my power. You must write to me just the same. I am greatly improved in health and am thankful to God.*8LtMs, Lt 33a, 1893, par. 4*

Our meeting is moving off well. The blessing of the Lord is in the encampment. The people seem to think that they have never heard such wonderful things in their lives. God's presence can make this meeting a success, and nothing but His presence can give us hope and courage and peace and faith.*8LtMs, Lt 33a, 1893, par. 5*

I had written letters to different ones, but could not get them copied [by] next mail; then in traveling, with no convenient place to store my writings, they got in with a mass of matter that I had no time or strength to look over, and that has written me, in the minds of some, remiss in my duty. Elder Haskell says he had no letter from me. I wrote one for him, but it must have been mis-sent. There are several that I had hoped to write to, but I am sorry to pass them by in this mail.*8LtMs, Lt 33a, 1893, par. 6*

I arise at four and half-past four to write, but I attend six o'clock meetings; [I] have spoken once in the theatre hall, and twice in the tent to a goodly number. About eighty were out this morning. This is a new experience for them, and they are showing remarkable zeal and interest, I think, in attending the meetings so early: They seem to want to get all the instruction possible.*8LtMs, Lt 33a, 1893, par. 7*

I call this, in comparison with our camp meetings in America, a baby camp meeting. But one thing we determined—it should be a sample camp meeting, neat and orderly, and to have the program carried out in reception tent and dining tent—and the Lord will approve this painstaking effort.*8LtMs, Lt 33a, 1893, par. 8*

I am working as hard as ever, under my infirmities, but you get into a straight place, and what can you do? The people must hear Sister White. O, how my heart goes out after this people in deep longings of soul. Many seem to have everything to learn, but if they are only teachable, then it is all right, we may have some courage to help

them. There are some excellent people in the Napier church, and there are others who are not inclined to advance much.*8LtMs, Lt 33a, 1893, par. 9*

Now, my dear Sister, I will send you a letter next time, but am sorry I cannot do better this time. I send you a letter written to Elder Olsen, read and forward to Elder Olsen to Battle Creek*8LtMs, Lt 33a, 1893, par. 10*

In much love to your husband and yourself.*8LtMs, Lt 33a, 1893, par. 11*

Lt 34, 1893

Jones, C.H.

Refiled as *Ms 21, 1893*.

Lt 35, 1893

Kellogg, Brother and Sister [J. H.]

Auckland, New Zealand

February 19, 1893

Portions of this letter are published in *6MR 222-227*.

Dear Brother and Sister Kellogg,

I received your two letters and have read them carefully. I was made sad, my brother, to read your letter written by your own hand. Oh, how glad I would be to comfort you, but I point you to Jesus. His invitation is given to you and to me, "Come unto me, all ye that labor and are heavy laden, and I will give you rest; take my yoke upon you and learn of me, and ye shall find rest unto your souls. For my yoke is easy, and my burden is light." [*Matthew 11:28-30.*] Grasp this precious promise with the hand of faith and never let go. I know your difficulties and Someone knows them, too, who is able to save to the uttermost all who come unto Him.*8LtMs, Lt 35, 1893, par. 1*

One thing is evident, you must now unload even if you do not do the things as you would do them. We are not willing to see you killing yourself. Rest you must have. I think from your description of yourself it is your duty to call a halt. I am pained indeed. I cannot advise you to go on in the same line that you have done, and have been doing these years, violating the laws of nature, but then I will not irritate a mind and soul already bruised and suffering; but you must not, my brother, pursue the same course and extinguish the life that God would have you preserve.*8LtMs, Lt 35, 1893, par. 2*

In writing to you in regard to Christian character I did not mean to discourage you, but I have so strong, so earnest, a desire that you should not have run in vain, neither labor in vain, but through the grace richly provided, you should come off more than conqueror through Him that has loved you. At any cost unload. I know and you know that hard battles have been fought to keep the principles of health reform upon a high, elevated platform where it should have

stood before our people who have had great light. God has placed in their keeping most sacred, sanctifying truths. O, what a work might have been done far and nigh if we had all stood in our lot and position as faithful sentinels, our banners unfurled as progressive reformers.*8LtMs, Lt 35, 1893, par. 3*

How much has been lost because those who should have stood true as a rock to principle have been conformed to the world in their eating and drinking and dressing, rather than transformed. But you have hurt your own soul, and the physical has suffered because of the backsliding of God's people when they might have been advancing firmly in practicing temperance in all things, and they would have had a free, clear, bold testimony to bear in regard to the requirements of God on this subject. But, my much respected brother, keep in mind that the Lord has not made you a sin-bearer; there is but One who can carry the sins of the world and you cannot bear even your own sins. These are laid upon the Son of the living God. Then your mind must not be irritated and chaffed over the manifold defection of those around you, and especially those whom you think should know better. This hurts the most.*8LtMs, Lt 35, 1893, par. 4*

But Dr. Kellogg, will you consider the spotless, pure, holy Son of the Infinite God—He passed through it all and was tempted in all points like as we are, but without a single trace of tarnish; not the faintest blur was discernable upon His character. Through His virtue and through His righteousness imputed to us, we have as His purchased possession to stand in His merits pure and undefiled before the Father. Bear in mind that the undeserving are made perfect through the merits of Christ, while the Saviour, the Son of God, undeserving, is made sin for us. He bore our sins in His own body on the accursed tree, and you, my brother, relying wholly upon Jesus, not trusting to what you have done or may do, through faith in the atoning sacrifice, have life, pardon, and the peace of Jesus Christ.*8LtMs, Lt 35, 1893, par. 5*

You may claim all this rich endowment because Christ has borne the punishment of your own sins, all undeserving, that you undeserving may go free and receive the rich treasures of His grace. I bid you in the name of Jesus Christ to lay hold of the

assurances of the Word of God. But do not waver, do not look to yourself and doubt; trust the keeping of your soul to God as unto a faithful Creator, and He has promised that He will keep that which you have committed to His trust against that day.*8LtMs, Lt 35, 1893, par. 6*

You are accepted in the beloved. I have had the most earnest desire that you should perfect a Christian character, not in your own strength, but in the strength and in the virtue and righteousness of Christ. The donation of the Holy Spirit was the greatest gift God could bestow upon finite man. This is free to all, and in this gift there could be no computation; this endowment especially signalized the enthronement of the only begotten Son of God in His mediatorial kingdom. In this, the gift of the Comforter, the Lord God of heaven demonstrates to man the perfect reconciliation which He had effected between Himself and men, which hope, says the apostle, "we have as an anchor to the soul, both sure and steadfast, entering into that within the veil; whither the forerunner is for us entered." [*Hebrews 6:19, 20.*]*8LtMs, Lt 35, 1893, par. 7*

Has not God said He would give the Holy Spirit to them that ask Him? And is not this Spirit a real, true, actual guide? Some men seem afraid to take God at His Word, as though it would be presumption in them. They pray for the Lord to teach us, and yet are afraid to credit the pledged Word of God and believe we have been taught of Him. So long as we come to our heavenly Father humbly and with a spirit to be taught, willing and anxious to learn, why should we doubt God's fulfillment of His own promise? You must not for a moment doubt Him and dishonor Him thereby. When you have sought to know His will, your part in the operation with God is to believe that you will be led and guided and blessed in the doing of His will. We may mistrust ourselves lest we misinterpret His teachings, but make even this a subject of prayer, and trust Him, still trust Him to the uttermost, that His Holy Spirit will lead you to interpret aright His plans and the working of His providence.*8LtMs, Lt 35, 1893, par. 8*

I cannot endure the thought that you are, and have been, slowly removing the underpinning of your house. You must not go another step in this breaking down of your physical and mental forces. I

have, you know, been warning you of this for years; and now do not, I entreat you, go straight on. Stop, stop a while, that you shall have not merely one week's rest or two week's rest but a thorough rest and entire change. It will be to you like taking off the right arm, taking out the right eye, nevertheless I need not assure a physician that this is positively necessary in your case.*8LtMs, Lt 35, 1893, par. 9*

Make some arrangements at once to change your line of labor, and let there be a calling into exercise organs of the brain that have not been having so severe a strain. Will it pay to make the trial which seems so positively essential? Will you run any more risks? Will you venture on the very brink of the precipice? When you shall have months of complete change in your labor, then you may through the blessing of God be a new man. But you cannot be continually drawing upon your future capital and your demand, [and] always meet with success.*8LtMs, Lt 35, 1893, par. 10*

A great work is to be done in the Sanitarium. Much more might have been done had the workers felt their dependence upon God and had they brought the Christlikeness into their lives. The Lord calls for consecrated workers. He has not use for the half-hearted lovers of pleasure more than lovers of God.*8LtMs, Lt 35, 1893, par. 11*

Many, many souls, had the physicians and helpers been connected with God, might have been channels of light working as if in full view of the heavenly universe. The Spirit of the Lord would have worked with every effort and would have impelled and directed them. But all the grace and efficiency comes in united, persevering prayer. Ask, and ye shall receive.*8LtMs, Lt 35, 1893, par. 12*

The Lord move upon the churches! May the voice from the living oracles of God, the startling movings of providence, speak in clear language to the church, "Separate unto me Paul and Barnabas." [Acts 13:2.] Holy and devout men are wanted now to cultivate their mental and physical powers and piety to the uttermost, and to be ordained to go forth as medical missionaries, both men and women. Every effort should be made to send forth intelligent workers. The same grace that came from Jesus Christ to Paul and Apollos, that

distinguished them for spiritual excellencies, can be reproduced and brought into working order in many devoted missionaries. Let not a large number fold their hands and say, O, yes, let such and such an one go to untried fields, while themselves put forth no interested, devoted, self-denying labor and expect their work that the Lord has committed to them to be done by proxy.*8LtMs, Lt 35, 1893, par. 13*

There are those who if they will deny self and lift the cross will find that God will communicate with them as verily as He did with Paul and Barnabas. These were representatives of what very many should be. "The Scripture saith, Whosoever believeth on Him shall not be ashamed, for there is no difference between the Jew and the Greek; for the same Lord over all is rich unto all that call upon Him. For whosoever shall call upon the name of the Lord shall be saved. How then shall they call on Him in whom they have not believed? and how shall they believe in Him in whom they have not heard? and how shall they hear without a preacher? and how shall they preach except they be sent? As it is written, how beautiful are the feet of them that preach the gospel of peace and bring good tidings of good things!" [*Romans 10:11-15.*]*8LtMs, Lt 35, 1893, par. 14*

I am glad to learn that there is to be an effort made in Battle Creek. I have long pled for this to be done, and I hope some kind of provisions will be made for a protracted effort to get the reasons of our faith before many. And let there be men chosen to go into the regions round about Battle Creek among those immersed in the shadow of death, and work as Christ worked to save the lost and perishing.*8LtMs, Lt 35, 1893, par. 15*

But I must close, as we soon step on the boat. In regard to the Mt. Vernon Institution I would, could you hear my voice across the broad Pacific, say, Let the building be converted into a seminary to educate our youth in the place of enlarging the college at Battle Creek. I have been shown that there should have been a church at Cleveland, Ohio, and that there should be located school buildings in Ohio which would give character to the work.*8LtMs, Lt 35, 1893, par. 16*

The Lord bless you and your wife and children.*8LtMs, Lt 35, 1893, par. 17*

Lt 36, 1893

Kellogg, Dr. and Mrs. [J. H.]

Napier, New Zealand

October 2, 1893

Portions of this letter are published in *2MR 239-240*; *7MR 127*; *14MR 88*. +NoteOne or more typed copies of this document contain additional Ellen White handwritten interlineations which may be viewed at the main office of the Ellen G. White Estate.

Dr. J. H. and Mrs. Kellogg
Sanitarium
Battle Creek, Michigan

Dear Brother and Sister:

You must think [it] strange of me that I made no response to the sad news of your mother's death. I read a portion of your letter, and must have been called away to go somewhere or do something, and put the portion in the wall pocket made with different apartments to hold my letters. A few days since I emptied these receptacles. One package I could not find any opening to reach it. [But] after a long time I found that package and it was a part of a letter from you with a long piece cut from a paper containing the particulars of your mother's death. I know you must have this bereavement. Your mother was a noble woman, true as steel to principle. I always highly respected her and loved her as a sincere, devoted servant of Jesus Christ, as a tried friend, as one whom you knew was reliable under all and every circumstance. Her pilgrimage is ended.⁸*LtMs, Lt 36, 1893, par. 1*

By faith she "looked for a city which hath foundations, whose builder and maker is God." "These all died in faith not having received the promises, but having seen them afar off, and were persuaded of them, and embraced them, and confessed that they were strangers and pilgrims on the earth." [*Hebrews 11:10, 13.*] I feel sad as I see one after another of the old standard-bearers laying off their armor, and yet I rejoice. "Thou hast a few names, even in Sardis which

have not defiled their garments; and they shall walk with me in white; for they are worthy. He that overcometh, the same shall be clothed in white raiment; and I will not blot his name out of the book of life, but I will confess his name before my Father, and before his angels." [Revelation 3:4, 5.] I say I feel sad to see the old faithful tried ones passing away one by one but I do not mourn for them. With Paul they can say, "I have fought a good fight, I have finished the 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 on that day; and not to me only, but unto all those that love his appearing." [2 Timothy 4:7, 8.] *8LtMs, Lt 36, 1893, par. 2*

The Lord has graciously spared my life thus long and I am improving in health, but how long I shall be permitted to have a part in carrying forward the work I know not. I would be true and faithful as long as my life is spared. Time is passing so swiftly, and the great crisis is before us. We are really to have a part, if life is spared a little longer, in the closing scenes of this earth's history. "Write, Blessed are the dead which die in the Lord from henceforth: yea, saith the Spirit, that they may rest from their labors; and their works do follow them." [Revelation 14:13.] The time passes so rapidly. "And, Behold, I come quickly; and my reward is with me, to give every man according as his work shall be." [Revelation 22:12.] Now is our sowing time. The reaping time will be ere long. Let us now, more than ever before, make the Lord God of Israel our trust. In proportion as the heart is more and more sanctified by grace and filled with the active love of God, the application of great truths will be brought and interwoven with little things, and there will be with the children of God a consistent course of obedience. We will find in our experience that the yoke of Christ is easy and His burden is light. The heart submissive to God's will and to God's way in even little things will bring a peace, a restfulness, a trustfulness in God [so] that we continually rejoice. *8LtMs, Lt 36, 1893, par. 3*

"Rejoice in the Lord alway: and again I say, rejoice. Let your moderation be known unto all men. The Lord is at hand. Be careful (not overanxious) for nothing; but in everything by prayer and supplication with thanksgiving let your requests be made known unto God. And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus. Finally,

brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, if there be any praise, think on these things.” [*Philippians 4:4-8.*]8LtMs, Lt 36, 1893, par. 4

Everything that can come to us will come to annoy and perplex and distress us. And I am sorry that I have brought one thing before your mind to worry and distress a mind that is so heavily burdened. Please pardon me for this. I will henceforth speak to others when my mind is distressed in reference to any particular thing. I see now I have done that which I never meant to [do]—to stir up your mind to annoying matters. I will do so no more unless the Lord shall especially lay upon me a burden for your individual self. Then I must speak.8LtMs, Lt 36, 1893, par. 5

It hurts me when I think impressions are going out in reference to Battle Creek that create suspicion and prejudice, and to prevent this is the reason I have written. Now, please answer me one question, which is between you and me, but it may mean very much to our interest in the school. Who stands at the head of the cooking department of the college at Battle Creek? Some serious things have been presented to [my] mind in reference to the matter that there was not the most healthful preparations for the students. And all I want to know is who stands there as manager. If it is _____, well, who ever it is we do not want her. Prof. Prescott’s sister and her husband have been suggested to come to Australia to teach in the cooking department. Please give me your counsel in this matter. I fear to have any one come to these colonies to teach the manner of cooking that has been practiced in the school boardinghouse, for it will not take favorably here and will be a hindrance to our work rather than a help. Please let in a light on this matter.8LtMs, Lt 36, 1893, par. 6

There is need of those who teach cooking to be hygienic in their preparations of food. The looking for [a] hygienist in cooking has been long; but we see not the veil uplifted yet that we can see beyond. We will give these hints and then rest, having all the patience for slow movements to accomplish tangible results.8LtMs, Lt 36, 1893, par. 7

W. C. White and I have had a consultation, and I have about decided to sell all the real estate I have in Battle Creek and invest it in the advancement of the cause of God here. We cannot, dare not, leave the work as it is, all unfinished, to ravel out that which we have had such hard work to get advanced, even a little, and build upon a solid basis as much as possible. *8LtMs, Lt 36, 1893, par. 8*

The people have confidence increasing all the time in the mission. The Lord has given me health, and the result is I am called here and there and almost everywhere. I had decided [that] when my under teeth were extracted I should feel at liberty to refuse to speak. This held good for some weeks, but since September 1, I have spoken twenty times without any lower teeth. I simply could not resist the appeals. One week ago last Sabbath, I spoke with [a] lower set of teeth, and all said it was a success, but my mouth was and is fearfully sore. It was not healed and will take all of two months more before I shall have my permanent set of teeth. *8LtMs, Lt 36, 1893, par. 9*

We made preparations to leave New Zealand for Melbourne, Australia by the way of Sydney, in a short time, but a telegram came from Auckland that the *Pitcairn* will be there in a few days. Then a telegram came from Elder Olsen that he will be in New Zealand to attend camp meeting November 23rd. Willie left at once for Auckland. They had been promised that the camp meeting would be there, but if Elder Olsen comes, it should be in or near Wellington which is more central. What Auckland really needs is a ministerial effort. W. C. White must meet the *Pitcairn* when it should arrive, for [there is] trouble in the ship's crew, and there must be changes made in the seamen. W. C. White has received many letters from Captain and passengers. He must also counsel with the Auckland people and get their consent to have the [camp] meeting held in or near Wellington. [A] telegram received [states] that they consented and W. C. White went on to Kaeo to see the brethren there, and also that the *Pitcairn* will call near Kaeo. *8LtMs, Lt 36, 1893, par. 10*

Here we are, soon to be engaged in another camp meeting, a baby camp-meeting, but it means much to the people in these Colonies. We cannot get into a church and many will not come out to a hall,

and then the charges are very high, but we can reach the people by a camp meeting; it is our only way to get the truth before them. O, may the Lord help His people in this time, in our last resource to break down their prejudice!*8LtMs, Lt 36, 1893, par. 11*

Could we have had a hygienic cooking school in connection with our camp meeting we could have accomplished much good. We do not think it best to introduce the variety of dishes that are studied that can be prepared, but we want the plain wholesome foods. The pastries, the little delicate dishes that are arranged would not be of the least use to our people in these Colonies. This would mislead them, and they would never practice them, and I should seriously object to their being educated in their preparation.*8LtMs, Lt 36, 1893, par. 12*

There is seldom a family who knows how to make good bread, and a pie is a rare thing to be seen on the table. Vegetables and meat preparations have been their usual diet. Fruit has not been used much. Any preparation of cake is a rare thing. We see plenty of mush or porridge at least once a day. Breakfast is little more than bread [and] some kind of jam; and if they can afford it, butter and milk are used quite plentifully, and also eggs when they are cheap, but when high-priced [they are] rarely seen. Our people use bran coffee quite generally. Meat is used largely, but we are not in the habit of partaking of meat. Some families do not eat it at all.*8LtMs, Lt 36, 1893, par. 13*

I was visiting one of our Sabbath keeping sisters and her two daughters who live at home, and they told me that they did not use any meat. When they accepted the truth the family were meat eaters, but the husband willingly adopted the vegetarian diet, and the son said that he wanted to be in harmony with the family and he would give it a one-week's trial, then if he fell off in weight he would go back to his meat. He was weighed at the end of his probationary trial and found that he had gained 11 pounds. The father and son are not with us in the faith. Neither make any profession of religion. They are, as a family, harmonious on the diet question.*8LtMs, Lt 36, 1893, par. 14*

They have a convenient home up, up a winding road to the top of

Napier hill. This high ascent is chosen by the wealthy people of Napier. The buildings are so located so as to overlook the waters of the bay and are adorned with a variety of evergreens and flowers of every description. Fig trees, lemon trees, and fruit trees of every variety are cultivated upon the crest of these hills. Mr. and Mrs. Reed's home was not the highest, but plenty high enough.*8LtMs, Lt 36, 1893, par. 15*

A complete hedge of geraniums bordered the path leading from the road to the house. These pink and scarlet blossoms looked very beautiful; they flourish summer and winter. I have received the most beautiful camellias, roses, and rich rare varieties of these flowers at all times from their garden kindly sent to me when at Wellington and Hastings. They have a fine, nice fernery, and their home is a picture of loveliness.*8LtMs, Lt 36, 1893, par. 16*

It is refreshing to find families like these who are strict hygienists, and we believe that the father and son will yet receive the truth. We have weak faith, altogether too weak when we should be strong. We see so great a work to be done in these Colonies and the work moves so slowly.*8LtMs, Lt 36, 1893, par. 17*

I am so much pleased with the prospect of your brother Merrit remaining in this country awhile. He can help us much. I am intensely interested in the education of medical students as missionaries. This is the very means of introducing the truth, where otherwise it would not find an entrance. Do your best to send us out some workers in this line while we are here to unite our work with their work. We want those who are firm and reliable, that go weighted with the burden of their mission as those <who are the> sent of God.*8LtMs, Lt 36, 1893, par. 18*

[With] the ignorance that prevails in these colonies as to the means they should use in care-taking, in self-protection, [it] is a marvel to us that mortality is not greater than it is. If they would only study the subject for their own interest, study from cause to effect, we would see great changes in the health of our own people. I rejoice that Merrit is to work with us. He is having a precious experience in the things of God. His letters to us are excellent.*8LtMs, Lt 36, 1893, par. 19*

I can see in the Lord's providence that the medical missionary work is to be a great entering wedge whereby the diseased soul may be reached. I think, Dr. Kellogg, that there should be no mistake made now to devote the powers too largely to the lowest class. There is work to be done for the higher classes, that they <be converted and> shall exert an influence in that line and be laborers together with God. From the light given me of God, there have been altogether too much hopelessness and despair of reaching those in high places. Many souls may be reached with personal efforts that will not be affected by the preaching discourses. They have hunger of soul for something better than a religion handed down to us by our fathers. They need truth applicable to the present time. They need a better and deeper teaching than they have heard from blind-leading shepherds.*8LtMs, Lt 36, 1893, par. 20*

Many, many in high places are hungering and thirsting for the simplicity of true godliness, the very truth that the Bible is revealing, the righteousness of Christ. Christ must be held up before them as the sin-pardoning Saviour. He must dwell in their hearts just as the blood must be in the body, circulating there as a vitalizing power. We cannot hold our peace on this subject. We cannot be too positive, too urgent in [the] wisdom of God, in presenting the truth as it is in Jesus. O, what a field of usefulness is open before the medical missionary. Jesus Christ was in every sense of the word a missionary of the highest type, and combined with His missionary work [that of] a great physician, healing all manner of diseases.*8LtMs, Lt 36, 1893, par. 21*

Many in Christ's day refused to be convinced of their lost condition. When Christ was in their midst as a mighty healer of bodily woes, as well as the maladies of the sinsick soul, some would not come unto Him that they might have life. They refused to be illuminated. So will it be in our day. Some will not be healed of their soul diseases. Every physician can and ought to be a Christian, and if so, he bears with him a cure for souls as well as bodies. He is doing the work of an apostle as well as of a physician. What need of the preciousness of pure and undefiled religion that the spiritual teacher may be administering to the soul necessities while relieving the distress of the body! How refreshing to the suffering, tempest-tossed soul to hear words of hope, words from God spoken to the

suffering ones, to hear the prayers offered in their behalf! How essential that the living missionary should understand the diseases which afflict the human body, to combine the physician, educated to care for diseased bodies, with the faithful conscientious shepherd for the flock to give sacredness and double efficiency to the service!*8LtMs, Lt 36, 1893, par. 22*

The Lord in His great goodness and matchless love has been urging upon His human instrumentalities that missionaries are not really complete in their education unless they have knowledge [of] how to treat the sick and suffering. If this had been felt as an important branch of education in the missionary line of labor, many who have lost their lives might have lived had they understood how to treat the ailments of the body and study from cause to effect, and through their intelligent knowledge of the human body, and how to treat its maladies, they could have reached many darkened minds that otherwise they could not approach.*8LtMs, Lt 36, 1893, par. 23*

The Great Physician-in-Chief is at the side of every true, earnest, God-fearing practitioner who works with his acquired knowledge to relieve the sufferings of the human body. He, the Chief of Physicians, is ready to dispense the balm in Gilead. He will hear the prayers offered by the physician and missionary if His name will be glorified thereby and the life of the suffering patient be prolonged. He that vanquished death when humanity was upon Him will now [be] glorified [to] do greater things than these. If the laborers together with God will work in faith, and trust wholly in God, He will give endless life to all who believe in Him and who endure unto the end. He is God over all. He is the true Head of the missionary, of the medical profession. Blessed indeed shall be that physician who has connected himself with the Chief Physician, who has learned from Him to not only treat the suffering bodies, but to watch for souls, to understand how to apply the prescription, and as under-shepherds use the balm of Gilead to heal the bruises that sin has made upon the soul, as well as upon the bodies of suffering humanity under the serpent's sting.*8LtMs, Lt 36, 1893, par. 24*

O how essential that the physician is one divested of selfishness, one who has a correct knowledge of the atonement made by Jesus Christ [so] that he can uplift Jesus to the despairing soul, one who

holds communion with God. What a treasure he possesses in his knowledge of the treatment of the diseases of the body, and also the knowledge of the plan of salvation. Resting in Jesus as his personal Saviour, he can lead others to hopefulness, to saving faith, to find rest and peace and a new life in Jesus Christ. There are men whom the Lord has convicted in regard to the perils of a physician's calling and have fled for refuge to lay hold on the hope set before them in the gospel. Their souls were drawn out in earnest prayer for wisdom and defense in the many temptations to which they were subjected in their medical profession. Making God their refuge, they were guided by His Holy Spirit in the path of surety and perfect trust. *8LtMs, Lt 36, 1893, par. 25*

All who obey the invitation with their whole heart will find rest. "Come unto me," it says; "all ye that labor and are heavy laden, and I will give you rest." [*Matthew 11:28.*] All who accept this invitation, know how to repeat the same to the disturbed, almost hopeless soul. In complying with this invitation the mental powers become clear, sharp, and decisive, for is he not connected with the God of wisdom? The personal Saviour is brought into the practical life. Christ is represented in character, and He will roll back every reproach from the pure, elevated, ennobling truth of God's Holy Word. There is an inclination with many physicians to take false views of religion, and misapprehend Bible truth, and those who profess to be Bible Christians, if they walk humbly with God, can counteract, by their practicing the truth, the prejudice and incorrect ideas which have been accepted. *8LtMs, Lt 36, 1893, par. 26*

God will just as surely advance the humble, faithful, praying whole-souled medical missionary as He advanced Daniel and his fellows. "As for these four children, God gave them knowledge and skill in all learning and wisdom: and Daniel had understanding in all visions and dreams." [*Daniel 1:17.*] The Lord sanctions the efforts of the consecrated worker, a true shepherd. He may have little time to preach discourses, but he can act sermons which will be far more powerful. The truths expressed in living, unselfish deeds is the strongest argument for Christianity. The relieving of the sick, the helping of the distressed, is working in Christ's lines and demonstrates most powerful gospel truths representing Christ's mission and work upon the earth. The knowledge of the art of

relieving suffering humanity is the opening of doors without number where the truth can find a lodgment in the heart, and souls are saved unto life, eternal life. Even the most hard, apparently sin-cased souls, may be approached in this way, and [may] understand something of the mystery of godliness and become so charmed that they will not rest until they have a <complete> knowledge of Jesus Christ and His saving grace. The divine love of God has transformed their hard, rocky characters into meek disciples of Jesus Christ. O, what a work such souls can do to reach others who are as hard as themselves! May the Lord work, is my prayer.*8LtMs, Lt 36, 1893, par. 27*

I have written far more than I intended, but I have traced line after line until I am convinced that I must stop where I am.*8LtMs, Lt 36, 1893, par. 28*

In regard to the work on Christian Temperance, I could do much if I could only get time to arrange and correct matter already written, but to get out a work thorough and as it should be done, I fear is not possible now. I will wait for you to suggest what I had better do. I have only Emily with me. May Walling is in Melbourne school. I have no one with me to prepare articles for the books needing to be prepared for publication. I am about bare handed in regard to helpers in this line. Emily has the caring for me, packing and unpacking, settling and unsettling. She has more to do than one person should do. She cares for me faithfully. I have several articles written in regard to temperance since coming to these colonies, but they are not edited or prepared for printing. Shall I send them without being prepared? Can Mary Steward prepare such articles? Willie White suggested this. Please let me know what I had better do.*8LtMs, Lt 36, 1893, par. 29*

Your sister in Christ Jesus.*8LtMs, Lt 36, 1893, par. 30*

Lt 36a, 1893

Kellogg, J. H.

Wellington, New Zealand

July 9, 1893

Previously unpublished.

J. H. Kellogg, M.D.

Sanitarium

Battle Creek, Michigan

Dear Brother:

Last Wednesday morning I learned that Sister Caro had come to our home in the night; the late train from Napier arrives in Wellington about ten p.m. I knew what her visit portended to me. In the morning, she said, "Are you sorry to see me?" I said, "I am very glad to meet you as Sr. Caro; but I am not so pleased to meet you as a dentist." At 10 a.m. I was in the chair, and in less than five minutes I was minus eight teeth. I did not make one sound, and I parted with them without one regret. If you could see them you would have been astonished that I had kept them as long as I have. My nerves did not trouble the least bit. But after the operation was performed, Sr. Caro shook like an aspen leaf. I gave her a little cholera mixture, for it was all I had in the line of cordial, and for a few seconds the patient was glad to wait on the dentist. Sr. Caro is not a nervous woman, but the thought of her causing a sister that she loved one tinge of pain so wrought on her feelings that it made her sick. It was a great relief to both of us to have them out.⁸*LtMs, Lt 36a, 1893, par. 1*

We were entertained at Sr. Caro's during [the] conference that was held in Napier. Sr. Caro and the Dr. entertained us right royally. They did everything in their power to make us comfortable and happy. They have a large, commodious house. I have been conversing with her when she would be called to her office, and when Sr. Caro would return after having extracted, maybe a dozen, teeth, she would be as calm as a summer evening. Sr. Caro is no

weakling, but is master of her profession. She is a noble, queenly looking woman in form, and carries a strong, intelligent, expressive countenance.*8LtMs, Lt 36a, 1893, par. 2*

I was surprised to see her so completely unnerved. But it was [because of] giving pain to one that she loved that she actually suffered in the operation more than myself. She is a grand, unselfish, noble woman and a superior dentist. I thought now was my best opportunity to have this long-dreaded work done, and left behind me, instead of before me to continually dread. The first day I got along nicely with the lotions that were given me. The third day there was one cavity that caused me much pain, the process was broken. I must say I was quite nervous to suffer the severe toothache and nothing but an ugly hole to give me so much pain. I have learned where to go in my distress. I called upon the Lord, and He heard my prayer, and I slept sweetly all night. Yesterday was Sabbath, and I had a restful day. My bedroom and drawing room are upstairs, and I keep quite closely to them now, for I do not wish to be imprudent. Sister Caro left for her home early Thursday morning in a pouring rainstorm. Her business was such that she could not well remain longer. But I fear she did not reach home as soon as she expected, because there was a landslide, caused by the three days [of] rain. This slide took place between Palmerston and Napier. Sr. Caro has a sister in Napier and will be apt to make her a longer visit than she first intended to. She has not seen her for eight years. This morning, Sunday, I awoke with the praise of God in my heart for a precious night's rest.*8LtMs, Lt 36a, 1893, par. 3*

Willie writes from Melbourne, and says it is very wet and chilly there; he says the Sydney climate is much better. In his letter he spoke of several places that I was to visit before our camp meeting in November, which is to be in Auckland. But I must not venture to travel in this country in winter. We can only go by water to some of these places, and in real stormy weather we have to be put in a basket and let down into the launch. The large steamers come to the dock at Wellington, but at many of the small towns along the east coast the large steamers are obliged to anchor out in the harbor and are met by launches that carry the passengers and freight to the towns. It would not be safe for me to be changing my place of abode every few days, especially during this season of the

year. That which many call easy beds would be very severe to my hip and lower part of the spine. I am obliged to carry my bedding with me. I wrote to Willie and told him that his letter came a day or two too late, that was the Wednesday before I was made toothless, and this question was beyond all controversy. Therefore I am fixed here in Wellington for the next two months. Then I go to Napier and get an under set of teeth made, and this brings me to September.*8LtMs, Lt 36a, 1893, par. 4*

I am now living on rolls transported from Battle Creek. They are pounded up as fine as flour, and moistened with broth or milk. So I am nicely sustained although I cannot masticate a particle.*8LtMs, Lt 36a, 1893, par. 5*

Sister Caro gave me a little history of the Maori convert to the truth. He is going forth in strong faith that the Lord will open the way. We are very anxious for this young man who has gone to visit his relatives. If he holds fast to the faith through this ordeal, we know it will be a marked evidence of the sustaining grace of Jesus Christ. He is a very promising young man. He may have some help from his Aunt, his nearest living relative, if I remember aright; but if they disown him, he will not get any help from them. He shall be carried through. If the provision that Sr. Caro makes is not sufficient, I will certainly help him. Sr. Caro is working zealously at her trade, earning money which she does not expend on herself but is paying the expenses of not a small number of young men in the Melbourne school, as well as some at Battle Creek. Noble, unselfish, liberal-hearted woman!*8LtMs, Lt 36a, 1893, par. 6*

Dr. Caro and his wife have an intense interest in their boys at Battle Creek. And the letters from these boys are constantly exerting an influence for good in reference to Battle Creek. It is impossible for you to fully appreciate the feelings of those who have sent their children to Battle Creek and are separated such a distance from them. Every favorable report coming from these children is a link in the golden chain that binds our institutions in America to the laborers in Australia and New Zealand. When letters come, how anxiously they are read, and if [they say] anything hopeful and encouraging, the whole believing fraternity have the benefit of them. We hope the young Caro men will have every possible advantage

given them, that they will be as complete as possible in their education and fitting up for their work. Their father claims to be an infidel, but his heart is being reached through his two sons in America. He throws open his house to our people and welcomes them all to his comfortable, convenient home. His doors were open to W. C. White and Emily and me; and we wanted for nothing.*8LtMs, Lt 36a, 1893, par. 7*

The children of Edward Hare are young and are far away from home, and they will need kindness. At times they are very homesick. Are there not those who can take special interest in these children? If they need means to carry them along in their advancement, I will appropriate something to help them get along pleasantly. It would be such a pity to have them go so far to obtain an education, and then come back disappointed and leave their parents with the impression that they were not treated courteously and with a genuine Christian and missionary spirit. Since they are there, I would rather pay the expense of their education from my royalty than have a reputation go forth from Battle Creek which will prevent others [attending] who might be very promising subjects.*8LtMs, Lt 36a, 1893, par. 8*

I was aroused on this subject by a request made to me by a friend to be sure and write to Edward Hare, that when the Maori boy should go through Auckland on his way to take the steamer for America, not to say anything to discourage him from going to Battle Creek. We feel that the Spirit of God is leading this young man. His heart is being moved upon by the special power of God to bring him in connection with the people of God, that he may accept all the truth and be enabled to carry it to the Maori race. We are told that Edward Hare is writing to his relations and many others to deter them from sending their children to Battle Creek, telling them everything discouraging that he can mention. He ought not to have sent his children to Battle Creek; but he did so after he promised to send them to the school in Melbourne. But now the poor children are there. Many such cases will not be called to your notice, and we want these children to represent, as far as possible, Battle Creek. Will you see that some person will have a special interest in these children? If they are in the college, then this letter means that they shall be especially cared for.*8LtMs, Lt 36a, 1893, par. 9*

Whoever goes from their own country into a new country need more than ordinary care exercised toward them that the college and sanitarium may be well spoken of. Complaints have been made of [a] want of love and sympathy, and a coldness and sternness exercised toward them. How keenly strangers, in a strange land feel unless special courtesy and kindness is exercised toward them. If it is not too late for this caution in the case of those children, I shall be glad. I will be responsible for their expenses now, since they are there, if you will see that they are in no way neglected. But I require more special attention. I know what I am writing about, and I know it will mean much, very much to them and their souls, and their parents' souls, and through them to other souls. I would feel sorry to have them come here now, and leave the impression that they were neglected and uncared for. I write this not expecting that you, personally, can do much but put this letter in the hands of those who can do something in their behalf.*8LtMs, Lt 36a, 1893, par. 10*

I have not felt entirely satisfied with the way the French boys were kept back. I know the circumstances of their coming from Switzerland, and I know of the high hopes in their case. I was not pleased, for I do not think that whoever had the responsibility in reference to their case had close connection with God, or were moved by the Spirit of God, else they would have understood the bearing of these cases and pursued a different course toward them. I am now appropriating money to complete their education to become medical missionaries. I refer to Paul Wroth and his companion. A word to the wise is sufficient. I think at present Edward Hare is in close circumstances.*8LtMs, Lt 36a, 1893, par. 11*

Last year Brother and Sister Starr, Brother and Sister Gates, Brother Daniells and W. C. White, and I think others, shared their hospitality. Everything was free. I hope their children will find those in America that have as kind hearts and as much sympathy and tenderness as Dr. Caro and his wife have exercised toward others. I want them to have evidence that there is just as much courtesy and liberality and tender sympathy to be found in America as we have found in the hearts of these dear people, and if they need words of advice, give it to them in love. I did not expect to write thus, but I have and I will send it.*8LtMs, Lt 36a, 1893, par. 12*

Those who come to your institution from Australia and New Zealand may not all be as promising subjects as could be desired; then they need all the more help. We must have an especial interest in those who are so far away from home. *8LtMs, Lt 36a, 1893, par. 13*

We expect the young man, Maui Pomare (a Maori) will leave on the August boat for America. His going to Battle Creek means much, and please do not forget this. It means that the impressions made will be carried to a whole nation. Give instruction that he shall have every kindness shown him, that he shall have a good bed and room, and the best and most spiritual society. The sons of the chiefs and higher class of Maoris have conveniences equal to the Americans. I am told he is a half-caste, pleasant in appearance, and intelligent. *8LtMs, Lt 36a, 1893, par. 14*

My prayer is that God will give those connected with our institutions clear conceptions to know how to deal with those coming from foreign countries, whoever or whatever the case may be, that they may carry back right impressions received from Americans to their own country. How hard it is for all persons to put themselves in imagination, in another's place, and do as they would be done by. We want to deal with these precious souls as we wish Jesus Christ to deal with us. Now, my brother, do not feel that I am casting reflection on you; you are loaded down as a cart beneath sheaves. Had you time and opportunity you would deal with those difficult cases in a very different manner than some deal with them. But you can speak words to others that will create an influence to be faithful and true in all cases. Now, do not feel that I want to censure you. I write these things to you hoping you can change the idea some have in these matters, and that the reputation of our college and sanitarium may stand in the elevated, noble position of good repute the Lord would have it stand. I trust much in you and your good wife, whom I love in the Lord, to make these words of some account. You can speak a word in season. *8LtMs, Lt 36a, 1893, par. 15*

July 10

It is nearly six days since my teeth were extracted. I am able to keep off the bed every day and have written some. This sixth day

about twelve pages have been traced by my pen. My mouth, or lacerated gums, are somewhat painful, and I will stop writing for the day. All think I am doing bravely. If I am, I am glad, for it is through the grace of God I have done this. I cling to the Mighty One. O how strong He is, and we may lean our whole weight upon Him. Our faith must be something more than it is now. Do we believe the Word of God? Are we daily giving ourselves to the Lord? You are engaged in a most important work. The Lord does not lay upon you the great responsibility in the operating room, and in the various branches of the work, unless He gives you proportionate skill and tact and wisdom to do your work. You may have faith in Jesus, believing every word that proceedeth out of the mouth of God. *8LtMs, Lt 36a, 1893, par. 16*

What can I say? We want hearts that can feel. Is it a mistake that our institutions have been established, and that people are to be entrusted with the great responsibilities, chosen as depositories of sacred and eternal truth fraught with eternal results? Lightbearers must illuminate the world and shine as lights amid the moral darkness. I ask, Has God made a mistake? Are we laborers together with God? Are we chosen vessels? Are we the men and women links in His chain that belts the world to send forth the saving message of eternal life? Is Christ abiding in our hearts by faith? What efforts are made, what liberality displayed, what economy practiced, what unselfish love in the disposition of the entrusted goods of our Lord? Where Christ is formed within, how we would deny ourselves to save means to extend the kingdom of Christ in our world, lifting up the oppressed, molding and fashioning character, pitying the widow and the fatherless. We must pray that the Holy Spirit shall be more abundantly showered upon us. "Sanctify them through thy truth, thy word is truth." [*John 17:17.*] *8LtMs, Lt 36a, 1893, par. 17*

We must see afar off, we must take in the great idea we are Christians. We must cultivate faith and love. We must believe in Jesus. We as yet only half believe that God would do just as He said He would. God deals with us as free moral agents. Our consecration and service must be free and voluntary, dependent on our own persevering, diligent, and earnest effort through the grace of Christ Jesus. "The Comforter, the Spirit of truth, shall testify of

me” and “Ye also shall bear witness.” [*John 15:26, 27.*] What is the office work of the Holy Ghost? The testimony of the Holy Spirit, and the living Christian constitutes the economy of the gospel, the living commentary by which the words of God are reiterated with divine authority to the people. The Comforter shall convince the world of sin because they “believe not on Me,” says Christ. [*John 16:9.*] Ye are laborers together with God. Ye are to make free declarations of God’s goodness, of God’s power to hold forth the Word of life. Show [that] His working power is with His obedient children.⁸*LtMs, Lt 36a, 1893, par. 18*

Lt 37, 1893

Lons, Sister

Napier, New Zealand

September 4, 1893

This letter is published in entirety in *DG 223-224*.

Dear Sister Lons,

I am happy to have made your acquaintance and my heart linked with your heart, and also with the widow, Sr. Brown. We have all three of us been left in widowhood, and we have been much blessed of God, in that He hath not failed us in our times of trial. He has been to us a present help in every time of need. There has been in our individual experience the proving of God—resignation under affliction, patience when tried most severely, and humble childlike reliance upon God.*8LtMs, Lt 37, 1893, par. 1*

We have learned in the midst of dark providences that it was not wise to have a will or way of my own, and to cast not reflection and surmises on the divine faithfulness. I feel that we are those who can understand and sympathize with each other. We are bound together by the grace of Jesus Christ and in the bonds of Christian sympathies made sacred by afflictions.*8LtMs, Lt 37, 1893, par. 2*

We will, if we meet no more upon earth, have tender, unforgotten memories of our short association with the family at Long Point. I am glad to have met you. I believe that in the providence of God that it is ordered that you be a member of the Brown family. In your association with them the Lord has made you an instrument of righteousness, a blessing especially to Sister Brown. I have very kindly, tender feelings for you, and especially for Sister Brown, understanding the sorrows of her life.*8LtMs, Lt 37, 1893, par. 3*

Afflictions are oft mercies in disguise. We know not what we might have been without them. When God in His mysterious providence overthrows all our cherished plans, and we may receive sorrow in the place of joy, we will bow in submission and say, “Thy will, O

God, be done.” We must and we will ever cherish a calm, religious trust in one who loves us, who gave His life for us. “The Lord will command his lovingkindness in the daytime, and in the night his song shall be with me, and my prayer unto the God of my life. I will say unto God my rock, Why hast thou forgotten me? Why go I mourning because of the oppression of the enemy? ... Why art thou cast down O my soul? Why art thou disquieted within me? Hope thou in God: for I shall yet praise Him, who is the health of my countenance, and my God.” [*Psalm 42:8, 9, 11.*]*8LtMs, Lt 37, 1893, par. 4*

The Lord looks upon our afflictions. He graciously and discriminately metes them out and apportions them. As a refiner of silver He watches us every moment until the purification is complete. The furnace is to purify and refine, not to destroy and consume. He will cause those who put their trust in Him to sing of mercies in the midst of judgments.*8LtMs, Lt 37, 1893, par. 5*

He is ever watching to impart, when most needed, new and fresh blessings, strength in the hour of weakness, succor in the hour of danger, friends in the hour of loneliness, sympathy, human and divine in the hour of sorrow. We are homeward bound. He that loveth us so much as to die for us hath builded for us a city. The new Jerusalem is our place of rest. There will be no sadness in the city of God. No wail of sadness. No dirge of crushed hopes and buried affection shall ever more be heard.*8LtMs, Lt 37, 1893, par. 6*

God bless you, my dear much respected sister.*8LtMs, Lt 37, 1893, par. 7*

Lt 38, 1893

McKnight, Brother

Wellington, New Zealand

December 11, 1893

Portions of this letter are published in *OHC 101, 102, 235*.

Dear Brother McKnight,

I have a message from the Lord to you. You have accepted the truth, and yet you have not gained the mastery over your own natural besetments. You become angry and blaze out in words that in God's sight are as swearing. You allow Satan to take possession of your mind and heart, and he speaks and acts through you. Jesus Christ will be your helper if you put your trust in Him. Brother Everson is connecting himself with you in business, but in doing this he is making a grave blunder. You have no respect for anyone who crosses your track or who does not carry out your ideas. When you are tried, in place of preserving the dignity of a Christian, you manifest the attributes of Satan, and your words are grievously aggravating. You stir up the worst feelings of the human heart, and by the perversity of your spirit, the independence of your mind, you cause others to speak wrong words and do evil things. You dishonor God in getting angry and fail to represent the truth, or manifest the character of your Redeemer, who is the Truth. *8LtMs, Lt 38, 1893, par. 1*

I cannot hold my peace and see Brother Everson connecting himself with you, when I know that the result will be that he will fall into a snare. Listen to the words of Solomon, "Make no friendship with an angry man; and with a furious man thou shalt not go: lest thou learn his ways, and get a snare to thy soul." [*Proverbs 22:24, 25.*] When circumstances conspire in a way that displeases you, you manifest a cruel, unjust spirit, and your words fall like desolating hail. You stir up strife. You do not even control your spirit when the wicked are before you. Can the Lord permit such uncontrollable elements to enter the portals of the blest? No! No! "He that hath no rule over his own spirit is like a city that is broken

down and hath no walls.” “The hoary head is a crown of glory, if it be found in the way of righteousness. He that is slow to anger is better than the mighty: and he that ruleth his spirit than he that taketh a city.” [*Proverbs 25:28; 16:31, 32.*]*8LtMs, Lt 38, 1893, par. 2*

I desire that you should be converted, transformed in character, and qualified to work in humble lines for the Master. You do not see the sinfulness of your course of action in cultivating a disagreeable temper. You do not understand how evil it is to speak and write bitter things against others, yet in this you work injury to your own soul, forgetting that the Lord Jesus is by your side, forgetting that every passionate word is registered in the books of heaven. The works you are doing, you will have to meet in the judgment with confusion of face.*8LtMs, Lt 38, 1893, par. 3*

I now warn you of the danger in which you are. You are not prepared to die; you are not ready for the kingdom of heaven. You do not see how you are dishonoring God and misrepresenting the Christian character, and thus bringing the precious, sacred truth into disrepute. How long will you consent to be the sport of Satan’s temptations, and thus work against your own interests? When you feel an angry spirit arising, take firm hold of Jesus Christ by faith. Utter no word. Danger lies in the utterance of a single word when you are angry, for a volley of passionate utterances will follow. The New Year is soon to open upon you. Will you close the door to Satan?*8LtMs, Lt 38, 1893, par. 4*

Will you not sit at the feet of Jesus and learn of Him? He invites you saying, “Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; and ye shall find rest unto your souls. For my yoke is easy, and my burden is light.” [*Matthew 11:28-30.*]*8LtMs, Lt 38, 1893, par. 5*

You do not yet know what religious liberty means, for you are in bondage to the tyrant of a merciless temper. You become insane, and when you do not control that passionate temper, you are a madman. Christ came to our world to bring redemption to all who are under the captivity of Satan and to set at liberty those that are bound. Christ has proclaimed salvation to all those who believe in Him. Do you believe in Him? Oh, awake to see how you dishonor

Jesus and misrepresent His character before the world because you lack self-control. By your touchiness of spirit, you bring shame upon the name of Christ. But there is power in Jesus that will save to the uttermost all who come unto Him.*8LtMs, Lt 38, 1893, par. 6*

Now, my brother, ask Christ to forgive you for the sins of the past. He says He will pardon the sins of all those who believe in Him. If you will follow the instructions that John has given, you may have the evidence that your sins are pardoned. He says, "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." [1 *John 1:9.*] Precious promise!*8LtMs, Lt 38, 1893, par. 7*

"The Lord is not slack concerning his promise, as some men count slackness; but is longsuffering to us-ward, not willing that any should perish, but that all should come to repentance." [2 *Peter 3:9.*] Then there is hope, good hope, for all through faith in Jesus Christ; and faith works by love and purifies the soul. "But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with great noise, and the elements shall melt with fervent heat; the earth also, and the works that are therein shall be burned up."*8LtMs, Lt 38, 1893, par. 8*

"Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness, looking for and hastening the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat? Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness. Wherefore, beloved, seeing that ye look for such things, be diligent, that ye may be found of him in peace, without spot, and blameless." [Verses 10-14.] This is the standard for which every Christian must strive, not in his own natural ability, but through the grace given him of Jesus Christ. Let us wrestle for the mastery over every sin, and be able to check every impatient, fretful expression.*8LtMs, Lt 38, 1893, par. 9*

"He that saith he abideth in him ought himself also so to walk, even as he walked." [1 *John 2:6.*] Are you doing this? Are you a diligent student of the life of Christ? Do you study His spirit and actions, that

you may have the mind of Christ and walk even as He walked? I am very much in earnest; I am very anxious concerning your case lest you miss the way and are belated and left behind, because you do not follow Jesus. Your home life has been marred by bitter words. Your mind and soul have been impoverished by your own course of action. Why not decide to believe in Jesus Christ as your personal Saviour, that He may save you, not in your sins, but from your sins?*8LtMs, Lt 38, 1893, par. 10*

Many, many profess to be Christians, but a profession does not constitute them Christians. They are destitute of the vital principles of the truth of God. Like the foolish virgins they have on the outward garment; they have the lamp, but they have not the oil of grace in their vessels with their lamps. The message came to the virgins, "Behold the Bridegroom cometh! Go ye out to meet him." [*Matthew 25:6.*] But the foolish virgins were not prepared to go out, for their lamps were burning dimly.*8LtMs, Lt 38, 1893, par. 11*

Messages are coming to us from the servants of Jesus. Warnings are given to awaken the people from their carnal security, and they are exhorted to examine their own faith and hope to see if it is in accordance with the Word of God. The warning is addressed to the people, "Be not high-minded, but fear." [*Romans 11:20.*] Paul writes to the Hebrews, "Let us therefore fear, lest a promise being left us of entering into his rest, any of you should seem to come short of it." [*Hebrews 4:1.*] "For if ye live after the flesh, ye shall die: but if ye through the Spirit do mortify the deeds of the body, ye shall live." [*Romans 8:13.*] To live after the flesh is to allow the appetites and passions of the flesh to rule us, to let our tongues and our tastes run in the same way as do those of the unbelieving world. Self is the idol we worship. "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." [*Ephesians 2:3.*]*8LtMs, Lt 38, 1893, par. 12*

The man who gives way to folly in speaking passionate words bears false witness, for he is never just. He exaggerates every defect he thinks he sees; he is too blind and unreasonable to be convinced of his madness. He transgresses the commandments of God, and his imagination is perverted by the inspiration of Satan. He knows not

what he is doing. Blind and deaf, he permits Satan to take the helm and guide him wherever he pleases. The door is then thrown open to malice, to envy, and to evil surmisings, and the poor victim is borne helplessly on, because passion has so long had sway that he is governed and controlled by an evil temper. But there is hope while the hours of probation linger through the grace of our Lord Jesus Christ. *8LtMs, Lt 38, 1893, par. 13*

In the parable of the ten virgins, five were found to be wise, and five foolish. They that were wise trimmed their lamps when the cry was given, "Behold the bridegroom cometh! Go ye out to meet him." [*Matthew 25:6.*] The foolish had no oil in their vessels with their lamps, and while they went to buy, the bridegroom came, and those who were wise went in with him to the marriage, and the door was shut. My brother, we do not want you to run the risk of delaying necessary preparation, that your lamp may be trimmed and burning, and that you may be ready to go in to the marriage supper of the Lamb. *8LtMs, Lt 38, 1893, par. 14*

Jesus is the great Teacher, and we would have you listen to the voice of invitation, "Come unto me, all ye that labor, and are heavy laden, and I will give you rest." Here is a positive promise that will be fulfilled if you will only come. "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.*] The rest comes in wearing Christ's yoke. Please bear this in mind. Every yoke the human agent manufactures for his own neck is a galling yoke of bondage. Christ's yoke is easy, for when men take upon them the yoke of Christ, they are yoked up with Christ and become laborers together with God. They have a living, sacred union with Him. They learn in the school of Christ and become Christlike in character. They comprehend the fact that they are daily and hourly in His presence, and they are assured that in committing the keeping of their souls to Him, they are kept by the power of God. *8LtMs, Lt 38, 1893, par. 15*

My brother, if you could discern the presence of the heavenly Guest with you day after day, you would be on your guard. You would not lose your self-control, or allow the worst passions of the human heart to be set on fire of hell. Will you let your quick temper control

you? Bear in mind that we have but one probation, and that by your course of action now, you are deciding your own future destiny. Will you walk with God? Will you accept the invitation of Jesus? Will you be in earnest to overcome your temper, to check your strong, overbearing talk? Will you make it manifest that you have the faith that works by love and purifies the soul? Should any accident occur that would close your probation, you would not have part in the first resurrection with the character you now possess. Will you be really in earnest to study the life of Christ, that you may be a true imitator of His character?*8LtMs, Lt 38, 1893, par. 16*

Consider well the fact that all your sharp words, your censuring, your evil surmising and self-sufficiency will weigh against you when your character is weighed in the balances of the sanctuary. Seek the Lord as a little child, and you will find Him. You must fall on the Rock, Christ Jesus, and be broken; and then the Lord will place His mold upon you and will take you for His very own. He is so willing, so ready, to take you into a closer fellowship with Himself. He is willing to teach you how to pray with the believing confidence and assurance of a little child. Ask the dear Saviour to forgive you for so often manifesting the attributes of the wily foe, and then by faith put on Christ. Enroll your name anew as a student in His school. Learn to pray in faith. Receive the knowledge of Jesus in such a way that you will make your intercessions to Him with meekness and lowliness of heart, lifting up holy hands without wrath or doubting.*8LtMs, Lt 38, 1893, par. 17*

Jesus is a pitying, compassionate, loving Saviour, and this is the reason He sends you this message through His servant. The converting power of God must transform your character, or you will lose heaven. You must pray, and watch unto prayer. You cannot cleanse the soul from one stain of sin; the blood of Jesus Christ alone can cleanse the soul from all moral defilement. Oh, if the curtain could be rolled back, and you could see yourself as God sees you, what grief, what sorrow, what contrition of soul would you have because you have given to the world exhibitions of a hasty temper and left the impression upon many minds that if you have religion, they do not want it. You need to cherish a continual sense of what it means to be a follower of Christ. By beholding Jesus, you will become changed into His image.*8LtMs, Lt 38, 1893, par. 18*

Ask the Lord, as did the disciples, to teach you how to pray with the spirit, and with the understanding also. Make an entire surrender to Jesus, and feel that in the strength and grace of Christ you will take yourself in hand. Beseech the throne of grace for that faith which works by love and purifies the soul. *8LtMs, Lt 38, 1893, par. 19*

You have excused your course of wrongdoing, excused your disposition and temper, and have not seriously considered the fact that such a disposition, such unholy imaginings, such inconsiderateness of the feelings of others will, if cherished, shut you out of the kingdom of heaven. The Lord wants you to be saved; but you must cooperate with God, and learn of Jesus His meekness and lowliness of heart. If you continue to manifest temper when you are put under test and trial, you will not be perfecting a character for the future, immortal life; you will not be qualified to make up one of the family of the heavenly courts. With such a disposition you would mar the peace of heaven; you would grieve the heart of Christ. *8LtMs, Lt 38, 1893, par. 20*

God has given you a right to take hold of Him through the prayer of faith. Believing prayer is the very essence of pure religion, the secret of power with every Christian. Oh that the Lord may impress the truth upon your mind, for it is the Lord Jesus alone who can enable you to do right. Jesus has opened a school for the education and training of His chosen ones, and they are ever to be learning, to practice the lessons that He gives them, in order that they may know Him fully. Those who think they are very nearly good enough, and do not work diligently for the perfection of Christian character, will set up idols in their hearts and will continue to practice sinful habits until sin will no longer appear sinful, and they are so deceived with their own imaginings that they go into some strong delusion and are lost. *8LtMs, Lt 38, 1893, par. 21*

Jesus offers Himself to every sinsick soul, to every soul who is struggling to overcome. The Holy Spirit is making intercession for every sincere wrestler, and Christ will make His words to be spirit and life, the power of God unto salvation to everyone that believeth. But you will certainly fail if you permit the devil to control your mind, to guide your imaginings. If you do this, you will bring the truth of God into disrepute. God will not be trifled with; He will not accept a

divided heart. He claims entire, wholehearted service. He has paid the ransom money of His own life for every son and daughter of Adam, in order that He may abide in every human heart, and every human heart abide in Him, that our lives may be hid with Christ in God.*8LtMs, Lt 38, 1893, par. 22*

Christ has a claim upon every soul, but many choose a life of sin. Some will not come unto Jesus that He may give them life. Some say, "I go, sir," to His invitation; but they do not go. [*Matthew 21:30.*] They do not make an entire surrender to abide in Jesus alone, which is life and peace and joy unspeakable, and full of glory. The Lord will spue the lukewarm, slothful, and halfhearted out of His mouth, for He is disgusted with their works. Will you not rise to be wise and to make diligent work for eternity? Seek the grace of Christ with the whole heart, might, mind, and strength. All who do this will be instruments to win other souls to Jesus, and they will be branches of the True Vine, bearing much fruit to the glory of God.*8LtMs, Lt 38, 1893, par. 23*

Take time to pray, to search the Scriptures, to put self under discipline to Jesus Christ. Live in contact with the living Christ. As soon as you do this, He will take hold of you and hold you firmly by a strong hand that will never let go.*8LtMs, Lt 38, 1893, par. 24*

Lt 39, 1893

Maxson, Brother and Sister

Napier, New Zealand

March 20, 1893

This letter is published in entirety in *20MR 156-157*.

Dear Brother and Sister Maxson:

I have written to you twice, and other duties rushed in before I had completed the letters, and so the mail went without them. Now I am going to write to you first and make sure you have that which I have written. Heretofore I received your letter with a little tract enclosed, but the same went to Melbourne and returned to me as I was on the boat en route for Auckland; on which boat I had a genuine sea-sick time. Sister Starr was very sick, and Emily Campbell was sick the whole voyage. Willie was well, and he cared for us as much as he possibly could. I did not recover from the effects of this sickness for some time.*8LtMs, Lt 39, 1893, par. 1*

We rode out some few times; but it cost so much for horse and carriage that we did not give ourselves this blessing very often. I did enjoy the scenery in Auckland, and the city and surroundings are indeed beautiful. I am sure that both of you would be much pleased with the place. In winter it would be rather damp, and the chilliness of the atmosphere would not be as pleasant as in this season of the year.*8LtMs, Lt 39, 1893, par. 2*

I cannot see why you are not doing a good work in seeking to educate the youth and women how to take care of themselves. You will find that mothers are deplorably ignorant, and it seems so surprising when there has been so much light shining in a general way, but I do think we must be more specific, and put forth determined effort in this line, and you are where you can do this, and where you can talk to a purpose and educate. O, that the Lord would arouse the intelligence of the ignorant to understand the matters which are so essential for the good of their children.*8LtMs, Lt 39, 1893, par. 3*

If ignorance reigns in America, I do not know what name you could apply to it here on moral subjects in Australia and New Zealand. It appears in very many places like heathenism.*8LtMs, Lt 39, 1893, par. 4*

After the conference, or when we left Melbourne, I was much exhausted; but I had no period of rest. Every place visited brought upon me certain kinds of labor which I dreaded to touch. The Lord did help and bless me in a signal manner during the conference in Melbourne. I labored, before I entered it, very hard, giving personal testimonies which I had written out one year before, but could not feel clear to send them. I thought of the words of Christ, "I have yet many things to say unto you, but ye cannot bear them now." [*John 16:12.*] When I enclosed the communication all ready to mail, it seemed that a voice spoke to me saying, "Not yet, not yet, they will not receive your testimony."*8LtMs, Lt 39, 1893, par. 5*

Prior to the conference, I saw the persons in responsible positions, and labored with one man three hours, reading that which I had held so long. He said, "Sister White, had you sent that to me I would not have received it; but the Lord has moved upon you to move discreetly, for three nights past I dreamed that the Lord had shown my case to Sister White, and she had a message for me." The man had not a religious experience. He was bound up in Free Masonry. [Remainder missing.]*8LtMs, Lt 39, 1893, par. 6*

Lt 40, 1893

McCullagh, Brother and Sister

Hastings, New Zealand

September 7, 1893

This letter is published in entirety in *12MR 339-344*.

Dear Brother and Sister McCullagh:

It is with sadness that I learn of your affliction. I sympathize with you in your daughter's illness, and we all pray for you. But, my brother and sister, there is a work that must be done for yourselves, as well as for your child, and I have hope that this work will be done. But let me tell you that unless you are willing to learn, you will not, cannot, obtain that Christian experience which it is so essential for every one of us to have. *8LtMs, Lt 40, 1893, par. 1*

I have been much pained as I have thought of your family; my heart aches every time I think of you. Sister McCullagh, you have not that Christian experience which is obtained by walking daily in the footsteps of Jesus. All your life you have followed your own will and way, and you have not strength of character that comes only by perseveringly acting from principle. You have right impulses, and can speak those words that are right, but often you lose your hold of Christ, because you are not led and guided by the Spirit of God. Your Christian experience is fitful, for your own impulses have been brought into your religious life, and the atmosphere that surrounds your soul is more earthly than heavenly. *8LtMs, Lt 40, 1893, par. 2*

You have a controlling influence over your husband, and if your heart were a treasure house filled with the Word of God, if your mind were a channel through which God could work, you could be a great blessing to him. But this is not so, neither has it been. You have not obtained those qualifications which it is essential that the wife of a chosen servant of God should have; and therefore you are unable to give spiritual help and wise counsel to your husband. By your words you have planted suspicion in his mind. You have suggested thoughts to him in reference to his brethren in the faith

which he never would have [had], had you not suggested them to him. Thus seeds have been planted which were ready to spring into life at any favorable opportunity.*8LtMs, Lt 40, 1893, par. 3*

My sister, the transforming grace of Christ must be brought into your heart and mind. When the influence of this grace is seen in your life, you will no longer be a hindrance and a cause of temptation to your husband by bringing to his notice things which others have said and done, and which you think reflect upon his work in the ministry. Your pettish complaints of your brethren and sisters, the suggestions you make concerning them, are not of that character which encourages the Holy Spirit <to preside with you.> They do not stimulate the mind to right actions, but have a depressing influence upon it, and tend to pull it downward.*8LtMs, Lt 40, 1893, par. 4*

At times brother McCullagh thinks that he will no longer entertain the wrong views he has received, but your words are as poison to his mind. The enemy continues to present your views of different matters, and Brother McCullagh decides, It is as my wife says. In turn, he thinks and talks evil of others; and by so doing eats fruit which has been plucked from the tree of knowledge forbidden by God.*8LtMs, Lt 40, 1893, par. 5*

The wife of one of our ministers kept her husband, who was a very sensitive-minded man, tortured by suggestions similar to those you have uttered. Upon the words and actions of others she cast untruthful suspicions, and presented her views in such a strong light that her husband thought that she possessed superior insight into character. The Lord gave me a message for this brother and sister, but neither of them received it. He thought that he was right in his belief that his wife possessed superior discernment, and he believed that her suggestions were perfectly true.*8LtMs, Lt 40, 1893, par. 6*

Any effort made to enlighten him, or to remove the wrong impressions he had received, were looked upon as a design to deceive him. And the unruly tongue of his wife was constantly at work. Any endeavor to save him from a breakdown was interpreted by her as a desire to put someone else in his place. His brethren

worked with all their power to save him, but their plans were construed as deep-laid schemes set on foot to hurt his influence. Thus the work of God was counteracted by home influence.*8LtMs, Lt 40, 1893, par. 7*

I saw that God would take this matter into His hands, for nothing but the judgment of God could save the man or remove the blindness brought upon others by the wrong impressions given. All unexpectedly, Sister _____ was paralyzed. Her tongue was forever silenced; she was unable to speak more than a word or two. Today she is a helpless invalid, obliged to be lifted from place to place. She lives, but is as one dead, save that she is a burden and a care to those around her. Her mind, once active in creating distrust, is as the mind of a child. Thus a talent, which if rightly employed would have done good to the church and to the world, was laid in ruins. Both husband and wife are almost useless in the work of the Lord.*8LtMs, Lt 40, 1893, par. 8*

I write you these things to show you what one person may do when under the enemy's training. We needed Bro. _____'s experience in the cause and work of God, and if he had allowed the Holy Spirit to influence him, he would have been a powerful instrument in God's hand. But Satan triumphed, and his wife remains as a monument of God's displeasure.*8LtMs, Lt 40, 1893, par. 9*

The spiritual and mental powers of Brother _____ should have been strong and vigorous. But they were not, for a cancer was eating away his spiritual life. When advice was given him by his brethren, advice which ought to have helped him, his suspicions were at once aroused; the leaven of distrust began to work. Suspecting that a design was on foot to damage his influence and to supplant him, he rejected counsel which should have been gratefully received. Those trying to help him were looked upon with distrust that has not a vestige of truth for foundation. The plans made to preserve him for the work and cause of God were criticized and looked upon as contrivances to keep him down.*8LtMs, Lt 40, 1893, par. 10*

Neither he nor his wife accepted the principles of health reform, chiefly because of her insinuations and misinterpretations. Fully armed to resist light, he took open issue with Dr. Kellogg on the

health question, turning to ridicule the reform diet. And both he and his wife used food which could not but bring disease to them.*8LtMs, Lt 40, 1893, par. 11*

It was decided that at a certain camp meeting, cheese should not be sold to those on the ground; but on coming to the ground, Dr. Kellogg found to his surprise that a large quantity of cheese had been purchased for sale at the grocery.*8LtMs, Lt 40, 1893, par. 12*

He and some others objected to this, but those in charge of the grocery said that the cheese had been bought with the consent of Brother _____, and that they could not afford to lose the money invested in it. Upon this, Dr. Kellogg asked the price of the cheese, and bought the whole of it from them. He had traced the matter from cause to effect, and knew that some foods generally thought to be wholesome, were very injurious.*8LtMs, Lt 40, 1893, par. 13*

But imagine the surprise of those who had studied the question of healthful living, to find their brethren working counter to right principles. Thus it was till the time of the General Conference at Minneapolis. We stood on the field of battle for nearly three years, but at that time decided changes took place among our people, and through the grace of God, we gained decided victories.*8LtMs, Lt 40, 1893, par. 14*

While in California, we went over the same ground with Elder E. P. Daniels. He was a powerful speaker, and to all appearances had a wonderful control over his congregations. His wife possessed unusual ability and influence, and both were in the employ of the conference, for her influence was fully equal to his. But their course of action was not in harmony with the principles of truth. At times Elder Daniels took his position strongly on the subject of health reform. But he was of a very nervous temperament, and when once he lost his hold of the right principles, he broke down every barrier and by his practice went contrary to that which he had strongly advocated in his teaching. His wife might have helped him much on this point, but she did not.*8LtMs, Lt 40, 1893, par. 15*

Reproofs and warnings were sent to both of them, and he always received them. His wife received them too, apparently, but still she continued to set her table as she chose, irrespective of principle.

Their children grew up around them and they saw that their parents' practice of truth was not in accordance with their profession. The mother furnished the table with food which gratified the appetite but which did not properly sustain life. The father was very liberal, too much so in some things, but he did not seem to realize that he must be governed by principle.*8LtMs, Lt 40, 1893, par. 16*

This indulgence and mismanagement led to sad results. For a time the father tried to maintain correct discipline, but the mother counteracted his work by acting contrary to his expressed requirements. Her children were indulged with the excuse that their father was too strict, too particular, and they were charged that he must know nothing about it. Thus the children were educated to deceive, in order that discipline might be prevented.*8LtMs, Lt 40, 1893, par. 17*

Today this family has no connection with the truth. Because of mismanagement, father, mother, and children are lost to the cause of God. With them, the reaping meant the sowing.*8LtMs, Lt 40, 1893, par. 18*

Lt 41, 1893

Corkham, D. A.

Bank's Terrace, Wellington, New Zealand

May 16, 1893

Portions of this letter are published in *UL 150; 2MCP 456, 480.*

D. A. Corkham
Hantsport, Hants Co., Nova Scotia

Dear Brother,

I have read your letter with much interest, and will try to help you. "Be ye therefore perfect, even as your Father which is in heaven is perfect," as our heavenly Father is perfect in His sphere. [*Matthew 5:48.*] So also those for whom Christ has given His own life that they may not hopelessly perish. "For God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." [*John 3:16.*] In this expressed love we are to believe for our individual selves, and live that belief, not in your own strength but trusting in the efficiency and righteousness of Christ. "In this was manifested the love of God toward us, because that God sent His only begotten Son into the world, that we might live through him." *1 John 4:9.8LtMs, Lt 41, 1893, par. 1*

"Who hath saved us, and called us with an holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began, but is now made manifest by the appearing of our Saviour Jesus Christ, who hath abolished death, and hath brought life and immortality to light through the gospel." *2 Timothy 1:9, 10.* The Lord wills not that any soul should perish. His mercies are without number, and He will not leave His purchased possession that He has given His own life to ransom to become the sport of Satan's temptations. All heaven is given to all those who believe in Jesus Christ as their present personal Saviour. And no soul can dishonor God more than claiming to believe the truth and yet wearing the

garments of mourning as though [he were an] orphan. *8LtMs, Lt 41, 1893, par. 2*

“For the Son of man is come to save that which was lost. How think ye? If a man have an hundred sheep, and one of them be gone astray, doth he not leave the ninety and nine, and goeth into the mountains, and seeketh that which is gone astray? And if so be that he find it, verily I say unto you, he rejoiceth more of that sheep, than of the ninety and nine which went not astray. Even so it is not the will of your Father which is in heaven, that one of these little ones should perish.” *Matthew 18:11-14. 8LtMs, Lt 41, 1893, par. 3*

The Lord does not leave His wounded and bruised sheep to the power of Satan to be torn in pieces. He is ever strengthening His own when they are weak. He delivers the tried and tempted ones from the enemy’s power. The Lord Jesus never forsakes any soul that puts his trust in Him. And those who claim to be sons and daughters of God must trust in Jesus always. To do otherwise is to disown that He loves us, and by going [about] depressed, covering ourselves with garments of heaviness and mourning, we make a very bad representation of Christ. We virtually say [that] our Lord is a hard, tyrannical Master. This is lying against the precious Saviour who gave His own life that He might make it possible for all to believe in Him [and] confide in His interest and love for sinful man. *8LtMs, Lt 41, 1893, par. 4*

“He shall deliver the needy when he crieth; the poor also, and him that hath no helper.” *Psalms 72:12*. “I the Lord do keep it; I will water it every moment: lest any hurt it, I will keep it night and day.” *Isaiah 27:3*. You do great injustice to my Saviour when you walk as though in the shadow of darkness. You are never to walk in the fire and sparks of your own kindling, subject to feelings and emotions. *8LtMs, Lt 41, 1893, par. 5*

Jesus said, “He that followeth me shall not walk in darkness, but shall have the light of life.” [*John 8:12*.] Now if you are following another leader than Christ, who is Light and Truth and Life, leave that leader and follow Jesus, the Light of the world. Is the Lord pleased to have you tossed about as the restless waves of the sea? No! No! I tell you He bids you be strengthened, established, rooted

and grounded and built up in the most holy faith. Ye are not your own; ye are bought with a price which cannot be estimated. Then your owner is God, the mighty God, and for the price paid look to the cross of Calvary. This fluctuating between hope and fear grieves the heart of Christ, who hath given you unmistakable evidence of His love and hath chosen you. "Ye have not chosen me, but I have chosen you and ordained you that you should go and bring forth fruit, and that your fruit should remain, that whatsoever ye shall ask the Father in my name, He may give it you." [*John 15:16.*]8LtMs, Lt 41, 1893, par. 6

I am so sorry that you have been so earthly and sensual. I am pained at the heart that any one who has had the evidence of sins forgiven should lose sight of Jesus and separate from His companionship, and keep company with the prince of darkness and have communications with him and entertain his suggestions, and act out his plans. There is not the semblance of an excuse for you in doing thus, and showing dishonor to your best Friend. He promised that He would never leave nor forsake you, that He would be with you always even unto the end.8LtMs, Lt 41, 1893, par. 7

That you should take up with the companionship of Satan, the apostate and traitor, and do after his works, after you had the knowledge of Jesus Christ, is a mystery to the universe of heaven. It makes your sin none the less because many others have done as you have done. Your only safety is in confessing your sins to Jesus Christ your Intercessor in your behalf. Take not your weight of woe to human beings. You have one Mediator, Jesus Christ the Righteous. In contrition of soul go to Him and tell Him all your sins. "If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness ... My little children, these things write I unto you, that ye sin not. And if any man sin, we have an Advocate with the Father, Jesus Christ the righteous ... that ye sin not." [*1 John 1:9; 2:1.*]8LtMs, Lt 41, 1893, par. 8

Here is where you bring yourself into condemnation, that you continue to sin. In the strength of Christ cease to sin. Every provision has been made that grace should abide with you, that sin shall ever appear the hateful thing that it is, sin. "And if any man sin," he is not to give himself up in despair and talk like a man who

is lost to Christ. "If any man sin, we have an advocate with the Father, Jesus Christ the righteous: and He is the propitiation for our sins: and not for ours only, but also for the sins of the whole world." [Verses 1, 2.] *8LtMs, Lt 41, 1893, par. 9*

When the enemy tempts, the very first inclination to move one particle from the strictest integrity gives Satan the advantage, and the barriers are broken down. Then comes one temptation after another to go directly contrary to the plainest directions of the Word of God and follow the mind and will of Satan. For Satan, with his confederacy of evil, is ever watching his opportunity to ensnare and ruin the souls of those who have enlisted under the banner of Jesus Christ. *8LtMs, Lt 41, 1893, par. 10*

You did run well for a season. You did taste and see that the Lord is good. You state, "I came under temptation, I began to find fault with my brethren." When you yielded to that temptation you of course could not be "looking unto Jesus" [*Hebrews 12:2*]; you could not be a doer of His Word, and while criticizing your brethren you could not be answering the prayer of Christ in being one with your brethren. This prayer was offered to His Father, "Neither pray I for these alone, but for them also which shall believe on me through their word." [*John 17:20*.] *8LtMs, Lt 41, 1893, par. 11*

The work of every true disciple of Christ is in their words and spirit and action to win souls to Jesus Christ. The Lord has not placed any man on the judgment seat to find fault and condemn his brethren. The prayer of Christ was to be a standing signal warning against all this kind of work, because the influence of all such work will scatter away from Jesus Christ, and poison the souls of all who are exercised thereby. *8LtMs, Lt 41, 1893, par. 12*

Listen to the prayer of Christ just prior to His crucifixion: "That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me. And the glory (character) which thou gavest me I have given them; that they may be one, even as we are one: I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me." [*Verses 21-23*.] *8LtMs, Lt 41, 1893, par. 13*

That is a statement that it would be well if every human mind could be enlarged so as to receive it as it reads. The possibility of the Lord loving those who believe in Jesus Christ as He loves His Son is to be demonstrated to the world by their unity with Christ, expressing His character and cherishing that unity and love for one another which bears the credentials to the world that God has sent His Son into the world to link human heart to human heart in the strongest bonds of unity and Christian brotherhood.*8LtMs, Lt 41, 1893, par. 14*

When we see the prayer of Christ so lightly regarded, and so little effort made to cultivate oneness with brethren, then we know that a spell of the enemy is upon such, is upon that human agent. In whatever calling or position he holds, he is finding fault and representing to the world variance, discord, and dissension. Is Christ divided? No!*8LtMs, Lt 41, 1893, par. 15*

If a brother errs, then the path that his brother is to travel is plainly marked out, so no one need to make a mistake and stumble. "If thy brother shall trespass against thee, go and tell him his fault between thee and him alone: if he shall hear thee, thou hast gained thy brother. But if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established. And if he shall neglect to hear them, tell it unto the church." [*Matthew 18:15-17.*] Then it is time enough to tell it unto the church. Do not publish your differences unto the world, for Satan and his confederacy of evil will make the most of this dissension to use against the saving power of the grace of Jesus Christ.*8LtMs, Lt 41, 1893, par. 16*

There must be no divisions among you. In unity is strength. How greatly Christ is misrepresented, by those who claim to believe in Jesus, by their disregard for the words of Christ spoken to them just prior to His crucifixion, is an amazement to the heavenly angels who are commissioned to minister unto those who shall be heirs of salvation, to bind heart to heart by the golden chain which binds Christ to God. And all be bound up, brother with brother with Christ in God. "Bind up the testimony, and seal the law among my disciples." [*Isaiah 8:16.*]*8LtMs, Lt 41, 1893, par. 17*

Our individual work is to surrender ourselves to God. To be purified, refined, ennobled, and sanctified through the truth. We need to cultivate and strengthen that faith that works by love, and purifies the soul. The religion of Jesus Christ is so plainly delineated that no one need make any mistake. "A new commandment I give unto you, that ye love one another as I have loved you." [*John 13:34.*] Can the human mind take it in and comprehend it? It is impossible, unless the human agent is a partaker of the divine agent and has continually a living sense of the great sacrifice made for him, that he through faith in Christ might not perish but have everlasting life.*8LtMs, Lt 41, 1893, par. 18*

"By this shall all men know that ye are my disciples, if ye have love one to another." [*Verse 35.*] Here it is our privilege to bear the credentials to the world that the Saviour in whom we believe is the only begotten Son of God, because all who stand under His banner present to the world a united front. What can be the grief of Christ and the heavenly angels to see those who are called by His name doing the very opposite of that which Christ has told them they must do and prayed to His Father in heaven that they should do. "This is my commandment that ye love one another, as I have loved you." [*John 15:12.*] These words in (*John 13*) are enforced in *John 15:14*. And with greater force are repeated in (*vs. 17*): "These things I command you that ye love one another."*8LtMs, Lt 41, 1893, par. 19*

We must live the requirements of God in Christ Jesus. We should be in earnest. While we shall discern things that are evil, even in those who profess to love God, you are to do the very work the Lord has left you to do, to deal faithfully and in a Christlike manner with the erring. Flatter no one because you think you can assimilate with them, for this close linking together with one or two to the exclusion of others is called partiality and hypocrisy. For frequently the faults in them are left unreprieved and excused while some others who follow the Lord more closely may be neglected and passed by, and some who are in great need of tender words of sympathy and encouragement are left outside the ring. This is not a wise and sanctified union, and the human agent needs the enlightenment of the divine Spirit.*8LtMs, Lt 41, 1893, par. 20*

There never was a time when the world needed a more plain and

decided testimony borne against moral wrong than today. Deal with these errors and wrongs faithfully. Labor to restore such an one in the spirit of meekness, considering thyself lest thou also be tempted. Study the Word of God critically, prayerfully, and you will have divine enlightenment. All that God requires of you is to live the knowledge you have received, but do not cultivate criticism. The living upon others' defects in character is fatal to spirituality. Do not set yourself up as a judge of others. Look unto Jesus, talk of Jesus. Dwell upon the great plan of redemption, and keep your mind guarded lest you think evil and speak evil of others, and pronounce your judgment upon their ways and works.*8LtMs, Lt 41, 1893, par. 21*

Let all practice the prayer of Christ, seeking by every means in their power for unity and harmony. Unbelief has taken possession of the human mind and darkened the soul temple with the hellish shadow of Satan. If you allow the mind's eye to continue to behold this shadow, your faith will be swallowed up in it. This is Satan's purpose: to cut off every ray of light that shall come to you from the Light of the world, to encourage and strengthen the human soul. But it is by beholding Christ, and being charmed with His beautiful character, we become changed into His divine image.*8LtMs, Lt 41, 1893, par. 22*

It is not wisdom for you to look at yourself, and study your emotions, for in thus doing you are separating yourself farther and farther from God. Look away from yourself to Jesus. You may acknowledge that you are a sinner, while at the same time it is your privilege to recognize Christ as your Saviour. He came not to call the righteous, but sinners to repentance.*8LtMs, Lt 41, 1893, par. 23*

Difficulties and suggestions will be presented by Satan to the human mind, that he may weaken faith and destroy courage. He has manifold temptations that can come trooping into the mind, one succeeding another; but to closely study your emotions and give way to your feelings is to entertain the evil guest of doubt, and by so doing you entangle yourself in perplexities of despair. You may inquire, What shall I do under these terrible suggestions? Expel them from the mind by looking at and contemplating the matchless depths of a Saviour's love. Do not exalt your feelings and tell of

them and worship them whether good, bad, sad, or encouraging. *8LtMs, Lt 41, 1893, par. 24*

“We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place; until the day dawn, and the day star arise in your hearts.” [2 *Peter 1:19.*] The Word of God is your assurance. “As many as received Him to them gave He power to become the sons of God, even to them that believe on His name.” [*John 1:12.*] The soul’s supply for nutrition is in Jesus Christ. A legal religion will be always a very troublesome guest. A natural religious life is a deception. A Christlike religious life is full of self-distrust, but grasps the hand of Christ firmly and still more firmly as temptations press their hellish shadow upon the soul. *8LtMs, Lt 41, 1893, par. 25*

There is a warfare for every soul. It is to fight inch by inch the good fight of faith by the weapons of the Word of God, “It is written.” Keep the storehouse of the mind well supplied with “It is written.” Thus meet every advance of the enemy, and you are in this educating and training the soul for more stern tactics of the enemy. Truth, the Word of God, Faith in His Word is to be your armor and furnish you with weapons of warfare, and you will be supplied with a sensitiveness and keen perception that you will not be ignorant of Satan’s devices. “But having done all to stand.” “Finally my brethren, be strong in the Lord and 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.” [*Ephesians 6:13, 10, 11.*]*8LtMs, Lt 41, 1893, par. 26*

If the provision has not been made for you that you may be thoroughly equipped, then these words only tantalize you. But our God is true. We may depend upon Him under every and all circumstances. The word of God is to be studied and it is to be our assurance. It is the weapon of our warfare in wholly and completely overcoming every temptation of the enemy. Satan presents every worldly attraction, every lying, deceiving bribe that he shall eclipse and intercept your view of Jesus Christ and His plainest requirements. *Ephesians 6:12-18.8LtMs, Lt 41, 1893, par. 27*

When the enemy begins to draw the mind from Jesus, and His

mercy, and His love and His all-sufficiency, then do not devote any time to consider your feelings. Flee to the Word. Here is placed before the eye of the mind Him who made the world, He who is the Light of the world. In the searching of the Scriptures with a determination to find the hidden treasures therein, the mind's eye finds the heavenly. The all-absorbing theme is Christ, and this is revealed [as] the object of His instructions, to impress upon the human mind the nature and necessity of the moral excellence which God and heaven require, that we may feel the need of the Christlike character and study Christ and the conditions of redemption, His divinity, His atonement, the provision made in the Comforter—the Holy Ghost.*8LtMs, Lt 41, 1893, par. 28*

Christ is found to be all and in all. The sayings of Christ possess a value [in] which, if every student of the Scriptures were sensitive to discern, they would see a signification and value far beyond that which they now receive or understand from a casual reading. Their unpretending appearance is to be a prayerful, humble, teachable spirit brought to the searching of both Old and New Testament Scriptures, the sayings of Christ in the Old Testament as verily as in the New.*8LtMs, Lt 41, 1893, par. 29*

The sayings of Christ are to be impressed upon the human mind and inscribed upon the soul, not merely in the sense in which His hearers at that time could reach; but in the sense which He Himself attached to them. When the Holy Spirit shall convey these to the mind they reflect a light and reveal a significance which has not been before appreciated.*8LtMs, Lt 41, 1893, par. 30*

When Christ overtook the disciples as they journeyed to Emmaus, and were sad, and after telling their pitiful story, Jesus reproved them for their unbelief and slowness of heart “to believe all that the prophets have spoken.” “And beginning at Moses and all the prophets, he expounded unto them in all the Scriptures the things concerning himself.” [*Luke 24:25, 27.*] And when their eyes were opened to know that it had been Christ Himself that had been talking with them, they said one to another, “Did not our heart burn within us, while he talked with us by the way, and while he opened to us the Scriptures?” [*Verse 32.*]*8LtMs, Lt 41, 1893, par. 31*

Yours Respectfully.*8LtMs, Lt 41, 1893, par. 32*

Lt 41a, 1893

Haskell, S. N.

Wellington, New Zealand

May 12, 1893

This letter is published in entirety in *1888 1183-1184*.

Dear Brother Haskell:

We were glad to receive your letter and to hear some particulars that had not reached us. We have not received the last numbers of the Bulletin.*8LtMs, Lt 41a, 1893, par. 1*

I rejoice that you had so good a conference. I am so glad that you are of good courage, and in faith and power could stand before the people. I praise my heavenly Father that your light could shine forth in clear and steady rays and that you could give the trumpet a certain sound. But I learn nothing from any letters received regarding Elder Smith.*8LtMs, Lt 41a, 1893, par. 2*

Why are all so silent in reference to this case? What course did he pursue? I feel deeply interested in Elder Smith, and feel very anxious that he shall stand in the clear light. Why did he do as he did? Why did he make apparent his difference of opinion with Elder Jones? What motives prompted him to action? Does he justify himself? What can he say in thus parading before the world opposing views? Why did he put this article of Elder Jones' in the paper? If you know, please enlighten me, for it is beyond me to understand what it all means. I want Elder Smith to stand in freedom of the sons of God, and if he does not do this, then he will be a channel of darkness through whom Satan can work to perplex and discourage other souls.*8LtMs, Lt 41a, 1893, par. 3*

I received the act of kindness on your part in taking up that note of Elder Fulton's. Will do as you wish about it, and may the Lord lead and bless you and guide you in all your ways, is my prayer.*8LtMs, Lt 41a, 1893, par. 4*

While your wife is spared to you, you will probably have to be near her. When her life closes, we would be more than glad to see you over here if it be the will of the Lord. We cannot see the least prospect of leaving here when the two years are ended, however much we would be pleased to do this, but we are pleased to do the will of the Lord in all our course of action.*8LtMs, Lt 41a, 1893, par. 5*

We found a rich feast in reading the Bulletin and were so glad that you could take so active a part in the meeting. We feel very desirous that the old hands should hold the banner aloft, unfurled steadily with unfaltering nerve. This is the will of our heavenly Father. I could wish that Elder Butler would come out from the shadow of death and into the chamber of light and brightness. This prophecy in reference to Willie was as false as it was unjust and cruel. He has never taken back one word of his pronouncing judgment upon Willie as he did.*8LtMs, Lt 41a, 1893, par. 6*

I have no call to write to him anything. Poor man, I feel so sorry for him! But why do not those who have led him into this difficulty try to help him, and why do they not confess to him this wrong course and take the stumbling blocks out of his way? The Lord forbid he should go down to the grave, mourning over broken bones. The great Restorer will heal him if he feels any need of being healed. If he feels whole and in no need of a physician, then he will be left unhealed, unrestored.*8LtMs, Lt 41a, 1893, par. 7*

This must go into the mail soon. Much respect to Sr. Haskell and yourself. Be of good courage in the Lord. Always rejoice in the Lord, always, and again I say, Rejoice.*8LtMs, Lt 41a, 1893, par. 8*

Yours respectfully.*8LtMs, Lt 41a, 1893, par. 9*

Lt 42, 1893

Olsen, O. A.

Bank's Terrace, Wellington, New Zealand

July 13, 1893

Portions of this letter are published in *1MR 265-266*; *FLB 84*; *PM 132-133*.

Elder O. A. Olsen
Battle Creek, Michigan

Dear Brother,

I could not sleep after two o'clock last night. In the last American mail I received a letter from Frank Belden. He gave me some points of the difficulties through which he was passing in reference to his recently published book. He feels that he has been unnecessarily thrown into perplexities, and that he was not treated fairly. If his statements are correct, he is not far out of the way in his conclusions. *8LtMs, Lt 42, 1893, par. 1*

If it cannot be made to appear that he has neglected his work in the office, if he has worked his full hours, what right has any one to say how he shall employ the hours which are his own? I have not referred to this matter at all in writing to him, but I feel it my duty to mention it to you. My letter to him you will receive. It speaks for itself. When Captain Eldridge was receiving large wages in the office (\$30.00 per week), he was paid as high as from four to six dollars per week to have some care of the work and books relating to my business. Edson says he neglected the work for which he was paid, and he was much hurt over the matter. *8LtMs, Lt 42, 1893, par. 2*

I cannot see how it is just and right to say what shall and shall not be done by those employed in the office with their time after they have given full hours of work. This matter Bro. Henry urged before me by letter when I was in Europe in regard to Prof. Bell and Elder Smith, maintaining that they should have no royalty, because they

were receiving wages for their work.*8LtMs, Lt 42, 1893, par. 3*

Will you ask Bro. Henry to let you see the letters I wrote from Europe in reference to the royalty on books? It will never save a soul from the error of his ways to watch till he gets into a tight place, and then push him to the wall. I have been shown much in reference to that matter. All this manner of dealing is an offense to God. It is always best—in connection with the work of God—to be fair, to be above all bigotry.*8LtMs, Lt 42, 1893, par. 4*

All narrowness and selfish oppression is after Satan's order, not after God's order. Here is where our brethren have often made mistakes. Brother _____ takes wrong views of certain things, and when circumstances occur which lead him to make this mistake, he holds his ideas as rigidly as steel. Is it because he is so conscientious in the matter? No. No, it is because he is not kind and generous in his feelings. He expresses himself as he happens to feel at the time. No matter what reasons may be brought forth for a change of his views he will stand by his own opinion. Many wrong things have been done in the office against persons in times past, because Brethren _____, _____, and _____ have taken narrow views and held to them decidedly. Captain Eldridge has also been very firm in decisions in regard to men and things which have not been after God's order. He has taken too strong and ungenerous a position. He hurt when he might have done good. Angels of God have veiled their faces in sadness because of the injustice that has been done in the office.*8LtMs, Lt 42, 1893, par. 5*

After Bro. Henry has had a trying interview with his sons, and had lost control of his own spirit, he has come into the committee meeting with the impression upon him of the unhappy interview, [and] he has met nearly every proposition with a negative reply. O, what a pity that he had not been in a different state of mind! It is to be lamented that a different atmosphere did not surround his soul. If he had been in prayer before God, if he had been breathing in the atmosphere of heaven, he would have regarded propositions brought before him in a different light, and important decisions would have been made differently. Now, the saddest part of this matter is that those who knew these things, and are connected with him in these council meetings, are more or less leavened by his

spirit, for when such an atmosphere prevails the love and mercy of God is not manifested in the meetings.*8LtMs, Lt 42, 1893, par. 6*

Bro. Henry, because of his own previous condition of mind, because of his strong spirit, treated every proposition according to his state of mind, and the committee meetings, their propositions and decisions, were not sanctified by, or ratified in, the councils of heaven. Wrong principles have gone into circulation because of the decisions which were made as the result of a man's iron traits of character, who would not concede anything else than to make it hard for others. The Lord is present in all these councils, and every resolution passed is written in the books, and the motives noted which prompted the resolution. These motives, if pure and holy, emanating from God, or selfish and narrow, will all stand registered in the books just as they really are. Heaven's law is always merciful, kind, tender, helpful, uplifting to others. Pure motives are more valuable than gold tried in the fire.*8LtMs, Lt 42, 1893, par. 7*

I write these things to you, because you (as well as others) have accepted propositions when your judgment told you that they were not right. Many have been swayed by this spirit, and decisions have been recorded which have not been according to the will of God. Circumstances have occurred which have aroused feelings so that a certain complexion has been given to matters under consideration, and led to propositions that have been entirely contrary to the spirit of the righteousness, mercy, and love of God. I am so sorry that this has been repeated so many times. Must the same spirit still have a controlling power?*8LtMs, Lt 42, 1893, par. 8*

Bro. Henry has many valuable traits of character, but he has lessons to learn more perfectly in the school of Christ. When he has learned them, he will reveal in committee meetings a steadfast purpose, and yet manifest the meekness and love of Christ. When all have learned the meekness of Christ, that spirit of iron that comes into the mind and heart of those presiding will be expelled from the soul, and the precious, pitying love of Christ will have a molding, softening influence upon heart and character. The words of Christ to Peter are applicable to very many. "When thou art converted, strengthen thy brethren" [*Luke 22:32*], not force them into hard places, not drive them on to Satan's ground.*8LtMs, Lt 42,*

Those who hold so firmly to their own opinions, and would treat others ungenerously, would not wish to be treated in the same manner themselves. They must have a different kind of education, and no longer fail to manifest the mercy and the love of God, for then they might do much good. Had they a character after Christ's likeness of character, their influence would be far-reaching, and they would do great good. How long shall defects of character triumph against truth, righteousness, and the love of God? How long shall the spirit of Satan hold sway? Listen to the voice of the True Witness, "Nevertheless I have somewhat against thee, because thou hast left thy first love." [*Revelation 2:4.*] The love of Christ, shed abroad in the heart, always leads to the expression of love, tenderness, and compassion toward others. All hardness of heart is gone from a soul where the love of Jesus is cherished. Shall the human agent forget how much he has received of the compassionate Redeemer? Notwithstanding the many errors and mistakes he has made, God has not left him. He has had tender pity over him in his waywardness, and, O, what forbearance and long-suffering has been exercised toward him! How much generous sympathy has been shown him notwithstanding his perversity! If it had not been for the loving kindness of God, he would never have been chosen as a son of God. "Remember therefore from whence thou art fallen, and repent." [*Verse 5.*]*8LtMs, Lt 42, 1893, par. 10*

He who has lost his first love, reveals the loss in the manner in which he deals with humanity. The loss of the first love is represented as a fall, calling for repentance, and for the doing of the first works. If the erring one does not repent, the True Witness says, "I will come unto thee quickly and remove thy candlestick out of its place, except thou repent." [*Verse 5.*] I tell you in the name of Jesus Christ of Nazareth, this hard, sunless, loveless religion, so largely cherished by some of our brethren, never draws souls to Christ; but drives them away from Christ and the truth, into the net Satan has prepared to entangle the feet of the straying.*8LtMs, Lt 42, 1893, par. 11*

I raise my voice against this cast-in-iron, hard, loveless religion. If Captain Eldridge and Frank Belden had cherished far less of self,

and far more of Jesus Christ, they would have been continually learning, continually growing into Christ's spirit and Christ's mind, reflecting His character in unselfishness and love while connected with the publishing office: and today they would have been connected with the publishing house and would have been on vantage ground. But, O, what a lack has there been of the genuine, holy love of God in the Review and Herald office. Had the first love been burning on the altar of their hearts, it would have been exhibited in tenderness, in compassion, in unselfish acts, and God's blessing would have been upon them; but when self is continually cherished, God has no use for such workers. *8LtMs, Lt 42, 1893, par. 12*

Bro. Henry needs to be transformed in character before he is in condition to be at all times a safe counsellor. When the love of Jesus pervades his soul, he will diffuse it. When he has learned meekness and lowliness in the school of Christ, he will reveal a Christlike patience, an invincible charity, and an omnipotent faith in the grand work of saving souls for whom Christ has died. Every soul must come to the trial of all the Christian graces. The heart must be warmed with the glowing fire of God's goodness. When the Lord moves upon the heart by His Holy Spirit, there will be a submitting to the discipline and influence of the Holy Spirit. Painstaking effort, which is requisite to the attainment of true virtue and wisdom, and is indispensable to him who will be chosen to become a coworker with Jesus Christ, will be manifested. *8LtMs, Lt 42, 1893, par. 13*

There are many among us who have a tolerable degree of satisfaction in regard to their own spiritual condition, and feel content in regard to past and present work. Since the spark of grace is not entirely extinct, they pass on in contentment although they neither burn nor shine. Souls are perishing, sheep are straying from the fold and falling under the power of the great adversary, and who of those who profess that they love God, make it manifest that they care? Who puts forth any special effort to save a soul from death, and to hide a multitude of sins? They leave the straying ones to perish. Perhaps their own course of action, so void of human sympathy, so destitute of Christlike love, has been the means of driving more than one poor soul into the wilderness. And it would be well to speak often from *Matthew 18:10-14*. *8LtMs, Lt 42, 1893, par.*

There has been a marked neglect in seeking to save the lost sheep, and God holds all who neglect this work responsible for these souls. Persevering in this unsympathizing course lays stumbling blocks continually before the feet of the wandering, and discourages his return to the fold. This is the real fact as it exists, and the Lord God of Israel will not be a party to any such transaction. His wrath is kindled against all who do these things. The charge comes home to every soul: "Be watchful, (not heedless, nor indifferent,) and strengthen the things that remain, that are ready to die; for I have not found thy works perfect before God. Remember therefore how thou hast received, and heard, and hold fast and repent. If therefore thou shalt not watch, I will come on thee as a thief, and thou shalt not know what hour I will come upon thee." [*Revelation 3:2, 3.*]*8LtMs, Lt 42, 1893, par. 15*

What does this satanic hard-heartedness of men toward their fellow men mean? The very time to show Christlike, pitying tenderness is when men commit errors. "Ye that are spiritual restore such an one in the spirit of meekness, considering thyself, lest thou also be tempted." [*Galatians 6:1.*] Whatever may be your work, however pressing the calls, the Chief Shepherd has presented the matter in its true importance.*8LtMs, Lt 42, 1893, par. 16*

The Chief Shepherd leaves the ninety and nine in the fold, and will not rest until no means are untried, in order to recover and bring back the lost sheep. He does not whip them back, as Bro. Henry and many others of his stamp of character would do, scolding and lashing them at every step; but he takes the wandering sheep in His arms, or on His shoulder, and brings him back, rejoicing at every step.*8LtMs, Lt 42, 1893, par. 17*

"But all through the mountains, thunder-riven,
And up from the rocky steep,
There rose a cry to the gate of heaven,
'Rejoice, I have found my sheep!'
And the angels echoed around the throne,
'Rejoice, for the Lord brings back his own!'"*8LtMs, Lt 42, 1893, par. 18*

I ask in the name of Jesus Christ of Nazareth, Who have acted the part described in the parable of the lost sheep? Who have actually represented in spirit and character the True Shepherd? Who will work henceforth in the light flashing forth from this parable?*8LtMs, Lt 42, 1893, par. 19*

Where, I ask, are the shepherds doing their God appointed work? I have earnestly entreated that personal labor should be bestowed upon Edson White. Has he received it? Have the brethren made a practical application of the parable to him and to themselves? Have they felt a burden for his soul, and have they given him personal labor? I have felt that his soul was worth enough to engage individual, personal labor in his behalf. I have yet to learn that earnest, positive effort has been put forth, that is represented in the parable as the Shepherd seeking in the wilderness for the lost sheep.*8LtMs, Lt 42, 1893, par. 20*

I can scarcely contain myself when I know what might have been done, and has not been done. There is no manner of excuse left in the parable for such neglect. Why, I ask, should not this work have been done? The Shepherd is represented as leaving the ninety and nine, and going out in the wilderness to seek the lost, straying sheep. Some may ask, Will it pay? Jesus Christ and heaven thought it would pay, and the voice from heaven speaks in no undecided language. There is more rejoicing in the presence of the angels in the saving and bringing back the one lost sheep, than over the whole ninety and nine that went not astray.*8LtMs, Lt 42, 1893, par. 21*

I want to know why, as a people, so little is done in this line. Why are not the lost and straying sought for, and brought back to the fold? Who from henceforth will work in the light of this parable? Who will obey the will of God that has been made so perfectly clear? I am distressed beyond measure. A sheep strayed from the fold never finds its way back, unless special, personal effort is made in its behalf, just as Christ has represented it in the parable of the lost sheep. If men will not do their work, angels will surround these souls and impress the mind and bring all who will cherish the light back to God.*8LtMs, Lt 42, 1893, par. 22*

Satan's triumph is very great when he can gather under his banner one who has been under the influence of great light. The Captain of our salvation demands of all His true followers that they shall fight valiantly for the rescue of His purchased inheritance, the souls that have once rejoiced in the light. Consider, I pray you, and teach others to consider, how much capital Satan can make, and how much he inspires his own evil workers to make, of the fact that a son of Bro. and Sr. White should turn from God, turn from His service, and take his position with sinners and unbelievers and do after their works. Why, I ask, has this case been neglected? It is not the coldhearted, unloving ones who can do such a soul any good.*8LtMs, Lt 42, 1893, par. 23*

"Ye that are spiritual restore such an one in the spirit of meekness." [Verse 1.] God has put this work on some one, why does he not do it? Christ has paid the price of his own blood to bring all into equal relation to Himself. The salvation of one soul is of as much importance as the salvation of another. The outcast, the prodigal son, the most hopeless, the most sinful, are the very ones who awaken in the True Shepherd His special sympathy and love. The True Shepherd is represented as leaving the flock, going into the wilderness in search of the lost sheep. It is for the prodigal who is feeding on husks that he feels the tenderest emotion. If one is strong and another is weak, let the strong bear the burden of the weak. Said my guide, "There is earnest, solemn work devolving upon the church, which has been neglected, and souls have been left under Satan's power, who with proper labor would be under the bloodstained banner of Jesus Christ."*8LtMs, Lt 42, 1893, par. 24*

Lt 42a, 1893

Haskell, S.N.

Refiled as *Lt 10a, 1892*.

Lt 43, 1893

Olsen, O. A.

Auckland, New Zealand

February 17, 1893

Previously unpublished.

Dear Brother Olsen,

Our American mail reached us here in Auckland just yesterday afternoon. Willie did not go to Sydney when Brother and Sister Starr and Emily and I went. We expected he would bring the mail when he came, but he could not, as the mail was about a week later than usual; so we had to wait for it to go to Melbourne, and then come here to New Zealand to us.*8LtMs, Lt 43, 1893, par. 1*

I am able to walk short distances, for which I feel grateful to God. I can walk quite well, and go up and down stairs with a little help; yet I am encompassed with infirmities, but do not have the least disposition to complain.*8LtMs, Lt 43, 1893, par. 2*

We were all uncomfortably sick on the steamer coming to this place the first day; but Emily and Sister Starr were sick during the whole trip. Willie was of great value to us all in our sickness. He made an excellent attendant. I felt greatly relieved to have him with us, for he was so thoughtful and attentive, neglecting nothing.*8LtMs, Lt 43, 1893, par. 3*

You speak of taking into consideration the fact of my expenses here being great. I shall receive no more wages than I have done; but I do not know as I can say the same of Willie. He runs behind for he has to pay high for his board, and then sustain a family in Battle Creek. This is all I have to say.*8LtMs, Lt 43, 1893, par. 4*

In regard to royalty on books published in Scandinavia. I should not consider it right to transfer one dollar from that field to Australia. I wish you would act as my agent to invest or advice to be invested in the interests most needed at the present time to help advance the

work. I have felt that the time would come when a school would have to be established in different localities in foreign fields. To take from these fields the royalty would not be according to my mind. In Sweden and Denmark there will be very close times, and all that they have of this royalty wisely invested under your counsel will leave my mind at perfect rest. I have the idea that young men will need means to fit them to go out in the field. The same I have to say in regard to Switzerland, and all the books published in Europe.*8LtMs, Lt 43, 1893, par. 5*

I thought if I could have the royalty on books published in America I would appropriate it in this foreign field. Now I think you understand my wishes. And yet I do not wish to give up this royalty to the hands of those [in] whom I have little confidence in their wisdom in regard to appropriating it.*8LtMs, Lt 43, 1893, par. 6*

In reference to Captain Eldridge, when this reaches you, you will have received a duplicate of a letter I had written to him as a reply to a letter he had written to me. I have little confidence in the depth of Captain Eldridge's interest in the office of publication. I think I would inquire [of one] who has had all the advantages and privileges he has had, and yet is constantly excusing himself because he has not an experience, When will he get the experience? Will he wait until the judgment? It will be too late then for any one of us to obtain an experience essential for the test and trial of that day. I have no faith in Frank Belden's interest in the office. Both of these men have pursued a course and developed just the measure of their interest.*8LtMs, Lt 43, 1893, par. 7*

Lt 44, 1893

Jones, A. T.

Napier, New Zealand

April 9, 1893

This letter is published in entirety in *1888 1164-1166*.

Dear Brother,

There is a subject which greatly troubles my mind; while I do not see the justice nor right in enforcing by the law the bringing [of] the Bible to be read in the public schools, yet there are some things which burden my mind in regard to our people making prominent their ideas on this point. These things, I am sure will place us in a wrong light before the world. Cautions were given me on this point.*8LtMs, Lt 44, 1893, par. 1*

There were some things shown me in reference to the words of Christ, "Render therefore unto Caesar the things which are Caesar's; and unto God the things that are God's," placing the matter where the church has no right to enforce anything of a religious character upon the world. [*Matthew 22:21*.] Yet in connection with this were given the words of caution. If such a law were to go into effect the Lord would overrule it for good, that an argument should be placed in the hands of those who keep the Sabbath, in their favor, to stand on the Bible foundation in reference to the Sabbath of the fourth commandment. And the Book which the state and Christian world have forced upon the notice of the people to be read in the schools—shall it not speak, and shall not the words be interpreted just as they read?*8LtMs, Lt 44, 1893, par. 2*

My brother, this objection to the passing of a law to bring the Bible into the schools will work against us, those of our faith who are making so much of the Bible. A year ago there was something presented before me in reference to these things. We shall have to use the Bible for our evidence to show the foundation of our faith. We should be exceedingly cautious in every particular lest we shut out a single ray of light from those who are in darkness. I remember

particularly this point, "That anything that should give the knowledge of God and Jesus Christ whom he hath sent, should not be obstructed at all."*8LtMs, Lt 44, 1893, par. 3*

Some things I cannot present in distinct lines, but enough is clear to me that I want you to be very careful on what ground you tread, for our enemies will make a decided argument against us if we shall give them a semblance of a chance. I think the law-making powers will carry their point in this particular, if not now, [then in] a short period ahead. And it is very essential [that] as a people we take the greatest care that no provocation be given our enemies which they will make capital of against us as a people in a future crisis, in the matter of opposing so good a work as the introduction of the Bible into the public schools.*8LtMs, Lt 44, 1893, par. 4*

I wish I could lay my hand on something I wrote on this subject at the last General Conference that I attended. But I can not bring it to light. I hope the Lord will help us to not make one wrong move; but please be cautious in this point.*8LtMs, Lt 44, 1893, par. 5*

Brother A. T. Jones, I wish to call your attention to another matter. I was attending a meeting, and a large congregation was present. In my dream you were presenting the subject of faith and the imputed righteousness of Christ by faith. You repeated several things that works amounted to nothing, that there were no conditions. The matter was presented in that light that I knew minds would be confused and would not receive the correct impression in reference to faith and works, and I decided to write to you. You state this matter too strongly. There are conditions to our receiving justification and sanctification and the righteousness of Christ. I know your meaning, but you leave a wrong impression upon many minds. While good works will not save even one soul, yet it is impossible for even one soul to be saved without good works. God saves us under a law that we must ask if we would receive, seek if we would find, and knock if we would have the door opened unto us. Christ offers Himself as willing to save unto the uttermost all who come unto Him. "Him that cometh to me I will in no wise cast out." [*John 6:37.*]*8LtMs, Lt 44, 1893, par. 6*

You look in reality upon these subjects as I do, yet you make these

subjects, through your expressions, confusing to minds. And after you have expressed your mind radically in regard to works, when questions are asked you upon this very subject, it is not laying out in so very clear lines in your own mind and you cannot define the correct principles to other minds, and you are yourself unable to make your statements harmonize with your own principles and faith.*8LtMs, Lt 44, 1893, par. 7*

The young man came to Jesus with the question, “Good Master, what good thing shall I do, that I may have eternal life?” And Christ saith unto him, “Why callest thou me good? there is none good but one, that is, God: but if thou wilt enter into life, keep the commandments. He saith unto him, Which?” Jesus quoted several, and the young man said unto him, “All these things have I kept from my youth up: what lack I yet? Jesus said unto him, If thou wilt be perfect, go and sell that thou hast, and give to the poor, and thou shalt have treasure in heaven: and come and follow me.” Here are conditions, and the Bible is full of conditions. “But when the young man heard that saying, he went away sorrowful: for he had great possessions.” [*Matthew 19:16-22.*]*8LtMs, Lt 44, 1893, par. 8*

Then when you say there are no conditions, and some expressions are made quite broad, you burden the minds, and some cannot see consistency in your expressions. They cannot see how they can harmonize these expressions with the plain statements of the Word of God. Please guard these points. These strong assertions in regard to works, never make our position any stronger. The expressions weaken our position, for there are many who will consider you an extremist, and [they] will lose the rich lessons you have for them upon the very subjects they need to know.*8LtMs, Lt 44, 1893, par. 9*

Christ said, “If any man will come after me, let him deny himself, and take up his cross daily, and follow me.” [*Luke 9:23.*] I feel such an intense interest that every soul shall see, and understand, and be charmed with the consistency of the truth. The evidence of our love to Christ is not pretension; but practice. My brother, it is hard for the mind to comprehend this point; do not confuse any mind with ideas that will not harmonize with the Word. Please to consider that under the teaching of Christ many of the disciples were lamentably

ignorant; but when the Holy Spirit that Jesus promised, came upon them and made the vacillating Peter the champion of faith, what a transformation in his character!*8LtMs, Lt 44, 1893, par. 10*

But do not lay one pebble for a soul that is weak in the faith to stumble over, in overwrought presentations or expressions. Be very consistent, calm, deep, and solid. Do not go to any extreme in anything, but keep your feet on solid rock. O precious, precious Saviour. “He that hath my commandments, and keepeth them, he it is that loveth me; and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him.” [*John 14:21.*]*8LtMs, Lt 44, 1893, par. 11*

This is the true test—the doing of the words of Christ. And it is the evidence of the human agent’s love to Jesus, and he that doeth His will giveth to the world the practical evidence of the fruit he manifests in obedience, in purity, and holiness of character. “If a man love me, he will keep my words: and my Father will love him, and we will come unto him.” “We,” that is, the Father, Son, and the Holy Ghost—“and make our abode with him.” [*Verse 23.*] O, my brother, walk carefully with God. But remember that there are some whose eyes are intently fixed upon you, expecting that you will overreach the mark, and stumble and fall. But if you keep in humility close to Jesus, all is well.*8LtMs, Lt 44, 1893, par. 12*

2 Peter 1:1-11. This is the faith which we must have, that works by love and purifies the soul. There is no place in the school of Christ where we graduate. We are to work on the plan of addition, and the Lord will work on the plan of multiplication. It is through the constant diligence that [we] will, through the grace of Christ, live on the plan of addition, making our calling and election sure, for if ye do these things “add to your faith virtue, and to virtue knowledge; and to knowledge temperance; and to temperance patience; and to patience godliness; and to godliness brotherly kindness; and to brotherly kindness charity. ... For if ye do these things ye shall never fall; for so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ.” [*Verses 5-7, 10, 11.*]*8LtMs, Lt 44, 1893, par. 13*

Lt 45, 1893

Prescott, Brother and Sister [W. W.]

Sydney, Australia

December 22, 1893

Portions of this letter are published in *2SM 361*; *CL 25-28*.

Dear Brother and Sister Prescott,

We arrived at this place yesterday, being on the steamer a few hours over one week from Wellington by the way to Napier, Gisborn, and Auckland. We are now being accommodated in the Tract and Missionary Society Mission. I thank the Lord that He has preserved us on this journey. December 19 (Tuesday) we had rather a severe gale. The whitecapped billows were revealed over the broad waters as far as the eye could reach. I was glad to keep in the ladies' parlor, which was given up to me for my sleeping apartment. Here I had plenty of fresh air. *8LtMs, Lt 45, 1893, par. 1*

I ventured on deck, which was protected and shielded from the rain and wind by canvass. I laid down on the long seat and was comfortable for a time, but the waves grew higher and more angry until they broke over the deck and drenched all who were in its passage. My prayer was ascending to heaven that the hand raised to still the tempest when the disciples were in peril would be raised again, saying, "Peace, be still." [*Mark 4:39.*] While thus lifting my heart to God, the rainbow appeared amid the angry tempest clouds, looking forth upon us as the bow of promise. I felt then that God heard. God revealed His sign, a beautiful rainbow in the heavens, which was a promise of His mercy and love. *8LtMs, Lt 45, 1893, par. 2*

With Nellie and another one to help me, we were able to press against the wind and get below into the ladies' saloon. After ten o'clock I had my cot brought in and Nellie made my bed, and I found relief in it, after a time of retching and vomiting. The wind and tempest soon ceased and the water was calm. I thanked my Heavenly Father and was able to sleep very well during the

night.*8LtMs, Lt 45, 1893, par. 3*

Your letter tells me, my brother, that there are many who are stirred deeply to move out of Battle Creek. There is need, great need, of this work being done, and now. Those who have felt at last to make a move, let it not be in a rush, in an excitement, or in a rash manner, or in a way that hereafter they will deeply regret that they did move out at all.*8LtMs, Lt 45, 1893, par. 4*

Let all calmly consider what were their motives in coming to Battle Creek and leaving the little churches that they might have helped and blessed if they themselves were enjoying a personal Saviour. Then let them consider the influence upon their own souls in making the move which they did. Have its results been deeper spirituality? Has it been an influence over them to make them feel their responsibilities to be laborers together with God? Did it improve them in keenness of discernment, to make them wise in counsel, and give them experience in culture and training of their untrained ability?*8LtMs, Lt 45, 1893, par. 5*

Have they seen things in a clearer light as they have listened to the words of truth? Have they practiced the truth which has been brought home to their souls with power? Have they shown corresponding zeal to be witnesses for Christ nigh and afar off? Have they felt that now was their opportunity to state the truth more correctly, because they understood it better that they could adorn the doctrine of Christ our Saviour with modest simplicity of language, and with a sincere, honest, earnest purpose to so follow the Pattern that they may represent through the grace of Christ a perfect manhood because they live an actual Christian life?*8LtMs, Lt 45, 1893, par. 6*

Each has his work, his own individual work to do. Has he done it in Battle Creek? Is he likely to do it if he has not? Can he recognize that he has been through practice learning to pray more earnestly; and through education in the school of Christ learned through the influence of the Holy Spirit to use better language to address our Heavenly Father in a manner that corresponds to the great principles of truth, that his supplications to God will bear the mark of an intelligent, progressive Christian?*8LtMs, Lt 45, 1893, par. 7*

What is truth? Have you bought the field which contains the precious jewels hidden in that field? Has the human agent come into the possession of the truth, precious truth, revealed in God's Word? That word gives no uncertain sound. In obeying it, you follow no cunningly devised fables. It speaks with definiteness and with authority, never speaking hesitatingly, never doubtingly. It is a sure word of prophecy.*8LtMs, Lt 45, 1893, par. 8*

Now will you take heed that there shall be no rash movements made in heeding [the] counsel in moving from Battle Creek. Do nothing without seeking wisdom of God, who hath promised to give to all who ask liberally, and who upbraideth not. All that any one can do is to advise and counsel, and then leave those who are convicted to regard to duty to move under divine guidance, and with their whole heart open to hear and obey God.*8LtMs, Lt 45, 1893, par. 9*

I am troubled when I consider that there may be even some of our teachers who need to be more evenly balanced with sound judgment in any crisis. The messengers who bear the message of mercy to our world, who have the confidence of the people, will be appealed to for advice. Great caution must be exercised by those men who have not genuine experience in practical life, and who will be in danger of giving advice, ignorant of what that advice may lead others to do.*8LtMs, Lt 45, 1893, par. 10*

Some men have insight into matters, having ability to counsel. It is a gift of God that in moments when the cause of God is in need of words, sound and solemn and solid, they can speak words which will lead minds perplexed and in darkness, to see as a quick flash of sunlight the course for them to pursue, [the answer to the question] which has filled them with perplexity and baffled their minds in study for weeks and months. There is an unraveling, a clearing up of the path before them, and the Lord has let His sunlight in, and they see their prayers are answered, the way is made clear. But some rash advice may be given—only get out of Battle Creek,—notwithstanding there is nothing clearly defined as to what improvement they will make in spiritual advancement for themselves or others in doing this.*8LtMs, Lt 45, 1893, par. 11*

Let every one take time to consider carefully; [and] not like the man in the parable who began to build, and was not able to finish. Not a move should be made but that movement and all that it portends are carefully considered, everything weighed, and [each one] feels that the Lord has something for him to do in educating and training himself to do a more spiritual work, which he can do, to impart to others that which God has imparted to him. To every man was given his work, according to his several ability. Then let him not move hesitatingly, but firmly and yet humbly trusting in God.*8LtMs, Lt 45, 1893, par. 12*

There may be individuals who will make a rush to do something, and enter into some business they know nothing about. This God does not require. Think candidly, prayerfully, studying the Word with all carefulness and prayerfulness, with mind and heart awake to hear the voice of God. He does not follow his own imagination, but weighs the words of God and counsels, and seeks wisdom from God. When, in the providence of God, He has a work to be done by the human agent co-operating with the divine, He has a man to do that work, if he will heed the moving of the Holy Spirit upon his heart and mind. To understand the will of God is a great thing.*8LtMs, Lt 45, 1893, par. 13*

Divine Wisdom has His handhold of the living machinery in human agencies. Men are selected as fitting instruments to do a given work; and Oh! what a precious ability is given of God to man to know his fellow man, so that he can use, through the grace of God the human agencies and organize a working company to do the best work, according to their recognized ability. This is sanctified gift, genius; it is a wise generalship that can make use of men according to their ability.*8LtMs, Lt 45, 1893, par. 14*

When God has a work for men to do in connection with Jesus Christ and the heavenly intelligences, and a revelation to give to men in regard to the eternal salvation of their fellow men, He does not select men who have not a knowledge of God, and truth and His righteousness; He does not choose weak and unsuitable men for this work, for this would misrepresent the work and cast reflection upon God's wisdom. God makes no mistakes, and He is not glorified when those who profess to follow Him are heedless and

make mistakes.*8LtMs, Lt 45, 1893, par. 15*

The God of Heaven has not left us to follow impulses, or any man's guesses and weaknesses and perpetual mistakes, when vital, eternal interests are involved. There are things we need to know, and which we never can know, unless the Lord tells us about these things. Therefore we must call upon God to give us His wisdom. We need to have wisdom, something reliable and sure. We need truth without any admixture of error.*8LtMs, Lt 45, 1893, par. 16*

I address words to the church at Battle Creek, to move in the counsels of God. There is need of your moving—many from Battle Creek—and there is also need of your having well-defined plans as to what you will do when you go out from Battle Creek. Do not go in a rush, without knowing what you are about. You may be enthused with the Spirit of God, saying, Now it is time we awake out of sleep; and, Arise, and shine for the light is come, and the glory of the Lord has risen upon us. Let not one go to enlighten others, unless his own soul has been touched with the divine love of Jesus Christ. "Thus saith the Lord," "It is written," Let it be oft spoken and bring from the treasure house things new and old.*8LtMs, Lt 45, 1893, par. 17*

A great work is to be done, an important work for this time; work for the Master may be done any where in His great moral vineyard. O, for generals, wise and considerate, well-balanced men, who will be safe advisers, who have some insight into human nature, who know how to direct and counsel in the fear of God.*8LtMs, Lt 45, 1893, par. 18*

I have seen that danger attends every new phase of experience in the church, because some hear things with such a strong spirit. While some teachers may be strong and efficient in teaching in the lines of Bible doctrines, they will not all be men who have a knowledge of practical life and can advise perplexed minds with surety and safety. They do not discern the perplexing situation that must necessarily come to every family that shall make a change. Therefore let everyone be careful what they say. If they know not the mind of God in some matters, let them never speak from a guess or suppose so. If they know nothing definite, let them say so,

and let the individual rely wholly upon God. Let there be much praying done, and even with fasting, that not one shall move in darkness, but move in the light as God is in the light.*8LtMs, Lt 45, 1893, par. 19*

We may look for anything, now, to break forth outside and within our ranks. There are minds undisciplined by the grace of the Holy Spirit, that have not practiced the words of Christ, and who do not understand the movings of the Spirit of God, and they will follow a wrong course of action, because they do not follow Jesus fully. They follow impulse and their own imagination.*8LtMs, Lt 45, 1893, par. 20*

Let there be nothing done in a disorderly manner, that there shall be a great loss or sacrifice made upon property because of ardent, impulsive speeches which stir up an enthusiasm which is not after the order of God, that a victory that was essential to be gained, shall, for lack of level-headed moderation and proper contemplation and sound principles and purposes, be turned into a defeat. Let there be wise generalship in this matter, and all move under the guidance of a wise, unseen Counsellor, which is God. Elements that are human will struggle for the mastery, and there may be a work done that does not have the signature of God.*8LtMs, Lt 45, 1893, par. 21*

Now I plead with every soul to trust not too strongly and confidently in human counsellors, but look most earnestly to God, the One wise in counsel. Submit all your ways and your will to God's ways and to God's will. If you did not sufficiently consider the glory of God, the good of your own spiritual interest, and the work you might [have done] for the saving of the souls of the neighbors and those with whom you were associated, when you left to make your home in the large church in Battle Creek, duly consider before making another move whether that is sensible and sound, in the right time and order, and under the supervision and direction not of man but of God, who never commits an error.*8LtMs, Lt 45, 1893, par. 22*

Should some move hastily and fly out of Battle Creek, and be brought into discouragement, they will not reflect upon themselves for moving unadvisedly, but upon others who, they will charge,

brought a pressure to bear upon them. All the discomfiture and defeat is charged back upon those who should not be reflected upon, for the Lord has given to them reason; He has given His Holy Word full of counsel and cautions and warnings and entreaties, and, more, He has invited them, "Come unto me all ye that are weary and heavy laden, and I will give you rest." [*Matthew 11:28.*]*8LtMs, Lt 45, 1893, par. 23*

Now, just now, is the time when the perils of the last days are thickening round us, that we need wise men for counsellors, not men who will feel it duty to stir up and create disorder, but who cannot possibly give wise counsel and organize and arrange that every stirring up shall bring order out of confusion, and rest and peace in obeying the Word of the Lord. Let every man be found in his true place to do some work for the Master according to his several ability, and not left to drift, to make a vast amount of trouble and confusion that is difficult to arrange and keep in order.*8LtMs, Lt 45, 1893, par. 24*

How shall this be done? "Take my yoke upon you," saith Jesus Christ, who hath bought you with His own precious blood, whose servants and property you are, "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 light." [*Verses 29, 30.*] If every one will come to Jesus in a teachable spirit, with contrition of heart, then they are in a condition of mind to be instructed and to learn of Jesus and obey His orders.*8LtMs, Lt 45, 1893, par. 25*

He sees the past movements you have made; He knows every error and mistake of your life which has been a hindrance to your spiritual advancement. He seeth not as man seeth; He knoweth the outcome of every movement; and if you have had little faith mingled with your prayers and movements, cultivate faith and hope and trust in God now; for if there was ever a period that tried the souls of men in the past, there will be a greater necessity in the times before us. We cannot have a weak faith now. We cannot be safe in a listless, indolent, slothful attitude. Every jot of ability is to be used, and sharp, calm, deep thinking is to be done.*8LtMs, Lt 45, 1893, par. 26*

The wisdom of any human agent is not sufficient for the planning

and devising in this time. Spread every plan before God with fasting, with the humbling of the soul before the Lord Jesus; and commit thy ways unto the Lord, and the sure promise is that He will direct thy paths. He is infinite in resources. The Holy One of Israel, who calls the host of heaven by name and holds the stars of heaven in position, has your individuality in His keeping.*8LtMs, Lt 45, 1893, par. 27*

There is a work to be done by the living human agencies which they are slow to comprehend. They need to study the Scriptures, to search the Bible with humble, teachable minds, that they may know their place in the work and not move haphazardly, but fall into line, taking steps with Jesus. "Prepare ye the way of the Lord; make straight in the desert a highway for our God." [*Isaiah 40:3.*] Every talent with which God has endowed the human agent is now to be awakened, to be employed, not solely in worldly transactions, to buy and sell and get gain, not to use your God-given powers selfishly, greedily, to make a place for yourself in the earth; no, you want now to consecrate every entrusted talent of means and ability, [to place] yourself under the influence and guidance of the Holy Spirit.*8LtMs, Lt 45, 1893, par. 28*

Not a word is to be spoken unadvisedly to stir up the elements of opposition, not an action entered into to create any deeper enmity than exists in the hearts of the enemies of the truth. Moving with well-balanced minds, holding aloft the banner of truth, grace from God will be given, [and] wisdom will be imparted. Angels of God will be commissioned to minister unto all who walk in humility of mind, trustingly accepting the truth as it is revealed, standing by their colors, not creating by unwise actions persecution, but moving in the footsteps of Jesus.*8LtMs, Lt 45, 1893, par. 29*

"Now if any man have not the Spirit of Christ, he is none of his." [*Romans 8:9.*] Let each now consider the strong determined traits of their character, and not be misled by them and misrepresent the precious truth, and thus misrepresent Jesus Christ by unguarded statements in public by voice or in publications, for every such thing will they meet again. Those who have the truth let the truth appear, while self is dropped out of sight.*8LtMs, Lt 45, 1893, par. 30*

Give no occasion for any one to be harsh, denunciatory, or severe, for there are inexperienced men and women who will catch the manners and indiscreet words that fall from the lips of any one bearing aloft the banner of truth, and in an improper manner will repeat their very words, and in a spirit which will do much harm. Therefore, every man, however gifted, however prominent in the ranks of believers, let him know that caution in expressions is his positive duty to practice, lest his words shall lead astray some soul who will think that he is imitating and following the example of the man, the messenger acknowledged to be sent forth of God to proclaim a message for this time. Let all consider that we are as sheep among wolves and heed the caution of Christ—be “wise as serpents and harmless as doves.” [*Matthew 10:16.*]8LtMs, Lt 45, 1893, par. 31

The Spirit of Jesus Christ dwelling within the heart of the true teacher of truth will lead him to express in words and character the gentleness of Christ. The Lord Jesus is our Example, our Pattern, our Sufficiency in all things. He has identified His interest with suffering humanity. He knows just what His children need, how much divine power they will appropriate for the blessing of humanity; and He bestows no more than He sees the human agent will employ in blessing others and elevating, ennobling, his own soul, that he may be uplifting and refreshing and ennobling those for whom Christ died.8LtMs, Lt 45, 1893, par. 32

I would that all could realize what possibilities and probabilities there are for all who make Christ their sufficiency and their trust. The life hid with Christ in God ever has a refuge. He can say: “I can do all things through Christ which strengtheneth me.” [*Philippians 4:13.*]8LtMs, Lt 45, 1893, par. 33

I leave this matter with you, for I have been worried and troubled in regard to the dangers that assail all in Battle Creek, lest they shall move indiscreetly and give the enemy advantage. This need not be, for if we walk humbly with God, we shall walk safely and bear in mind the words of Jesus Christ, “Ye are my friends, if ye do whatsoever I command you.” [*John 15:14.*] “This is my commandment, that ye love one another, as I have loved you.” [*Verse 12.*] “And the glory which thou gavest me I have given them;

that they may be one even as we are one; I in them and thou in me, that they may be made perfect in one; and (mark the words) that the world may know that thou hast sent me, and hast loved them as thou hast loved me.” [John 17:22, 23.] Blessed, Blessed utterance! Will we believe the words of Jesus? Will we practice His words? If we do, we shall see for greater results, than we have hitherto seen. Oh, we shall be filled with all the fullness of God. We shall possess a power that shall resist every device of the enemy. *8LtMs, Lt 45, 1893, par. 34*

Let us then bring the lessons of Christ into our practical life, and we shall then realize the fulfillment of the prayer of Christ in all its specifications, “And I have declared unto them thy name, and will declare it; that the love wherewith thou hast loved me may be in them, and I in them.” [Verse 26.] Let the mind embrace the largeness of the promise, and contemplate the rich fullness that is expressed. There is no excuse for unbelief. *8LtMs, Lt 45, 1893, par. 35*

Lt 46, 1893

Prescott, W. W.

Hastings, New Zealand

September 5, 1893

Portions of this letter are published in *1SM 132-133; 2MR 60; 8MR 392-393*.

Prof. W. W. Prescott
Battle Creek, Michigan

Dear Brother,

Sister Caro has introduced a subject to me which pains my heart. She opened before me the subject which has been occupying her mind, that is that her sons go to Ann Arbor to prosecute better their studies. And it is supposed that other New Zealand young men will go also. I think the eldest son has decided to go by advice of Dr. Kellogg. It is thought best that the youngest should be with his brother who will be a balance wheel to him. This may be all right. But there have been things which have transpired in connection with the youngest that reveals indiscretion in the management of one of the teachers. Would it not be well when a teacher makes a mistake that that mistake be corrected, just as verily as a mistake is corrected in the student. *8LtMs, Lt 46, 1893, par. 1*

Some things have been urged upon my mind with great force of late, and I feel constrained by the Spirit of God to write in reference to them. Has the Lord graciously opened to you the windows of heaven and poured you out a blessing? O! Then, that was the very time to educate the teachers and students how to retain the precious favor of God by working in accordance with increased light, and send its precious rays to others. Has heaven's light been given? And for what purpose has it been given? That the light should shine forth in practical works of righteousness. When those so abundantly blessed shall be seen with deeper and more fervent piety having a sense that they have been bought with the precious blood of the Lamb of God, and are clothed with the garments of His

salvation, will they not represent Christ?*8LtMs, Lt 46, 1893, par. 2*

Has not the playing of games, and rewards, and the using of the boxing glove been educating and training after Satan's direction to lead to the possession of his attributes? What if they could see Jesus, the man of Calvary, looking upon them, in sorrow, as was represented to me. Things are certainly receiving a wrong mold, and are counteracting the work of the divine power which has been graciously bestowed. The work of every true Christian is to represent Christ, to reflect light, to elevate the standard of morals, and by words and influence, consecrated to God, to compel the careless and reckless to think of God and eternity. The world would gladly drop eternity out of their reckoning, but they cannot succeed so long as there are those who represent Christ in their practical life.*8LtMs, Lt 46, 1893, par. 3*

Every believer forms a link in the golden chain connecting the soul to Jesus Christ, and is the channel of communication of that light to those who are in darkness. Let one lose his connection with Christ and Satan seizes the opportunity to lead him to dishonor Christ by words, by spirit, by action, and thus Christ's character is misinterpreted. I ask you, my brother, if the religion of Jesus Christ is not by the excess of the amusements misunderstood. When the Lord gave to Battle Creek the riches of His grace, were there those in responsibility who could have directed these souls as to how to improve upon the endowment given, in doing good, useful work that would give a change from their studies, other than the excitement and emotions caused by their games? This kind of pastime is not improving mind, or spirit, or manners for the preparation for the scenes of trial that they must soon enter. The superficial piety that passes for religion will be consumed when tried in the furnace.*8LtMs, Lt 46, 1893, par. 4*

The Lord would have the teachers consider the contagion of their own example. They need to pray much more and consider that the convictions which flow out from a well-ordered life and a godly conversation, from a living, decided Christianity are the preparation of the garden of the heart for the seeds of truth to be planted for a fruitful harvest, and for the Sun of Righteousness when He comes with healing in His beams. Let your righteousness so shine before

men, "that they may see your good works and glorify your Father which is in heaven." [*Matthew 5:16.*] "Ye are," said Christ to His disciples, "the salt of the earth, but if the salt have lost his savor, wherewith shall it be salted? it is thenceforth good for nothing, but to be cast out, and to be trodden under foot of men." [*Verse 13.*]*8LtMs, Lt 46, 1893, par. 5*

The church illuminates the world, not by their profession of godliness, but by their manifestation of the transforming, sanctifying power of the truth on life and character. Full of activity, all the young, fresh, youthful hopes, affections, under the discipline of divine intelligences so order their intercourse with their fellow-students and with the world, as to secure for themselves a constant intercourse with God, that bears with them a calm and hallowed peace which leaves its influence in blessing wherever they go.*8LtMs, Lt 46, 1893, par. 6*

The time is altogether too full of tokens of the coming conflict to be educating the youth in fun and games. It pains my heart to read letters where these exercises are spoken about, and where they write such expressions as "O, we had so much fun," and such expressions. I do not wish to be understood that I refer to the Caro, young men. I have read most sensible letters from Ned Caro that gave me pleasure. But the question is asked me if I would please to explain to them the advantages of the schools in America above the schools in Australia and New Zealand. I tell you with the light I am receiving it is not altogether a pleasant task. I could only go back to the establishment of the school, and explain why the Lord directed that a school should be established under the control of those who believe the truth revealed in the Word of God. I then related that your connection with the school was in God's order, then the results in the converting power of God, and I have gathered up the items which I knew were signs of the approval of God.*8LtMs, Lt 46, 1893, par. 7*

Before Pomare, the Maori, went to the school (and he had to be sent at others' expense) he was brought into relation with Mr. Everson and wife, who had once kept the Sabbath but given it up, but he advocated the truth, and several Maoris have had their attention called to the truth, and two have been baptized. These

Maoris make very much of their pleasure exercises, games at football and the like, but Pomare seeking the Lord, had experiences such as God gives. He related to Sister Caro his experience, which was decided and firm. He said he had to give up his games of football or he could not rest in the peace of God, and could not feel that he could glorify God in that exercise. Now said, Sister Caro, "when he goes to Battle Creek and finds them engaged in all these sports, I am afraid of the influence upon him. He will become acquainted with some who are engaged in these games."*8LtMs, Lt 46, 1893, par. 8*

"Well, well," said she, "things are rather mixed up. I must give Pomare to the Lord, but I can but fear that the enemy will come in to make the truth now to him so solemn, so sacred, through the influence of others who have not had so deep an experience under trying circumstances, to be brought down upon a level with common things." Sister Caro has at her own expense sent several of the New Zealand boys and is hiring money to support them there. You can understand how she is exercised. She says, "My boys write to me inquiring if it is not best to go to Ann Arbor and obtain their education, hire a room and be by themselves, etc."*8LtMs, Lt 46, 1893, par. 9*

Now you know what this must mean. Through association many doors of temptation are open to learn false theories, and at this time I regard the dangers in a more serious light than I have heretofore. I write you these things, that you may see and understand for yourself the situation. I think these boys will go to Ann Arbor and I am certainly feeling that the purpose of God in establishing a college for the benefit of S.D.A. children to avoid the influence of the world and the teaching of doctrines and commandments of men, is being misunderstood by certain ones through practices which are not helping forward in spiritual lines but retarding and confusing the minds that many will not be able to comprehend where the advantage of schools among us as a people, are above schools where there is, they flatter themselves, more educational ability, than in the schools conducted by Seventh-day Adventists.*8LtMs, Lt 46, 1893, par. 10*

I have to tell the matter in my simple style, I want you to know this,

Brother Prescott. Again much complaint is made in reference to the diet question. I had written, I think, something in regard to this matter, and have had an article waiting to be copied some time, all of four months, but every month brought so great a pressure of matter I did not present it to my copyist, but next mail it shall be sent.*8LtMs, Lt 46, 1893, par. 11*

I know not who is cook at the [Battle Creek] boarding hall, but I beseech you, do not place any persons to oversee the cooking of food for the college students unless they have a thorough knowledge of the right kind of cooking, that the students shall take away with them the very best intelligence of what hygienic cooking means. The much liquid food, the pastries, the desserts prepared for the table after European hotel fashion, is not the proper food to place before a hungry lot of students, whose appetites are keen to devour the most substantial food.*8LtMs, Lt 46, 1893, par. 12*

The very best thorough cook should be employed. If it were to your own family I was speaking, I would say the same. But it is not merely your own family, it is in behalf of God's heritage of children I am speaking. No one person's ideas or tastes or customs or habits are to control the boarding house table, but obtain the very best cook, and have helps that she as matron in the kitchen shall oversee. The students pay for their board; give them good solid nourishing food.*8LtMs, Lt 46, 1893, par. 13*

God give you, my dear brother, heavenly wisdom, but for Christ's sake do not introduce practices of the Gentiles in worldly fashionable habits into the school as though this were the education so essential for them to have. It is not. I know whereof I speak. Now you have some of my reasons why I felt pained in regard to additions being made to the school building, and to the other buildings in Battle Creek.*8LtMs, Lt 46, 1893, par. 14*

There are reasons I have sent years ago to Dr. Kellogg in reference to this matter, and I will, if I can find it, send it by next month's steamer. I send you the copy of a letter which I have written to the Caro boys. I will say, there are more Maoris who are converted, and who have property, but their guardians refuse to let them have even enough to take them to America. I have been solicited by the young

men, companion of Pomare, to let him have money to take him to America. I have used up all I have, and I have promised to help him to the school in Melbourne, and will have to hire money to do this. I must now stop. Give my love to my friends, especially Sister Prescott.*8LtMs, Lt 46, 1893, par. 15*

Lt 47, 1893

Prescott, W. W.

Gisborne, New Zealand

October 25, 1893

Portions of this letter are published in *6BC 1094*; *2MR 217-220*; *6MR 127-128*; *10MR 345-347*.

Dear Brother,

Your letter was received yesterday and read with interest, and I have been considering its contents. From time to time I have been compelled to urge our case upon the attention of our brethren at home. We were sent to these colonies by the conference, and again and again I have presented our situation before you at Battle Creek. But in face of all this the policy has been pursued of enlarging the institutions in Battle Creek, adding building to building, in order to accommodate a larger influx. All this is eating up the funds. I know that perilous times are upon us, and pressure for means that we do not now discern. *8LtMs, Lt 47, 1893, par. 1*

The course that has been pursued is directly contrary to the light which God has given me. It has been stated in distinct, positive language that God is not pleased with the centering of so many important interests in Battle Creek. The time is close upon us when the reason for this will be understood; it will be no longer a matter of faith, but of experience. Instead of centering everything in Battle Creek, it would be more in harmony with God's order to let the work be scattered over a greater amount of territory. Battle Creek is not to be a Jerusalem whither all the world are to go up to worship. Too much of our strength is centered there already. In other localities there is need of facilities and means to build up the work. There may be apparent advantages to be derived by the enlargement of the school buildings, but the movement is not in the counsel of God. *8LtMs, Lt 47, 1893, par. 2*

There is need of far more consecrated, God-fearing educators. O, how my heart has been pained to see that the precious light given

in Battle Creek at the last General Conference was not so cherished that every lamp was kept trimmed and burning, because supplied with the oil of grace. All the revelations of God at the conference, I acknowledge as from Him. I dare not say that work was excitement, and unwarranted enthusiasm. No, no. God drew near to you, and His Holy Spirit revealed to you that He had a heaven full of blessings, even light to lighten the world. But the enemy was allowed to come in and lead minds, and he did just what he will continue to do, if permitted, till the close of time; he allured souls from their allegiance, and led them to turn from the precious light and deep movings of the Spirit of God. A reaction came, and in the minds of many there was left a feeling of contempt, an impression that they might have been deceived, that they were too ardent.*8LtMs, Lt 47, 1893, par. 3*

Had the manifestation of the Holy Spirit been rightly appreciated, it would have accomplished for the receiver that which God designed it should—a good work in the perfecting of the character in the likeness of Christ. But there was a want of consecration to God, a lack of self-denial and humiliation, and through misapplication and misappropriation the work has given rise to doubt and unbelief. It is even questioned whether it was the work of God or a wave of fanaticism. And O, how Satan exults!*8LtMs, Lt 47, 1893, par. 4*

Truth-loving youth had a precious view of the Saviour and desired to become like Him. Was this deception? No; it is by daily, hourly, beholding the character of Christ that we become changed into His image. And in view of the crisis just before us, the close of this earth's history so close upon us, there should have been, on the part of all, works corresponding to the light given, and then we might confidently have expected more light. Had all used the light and grace and power that God had given to them, had every conference walked in the light, worked in the light, maintained their consecration to God, what an advanced work would have been done in flashing heaven's light upon the pathway of others. Not one, even the smallest, ray of light need to have been eclipsed by the hellish shadow of Satan.*8LtMs, Lt 47, 1893, par. 5*

But minds were misdirected; amusements absorbed and perverted the mind. Among the youth the passion for football games and other

kindred selfish gratifications have been misleading in their influence. Watchfulness and prayer and daily consecration to God have not been maintained. Converse, communion with God, is life to the soul. The light has been beclouded, and it was well-pleasing to Satan to have the impression go forth that notwithstanding the wonderful work of the Holy Spirit in behalf of our institutions of learning, and the office of publication and the church, they fell back to be overcome by temptation. Satan and evil workers cast reflection upon God, and His name has been dishonored.*8LtMs, Lt 47, 1893, par. 6*

The work of the General Conference might have given character to the school at Battle Creek if all had been under the working of the Holy Spirit, making it as the school of the prophets. But Satan came in as an angel of light and managed the matter that there should be an altogether different history. And this is true not only with regard to students, but teachers.*8LtMs, Lt 47, 1893, par. 7*

The instructors ought to have had wisdom to follow the indications of the Holy Spirit, and go on from grace to grace, leading the youth to make the most of the light and grace given. They should have taught the youth that the Holy Spirit, which was imparted in great measure, was to help them to use their time and ability to do the very highest service for the Master, showing forth the praises of Him who had called them out of darkness into His marvelous light. But instead of this, many went more eagerly in pursuit of pleasure.*8LtMs, Lt 47, 1893, par. 8*

There were witnesses upon the pleasure-grounds, heavenly intelligences that made the records in the book of God of transactions that many will not care to meet in the day when every work shall be manifest. Not only were heavenly messengers present, but the synagogues of Satan were on the ground to exult that his ingenious methods had in a great measure thwarted the purpose for which God gave the Holy Spirit. God desired to carry the youth forward and upward that they might understand by experience the words of the inspired apostle, "Ye are laborers together with God, ye are God's husbandry, ye are God's building." [1 *Corinthians* 3:9.] Of how many who exhibited their qualifications in the games could this be said?*8LtMs, Lt 47, 1893, par. 9*

In the conflict with satanic agencies there are decisive moments that determine the victory either on the side of God or on the side of the prince of this world. If those engaged in the warfare are not wide awake, earnest, vigilant, praying for wisdom, watching unto prayer, weeping between the porch and the altar, crying, "Spare thy people, O Lord, and give not thine heritage to reproach." [Joel 2:17.] Satan comes off victor, when he might have been vanquished by the armies of the Lord, wearing Christ's badge. *8LtMs, Lt 47, 1893, par. 10*

God's faithful sentinels are to give the evil powers no advantage. The arch enemy might have been baffled at every point of attack; but unfaithful stewards have let in the enemy, and the glorious light of the Sun of Righteousness grew dim. Truth should have gained a glorious victory in the time when the believers were a spectacle to the world, to angels, and to men. Then Satan would have lost the game he was playing for the souls for whom Christ gave His precious life. But Satan has been exalted; God has been manifestly dishonored before the world, before angels and men. *8LtMs, Lt 47, 1893, par. 11*

Before the heavenly angels, Satan points with bitter irony to the outcome of the manifestation of the light and power of God. Burning with desire for revenge for the loss he had sustained, he used his power to the utmost in leading souls to forget God, that he might interpose himself where God should be. He worked to create distrust of God and to lead souls to misunderstand His divine workings. God designed that the manifestation of His power should place His people on vantage ground, giving them a realizing sense of His goodness, and enabling them, in a degree at least, to endure as seeing Him that is invisible. He designed that they should so use their knowledge and experience as to be successful laborers together with God. But through their passion for amusements, carrying the matter to extremes, as do the world, they turned aside God's purpose. His name, His power, was not magnified. The words of Christ were unheeded, "Watch and pray that ye enter not into temptation." [Matthew 26:41.] *8LtMs, Lt 47, 1893, par. 12*

None are safe, whether minister, teachers, pupils, or workers in any line, unless they make God their dependence every moment. In no

case are you to allow the unbelieving, worldly element to mold and fashion the order of things in any one of our institutions. God's power is to have honor and majesty and control and victory.*8LtMs, Lt 47, 1893, par. 13*

What is the character of the work before us? *Ephesians 5:10-18; 1 Peter 9 [2?]:12; 3:8-10*. All who will consent to be laborers with God will work in Christ's lines. Their mental endowments will be exercised to a purpose, in making those within the sphere of their influence wise and better, uplifting, strengthening the weak, making straight paths for the feet, lest the lame be turned out of the way.*8LtMs, Lt 47, 1893, par. 14*

Let none prostitute their powers to self-pleasing, selfish gratification. Money is of value, and none should feel at liberty to use one dime or one penny in selfish indulgence. Those who God has endowed with ability to acquire means are under obligation to Him to use that means, through heaven's imparted wisdom, to His own name's glory. Parents, if they are under the control of the Spirit of God, will consider that they are not to use their ability or their money capriciously, to gratify their unbelieving relatives or friends. There are souls perishing out of Christ to be labored for. Then let every responsible agent work intelligently.*8LtMs, Lt 47, 1893, par. 15*

This is no time to foster pleasure-loving by providing the youth, as they enter upon their student's life, with facilities for the playing of games which are a snare to all who engage in them. Use your God-intrusted capital of means to arm and equip men to enlist in the army of the Lord as soldiers of Jesus Christ. Teach them that it is not the indulgence of every whim which youth may suggest that will facilitate their growth in Christian experience. Selfish gratification is the snare and curse of our youth. Their abilities are misapplied. Through erroneous ideas, parents, friends, and guardians—whose money supports them in the school—seek to gratify their desires in order, as they suppose, to make them happy. This very course of action is blocking their way; it encourages selfish indulgence; it prevents them from entering the narrow, heavenward path. O, that the Lord may anoint the blind eyes, that they may see!*8LtMs, Lt 47, 1893, par. 16*

It is not impressed upon the minds of the young that self-denial, crossbearing for Christ's sake, is to be a part of their religious experience. They think it all right for them to be sustained and educated, and to spend money to gratify their desires for selfish indulgence. There is danger that these poor souls will never understand what it means to follow Christ in self-denial and bearing the cross and to endure hardness as good soldiers of Jesus Christ. They will be like a reed in the wind. Let the youth consider that they are deciding their own destiny for eternity by the character they form in this life. *8LtMs, Lt 47, 1893, par. 17*

The apostle, inspired by the Spirit of God, speaks on these points, and his words come down along the line to our time: "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. For I say, through the grace given unto me, to every man that is among you, not to think of himself more highly than he ought to think; but to think soberly, according as God has dealt to every man the measure of faith." [*Romans 12:1-3.*]*8LtMs, Lt 47, 1893, par. 18*

There is great danger that parents and guardians, both by words and actions, will encourage self-esteem and self-importance in the youth. They pursue a course of petting, gratifying every whim, and thus foster the desire for self-gratification so that the youth receive a mold of character that unfits them for the commonplace duties of practical life. When these students come to our schools, they do not appreciate their privileges; they do not consider that the purpose of education is to qualify them for usefulness in this life and for the future life in the kingdom of God. They act as if the school were a place where they were to perfect themselves in sports, as if this was an important branch of their education, and they come armed and equipped for this kind of training. This is all wrong, from beginning to end. It is not in any way appropriate for this time; it is not qualifying the youth to go forth as missionaries, to endure hardship and privation, and to use their powers for the glory of God. *8LtMs, Lt 47, 1893, par. 19*

Amusement that serves as exercise and recreation is not to be discarded; nevertheless it must be kept strictly within bounds, else it leads to love of amusement for its own sake, and nourishes the desire for selfish gratification.*8LtMs, Lt 47, 1893, par. 20*

Is the life of Christ our Pattern? If this be so, guardians, parents of children and youth, make wise use of your entrusted means, for God has lent it to you to be a blessing, not a curse, to your children. Let none open a door of temptation to the youth by supplying them with means to use freely in gratifying their love of display or amusement. The true sons and daughters of God will employ every faculty in scattering blessings upon others. Those who are working in Christ's lines will make their position in society a means of great good, instead of a temptation to ruin their own souls through self-exaltation. You are made stewards of God, and because He has put into your hands money in trust, you are not to spend it recklessly. While you indulge habits of prodigality, you are neglecting to shield and bless the fatherless and defenseless. You are neglecting to help the needy and destitute. You are absorbing means that would help others to obtain terms of education in our school. The Lord calls upon every one of you who has reasoning powers to consider your responsibilities and accountability. The Lord is soon to come. The talents of money and influence are in your hands for use or abuse. What are you doing with these talents?*8LtMs, Lt 47, 1893, par. 21*

Let all learn to save, to economize. Every dollar wasted on frivolous things, or given to special friends who will spend it to indulge pride and selfishness, is robbing God's treasury.*8LtMs, Lt 47, 1893, par. 22*

The training and discipline you undergo in order to be successful in your games is not fitting you to become faithful soldiers of Jesus Christ, to fight His battles and gain spiritual victories. The money expended for garments to make a pleasing show in these match games is so much money that might have been used to advance the cause of God in new places, bringing the word of truth to souls in darkness of error. O, that God would give all the true sense of what it means to be a Christian! It is to be Christlike. He lived not to please Himself.*8LtMs, Lt 47, 1893, par. 23*

The Lord has presented before me many things and impressed upon me the dangers to which our young men are exposed through erroneous ideas. They are not to be taken up and carried like babies, petted and coddled, and supplied with money as though there was an abundance where that came from. Do not let them feel that there is a bank they can draw upon to supply every supposed want. Money is to be regarded as a gift entrusted to us of God to do His work, to build, up His kingdom. The youth are not to receive the impression that it can be used to gratify their desires. They should learn to restrict their desires.*8LtMs, Lt 47, 1893, par. 24*

Let not guardians or any whom God has entrusted with means act capriciously and injure our youth by leading them to feel they are to be assisted at every step in their scholastic life. They should not be relieved of all care and responsibility. They should learn to be self-reliant, self-sustaining. Let them find useful employment, humble though it may be, that will give their physical powers the exercise they need. Parents and guardians should give the youths a start and then let them understand that they must make the very best use of their own powers, improving their time in every way possible to help themselves; this will be as valuable an education as they can have. Useful physical labor in earning means to defray their own expenses as far as possible, will be greatly to their advantage. Their characters will possess far more real worth if they learn the lesson of self-denial in the school of poverty, as did Presidents Lincoln and Garfield. The best and greatest men, those who have stood boldly for the right, have been self-made men. They had not time to devote to idle amusement, no money to spend in equipping themselves for pugilistic performances. Among the most profitable lessons the youth can learn are those which teach them the value of money, and enable them to form habits of industry and economy.*8LtMs, Lt 47, 1893, par. 25*

In the instruction and training of the young, let the divine pattern be kept prominent—the life of Christ in childhood and youth. Let those who are engrossed in self-pleasing remember the toilsome life of the Son of God. He was a diligent worker. “Ye are laborers together with God.” [*1 Corinthians 3:9.*] The instructors should keep it before their students that their life is to be a life of practical usefulness, as

was the life of our Saviour. He condescended to come to our world to live the life of humanity, that He might give children and youth an example showing how they should live, the character they should form. He was of poor parentage, and He had no money to spend on foolish, selfish embellishments for display. He lived in a peasants' home, and aided His parents in bearing the burdens of their common, daily toil. From the temple at Jerusalem where He had reminded them of His sonship to the Eternal, "he went down with them and came to Nazareth, and was subject unto them. And Jesus increased in wisdom and stature, and in favor with God and man." [Luke 2:51, 52.] Who was this? The Majesty of heaven. The Son of the Infinite God condescended to take humanity upon Himself, that He might give a perfect pattern of humanity for infancy, childhood, and youth. Then let every parent study the example of Christ and treat his children with great carefulness, lest he shall fail of forming their characters according to the Pattern. Let the teachers in our schools inculcate such ideas that the youth will ever have before them a correct example. God will help them in this work of molding and fashioning the human character after the similitude of the divine. *8LtMs, Lt 47, 1893, par. 26*

A great mistake has been made in following the world's plans and ideas of recreation, in indulgence and pleasure-loving. This has resulted in loss every time. We need now to begin over again. It may be essential to lay the foundation of schools after the pattern of the schools of the prophets. It is so easy to drift into worldly plans and methods and customs and have no more thought of the time in which we live and the great work to be accomplished than had the people in Noah's day. It is easy to be conformed to the world; but God bids us to be "transformed by the renewing of your mind, that ye may prove what is that good and acceptable and perfect will of God." [Romans 12:2.] The heavenly intelligences are waiting to cooperate with the human agent in reshaping his character according to the divine Model. Will the human agent do his God-given work, or will he bend all his efforts toward shaping the character after the worldly pattern? See *1 Corinthians 1:3-8.8LtMs, Lt 47, 1893, par. 27*

Never flatter the youth with ideas of the great things they can do, nor lead them to think that they have not been appreciated in their

home life. Point them to the ladder, Peter's ladder of eight rounds, and place their feet, not on the highest round, but on the lowest, and with earnest solicitation urge them to climb to the very top; step by step they may climb to the top of this ladder. See *2 Peter 1:2-11.8LtMs, Lt 47, 1893, par. 28*

In this Scripture is represented man's cooperation with God in the plan of salvation. The apostle Paul presents it thus: "Work out your own salvation with fear and trembling; for it is God that worketh in you both to will and to do of his good pleasure." [*Philippians 2:12, 13.*] God works in and through the human agents. They become partakers of the divine nature, having escaped the corruption that is in the world through lust. They are to work upon the plan of addition as set forth by Peter. Not that one grace is to be added after another, but all are to be manifest in the Christian character. "For if these things be in you, and abound, they make you that ye shall be neither barren nor unfruitful." "Wherefore the rather, brethren, give diligence to make your calling and election sure: for if ye do these things (adding constantly to the graces here mentioned), ye shall never fall. For so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ." [*2 Peter 1:8, 10, 11.*] Here is a life-insurance policy in which there can be no failure, for it is from the God of heaven. It assures us eternal life through growth in grace and knowledge of Jesus Christ.*8LtMs, Lt 47, 1893, par. 29*

The ladder is Christ, who connects earth with heaven. We are saved by climbing round after round of the ladder, looking to Christ, clinging to Christ, mounting step by step to the heights of Christ, so that He is made unto us wisdom and righteousness and sanctification and redemption.*8LtMs, Lt 47, 1893, par. 30*

It is no easy matter to gain the priceless treasure of eternal life. No one can do this and drift with the current of the world. He must come out from the world and be separate, and touch not the unclean. No one can act like worldlings without being carried down by the current of the world. No one will be borne upward without stern, persevering effort in the conflict. All must engage in this warfare for themselves; no one else can fight their battles. "We wrestle not against flesh and blood, but against principalities,

against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places." [*Ephesians 6:12.*] We have unseen foes to meet, evil men are agents for the powers of darkness to work through, and without spiritual discernment the soul will be ignorant of Satan's devices, and be ensnared and stumble and fall. He who would overcome must hold fast to Christ. He must not look back, but keep the eye ever upward. Mount up by the Mediator, keeping hold of the Mediator, reaching upward to one line of work after another, making no provision for the flesh, to fulfill the lusts thereof. There is no such thing as our entering into the heavenly portals through indulgence and folly, amusement, [and] selfishness, but only by constant watchfulness and unceasing prayer.*8LtMs, Lt 47, 1893, par. 31*

Spiritual vigilance on our part individually is the price of safety. Swerve not to Satan's side a single inch, lest he gain advantage over you. He is playing the game of life for your souls. We may enter into the Holiest by the blood of Jesus. We may lay hold of the hope set before us in the gospel. We may follow on to know the Lord, until we shall know that His goings forth are prepared as the morning. If we ever reach heaven, it will be by linking our souls to Christ, leaning incessantly upon Him, and cutting loose from the world, its follies and enchantments. There must be on our part a spiritual cooperation with the heavenly intelligences. We must believe and work and pray and watch and wait.*8LtMs, Lt 47, 1893, par. 32*

I would address the pupils of the school: Do not wait for a high-wrought state of feeling, but calmly view the whole ground and candidly consider whether you will be sons and daughters of God. Decide now, without delay, and in doing this you will have manifest evidence of the companionship and protection of all the heavenly intelligences. Angels of God are ascending and descending the mystic ladder, and God is above, the light of His glory shining down its entire length, comforting, encouraging all who are climbing faithfully by painful yet cheerful steps. Not one will fail who will perseveringly climb this ladder.*8LtMs, Lt 47, 1893, par. 33*

May the Lord guide you all, teachers and pupils and church members, to make diligent work for eternity. The end of all things is

at hand. There is need now of men armed and equipped to battle for God. Please read *Ezekiel 9*. Who bear the sign, the mark of God in their foreheads? The men that sigh and cry for the abominations done in the midst of Jerusalem—among those that profess to be God’s people—not those who are engrossed in games for their selfish amusement. After the mark had been set upon this class—who are registered in the books of heaven as overcomers—by the angelic messenger of God, the command is given to the ministers of destruction: “Go ye after him through the city, and smite: let not your eye spare, neither have ye pity: Slay utterly old and young, both maids and little children, and women; but come not near any man upon whom is the mark. And begin at my sanctuary. Then they began at the ancient men which were before the house.” [*Verses 5, 6.*] God grant that these solemn predictions which are so speedily to be fulfilled, may be impressed upon the hearts of all! See *Revelation 7:1-4, 12-17; Zechariah 3.8*LtMs, Lt 47, 1893, par. 34

Lt 48, 1893

Prismall, Brother

St. Kilda, Melbourne, Victoria, Australia

January 15, 1893

Previously unpublished.

Dear Bro. Prismall,

The Lord has blessed you in opening to you the treasures of truth, and for a time you rejoiced in the truth. The Saviour was precious to your soul; He was to you the "chiefest among ten thousand," and the One "altogether lovely." [*Song of Solomon 5:10, 16.*] You saw the world's Redeemer without a stain to mar His loveliness of character, and as long as you continued to look unto Jesus, you found new delight in beholding Him. As you studied the Word of God, you saw new beauty in its sacred truths. *8LtMs, Lt 48, 1893, par. 1*

It is necessary for the moral development of our nature that we should be continually growing in the knowledge of the truth as Christ has revealed it to us in His Word. The truth as it is in Jesus is capable of constant expansion, of new development, and like its divine Author it will become more precious and beautiful; it will constantly reveal deeper significance and lead the soul to aspire for more perfect conformity to its exalted standard. Such understanding of the truth will elevate the mind and transform the character to its divine perfection. *8LtMs, Lt 48, 1893, par. 2*

The Lord Jesus has put you in possession of essential truths in the teaching of His sacred Word, but in these lessons there remains much to be discovered, new features of some truths, the immeasurable compass of others, and it is by comparing truth with truth that we see the harmony, link after link uniting in a perfect whole. This is not perceived by the casual reader. The development of truth is the reward of the diligent searcher after truth. "The kingdom of Heaven is like unto treasure hid in a field; the which when a man hath found, he hideth, and for joy thereof goeth and

selleth all that he hath, and buyeth that field," in order that he may search every part of it and make himself possessor of the treasure. [*Matthew 13:44.*] In his diligent search he discovers more and more of the precious jewels of truth.*8LtMs, Lt 48, 1893, par. 3*

Now, my brother, had you continued to search the Scriptures, and to look unto Jesus, the Author and Finisher of your faith, you would have been growing up unto the measure of the stature of the fullness of Christ. But as you have looked away from Jesus, your natural characteristics have borne sway, and you have indulged your disposition to criticize the errors and faults of others. You have what you regard as a perfect ideal of education and of Christian character, and you judge all your brethren by your standard and condemn everything that appears to you defective.*8LtMs, Lt 48, 1893, par. 4*

You regard yourself as possessing, on the whole, excellent qualities, but you see in others many errors that should be corrected; and you feel burdened and distressed over their deficiencies. Spiritual pride has been taking firm hold of you, and you do not understand yourself. The remarks you made last Sabbath afternoon called up in my mind some things that had been presented before me in reference to your true position. You have so long educated yourself in the line of criticism and accusing that you have really made yourself believe it was a virtue. You have extolled the fine ideas you possessed as evidence of a superior mind that revolted against anything that varied from your standard of perfection. In your statement that your ideas are so elevated and your sensibilities so acute that you are shocked by the errors and defects of others, and of your brethren in particular, can you not see self-esteem largely developed? Can you not see pride of opinion and self-exaltation?*8LtMs, Lt 48, 1893, par. 5*

You are dissatisfied because you cannot reconstruct human minds. You want to see perfection here below; but you could not enjoy the manifestation of perfection should you behold it, because you could not appreciate perfection unless you yourself were perfect, and you are far from that. According to the light which God has given me, there is no state to which humanity could attain that you would be satisfied with. You think that if everything were molded according to

your ideal, you would find rest of mind and perfect happiness. But no; should you be permitted to enter the abodes of bliss with your present traits of character, you would think you could see how even the heavenly beings might make changes for the better. You would not, could not, cease to work at the trade you had learned in the earthly home. You would criticize the saints in heaven, criticize heavenly things, for your spirit of criticism has become all-controlling.*8LtMs, Lt 48, 1893, par. 6*

Satan works upon the imagination, leading you to see things in a wrong light, and magnifying every defect. He directs your eyes to the things that offend your taste, he opens the ear to catch every error in speech, and he impresses the understanding, that you may not be in harmony with your brethren. You think you see imperfections in the minister who bears to you the divine message, and you are free to criticize his manners and his language. There is not one of the Lord's human agents whom you would not feel at liberty to criticize. Should Christ appear in person in our world, as He did at His first advent, you would make suggestions in regard to His ways and His teaching, similar to what you have made in regard to the servants whom the Lord hath sent.*8LtMs, Lt 48, 1893, par. 7*

The scribes and Pharisees stood in a position toward Christ and His work similar to that which you have taken in reference to the workers whom the Lord hath sent. The apostle Peter declared to the Jews, "Brethren, I wot that through ignorance ye did it." [*Acts 3:17.*] And the Saviour Himself said, "Father forgive them; for they know not what they do." [*Luke 23:34.*] They did not discern Christ as the world's Redeemer.*8LtMs, Lt 48, 1893, par. 8*

They were not in harmony with His manner of teaching, and hence they framed excuses to criticize Him and try to show that He was a pretender. My brother, I speak to you plainly in regard to these things, that you may no longer imperil your soul by working as you have worked.*8LtMs, Lt 48, 1893, par. 9*

Oh, how your mind has been closed against the precious things of eternal interest because the Lord's messengers did not meet your imaginary ideal of perfection. And as you have refused so many lessons from heaven, and have dwelt on the imperfections that you

thought you could discern, and have talked of these things, the leaven has worked in the church. Sacred things have been brought down to a level with common things.*8LtMs, Lt 48, 1893, par. 10*

When the minister presents the Word of God, your criticism of his manner of tone or pronunciation, come up before the minds of your brethren, and they lose the rich feast of truth presented to them. By this criticism the youth have been educated to irreverence; they have been taught to find fault with the Lord's messengers and the message they have borne. As far as your influence could do this, your course of action has counteracted the work which God designed to do through his human agents; and at the same time you flattered yourself that you were aiming at perfection. Not so.*8LtMs, Lt 48, 1893, par. 11*

Suppose that your ideas and spirit should fully leaven the church in Melbourne; what would you have gained in this? a precious harvest of souls for Jesus? Nay; I tell you nay. You would be disgusted with the result of the very work that that you yourself had done, although you might not recognize it as the fruit of your own work. You would see a condition of things that you could not yourself endure. Would it not be best to leave the work of God under His own supervision?*8LtMs, Lt 48, 1893, par. 12*

This habit of criticizing and faultfinding is working harm not only in the church, but in your own home. It makes those nearest you unhappy. You charge others with creating this unhappiness and do not dream that it is the result of your own course. You are a dark shadow when you might be a blessing.*8LtMs, Lt 48, 1893, par. 13*

My brother, you are a father, and upon you rest grave responsibilities. Your dear children are the younger members of the Lord's family, committed to you, that you may fashion and mold their character according to the divine model. What influence have you exerted over their susceptible minds? By a few words dropped now and then, passing judgment on this one and that one who do not come up to your standard, you can suggest a train of thought that will make them critics, thinking the worst of every one.*8LtMs, Lt 48, 1893, par. 14*

You have been sowing seeds that are already springing up in their

young minds, and that will produce a harvest. You have given them an inheritance of character that is not the most favorable for their happiness, and then to discipline and train them by precept and example in the same line of work for which the Lord will not commend you. You grieve His Holy Spirit in this work. You must cherish the precious plant of love if you would have your children lovely in character. Teach them to cherish only kindly thoughts toward others and to see in them all that is true and good.*8LtMs, Lt 48, 1893, par. 15*

It is by the fruit of that the character of the tree is known, and we need only compare the fruit of your ideas with the Bible standard to see that you have not a right conception of what constitutes perfection of character. "The fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance; against such there is no law. And they that are Christ's have crucified the flesh with the affections and lusts. If we live in the Spirit, let us also walk in the Spirit. Let us not be desirous of vain glory, provoking one another, envying one another."*8LtMs, Lt 48, 1893, par. 16*

Brethren, if a man be overtaken in a fault, ye which are spiritual, restore such a one in the spirit of meekness; considering thyself, lest thou also be tempted. Bear ye one another's burdens, and so fulfill the law of Christ. For if a man think himself to be something, when he is nothing, he deceiveth himself." "And let us not be weary in well doing: for in due season we shall reap, if we faint not. As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith." [*Galatians 5:22-26; 6:1-3, 9, 10.*]*8LtMs, Lt 48, 1893, par. 17*

In criticizing and judging your brethren, you have been doing a work that your Leader and Captain has told you positively you should not do. He has never delegated you to search out the imperfections of your fellow men, and weigh them in your scales, and judge them after your pattern. The Lord is our Judge.*8LtMs, Lt 48, 1893, par. 18*

It is easy to speak against the faults and errors of others, and in general terms to condemn this and that, and to utter harsh and

severe criticism of their inconsistencies and imperfections; but do you ever think that this is the very work the enemy is always doing? He does not grieve over the sins of humanity, but he loves to dishonor Christ by parading the errors and sins of the ones he himself has led astray. *8LtMs, Lt 48, 1893, par. 19*

Your special work was to be a learner in the school of Christ. The great Teacher says, "Learn of me; for I am meek and lowly in heart, and ye shall find rest unto your souls." [*Matthew 11:29.*] But how much rest and peace and happiness have you found in dwelling upon the imperfections of your brethren? Has it strengthened you spiritually? Has it not rather made you weak, discouraged and spiritless? Has not your faith been weakened, your discernment obscured? Have not your mind and heart been occupied with the objectionable things, and you poured forth your discouragements? While you have been doing this kind of work, your soul has become more and more destitute of the grace of God. *8LtMs, Lt 48, 1893, par. 20*

The Lord never lays any burden upon us but that He gives us strength to bear it; but He has not given you the work of keeping watch over others to discover their imperfections and errors; therefore you do not have grace from Him to sustain you in it. If you continue to keep your mind in this strain, worrying and getting wrought up to such a high tension as you do, the result will be that you will lose your reason. For the sake of your own soul, and for Christ's sake, close the door of the mind against this spirit of criticizing, accusing, and judging your fellow men, especially your brethren. The only begotten Son of God has died for the sins of the whole world; He bore the sins of every son and daughter of Adam on the cross, for He knew that no human being could bear this weight. He has not chosen any of us to be sin-bearers. Then why do you afflict your soul over the sins of your fellow men? Jesus has borne them all; you are not to carry the burden. *8LtMs, Lt 48, 1893, par. 21*

To your brothers, who have the same habit that you have so long indulged, I would say, close the door of the mind and heart against this spirit of faultfinding, censure, and criticism. It is no virtue in any of you to be keen in seeing defects in others, and making no

account of the good qualities. This refined taste and exquisite sensibility, as you regard it, which causes you to feel that you can hardly tolerate your fellowmen, I must tell you, is in truth the fruit of a diseased, dyspeptic imagination. The divine Spirit has had no influence in molding your character in this respect.*8LtMs, Lt 48, 1893, par. 22*

Satan exults when you afflict your soul in dwelling on the defects of others, for this education is unfitting you to do good. It is making you, instead of being a savor of life unto life, a savor of death unto death. All your powers will be grossly perverted under the transforming influence of satanic agencies unless your eyes shall be enlightened by the Spirit of God.*8LtMs, Lt 48, 1893, par. 23*

When you dwell so fluently upon the imperfections of your brethren, indulging bitterness of spirit, and allowing yourselves to become estranged from them because they do not meet your ideas, do you remember that there is a Witness present to hear your censorious words, to take note of the harsh judgment you pronounce?. Do you realize that your want of kind consideration for the feelings of others, and of pity for what you regard as their failings, is grieving your Redeemer, and dishonoring God? Jesus identifies Himself with His people, and He says, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." [*Matthew 25:40.*]*8LtMs, Lt 48, 1893, par. 24*

In the judgment you will meet the very ones who have here been the subject of your criticism and censure. How will you feel toward them then, when you see as God sees, and no longer judge according to appearance? Will you not be filled with shame that you have condemned according to your own finite judgment those to whom God gives the crown of life, recognizing the value of the work done for His name's sake? Whatever the exterior, however unattractive, it is the inward adorning, a meek and quiet spirit, that the Master values. The great question with Him is, Who has the Redeemer's likeness in character?*8LtMs, Lt 48, 1893, par. 25*

God is carrying forward His work in this world through imperfect human instrumentalities. He has a people upon the earth whom He recognizes as His own, the agents through whom He accomplishes

His designs. Do you not see that in criticizing the Lord's agents, you are working against God? Is there not danger of your being among the number who do not discern where God is working, and "despise, and wonder, and perish?" [*Acts 13:41.*] *8LtMs, Lt 48, 1893, par. 26*

Watch and pray, my brethren, for your own souls are in imminent peril. Guard yourselves with unceasing vigilance lest you separate finally from Him who has paid the price of His own blood to save the perishing. You each have a soul to save or to lose, and you are in this life to decide your eternal destiny. After so many years' training in criticism and passing judgment upon others, you will find it a hard battle to overcome the habit. But from the light which the Lord has given me I am authorized to say, Unless you are converted, and have the spirit of a believing, trusting child, you will never enter into the kingdom of heaven. I speak to you the words of inspiration, "Turn ye, turn ye; for why will ye die?" [*Ezekiel 33:11.*] *8LtMs, Lt 48, 1893, par. 27*

Bro. Prissall, instead of distressing your soul over the faults and failures of others, suppose you lay the burden at the feet of Jesus, and say, "Here, Lord, I have vexed my soul over other people's doings and imperfections, and I have lost love for Thee out of my heart; now I submit these persons to Thee. I cannot supply what is lacking in their education and their manners; and as they are good men and Thy delegated servants, wilt Thou take them in hand Thyself and perfect in them what is lacking? I do not want any longer to vex my soul and give the enemy an advantage over me by entertaining a spirit of faultfinding and accusing toward those whom Thou hast given Thy life to save, and who love and honor Thee. Let me see my own peril. Create in me a clean heart, and attract my attention to Thine own self; that by steadfastly beholding Thee, I may become like Thee in character." *8LtMs, Lt 48, 1893, par. 28*

We need to contemplate the example which Christ has set before us in His dealing with fallen humanity. Although the human family was separated from God on account of sin, man was not abandoned. The Lord had purposes of mercy toward us; He would not let go His hold upon man formed in His image. Satan, who tempted Adam and Eve to sin, thought that because of their

transgression, the Creator would let go His hold upon man. The whole heavenly universe thought that God would forever sever His connection with the sinful race. *8LtMs, Lt 48, 1893, par. 29*

But God's thoughts are not as our thoughts, nor His ways as our ways. When there was no eye to pity, no arm to save, His eye pitied, and His arm brought salvation. Looking down upon the sinner, He cried, "Deliver him from going down to the pit: I have found a ransom." [*Job 33:24.*] The only begotten Son of God became our Mediator, our substitute and surety. He took all our sins, all our failure, and pledged Himself as King of kings to satisfy every claim of the law on our account. He would make an atonement for us, and through the plan of redemption give us another trial, that through obedience and faith we might come under the rule of the King of Righteousness. *8LtMs, Lt 48, 1893, par. 30*

When Jesus stood in the synagogue at Nazareth, He announced His work: "The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord." [*Luke 4:18, 19.*] We are told that all marveled at the gracious words that proceeded out of His mouth. This is the mission of Christ. He laid aside His glory, His kingly crown and royal robe, and clothed His divinity with humanity. Although He was rich, yet for our sakes He became poor, that we through His poverty might be rich. Jesus took humanity upon Him, that humanity might touch humanity, and divinity lay hold upon divinity. He bridged the gulf that sin had made, that man might be united with the Infinite One, and earth be connected with heaven. *8LtMs, Lt 48, 1893, par. 31*

It was Christ's mission to help those who need help the most. He reached to the very depths of human woe and misery, that He might lift up the fallen. He brought good tidings of great joy to the poor, the oppressed, and down-trodden. He associated with the rude, the illiterate, the neglected. He worked to relieve the pains of the body, and to cure the sin-sick soul. Infinite wisdom, purity, refinement, was dealing with human infirmity, weakness, and sin. *8LtMs, Lt 48, 1893, par. 32*

There was not a sorrow that He did not feel, not a grievance for which He did not offer a remedy. And as He beheld all the misery and defilement, of body and soul, He the pure, exalted One, did not utter one expression to show that His sensibilities were shocked, that His refined tastes were offended. Whatever the evil habits or the strong prejudices or the overbearing passions that weighed down humanity, He met them all with tenderness and compassion. Christ gave His life a ransom, not for those who were perfect, but for those who were sinners. He labored for those who thought themselves least worthy of His attention—the publican, the prodigal, the Samaritans, the heathen soldiers. *8LtMs, Lt 48, 1893, par. 33*

Jesus never spoke one unnecessary harsh or severe word. He had a divine sympathy for the frailties and infirmities of human nature. He was forbearing, ever respectful to the ignorant, full of comfort and encouragement to the weak—O, so full of tenderness to the penitent and contrite—full of love to all. *8LtMs, Lt 48, 1893, par. 34*

“We are laborers together with God.” [*1 Corinthians 3:9.*] My brother, you cannot possess more acute sensibilities than had our Saviour; but how does your life compare with His? In what sense have you been in sympathy with Christ in His work? O, you need to know Jesus! What patience He has manifested toward us! Year after year He has borne with our weakness and ignorance and defects, borne with our ingratitude, our waywardness, our wanderings, our hardness of heart, our neglect of His Holy Words; notwithstanding all this, His hand is stretched out to us in mercy still. And He bids us, “Love one another as I have loved you.” [*John 13:34.*] *8LtMs, Lt 48, 1893, par. 35*

The high and lofty One who was with the Father before the world began, was on earth as One that serveth. Humility characterized His life. He blessed the poor in spirit, the mourning, the meek, the peacemaker. One class He would never countenance, and that was those who stood up in their self-esteem and looked down upon others. His life was perfect. Mighty miracles were wrought by His word. But whether working miracles, or listening to the voice of His Father testifying that He was the Son of God, or taking little children in His arms and blessing them, He stands before His disciples and the world clothed with humility. And as He draws near the period of

His ascension to heaven, His humility becomes more marked. He humbles Himself, even to wash His disciples' feet.*8LtMs, Lt 48, 1893, par. 36*

Our Redeemer has paid too dear a price for the salvation of man to lightly estimate one soul that believes in Him. As you catch the spirit of Jesus, the pride of your heart will be humbled, and you will esteem all men as the purchase of the blood of Christ. There can be no such person as a proud Christian. The more you study the life and character of Christ, the less you will see of the perfection in yourself. You will feel as did Daniel when beholding the perfection of heaven, as represented in the angel of God. He exclaimed, "My comeliness was turned in me into corruption, and I retained no strength." [*Daniel 10:8.*]*8LtMs, Lt 48, 1893, par. 37*

Jesus, looking upon Jerusalem, wept because the grace of God was resisted, privileges were abused, mercy slighted. Is there not cause for you to weep because of your own pride and hardness of heart? The True Witness says to the Ephesus church, "I have somewhat against thee, because thou has left thy first love. Remember therefore from whence thou hast fallen and repent, and do the first works, or else I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent." [*Revelation 2:4, 5.*] This is your work, my brother.*8LtMs, Lt 48, 1893, par. 38*

Look diligently to your own soul's interest, and see that you lay no stumbling block in the way of any other. Mourn over your own sins. True love for souls will lead us to mourn over their hardness of heart, and we shall exert all our tact and skill and ability with a burning desire to cure the evil. But while you may see many things to grieve over in others, be sure that hardness of heart and selfishness of spirit, shall not drive the Spirit of God from your own soul, leaving it cold and unimpressible.*8LtMs, Lt 48, 1893, par. 39*

You need a transformation of character. The Spirit of God must do its work on your heart, softening and subduing your nature, making you a partaker of the divine nature, full of mercy and gentleness and love, or you will carry a very heavy burden through your lifetime and receive no reward for it all. You have manufactured a yoke for

yourself which is grievous to be borne; it galls constantly. Christ says, "Take my yoke upon you, and learn of me." [*Matthew 11:29.*] Exchange the yoke you have placed upon your neck for the yoke of Christ, and you will find rest.*8LtMs, Lt 48, 1893, par. 40*

"It is good that a man should both hope and quietly wait for the salvation of the Lord." [*Lamentations 3:26.*] Everything may seem to be in confusion, but bear in mind that Jesus stands at the helm. He has not left the ship to be guided by other hands and controlled by other minds. Let no inconsiderate words be spoken. Jesus hears every word. Annoyances and trials will come, but trust all with Jesus. Be firm in your purpose to wait upon the Lord and cast your burden upon Him.*8LtMs, Lt 48, 1893, par. 41*

"If thine eye be evil, thy whole body shall be full of darkness." [*Matthew 6:23.*] By dwelling upon the darkness, you may make your whole life a shadow. But God speaks to you in His Word, "Rejoice in the Lord always; and again I say, Rejoice." [*Philippians 4:4.*] Is there not reason for you to rejoice? Gather up and hang in memory's hall the precious tokens of the love and mercy and tender compassion of our Saviour. "Let your moderation be known unto all men. The Lord is at hand. Be careful for nothing" [*Verses 5, 6*], that is, be not over-anxious to fill your soul with worriment, dwelling on suppositions and unpleasant things.*8LtMs, Lt 48, 1893, par. 42*

"But in everything by prayer and supplication, with thanksgiving, let your requests be made known unto God. And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus. Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things." [*Verses 6-8.*]*8LtMs, Lt 48, 1893, par. 43*

This is the lesson you need to learn. Turn away from the things you deem defective and imperfect, for if you look upon the objectionable features of the character, and talk of the offensive and disagreeable things, you will be changed into the same image. In doing this you are just as surely placing yourself under the control of Satan as did

Judas, and you will betray your Lord.*8LtMs, Lt 48, 1893, par. 44*

I beg of you, for Christ's sake, to turn away your eyes from beholding the defects of character in your brethren, and pray most earnestly that your own heart may be sanctified through the truth. Pray that Jesus will impart to you that faith which works by love, and purifies the soul. "Let this mind be in you, which was also in Christ Jesus." [*Philippians 2:5.*] In the garden of Gethsemane, Christ, in His human nature, faltered and was sinking under the burden. But the thought of pleasing God nerved Him and sustained Him in the terrible ordeal. "Not my will, but thine, O God, be done." [*Luke 22:42.*] This is the source of all our strength. It is only when the love of God is shed abroad in the heart that the earnest desire exists to live for God.*8LtMs, Lt 48, 1893, par. 45*

In the hour of His trial, Jesus received divine strength through prayer to His Father. He refreshed His spirit at the fountain of life. We are to do the same. But remember that the living waters cannot flow through an obstructed channel; the heavenly light does not shine through murky vapors. You cannot receive the divine life and light while the mind is absorbed in dwelling upon human imperfections. Communion with great and noble minds, even among men, imparts nobility to the character. So, in a far higher sense, by communion with God you will be transformed into His likeness. Make every event in life a subject of prayer. Bring all your thoughts into subjection to Christ. Enter into the closet with God. You will come forth with a heart softened and subdued by the Holy Spirit, and with far less of self-esteem.*8LtMs, Lt 48, 1893, par. 46*

Then keep your eyes fixed upon Jesus, the Author and the Finisher of your faith. "Behold the Lamb of God, which taketh away the sin of the world." [*John 1:29.*] Dwell upon the perfection of Christ's character, upon Christ crucified for our sins. This is the power and the wisdom of God in the sinner's conversion. Study diligently the Word of God, that you may know God, and Jesus Christ whom He hath sent, whom to know aright is eternal life. Let these grand truths occupy your mind and be the theme of your conversation.*8LtMs, Lt 48, 1893, par. 47*

Those who would reach perfection of character must have a living

connection with Christ. They will be united to Him as the graft is united to the parent stock. The sap that flows through the stock nourishes the graft, and the branch bears fruit of the same character as that of the vine. Jesus says, "Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me. I am the vine, ye are the branches. He that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing." [*John 15:4, 5.*]*8LtMs, Lt 48, 1893, par. 48*

Humble your heart in contrition before God, and by faith lay hold upon the merits of a crucified and risen Saviour. No longer feed on husks, but on the Bread of life. You want the full cup of living waters placed to your parched lips, that you may drink and thirst no more. Do not allow Satan to rob you of faith by casting his hellish shadow between you and your Saviour. Let faith, living faith, pierce through every cloud and fasten upon the sin-atonement Saviour, our Advocate in the court of heaven. He says, "Let him take hold of my strength, that he may make peace with me, and he shall make peace with me." [*Isaiah 27:5.*] In faith cry out, "Man of sorrows, acquainted with grief, thou shalt be my healer. Thou wast slain for my transgressions. Thou art exalted as my Mediator, a Prince and a Saviour."*8LtMs, Lt 48, 1893, par. 49*

"For it is written, I will destroy the wisdom of the wise, and will bring to naught the understanding of the prudent. Where is the wise? where is the scribe? where is the disputer of this world? hath not God made foolish the wisdom of this world? For after that in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe. For the Jews require a sign, and the Greeks seek after wisdom: but, we preach Christ crucified, unto the Jews a stumblingblock, and unto the Greeks foolishness; but unto them which are called, both Jews and Greeks, Christ the power of God, and the wisdom of God." [*1 Corinthians 1:19-24.*]*8LtMs, Lt 48, 1893, par. 50*

The apostle Paul speaks thus concerning his own manner of labor: "And I, brethren, when I came to you, came not with excellency of speech or of wisdom, declaring unto you the testimony of God. For I determined not to know anything among you, save Jesus Christ,

and him crucified. And I was with you in weakness and in fear, and in much trembling. And my speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit and of power: That your faith should not stand in the wisdom of men, but in the power of God. Howbeit we speak wisdom among them that are perfect: yet not the wisdom of this world, nor of the princes of this world, that come to naught: but we speak the wisdom of God in a mystery, even the hidden wisdom, which God ordained before the world unto our glory: Which none of the princes of this world knew: for had they known it, they would not have crucified the Lord of glory." [1 *Corinthians* 2:1-8.] Please read carefully this entire *second chapter of First Corinthians*.8*LtMs, Lt 48, 1893, par. 51*

"At that time Jesus answered and said, I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes. Even so, Father, for so it seemed good in thy sight." [*Matthew* 11:25, 26.] "For who maketh thee to differ from another? and what hast thou that thou didst not receive? now if thou didst receive it, why dost thou glory as if thou hadst not received it?" [1 *Corinthians* 4:7.] Here are lessons for us, my brother, and we should study these things diligently, for spiritual things are spiritually discerned.8*LtMs, Lt 48, 1893, par. 52*

Ponder also the teaching of this scripture: "He hath showed thee, O man, what is good; and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?" [*Micah* 6:8.] And let these words of the apostle Paul speak to you: "Looking for that blessed hope and the glorious appearing of the great God and our Saviour Jesus Christ; Who gave himself for us that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works." [*Titus* 2:13, 14.]8*LtMs, Lt 48, 1893, par. 53*

"To speak evil of no man, to be no brawlers, but gentle, showing all meekness unto all men. For we ourselves also were sometime foolish, disobedient, deceived, serving divers lusts and pleasures, living in malice and envy, hateful, and hating one another. But after that the kindness and love of God our Saviour toward man appeared, Not by works of righteousness which we have done, but

according to his mercy he saved us by the washing of regeneration, and renewing of the Holy Ghost; which he shed on us abundantly through Jesus Christ our Saviour, that being justified by his grace, we should be made heirs according to the Hope of eternal life.” [Titus 3:2-7.] These are great and noble things for us to consider. *8LtMs, Lt 48, 1893, par. 54*

“Grace unto you, and peace, from God our Father and the Lord Jesus Christ. We are bound to thank God always for you, brethren, as it is meet, because that your faith groweth exceedingly, and the charity of every one of you all toward each other aboundeth; So that we ourselves glory in you in the churches of God for your patience and faith in all your persecutions and tribulations that ye endure: Which is a manifest token of the righteous judgment of God, that ye may be counted worthy of the kingdom of God, for which ye also suffer.” [2 Thessalonians 1:2-5.] “And the Lord make you to increase and abound in love one toward another, and toward all men, even as we do toward you: To the end he may stablish your hearts unblamable in holiness before God, even our Father, at the coming of our Lord Jesus Christ with all his saints.” [1 Thessalonians 3:12, 13.] *8LtMs, Lt 48, 1893, par. 55*

“For this cause we also, since the day we heard it, do not cease to pray for you, and to desire that ye might be filled with the knowledge of his will in all wisdom and spiritual understanding; That ye might walk worthy of the Lord unto all pleasing, being fruitful in every good work, and increasing in the knowledge of God; Strengthened with all might, according to his glorious power, unto all patience and longsuffering with joyfulness; Giving thanks unto the Father, which hath made us meet to be partakers of the inheritance of the saints in light.” [Colossians 1:9-12.] *8LtMs, Lt 48, 1893, par. 56*

Lt 49, 1893

Prescott, Brother and Sister [W. W.]

NP

October 2, 1893

Previously unpublished.

Dear Brother and Sister Prescott:

We have had a special burden of testimony to bear for the youth, and for the entire church, in regard to the manner in which they spend their holidays and the use they make of their money and of their time; and then there comes over from America a journal from Battle Creek filled with a description of their games played on the school grounds, as if it was essential that this particular knowledge should be transported to this country. And then when we have so few facilities furnished us, so little help in workers and of means, I am in great perplexity.*8LtMs, Lt 49, 1893, par. 1*

I expected to hear that a great work was done after the descent of the Holy Spirit, that there would be a going forth filled with zeal and love and deep devotion by the students to do real, good, through, well-organized efforts, under instructors, teaching them how to work to be a blessing to others.*8LtMs, Lt 49, 1893, par. 2*

There are ways that the time of the students can be employed that their young zeal and youthful ardor can be used to glorify God. Thus was it in the school of the prophets. All their powers were trained and consecrated to service. Here is education that we shall need in the day of trial coming upon us as a thief in the night, stealing unawares. *1 Thessalonians 5:1-9; 2 Peter 3:10-14; Revelation 3:2-4. Ephesians 6:10-18; Philippians 2:12-16; Titus 2:6-8, 11-15.* I write you, referring to these scriptures. [I] have not time to write them out in full.*8LtMs, Lt 49, 1893, par. 3*

I want to say, I have seen Satan triumphing over the entering into his devices in games, plans which he will use to decoy souls to their everlasting ruin. Jesus also I saw looking with sadness upon His

heritage, saying. “Where is the flock that was given thee, thy beautiful flock?” [*Jeremiah 13:20.*] Let us heed the words of warning given us. The great day of the Lord is upon us; it “cometh, cruel both with wrath and fierce anger, to lay the land desolate: and he shall destroy the sinner thereof out of it.” [*Isaiah 13:9.*] *Ezekiel 9.* Let us consider these chapters. *Zechariah 3.* These are the things that are soon to be transacted and every soul needs to be preparing for these events. *8LtMs, Lt 49, 1893, par. 4*

I feel so ashamed that at the very heart of the work shall be the very things transacted that in influence lead to the forgetting of God, rather than to the remembrance of God. The example is carried to other countries, and we must meet and combat the influence, and our work made very much harder. *8LtMs, Lt 49, 1893, par. 5*

Many seem to have such exalted ideas of Battle Creek—that if they can only get to Battle Creek they are next to heaven; then after they see and become so disappointed, they have things to say which we try to correct and yet can not do it as we ought to be able to do it. We are afraid the lessons of education obtained in mixing the silver with the dross in practice, the wine with the water, will be in its effects similar to the wine of Babylon. *8LtMs, Lt 49, 1893, par. 6*

O, I see, I sense the danger. I am weighed down with sorrow. And yet if people have crowded patronage, I fear that they will interpret this as the evidence that they must keep on enlarging, adding building to building. God will, just as surely as they continue in this way, do to Battle Creek as He did to the Jews, let a scourge come upon them in Battle Creek that will drive them out, and send them humbled in spirit to work and walk in humble paths, that as they shall draw nigh to God, the light shall not be confined largely to one location; but the standard of truth shall be lifted in many places nigh and far off. *8LtMs, Lt 49, 1893, par. 7*

Lt 50, 1893

Prescott, Brother and Sister

Napier, New Zealand

November 14, 1893

Portions of this letter are published in *FE 277-284; 5MR 403-404*.

Dear Brother and Sister Prescott,

I received your letter written to me when I was in Gisborne, and since coming to Napier received another letter from you which I will answer at once, fearing matters may come unexpectedly to engage my time and attention.*8LtMs, Lt 50, 1893, par. 1*

After the exercises of my mind in reference to Battle Creek in the night season, when I had presented to me the dangers in the college, on a certain night, my mind was again deeply exercised in reference to students going to Ann Arbor. It was shown me that this ought not to be, unless it was deemed essential for their receiving medical completion of their education in that line. All cannot discern the dangers which will have to be met in Ann Arbor, the temptations that will surely come through association.*8LtMs, Lt 50, 1893, par. 2*

I would advise no one to go there unless it is a positive necessity. These matters have been most clearly presented to me. There are many, very many dangers to all who shall obtain educational advantages in Ann Arbor. But as I have much more to come to you on this subject, presenting the different phases, I will not repeat [it] as it will reach [you] at the same time that this does.*8LtMs, Lt 50, 1893, par. 3*

I consider it better for Brother Pomare to follow your advice, as you presented it to me. I am sure that the enemy has wrought to bring about a condition of things in our college at Battle Creek that shall carry an influence demeriting the school, and shall move the students to attend other schools conducted by those not of our faith, and thus deprive them of an opportunity to gain that experience and knowledge which they are privileged to have at Battle Creek.*8LtMs,*

Lt 50, 1893, par. 4

One thing I wish you to understand, I have not been in harmony with the expelling of students from the school unless human depravity and gross licentiousness make it necessary, that others shall not be corrupted. There has been an error in sending students from the school, as in the case of Cass of Connecticut, and other cases, which has been a great evil. Souls thus treated have opened before them a course of action that has secured them in the ranks of the enemy as armed and equipped enemies.*8LtMs, Lt 50, 1893, par. 5*

Again, [as to] making public the errors of the students to the school, I have been brought in to see and hear some of these exposures, and then been shown the after influence. It has been harmful in every respect and has no beneficial influence upon the school. Had those who acted a part in these things had the spirit and wisdom of Christ, they would have seen a way to remedy the existing difficulties more after the likeness of Jesus Christ. It never helps a student to be humiliated before a whole school room. It creates a wound that mortifies. It heals nothing, cures nothing.*8LtMs, Lt 50, 1893, par. 6*

There are students who are suspended from school. They are in this action thrust upon Satan's battle ground to cope with principalities and powers without armor or defense, to become an easy prey to Satan's devices. Let me speak a word to you in the name of the Lord. When there is a proper course taken in cases where students seem so easily led astray, there will be found no necessity for suspension or expulsion. There is a right way, and the Spirit of the Lord must move the human agent or else there will be grave mistakes made. It is the nicest work that was ever entered upon by the human agent, the dealing with human minds.*8LtMs, Lt 50, 1893, par. 7*

Teachers are to consider that they are not dealing with angels, but human beings with like passions as they have. Characters are not formed in one mold. There is every phase of character received by children as an inheritance. The defects and the virtues in traits of character are thus revealed. Let every instructor take this into

consideration. Hereditary and cultivated deformity of human character, as also beauty of character, will have to be met and much grace cultivated in the instructor to know how to deal with the erring for their present and eternal good. Impulse, impatience, pride, selfishness, and self-esteem if cherished will do a great amount of evil, which may thrust the soul upon Satan's battleground without wisdom to navigate his bark. He will be in danger of being tossed about by the sport of Satan's temptations until shipwrecked. *8LtMs, Lt 50, 1893, par. 8*

Every teacher has his own peculiar traits of character to watch, lest Satan should use him as his agent to destroy souls by his own unconsecrated traits of character. The only safety for teachers is to learn daily in the school of Christ His meekness, His lowliness of heart; then self will be hid in Christ, and he will meekly wear the yoke of Christ and consider he is dealing with His heritage. I must state to you that I have been shown that the best methods have not always been practiced in dealing with the errors and mistakes of students, and the result has been that souls have been imperilled and some lost. Evil tempers in the teachers, unwise movements, self-dignity has done a bad work. There is no form of vice, worldliness, or drunkenness that will do a more baleful work upon the character, imbittering the soul and setting in train evils that overbear good, as human passions not under the control of the Spirit of God. Anger getting touched, stirred up, will never pay. How many prodigals are kept out of the kingdom of God by the slovenly character of those who claim to be Christians! Jealousy, envy, pride, and uncharitable feelings, self-righteousness, easily provoked, thinking evil, harshness, cold, unsympathetic, these are the attributes of Satan. Teachers will meet with these things in the students' characters. It is a terrible thing to have these things to deal with; but in seeking to cast out these evils, the worker has in many instances developed similar attributes which have marred the soul of the one with whom he is dealing. *8LtMs, Lt 50, 1893, par. 9*

There is really no place in heaven for these dispositions. A man with such a character will only make heaven miserable, because he, himself is miserable. "Except ye be born again," said Christ, "Ye cannot enter the kingdom of heaven." [*John 3:3, 5, 7.*] To enter heaven, a man must have Christ formed within, the hope of glory,

and take heaven with him. The Lord Jesus alone can fashion and change the character. For want of patience, kindness, forbearance, unselfishness, and love, the revealings of the traits flash forth involuntarily when off guard, and unchristian words, un-Christlikeness of character burst forth, sometimes to the ruin of a soul. "Rejoiceth not in iniquity." [1 *Corinthians* 13:6.] Mark it. The Apostle meant [that] where there is a cultivation of genuine love for precious souls, it will be exhibited for those most in need of that patience which suffereth long and is kind, and will not be ready to magnify a small indiscretion or direct wrong into large, unpardonable offenses, and will not make capital of others' misdoings. The love for souls for whom Christ died to save will not do that which has been [done] through misconceptions of that which was due to the erring—expose their errors and weakness before a whole school. How do you think Jesus has looked upon such transactions? Should He have been present, He would have said to those doing these things, "Ye know not the Scriptures or the power of God" [*Mark* 12:24], for in the Scriptures are plainly marked how to deal with the erring. Forbearance, kindly consideration, "Consider thyself lest thou also be tempted," would meet the stubborn, obdurate heart. [*Galatians* 6:1.] Love of Jesus will cover a multitude of sins, that they shall not prey upon the offender, neither be exposed to create feelings of every stripe and character in the human breast of those to whom these things, errors, mistakes, are laid open, and to the one thus dealt with. He is too often driven to desperation. His mind is beyond healing. Now, the work is to have the grace of Christ in the soul which will never, never be guilty of exposings another's wrongs, unless it is a positive necessity. Practice the line of Christ. The True Witness speaks in *Revelation* 2:1-5. Practice love. There is nothing in Christianity that is capricious. *8LtMs, Lt 50, 1893, par. 10*

If a man will not exercise his arm, it becomes weak and deficient in muscular strength. Unless the Christian exercises his spiritual powers, he acquires no strength of character, no moral vigor. Love is a very precious plant and must be cultivated if it flourishes. The precious plant of love is to be treated tenderly, and it will become strong and vigorous and rich in fruit-bearing, giving expression to the whole character. A Christlike nature is not selfish, not unkind, will not hurt the souls of those who are struggling with Satan's

temptations. They will enter into the feelings [of those] that are tempted, that the trials and temptations shall be so managed as to bring out the gold and consume the dross. This is the practice which God appoints you. In this, Christ's school, you may learn your lessons daily, and teachers and pupils are to be patient, humble, generous, noble. You will have to seek God most earnestly in prayer mingled with living faith, and the molding hand of God will bring out His own image in your character. Temptations will come, but [will] not overcome. Through grace found in opening the heart to the knock and voice of Jesus, Christian character and experience is growing more and more beautiful and heavenly. Let us bear in mind that we are dealing with souls that Christ has purchased with infinite cost to Himself. O, tell the erring, "God loves you, God died for you." Weep over them, pray with them. Shed tears over them, but do not get angry with them. They are Christ's purchased possession. Let every one seek a character that will express love in all their actions. "Whoso shall offend one of these little ones which believe in me, it were better for him that a millstone were hanged about his neck and that he were drowned in the depth of the sea." [*Matthew 18:6.*] It were better not to live than to exist day by day devoid of that love which Christ has revealed in His character and has enjoined upon His children, "Love one another as I have loved you." [*John 13:34.*]*8LtMs, Lt 50, 1893, par. 11*

We live in a hard, unfeeling, uncharitable world. Satan and his confederacy is plying his every art to seduce the souls for whom Christ has given His precious life. Every one who loves God in sincerity and truth will love the souls for whom Christ has died. If we wish to do good to souls, our success with these souls will be in proportion to their belief of our belief and appreciation of them. Respect shown to the struggling human soul is the sure means through Christ Jesus of the restoration of the self-respect the man has lost. Our advancing ideas of what he may become is a help we cannot ourselves fully appreciate. We have need of the rich grace of God every hour, then we will have a rich practical experience, for God is love. He that dwelleth in love, dwelleth in God. Give love to them that need it most, the most unfortunate, those who have the most disagreeable temperaments need our love, our tenderness, our compassion; those who try our patience most need love. We pass through the world only once; any good thing we can do, we

should do most earnestly, untiringly, with the same spirit as is stated of Christ in His work. He will not fail nor be discouraged. The rough, stubborn, sullen dispositions are the ones who need help the most. How can they be helped? Only by that love practiced in dealing with them as Christ revealed to fallen man. Treat them, you say, as they deserve. What if Christ had treated us thus. He the undeserving was treated as we deserve. Still we are treated by Christ with grace and love as we did not deserve, but as He deserved. Treat some characters as they, you think, richly deserve, and you will cut off from them the last thread of hope, spoil your influence, and ruin the soul. Will it pay? Now I say, No, a hundred times no. Bind these souls who need all the help it is possible for you to give them close to a loving, sympathizing, pitying heart overflowing with Christlike love, and you will save a soul from death and hide a multitude of sins. Had we not better try the love process?*8LtMs, Lt 50, 1893, par. 12*

Be careful what you do in the line of suspending students. This is a solemn business. It should be a very grave fault which requires this discipline. Then there should be careful consideration of all the circumstances connected with the case. Students sent from home a short distance or a long distance, thousands and thousands of miles, are away from, and deprived of, the advantages of home, and if expelled are refused the privileges of school. All their expenses have to be met by some one who has had hope and confidence in these subjects that their money would not be invested in vain. The student enters into or falls into temptation, and he is to be disciplined for his wrong. He feels keenly that his record is marred, and he disappoints those who have trusted him to develop a character under the influence of his training in his scholastic life, which will pay all that has been invested in his behalf. But he is suspended for his foolish course of action. What will he do? Courage is at the lowest ebb, courage and even manliness is not cherished. He is an expense, and precious time is lost. Who is tender and kind, and feels the burden of these souls? What wonder that Satan takes advantage of the circumstances. They are thrust on Satan's battleground and the very worst feelings of the human heart are called into exercise, and strengthened and become confirmed.*8LtMs, Lt 50, 1893, par. 13*

I put the case as it has been presented to me. I wish all could view these things as it has, in all its bearings, been shown me. I think there would be radical changes made in many rules and methods of dealing with human minds. There would be more physicians to heal human souls, who understand how to deal with human minds. There would be far more forgiveness and sympathy and love practiced, and far less discouraging, tearing down influences exercised. *8LtMs, Lt 50, 1893, par. 14*

Supposing Christ should deal with all His sons and daughters who learn of Him as the human agents, as teachers, deal with those under their charge, when the law of the Lord—His rules, His injunctions—have been disregarded by us, [and] the guilty are expelled or suspended, binding the erring away from His saving, uplifting, educating influences, [and] leaving him to pick and choose his own way and course of action without His divine assistance. What would become of our souls? His constant, forgiving love is binding up our souls' interest with Himself. O, the mightiness of the love of Jesus overwhelms me as I consider it! The yoke of Christ is easy and His burden is light. When we enter more entirely into the love of Jesus by practice, we shall see far different results in our own (Christian) advancement, and in the molding of the character of those brought in relationship with us. The most difficult business for [an] individual is giving up that which one thinks is his right. Love seeketh not her own. Heavenborn love strikes deeper than the surface. Love vaunteth not itself, is not puffed up. Fortified with the grace of Christ, love doth not behave itself unseemly. He that dwelleth in love, dwelleth in God, [for] God is love. We all need love, gentleness, tenderness, compassion, and forbearance. Expel from the soul every vestige of selfishness or human dignity. *8LtMs, Lt 50, 1893, par. 15*

When all hope was excluded from Adam and Eve in consequence of transgression and sin, when justice demanded the death of the sinner, Christ gave Himself to be a sacrifice for the sin of the world. The world was under condemnation. Christ became substitute and surety for man. He would give His life for the world, which is represented as the one lost sheep that had strayed from the fold, whose guilt as well as helplessness was charged against them and stood in the way, hindering their return. "Herein is love, not that we

loved God, but that he loved us and sent his Son to be a propitiation for our sins." [1 *John* 4:10.] "All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on him the iniquity of us all." [*Isaiah* 53:6.] Every son and daughter of God, if they have an abiding Saviour, will act out Christ. Every soul that has not an abiding Saviour will reveal the same in un-Christlikeness in character. Love is not cherished and put in exercise. "Lift Him up, the risen Saviour," in our words, in our conversation, in our dealing with the erring. *8LtMs, Lt 50, 1893, par. 16*

I know, by the burden which is rolled upon me, that many who are officiating in our schools need themselves to learn in the school of Christ His meekness, His tender dealing with the erring, His compassion and love. Until they are melted over and the dross separated from the character, they will work at cross-purposes. I am deeply grieved in my heart, for serious results in unwise dealings have followed, more serious than many are willing to admit to their own conscience or to God. Self is so large in many, ever striving for the mastery. There are those who profess to be followers of Jesus Christ who have never died to self. They have never fallen on the Rock and been broken. Until this shall be, they will live unto self; and if they die as they are, it is forever too late for their wrongs to be righted. I love their souls. Jesus loves their souls, and He will do a good work for them if they will humble themselves under His mighty hand, repent and be converted, [and] surrender every day to God. It must be a constant, daily surrender. We must be minute men and women, ever on guard over self, and watching to improve every opportunity to do good and only good for the souls for whom Christ has given His life to make them His own. When the human agents deal with these souls in a hard spirit, they grieve the heart of Christ, and put Him to open shame, for they misrepresent in their own character, the character of Christ. Said one, "Thy gentleness hath made me great." [*Psalms* 18:35.] I pray to our heavenly Father that all connected with our schools may be in Christ as the branch is united to the vine. *8LtMs, Lt 50, 1893, par. 17*

Lt 51, 1893

Rousseau, Sister

Napier, New Zealand

April 9, 1893

Previously unpublished.

Dear Sister Rousseau,

I have a subject upon my mind which worries me. When I thought Carrie was not to remain at the school building, to stand in the kitchen as she has done, I thought that I would not say anything; but I learn that she has changed her mind, and is to remain. Now if so, I want you to feel a special interest in her, for she needs special attention, that she may not work so hard as to ruin her constitution. When I heard remarks made by yourself to Sister Starr, that now [that] the family was so reduced, Carrie might do the washing, I groaned inwardly. When I was there, I thought that she was doing too much, standing over the hot stove canning fruit. This is no easy employment, and I thought that you might not consider her true condition. She is unwell every two or three weeks, and female weakness is sure to follow. *8LtMs, Lt 51, 1893, par. 1*

Now, my sister, you are the very one who should, through experience, have a live interest in every girl who is connected with the school as a worker. You should converse with such ones, find out their spiritual condition, and especially their physical state, and then use your knowledge to a purpose, that burdens shall not be laid upon them which will place them in such a condition physically that they will not have nerve and health to serve God with their bodies and spirits, which are His, purchased by the blood of the Son of the Infinite God. It is so easy to let burdens drop upon those in Carrie's position until they become physical wrecks. There is excellent missionary work to do in this line that will bring the highest reward. When there is a large day's work to be done, let not the strain come upon one, but if there is no one to share the taxation, then let a strong woman be employed to do the heavy work. *8LtMs, Lt 51, 1893, par. 2*

I think that Carrie ought to have rest, and if she cannot, then she must be looked after as one who needs consideration and tenderness and love. If you will give special attention to this matter, I shall feel relieved. You know by experience how much suffering can be brought upon women through doing too much; please to guard others on this point. If Carrie breaks down, she has no one on whom she can depend to care for her, no one to fall back upon. If through any means she becomes unable to support herself, who will take care of her? Let us consider this matter, and let no one break down on our hands. It is just as much our duty to consider the bodies of God's children, that needless suffering may not come through carelessness on the part of those connected with them, as it is to feel an interest in the souls of others, for if the body is broken down, the nerve power is weakened. *8LtMs, Lt 51, 1893, par. 3*

My sister may say, How about May Walling? Has she not been overworked? I answer, Not to my knowledge. I have been very considerate of May. I look back over the past, and think the matter over, and think of the judgment given by Sister Daniells that May was thoroughly worn out, being on a continual strain so long that when relieved she had no power left. I do not look at the matter thus. If May had been ready to listen to my counsel, to sleep at seasonable hours, if she had not turned night into day, and [had] managed rightly to utilize the help I provided for her, she need not have been where she is. I am fully satisfied that the Fern Tree Gulley recreation was, in the place of restoring, very exhaustive. She put into exercise all her powers, and drew upon and taxed them as I had never required of her or allowed her to do. In Adelaide she had nothing that could be wearing and exhausting. When at Ballarat two weeks, nothing called her to tax her strength. During the six weeks we were in the school building if she exhausted her powers, she was not required to do so. She gave Fannie treatments, carrying the things up to the highest story of the building, which I was pained to have her do. She had no care of housekeeping. She gave me treatment such as she has claimed that she gave at the Sanitarium to six or more patients. But when May was wanted, she was not in my room. She had to be called. She was in Sr. Daniell's room, and had to ascend the stairs to get there; no one asked her to do this. Then she must descend the stairs and ascend again to get to me. This was repeated many

times a day. It was not the work of giving treatment that prostrated her, but following her own mind and doing as she pleased.*8LtMs, Lt 51, 1893, par. 4*

If I am convinced that the few months' work she has done for me, since leaving Preston, has caused this prostration, then I am convinced that she will never be able to do for me the work I shall expect of any one in my employ. I had May spend much time riding with me when at Preston, just to be my companion and save her. When at Adelaide the family consisted of four, sometimes only three, and there was no baking bread, no elaborate cooking. Emily did my washing, washed the dishes, and cleaned the floors until toward the close of our stay; then we hired the washing and ironing done, for I had to have Emily write for me. May washed the dishes at times when [we were] closing the American mail. We were in Ballarat two weeks, visiting at the home of Brother James.*8LtMs, Lt 51, 1893, par. 5*

At the school building, she knows best what occupied her time. I do not wish that false impressions shall be given in regard to the work May had to do for me. I do not think May will do this. So I shall have to repeat what I just now said: Had she had an eye single to the glory of God and used her time to His glory in the place of having no method and no real order in timing her work, she would not have been prostrated. After she came to the school, not much of her time was devoted to me, and not much of her care. She well knew my orders in regard to her retiring early, that she should get sleep, which every one must have in order to keep their physical powers in working order. But night after night, after she retired, she kept not only herself but others awake until eleven o'clock and often later. So there are reasons besides the treatment she gave me that can be placed in the scale.*8LtMs, Lt 51, 1893, par. 6*

Now, it hurts me sorely to have persons take the view of this matter that Sister Daniells has taken, for I am convinced that if May had heeded the counsel and entreaties I had given her, she would have had strength and would not have needed weeks of rest. It is unfortunate indeed, but the cause of her illness or prostration I know will be laid where it does not all belong. But if the work has this effect on her, it shall never be that her caring for me shall have

the credit of causing it. I have felt that explanation was necessary. Hereafter, I shall either board or get some strong person to do our work. For my heart is sore and grieved over things I could not control, but had to let swing their own way.*8LtMs, Lt 51, 1893, par. 7*

I hope May will now give herself to study, and I will willingly support her in the school. But I cannot consent to her giving treatment. Let her recuperate her exhausted energies. I hope Brother Rousseau and yourself will feel that May is left in your care, to act, not fitfully and impulsively, but rationally.*8LtMs, Lt 51, 1893, par. 8*

Do not in any case encourage her in criticizing and contradicting the statements of others. She must not indulge in this.*8LtMs, Lt 51, 1893, par. 9*

P. S. I am very sorry to write you this, but I make this statement, knowing it to be my duty.*8LtMs, Lt 51, 1893, par. 10*

Lt 51a, 1893

Rousseau, Sister

Wellington, New Zealand

May 29, 1893

Previously unpublished.

Dear Sister Rousseau:

Your letter is received. I cannot answer it, but will heed your request that its contents be kept to myself. Notwithstanding the view you expressed, I cannot see with you in some things. Brother and Sister Starr have spoken to me very tenderly of you. Sister Starr has not made complaints to me of you, and if she feels toward you as you seem to think, she has not told me. As to your not doing enough, nothing of the kind has been mentioned to me.⁸*LtMs, Lt 51a, 1893, par. 1*

Notwithstanding, we see and are made to know the unwise course Sister Daniells has pursued that has cut off her influence with the people and reached to Brother Daniells in consequence. We have all felt very much distressed over the matter. Sister Starr has been more inclined to consider the reports as exaggerated. Doubts [and] jealousy have been permitted to come in, and have made Sister Daniells act very unwisely. Sister Starr has always made answer that all she could say was, as far as she could see, not a particle of jealousy <that she could see has> been manifested by Sister Daniells in the school building. Many complaints have been made.⁸*LtMs, Lt 51a, 1893, par. 2*

No doubt she has been ever tender and kind toward you, but she has not done right toward Carrie. She has not tact to deal with erring human minds. Sister Daniells flew into a passion over a little thing, and she struck Carrie in the face, and Carrie struck her back, and all this business had to be taken to Elder Daniells by his wife before Sister Tuxford. I consider that the sin on Sister Daniells' part was grievous in the sight of God. Yet if she has made confession, it is not known to those who were acquainted with the trouble. Carrie

made an open confession in the New Zealand Conference at Napier, <which I pronounce altogether unwise .> Sister Daniells' influence has been deleterious to the churches in New Zealand; one person after another comes to me and lays the matter before me.*8LtMs, Lt 51a, 1893, par. 3*

I was trying to help Edward Hare, for I had a message for him, and told him where he was wrong, but as soon as I mentioned Brother and Sister Daniells to Brother Hare's father and brothers, matters were presented before me of such an astonishing character that I could do no more with them, because I would not side with them in condemning Brother and Sister Daniells. "Well," Edward Hare said, "her course destroyed her husband's influence. She is a liar." "Now," I said, "if you make these bold statements to me, you must, if a Christian, present all the facts to Sister Daniells, and tell her why you charge her with being a liar and full of jealousy. You must tell them all about it, and have this matter settled. These feelings are wicked; such things cannot go on. Of one thing I am sure: you have taken an exaggerated view of matters; Sister Daniells is not the person you take her to be."*8LtMs, Lt 51a, 1893, par. 4*

But, Sister Rousseau, the fact is, Sister Daniells has done wrong, a serious wrong, and has killed her influence in New Zealand. Now, I would not say anything to encourage those persons who were accusing her, but I do not know that she has many friends in New Zealand. After she slapped the face of Carrie, and they had a regular passionate set-to, she went immediately to give a Bible reading. These things grieve me. I know not how things will be settled, she will have to settle them some way. For a minister's wife to leave such an odor behind is most painful.*8LtMs, Lt 51a, 1893, par. 5*

Neither Sister Starr nor I have given any words to encourage the feeling that has been created in regard to Sister Daniells' influence, but we cannot remove it from the minds of the people. It is a most distressing picture to be brought before us wherever we go. Hard work must be done to set things in order. I am here in Wellington, where the trouble between Carrie and Sister Daniells took place, and the ones who were living with Brother and Sister Daniells have given me a statement, as I requested facts. It is painful, painful. We

cannot marvel that Elder Daniells had no success here in Wellington. Sins equal to Achan's were in the camp. Now to have such things exhibited to Carrie from a minister's wife is terrible.*8LtMs, Lt 51a, 1893, par. 6*

Carrie is to be pitied. She loses her self-possession, and for a little time is insane, but when reason resumes her throne, then she is all broken up with penitence. When the burden of her case was rolled upon me, matters were opened before me which presented Sister Daniells' position toward her as censurable. She has hurt Carrie. Her management is not <always> wise toward those who are not her equals. She [is] exacting and unwise in her requirements. There are other points I cannot now mention. I did not wish to put anything of this before Sister Carrie. I know that she has a quick temper, and all associated with her should seek to heal, in the place of being as an irritating plaster. But I will say no more on this point.*8LtMs, Lt 51a, 1893, par. 7*

The letter I wrote to you is the only letter I could write even now, notwithstanding all the explanations you have made. I have the best of evidence that you have been esteemed in the school building. I have also the light that the close intimacy formed between you and Sister Daniells was not bearing good fruit. The evidence of this was not received from Brother and Sister Starr. This close intimacy was the very thing that prevented you from receiving all that expression of love and tenderness you otherwise would have received. The influence of these close attachments is not according to God's order.*8LtMs, Lt 51a, 1893, par. 8*

As to your being expected to work, to be in the kitchen, and take care, I have never thought you should do this, from the first. It was suggested that Sister Starr, Sister Daniells, and yourself should act together as counsellors, but neither Sister Daniells nor you were expected to do work in the kitchen. I hope you will not misjudge Sister Starr. No one could take the responsibilities she has borne and not have to possess some power of command. She saw that your health [that] was such she must not depend on you; Sister Daniells was such that she could not rely upon her, and what could she do but go ahead and act as matron? I do not think that Sister Starr has always acted with perfect wisdom, but let us consider who

would do any better than she has done. I am sure if Sister Daniells had been in her place, there would have been insurrection after insurrection, for she has not tact to deal with minds.*8LtMs, Lt 51a, 1893, par. 9*

Will you consider these things? Let everything be opened before Sister Starr, just how you have felt, and in the name of the Lord clear out this root of bitterness, and come to an understanding. You have matters very much exaggerated in your mind, but the Lord would have you perfectly at agreement. If Sister Starr has been unsympathetic, she should know it and correct it. I am sure she does not always exercise that tender sympathy she ought to have. But I am obliged to stop. I have just as tender and loving regard for you as I have ever had. You and your husband are in my heart, to love, to regard tenderly. I know your trials, they have been presented before me. I have seen the dear Saviour bending pityingly over you, saying, "Trust in Me. I will never leave nor forsake you. I am your Restorer."*8LtMs, Lt 51a, 1893, par. 10*

Ellen G. White

Now my sister, from the beginning of the school my only fears were that you would be too ambitious and see so much to do that you would do too much. I know something of your sufferings. If anyone has expected you to do any kind of labor about the house, I did not know it. I would advise you to go to Sister Starr and make everything straight between you and her at the very beginning of the term. Let every particle of disaffection or misunderstanding be cleared away. Let there not be the least estrangement. We have all had much pity and sympathy for you, but the Lord has given you love and sympathy without a parallel. I see, dear sister, that you have lessons to learn in some things which you do not understand. I have love and tenderness for you, but the love that grows into sentimentalism, is a dangerous, deceptive delusion; it is human, not divine. The love of Jesus is more precious than gold.*8LtMs, Lt 51a, 1893, par. 11*

Lt 52, 1893

Rousseau, Sister; Walling, May

Wellington, New Zealand

April 24, 1893

Portions of this letter are published in *2MCP 772*. +NoteOne or more typed copies of this document contain additional Ellen White handwritten interlineations which may be viewed at the main office of the Ellen G. White Estate.

Dear Sister Rousseau and May Walling,

I arise early this morning, have not slept since half past three. I would be much pleased to see you and talk over some things in regard to the life of Christ. This week I am going to write and do what I can and not neglect the many duties demanding attention to the souls of those who need help. The Lord knows just how much needs to be done, and how large a number who profess to believe the truth are slothful servants. I am very grateful to [our] gracious heavenly Father for His love toward me. I love Jesus, and know He will help and strengthen me.*8LtMs, Lt 52, 1893, par. 1*

We have had rain now since last Monday, one part of one day there was only a shower, and then blessed sunshine. At noon we expect Brother and Sister Starr from Palmerston. We have missed them much during the past week, and are very sorry that it is necessary for Brother Starr to return to Melbourne. There is very much need that his work and mine should be united in New Zealand. If any one could possibly fill his place, I would not consent that he should go to Melbourne. His heart is in the work, and if he cannot be with me in connection with the work for the months to come, I shall be pleased to know that he will be a great blessing in the school in opening the Scriptures to the students. So I shall be reconciled, for the Lord knows all about the necessities in every place, and He will give increased grace where the work is the hardest and the most trying. I am glad, so glad, we have One upon whom we can rely, who will work with our efforts if we have living faith in Him.*8LtMs, Lt 52,*

1893, par. 2

Sr. Rousseau, I have a deep interest in your husband and in yourself that you should both have living faith in the promises of God. I have felt some anxiety in regard to you and Sister Daniells. I <have> never seen any good in these close intimacies. While you may feel gratified and entertained, there is not the advancement there should be in full trust in Jesus and the power of His grace to supply every need, every soul hunger. The exchange of trials and sympathies <may be> gratifying, but there is great danger that the human agent will take the place where God should be.*8LtMs, Lt 52, 1893, par. 3*

I write this because I have been troubled. There is <sympathy and> flattery given to each other, and it results in self-deception and positive harm. Where these partialities are indulged, they prove a positive hindrance in many ways, blinding the eyes to defects of character that need to be seen and overcome. These strong intimacies absorb the interest and affection of the parties; they are selfishly devoted to each other, and thus others are deprived of the society and association that might be a great help and blessing to them. I do not think either of you meant to do wrong, but I do know that all such partialities are deleterious to the parties in more ways than one.*8LtMs, Lt 52, 1893, par. 4*

Now, my sister, I write because you will miss Sr. Daniells and will talk of the loss of her society; but I think the change will be better for you both. May Walling is one that needs guarding in this direction. She has such strong likes and dislikes, not altogether reasonable, not resting on a good foundation. It seems to be a part of her nature to fasten her affections upon one or two, and she cannot do too much for them. In her eyes they are perfection. She flatters them by her strong attachments, and they influence and flatter her; and she flatters them with her words, which is not wise, for she knows not the heart. If all this unbounded love went flowing toward God and Jesus Christ, there would not be such spiritual dearth in the human soul; there would not be so little love for Jesus.*8LtMs, Lt 52, 1893, par. 5*

Now, I hope you will have spiritual discernment to see that it is

important not to entwine your tendrils around any human being. I wish you to read this to May, as I have not time to write this matter for her. The very ones for whom she should manifest affection do not get any evidence of its existence in her. The manifestation of preferences and partialities is not favorable to spirituality. Were the subjects of these ardent attachments those who bore the closest resemblance to Christ in self-denial and self-sacrifice and in the possession of heavenly wisdom, if it were the attributes dwelling in Jesus, His loveliness of character, that formed the basis of this strong friendship and absorbing affection, then it would not be so objectionable; but it is not thus.*8LtMs, Lt 52, 1893, par. 6*

When I see one poor, defective mortal reaching out the heart's tendrils and fastening them upon another poor, defective human being, I am not well pleased. I call it sickly, diseased sentimentalism. It does not give evidence of spiritual discernment [or of] a healthy, balanced mind and good common sense. "Upward to God be your soul's adoration," whence are ever flowing the pure streams of salvation. When these strong attachments exist, their influence is always weakening to both spiritual and physical health. The ones to whom such strong preference is shown conclude that they must possess lovely traits of character which the most of humanity have not discernment enough to discover, and the influence of this leads them to reject advice and counsel <concerning their errors and faults. They blunt all the messages God gives them.> I have seen those who indulge these strong preferences, who sustain and pet and sympathize with one another, and bar the way so that no special good can be done for them through advice and wholesome reproof. All is commented upon and treated as uncalled for.*8LtMs, Lt 52, 1893, par. 7*

There are persons <envious,> jealous and sensitive, as well as rebellious, when an effort is made to correct their wrong by those who see their danger and know that their life will be spoiled and their souls imperilled if there is not a decided change in their character. But whoever may warn and set forth principles before them, it is without effect. They have so much pride and morbid sensitiveness that their wrongs and mistakes will not bear the touch of reproof. Either by pen or voice they will make known their grievances to their bosom confidants, and the healing plaster is

placed upon the bruise, so that the words of reproof and correction are without effect, and they withdraw their confidence from their best friend, for these loving confidences are the soothing balm.*8LtMs, Lt 52, 1893, par. 8*

This is exactly the picture I present to you, which is true in every respect, that will be seen in many cases where there is less experience and less of divine wisdom. Therefore the positive danger. Sympathy is good, <wisely given,> but it must be judiciously imparted, with a knowledge that the subject is deserving sympathy. What shall be said of receiving advice and counsel? *Proverbs 25:9-12*. "Debate thy cause with thy neighbor himself; and discover not a secret to another: lest he that heareth it put thee to shame ... A word fitly spoken is like apples of gold in pictures of silver. As an earring of gold, and as an ornament of fine gold, so is a wise reprovcr upon an obedient ear."*8LtMs, Lt 52, 1893, par. 9*

When we can associate together to help one another heavenward, when the conversation is upon divine and heavenly things, then it amounts to something to talk; but when the conversation centers upon self and upon earthly and unimportant matters, silence is golden. The obedient ear will receive reproof with humility, patience, and teachableness. Then only do our communications with each other prove beneficial and fulfil all that God would have them. When both sides of the divine instruction are fulfilled, the wise reprovcr does his duty, and the obedient ear hears to a purpose and is benefitted.*8LtMs, Lt 52, 1893, par. 10*

I write this not only for your own consideration, but that you may help any one on these points where I know eternal interests are involved. You will see these ardent friendships, <and then> please give words of counsel.*8LtMs, Lt 52, 1893, par. 11*

In much love.*8LtMs, Lt 52, 1893, par. 12*

Lt 53, 1893

Roth, Mary

Gisborne, New Zealand

October 22, 1893

Previously unpublished.

Mary Roth
Battle Creek, Michigan

Dear Sister,

I have a heart full of sorrow as I write to you. Your influence is not of a character to be a blessing in the family of Brother and Sister Gage. The Lord is displeased with you, and displeased with Brother and Sister Gage. O, that the truth for this time would be loved and cherished, and [would] sanctify your souls. What a change would be wrought with you all if this were true. Your association with this family is detrimental to them. As your course has been presented before me, since you left Switzerland for America, it is not a record that you will be pleased to meet in the judgment. The enemy has used your powers to advance his own ends and glorify his own name.*8LtMs, Lt 53, 1893, par. 1*

You have absorbed the mind and attention of others, committing robbery toward others and robbery toward God. O, it would have been better had your life closed when you were in Switzerland. Your heart has not been yielded to God, and you have not been improving spiritually. You have made a very poor use of your time and influence, and unless your eyes are open to the deceptive working of the powers of darkness, and you come under the control of the Spirit of God, you will be used by the enemy to entrap souls. You are wrong in spirit and in your acting. May God grant that you may see your true position.*8LtMs, Lt 53, 1893, par. 2*

You are, yourself, leading minds to you. The same spirit, which wrought so much evil that was reprov'd in Edith Andrews, is working in you. Persons are foolish enough to be infatuated with

you. Do you forget and lead others to forget the natural corruptions of the human heart, and the perilous tendencies of sin? The salvation of the soul is the very first and highest consideration. The elements of happiness here, and hereafter, is through obedience to all of God's commandments. It becomes you to watch carefully in pursuing a course which will imperil your salvation. If you lose heaven you lose everything. You need to pray to our heavenly Father to be guarded, yourself, against being led into temptation and in becoming, yourself as did Edith Andrews, a tempter. *8LtMs, Lt 53, 1893, par. 3*

All the qualities of mind, all the attractiveness of personal character, may be made a curse or a blessing. You are under the training process of a power, not from above but from beneath. Now, for Christ's sake cut the threads proceeding from you which has led from you to the entanglement of souls, and go away, any where you can go, rather than remain where you now are to catch souls to place in the enemy's service. It was understood when you left Switzerland that you came to America to recover, if possible, your health and return to Switzerland to engage in missionary work in that country. You have greatly disappointed me. You have not glorified God in America, neither have you glorified Him in Switzerland. *8LtMs, Lt 53, 1893, par. 4*

Mary, you are God's property by creation and by redemption. "Ye are not your own, for ye are bought with a price: therefore glorify God in your body, and in your spirit which are God's." [*1 Corinthians 6:19, 20.*] Separate yourself from the family of William Gage, never to again become a member of it. How much your influence has done to confirm Fred Gage in his skepticism, his infidelity to God and his family, the day of God will reveal. How much your influence is weighing in the scale to cause the apostasy of Wm. Gage the future will determine. *8LtMs, Lt 53, 1893, par. 5*

Let not your vanity of mind make corrupt beyond remedy your principles, that you will lead souls away from God, away from truth and righteousness into the enemy's ranks. Were you following on to know the Lord, you would not move forward presumptuously as you have done, but you would have a distrust of self, you would receive warnings and counsels, you would discern your danger. Please

bear in mind that you will be called to give an account hereafter when every soul shall be judged in regard to the influence they might have exercised in doing righteously, and did not do, but put their endowments to the enemies service, to win them away from truth and moral integrity and holiness of character.*8LtMs, Lt 53, 1893, par. 6*

Never can you expect to receive the reward heaven gives to the faithful ones while you are going directly contrary to His will. Should you be cut off suddenly, as you now are you would not be numbered with the Lord's faithful ones. Will you, my sister, come to Jesus now, just as you are? Will you make diligent work for repentance? Will you come to God with true contrition of heart and seek not the gilding merely of life, but its realities? That alone is really life which is begun and ended in God—begun with God's grace, continued in God's strength, and ended in God's glory.*8LtMs, Lt 53, 1893, par. 7*

“Thou hast a few names even in Sardis which have not defiled their garments; and they shall walk with me in white: for they are worthy. He that overcometh the same shall be clothed in white raiment; and I will not blot out his name out of the book of life, but I will confess his name before my Father, and before his angels.” [*Revelation 3:4, 5.*] You have now an opportunity to form a character for the future immortal life, but you have no time now to longer live to serve and please yourself. The time has come for you to chose whom you will serve. Eternal life is worth a lifelong, persevering, untiring effort. Although Jesus has paid the ransom money for your soul's salvation, that precious soul will be lost unless you co-operate with God in the great work of saving your soul. Mary, dear sister, you are not pleasing God, but living under His displeasure. You look to human agents for help and pleasure and satisfaction, but you do not put your trust in God. You have the lesson to learn to wean your heart from all other confidences, clinging to Jesus in full faith that He can help you. You have need that Christ should reshape your character. You have lost the moral image of God. By beholding Jesus, looking unto Jesus, we become changed into His image. Self, dear self is made a center. You need not to seek for happiness in outward surroundings, but it is the inward adorning you need, inward grace which you have not now. When you are emptied of

self, and seek and cleave [to] Jesus praying, "Lift thou up the light of thy countenance upon us," you will not seek for admiration from human beings. [*Psalm 4:6.*] *8LtMs, Lt 53, 1893, par. 8*

O believe now. Come to Jesus just as you are. Surrender your way, your will, to Jesus and He will take you just as you are, but O, when you see yourself as a lost sinner saved alone through the merits of Jesus Christ and take the precious gift of God—Christ as your personal Saviour—the darkness which surrounds you will be dispelled. That affection which fastened upon human beings will surely fasten upon the One who has died to save you from eternal ruin. He will be your light, your joy, and the crown of your rejoicing. You attract attention to yourself, but do not win the affections to Jesus. *8LtMs, Lt 53, 1893, par. 9*

If you have Christ you have all things, the joy of the Lord shall be your strength. This fountain once open to you, by you discerned, appreciated, improved, the healing stream, will flow forth from you to others. You will not merely have good hope through grace, but having nothing, you possess all things. You will naturally, from a heart full of heavenly treasures, show forth the praises of Him who hath called you out of darkness into His marvellous light. You will know then, enjoying the riches of His grace, what it means to be content in God, and [to] be still in God. *8LtMs, Lt 53, 1893, par. 10*

Rest in God, a quiet life, enjoying the fulness of God, poor in this world's treasure, but rich in contemplation and assurance of the heavenly treasure. The treasure of gladness is in the heart of the one who believes in Christ as his personal Saviour. The sunbeams of righteousness is health and strength to the physical as well as to the spiritual and moral. When you find Christ, my dear erring child, you will find rest and peace and contentment, happiness and joy, that create melody in our hearts. *8LtMs, Lt 53, 1893, par. 11*

"Sanctify the Lord of Hosts himself; and let him be your fear, and let him be your dread." [*Isaiah 8:13.*] If you will now come to the Lord with contrition of soul, if you will really educate your heart to have that faith that works by love and purifies the soul, you will be resting in the love of Jesus. Faith, genuine faith, you are a stranger to. Faith is peace with God through our Lord Jesus Christ. Study the

plan of redemption. Your carnal, faithless position is robbing yourself every day and robbing God of heart service.*8LtMs, Lt 53, 1893, par. 12*

When you come to God through Christ and cast yourself upon Him just as you are, you will not lean on broken reeds for support and seek other sources for peace and contentment, for you have peace and joy in Christ. That which will bring to you immediate relief is to lay your heart before Jesus and pray and take God at His Word. Confess your sins, and your dishonoring God by your separation from Him. Ask Him to forgive you. Lay hold on the promises as for your life.*8LtMs, Lt 53, 1893, par. 13*

O, Mary will you make a determined effort to co-operate with God and be all that He has made provision you should be? Elevate, chasten, purify your soul through the merits of Jesus Christ, then believe and delight your soul in God. Be able to say with Paul, "For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord." [*Romans 8:38, 39.*]*8LtMs, Lt 53, 1893, par. 14*

Your brother Paul has not advanced as he would have done had not there been threads leading him to human beings that would only be a device of the enemy to lessen his usefulness and dwarf his religious spiritual advancement. You might have helped him, but you have not been a help to him. You need the converting power of God upon your own soul. I fear your and his coming to America may prove an injury to both of you, but it need not be thus. O, that you might individually see and sense that you should have an experience of altogether a different character than you have had, else you will never enter the portals of bliss. You are daily deciding your own destiny.*8LtMs, Lt 53, 1893, par. 15*

Those who serve God must watch diligently, lest the thousand little things, objects of mere consequence, shall interest and circumstances supply the themes of conversation in the family circle that crowd out the elevating, ennobling themes of the higher and eternal interest of God and heaven, and the soul be left barren of

the spirit of God. We have as Christians a large field of thought, that the conversation shall be in a higher, holier channel than has been with you and your associates. *8LtMs, Lt 53, 1893, par. 16*

Human love should draw its closest bonds from divine love. Why should the words of our lips dwell upon themes of commonplace subjects, and the greatest, grandest, richest subjects be discarded. O, how much the family of Brother and Sr. Gage need remodeling, that the family religion may have its most blessed work upon minds and characters of every member of the household, devotion to God coloring every thought, stimulating every hope, sanctifying every sympathy, ennobling and elevating the affection. *8LtMs, Lt 53, 1893, par. 17*

I address myself to you in the name of Jesus Christ to seek the Lord without one moment's delay. Let your lovesick sentimentalism die as quickly as possible, and never be resurrected again. It is a curse to you and a curse to all with whom you associate. It leaves the soul exposed to fall an easy prey to the deceptive wiles of Satan. You need, O so much self-control. You need to keep a curb upon your feelings and affections. *8LtMs, Lt 53, 1893, par. 18*

Never this side of heaven is it safe for self-control to cease. You need daily to be under discipline to Jesus Christ. You need to practice self-denial. You need to be placed in altogether different relations than you now are, for this conflict between reason and conscience on one hand, and the sinful pantings of the natural heart on the other, is spoiling your life and making your character very defective. What battles are you fighting, nature against God or God against nature? Self-control to be under discipline to God is your only remedy. You have need that you take heed to your ways and cherish self-control. Be under discipline to Jesus Christ, your every thought being brought into captivity to Christ Jesus. Self-control needs to be wisely, judiciously managed. *8LtMs, Lt 53, 1893, par. 19*

There is danger of always giving loose reign to every passing feeling, until one becomes the slave of their own emotion, immoderate in their joy as they are extravagant in their grief. They are easily swept away by every passing gust of emotion. They have not inward stability, and power over themselves. They resemble the

froth of the seafoam, restless, disquiet, fretful as it is tossed by the tempest. All this feeling indulged is supreme selfishness that only thinks and acts for itself. Now you need to engage in some employment that will occupy your mind, not an overtaxing one, but to be employed. Make Christ your counsellor.*8LtMs, Lt 53, 1893, par. 20*

You have petted yourself, my dear child, and you have lived on the sympathy and love of others until you have about spoiled your character and solidity of religious experiences. Your only safety now is an entire change, to exercise self-control over your natural feelings and affections, else you will never have a healthy soul life. So long as the feelings are under the control of the divine will all is well, but as soon as feelings control the mind and soul and interfere with the duties God requires, it becomes sin.*8LtMs, Lt 53, 1893, par. 21*

There are sources of pleasure opened before you, and you become elated and carried away with joy. Take heed, then, lest you indulge your impulse extravagantly, and then some little things change the current of your feelings, and you go just as far to the opposite extreme. Your love dies out of the soul and reveals you do not know yourself. Again, your grief is extreme to lose one you love. Your only hope is strong faith in God. Let not your heart tendrils entwine around any earthly object, or any earthly being, and become so fast united to them that they take the place of God. Let your tendrils entwine about God.*8LtMs, Lt 53, 1893, par. 22*

Your extremes of feeling make you incapable of performing the duties of life, which it is essential for your good and happiness that you should do in order to forget yourself and not study your feelings and be controlled by impulse. You need active duty, self-dependence. Cut yourself away from this sentimentalism that makes you a subject of feeling, which is ruinous to your spiritual life and character. You do not know yourself.*8LtMs, Lt 53, 1893, par. 23*

If you will fasten your soul's affection upon God, and work in Christ's lines, it is the best antidote you can have for not only the bodily ailments but for the soul maladies. You need to substitute for

this depending on your feelings, active interest in wholesome occupation of mind and muscle, and obedience to God's will. This will strengthen the body and the soul. Whatever comes in to interfere with the discharge of practical duties, which you can do, is all out of God's order and a serious injury to the physical, mental, and moral powers, for the graces of the heart are being destroyed. That is, the grace of faith, hope, and a divine love that has not the mixture of the carnal.*8LtMs, Lt 53, 1893, par. 24*

You need to be converted soul, body, and spirit; then you will acquire a habit and power of self-control, and feelings will not obtain the mastery over your judgment. The power of feelings acquired by indulgence over judgment, in excess of that which is lawful, will spoil your life. In the practice of that which is not lawful in temper, taste, habits, and affection left to have its own impulsive way, will lead you into forbidden paths, irrespective of consequences, and far from God and far from heaven.*8LtMs, Lt 53, 1893, par. 25*

But you can now make a change. Cease to leaven this one or that one, and make God your support. You have been leaning on broken reeds. This will be difficult at first, but keep to the point steadfastly. By constant effort and repetition it will become easy, until it will work reformation in your life, and your religious character, and you will become useful and a blessing to others. The Holy Spirit of God mold Mary into a new character.*8LtMs, Lt 53, 1893, par. 26*

Lt 54, 1893

Rice, Brother and Sister

Gisborne, New Zealand

November 1, 1893

This letter is published in entirety in *14MR 181-183*.

Dear Brother and Sister Rice,

I have thought I should get time to write to you ere this. Letters have come to me presenting before me the case of Sr. Phillips, and inquiries have been made to me what I thought of the matter. I have not felt called out to encourage or condemn so long as I had no special light in reference to this case, but I now feel constrained to write. Matters have been presented before me which I will now mention. I can have time to only briefly express the matter.*8LtMs, Lt 54, 1893, par. 1*

Elder Rice and some others were encouraging this sister, to her injury, that she had been ordained of God to do a certain work. He thought it was his duty to call the attention of the brethren and sisters to this work and present it in a light which leaves the impression upon minds that I have sanctioned or endorsed this work. I have not done this, I have not had the least confidence in her claims or the claims any one has made in her behalf. I decided to let the matter develop.*8LtMs, Lt 54, 1893, par. 2*

But as there is danger of your being deceived and deceiving others by presenting this matter before them, I will say, The Lord has not given you this work to do to impress minds that this is a work which they must receive as from God. You have no duty to present it to the people in this light. My Guide said to you, "Look unto Jesus; receive your light from Jesus; talk of the light He has already given; trust in Jesus."*8LtMs, Lt 54, 1893, par. 3*

The Lord has placed light, wonderful light before His people. Walk in the light. It is not the burden the Lord has given you to explain and interpret the words, the works, the writings of Sister Phillips. If

you do this you will mislead the people. Take your Bible and explain the revealed will of God, which is assurance forever. This is a snare which you do not observe, prepared to lead souls to be taught of this sister in the place of looking to God for themselves to learn of Jesus. He is just as willing to teach them as He is to teach Sr. Phillips to teach them. Looking unto Jesus, trusting in Jesus, is the duty of every soul. *8LtMs, Lt 54, 1893, par. 4*

This sister may sit at the feet of Jesus and learn of Him her duty, and others have the very like privilege to learn the precious lessons He has given to His disciples. The Lord has not laid upon her the work of accusing, of judging, or reproving, of condemning and flattering others. It is her privilege to draw near to Jesus and walk in all humility of mind, as one having a teachable spirit. "Behold the Lamb of God, which taketh away the sins of the world." [*John 1:29.*]*8LtMs, Lt 54, 1893, par. 5*

I am sorry that Brother Rice has felt called upon to call the attention of other minds to the words and exercises of this sister. I will say no more at present on this subject, only this: there will be, I have been shown, many who will claim to be especially taught of God, and will attempt to lead others, and they will undertake a work from mistaken ideas of duty that God has never laid upon them. Confusion will be the result. Let every one seek God most earnestly for himself that he may individually understand His will. *8LtMs, Lt 54, 1893, par. 6*

Elder Rice, my dear brother, if you will only heed the words of caution given you of God to speak short, right to the point, to pray short and right to the point, and bring to a period your remarks, you would have saved yourself much suffering and accomplished more good. You have precious thought which you can readily communicate, but you have taxed the vital organs to your injury. I hope you have not gone to far for recovery. *8LtMs, Lt 54, 1893, par. 7*

I hope the Lord will have compassion upon you, but you need self-control, you need to consider your vital organs and the perseverance you have revealed in talking so long. You make yourself tedious and thus wear out the hearers. This has been

presented before you time and again; now let the word of the Lord be heeded and no longer overtax your powers as you have done. One quarter of the time you have occupied will do a far more acceptable work than to speak at so great length. May God bless you both.⁸*LtMs, Lt 54, 1893, par. 8*

Lt 55, 1893

Foss, Mary

Russel Bay, off Island New Zealand

February 21, 1893

Portions of this letter are published in *TMK 203; 4Bio 73-74*.

Dear Sister Mary:

We have been anchored here for some hours. Yesterday we left Auckland, New Zealand. At six p.m. we left the hired house which we had occupied for nearly two weeks, and at seven p.m. our boat started from the wharf.*8LtMs, Lt 55, 1893, par. 1*

During the twelve days while in Auckland, I labored hard. I spoke eight times, six times in the chapel, and twice in the opera house. All these meetings were held in the evening except two upon the Sabbath. The labor wore on me. I found my power of walking was not so good, and my hips were becoming more helpless. I had not been able to transfer a comfortable chair from Melbourne; I was so much improved in health I thought I could do without the conveniences; but, O, I had a hard time. Bro. Starr and Willie found an easy chair which they purchased for me. It was a new pattern and suited me as if made for me. I do not know how I could have taken this journey without this chair.*8LtMs, Lt 55, 1893, par. 2*

When we came on the boat at Auckland, there was a stiff breeze, but I chose to stay in my chair on deck. The state rooms were all below the deck, and very close; I could not occupy them. I was wrapped up like a mummy to shelter me from the storm and wind. My chair was the easiest I ever had, but after about two hours my hip began to pain me, and I knew I must lie down. When Willie came to see if all was well with me, I told him I could not endure to sit up any longer.*8LtMs, Lt 55, 1893, par. 3*

The only place open to me on deck was the smoking room, but all said if I could not do better they would empty that room and put my spring bed in there; but lo, the bed would not go in. Then the

steward and W. C. White went off by themselves to get things fixed. After a while they came and helped me to the other side of the boat, where a shelter had been made with rugs, and I lay down on a good spring cot, O, so grateful for the privilege. The brass band had come on board at Auckland, and they entertained us with music, but I had become so nervous from weariness and pain that I could not enjoy it. I had a burning fever nearly all night. The arrangement made for me on deck was a great comfort, and I felt so thankful for the change from chair to cot. Emily lay in a steamer chair next me. Willie had a steamer chair on the other side of me. Bro. and Sr. Starr were below in a state room.*8LtMs, Lt 55, 1893, par. 4*

About midnight I saw an immense rock towering out of the sea at a great height; it looked so singular in the midst of the water. This rock is called Faranga. It belongs to a group called the hen and chickens. We came quite near this island about seven in the morning, but suddenly the fog settled down upon us, and the sailors cast anchor and delayed landing the passengers. The musicians whiled away the time in giving us music, which was more agreeable to me now than last evening, when every nerve was throbbing with pain. We had our breakfast after the boat drew up to the wharf, being delayed one hour.*8LtMs, Lt 55, 1893, par. 5*

The steward was very kind and attentive. He will do anything and everything for us that we hint we want to have done. He is an intelligent, prepossessing young man, the son of Bro. Rout of Auckland. He belongs to a family of nineteen children, his father having twice married. The young man does not keep the Sabbath, but no one could be more attentive to us than he is.*8LtMs, Lt 55, 1893, par. 6*

Yesterday the captain visited a long time with us and told us what he had suffered from rheumatism. He had been drawn out of shape and had to go on crutches. He went to the hot sulphur springs and was entirely cured by the hot baths. His wife was very urgent that I should go to the springs on my return to Auckland from the conference. If the way seems to open I will do so, as the springs are not far from Auckland. The Lord direct me is my prayer.*8LtMs, Lt 55, 1893, par. 7*

This place, Russel, is a beautiful rural seaport town. Bro. and Sr. Starr, Willie, and Emily went on shore and made a nice little visit to the place. They brought back some sweet briar and a few plants of the myrtle family and some sprigs from the pine trees. I think it is not possible for any one who is not a Christian to understand and enjoy the works of God and the precious things in nature. When we behold the evidences of His matchless love, in the lofty trees, the shrubs and opening flowers, our minds are carried up from nature to nature's God, and our hearts overflow with gratitude to the great Master Artist who has given us all these beautiful things to delight our senses. We recognize the expression of His love, and His delight in making us happy. *8LtMs, Lt 55, 1893, par. 8*

I love Jesus, I love my heavenly Father for His love and mercy and gentleness to the children of men. Who can be indifferent to His manifest interest in us? Who can forbear to love Him? Truly in our coldness and indifference and disobedience it may be said, "We treat no other friend so ill." The love of God should be constantly welling up in our hearts and should find expression in grateful words, in praise and gratitude to our heavenly Father for His mercies every day. It is through Jesus Christ our Mediator that all our blessings come. And how appropriate for us to acknowledge His unremitting care and ceaseless love. *8LtMs, Lt 55, 1893, par. 9*

We have now only a few hours ride to Kaeo. Here is a company of interesting people—a father and his children and grandchildren. Father Hare is now in the seventies. He has a family of twenty-four children. He is living with his second wife and is rearing the second family of children. He is a man much respected. The community was so anxious to see us that we consented to take this trip from Auckland to Kaeo. They have a little chapel, which was built by the Hare family. One son is in Auckland, one son obtained his education at our college in Healdsburg, California. We feel pleased that we can visit this church consisting mostly of the members of this one large family. *8LtMs, Lt 55, 1893, par. 10*

I suppose you receive the *Review and Herald* and *Signs of the Times*. I will send you with this the *Echo* published in Melbourne, Australia. Willie stands at the head of the publishing office in the absence of Elder Tenney who has gone to the General Conference

in America by the way of India and Palestine. It was necessary, however, for Willie to accompany me to New Zealand. We are to have an important meeting, a conference and camp meeting, in this country in a few weeks.*8LtMs, Lt 55, 1893, par. 11*

Then after three-months' labor in New Zealand we return to Sydney, and shall probably make our home this winter in Parramatta, a few miles from Sydney. Sydney has a mild climate and has many advantages over Melbourne. This is the only season of the year when it is safe for me to visit New Zealand. They have a great deal of rain; summer and winter the grass is green. They raise much very fine fruit in this country.*8LtMs, Lt 55, 1893, par. 12*

Willie's family is in Battle Creek, Michigan. The children are well cared for by one of the best of girls. They love Mary Mortensen, and she loves them. We receive letters from Mary and from Ella May White every month. Ella May is now eleven years old and Mabel seven. They are very good, sensible children.*8LtMs, Lt 55, 1893, par. 13*

May Walling is still with me, but she was not feeling very well, and I consented that Emily alone should accompany me on this journey. I think I told you that Elder Starr and his wife were appointed by the General Conference to accompany me from America to Australia and New Zealand. Byron Belden and Sarah were doing well when we left Melbourne five weeks ago. Stephen is now delivering books for the canvassers. His health is not good. He lives close by Byron, but he and his wife keep house by themselves. Byron helps his father considerably, for Stephen's health is so poor that he is not able to do very much work.*8LtMs, Lt 55, 1893, par. 14*

I would be so glad to see you and to have you live with me if I ever return to America. We expect to remain in this country one year longer. There was a very urgent call for us to attend the General Conference now in session, but we knew that this was not our duty. For eleven months I have been sick and unable to attend meetings much. The people believing the truth in this country feel that they have met with a great loss because of my illness, and I would not dishearten them by turning my face toward America until I labor in the cities and the churches that have been raised up.*8LtMs, Lt 55,*

1893, par. 15

For many years I have not followed inclination or impulse or my choice. I have studied what is God's will. What shall I do to glorify God? I am pledged to serve my Saviour with undivided affection. I count everything but dross that I may win Christ. Heaven, eternal life, is worth everything to me, and Christ has died that I might come into possession of the eternal weight of glory.*8LtMs, Lt 55, 1893, par. 16*

I hope, my dear sister, that the Lord will comfort you with His rich grace, and that you will have His strength to overcome and have a home in the mansions of the blest. We cannot afford to make any mistake where eternal interests are involved. To be indifferent to the claims of God upon us is most ungrateful. We cannot neglect this great salvation and be guiltless. An eternity of bliss has been purchased for every son and daughter of Adam, and all may have a clear title to the immortal inheritance, the eternal substance, if they will in probationary time prove their obedience to the commandments of God. All will be tested in this life. If they show that they love God, if they by faith lay hold on the merits of Christ and serve God with all their hearts, they will have a title to those mansions that Jesus has prepared for all that love Him. But how will heaven look upon those for whom Christ gave His life, but who have no thought or care for these things?*8LtMs, Lt 55, 1893, par. 17*

My sister, let us love God supremely, allowing no influence to come between us and our God. We must give heed to the light which God has permitted to shine upon our pathway; we must show before all heaven that we appreciate every ray of light; we must reflect that light upon others. We are responsible to God for our influence. Even if we are compelled to stand apparently alone, we are not alone, for Christ is with us to encourage and strengthen and bless us. He is acquainted, dear sister, with every desire of your heart, with every purpose of your soul. He says, "I will not leave you comfortless, I will come to you." [*John 14:18.*]*8LtMs, Lt 55, 1893, par. 18*

Let us believe that God will do just as He has promised. "Wherefore

in all things it behooved him to be made like unto his brethren, that he might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people. For in that he himself has suffered being tempted, he is able to succor them that are tempted.” “For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin. Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need.” [*Hebrews 2:17, 18; 4:15, 16.*]*8LtMs, Lt 55, 1893, par. 19*

My dear sister, I am so sorry you did not attend the camp meeting. You needed the comfort and blessing, the light and hope and courage, you could have received had you been present. If the camp meeting is so near you another year, I hope that you will not miss the opportunity. We want every ray of light we can obtain. Darkness has covered the earth, and gross darkness the people, but those who will press on in the footsteps of Jesus will not walk in darkness, but shall have the light of life. We must not allow our minds to drift, and come to no point. We know that the Lord is soon to come, and we must serve God from principle, and be firm as a rock to follow in the path of obedience, because it is the only safe path. We cannot follow where the world leads the way.*8LtMs, Lt 55, 1893, par. 20*

“Sanctify them through thy truth; thy word is truth.” “If ye love me, keep my commandments.” [*John 17:17; 14:15.*] “Hereby we do know that we know him, if we keep his commandments. He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him. But whosoever keepeth his words, in him verily is the love of God perfected. Hereby know we that we are in him. He that saith he abideth in him ought himself also to walk, even as he walked.” Mark these words: “Brethren, I write no new commandment unto you, but an old commandment which ye have heard from the beginning.” [*1 John 2:3-7.*]*8LtMs, Lt 55, 1893, par. 21*

May the Lord impress your mind that it is time you walked in the light, not as if begging pardon of your children and all the world because you choose to obey the light, but as a faithful steward of

the grace of Christ. Exert every jot of influence God has given you to win every child from disobedience to faith and obedience, and you will have your reward by and by.*8LtMs, Lt 55, 1893, par. 22*

Love to all your children.*8LtMs, Lt 55, 1893, par. 23*

Lt 56, 1893

Stephens, Brother and Sister

Ormondville, New Zealand

November 18, 1893

Previously unpublished.

Dear Brother and Sister Stephens,

I awake this morning at an early hour to present to you the message that the Lord has given to me for you. During the night season I have been in earnest conversation with you both in reference to the message I am to bear to you. I am deeply burdened because of the peril in which your souls are placed. In the night season I said to you, Brother and Sister Stephens, as God's ambassador, I present to you your peril. There are some things which you have placed before me in conversation, which I must present to you in the light in which God has show them to me.*8LtMs, Lt 56, 1893, par. 1*

The Lord has wrought a good work for you and Brother Berry, and if you will follow on to know the Lord He will lead you in straight paths. But you have a work to do for yourselves that God cannot do for you. You must place your will entirely on the Lord's side. You have not a long period of probation, but only a limited time in which to make your calling and election sure, and the Lord bids you to follow Him, that you may not walk in darkness, but may have the light of life.*8LtMs, Lt 56, 1893, par. 2*

You mentioned some matters to me over which you were troubled. You asked why it was that our ministers are so devoid of business talent and financial ability? This was in no wise an unreasonable question. But has not our heavenly Father a knowledge of these things? He has called some men to the ministry of the Word, but has He not also called men to the work whose experience and ability qualifies them to take charge of the business part of the cause of God? The Lord has called men to the ministry, but He has also given to every man his work according to his several ability.

“For the kingdom of heaven is as a man travelling into a far country, who called his own servants, and delivered unto them his goods. And unto one he gave five talents, to another two, and to another one; to every man according to his several ability.” [*Matthew 25:14, 15.*]*8LtMs, Lt 56, 1893, par. 3*

God has entrusted to all men talents of ability, of means, of influence, and He enjoins upon every man the duty of being a faithful steward of his Lord's goods. The Master expects that we shall use the talents He has given us in a way that will glorify Him and build up His kingdom in the earth. He would not have us place the means He has entrusted to us in a bag with holes. We are to use our talents as He has directed and ever have His name's honor in view.*8LtMs, Lt 56, 1893, par. 4*

Christ has paid the ransom for every soul, and the Word of God plainly declares, “Ye are not your own. For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's.” [*1 Corinthians 6:19, 20.*] The Lord has greatly honored you in giving you the precious light of truth. He has done great things for you. It is your privilege to use your God-given powers to His glory. He has led you step by step and has given you many advantages. He has reached forth His hand to help you, to strengthen and bless you. He has spoken to your heart and has opened your understanding to perceive the light of truth of this time. He has encircled yourself and wife in the arms of His mercy and love, and called you to the privilege of bearing the cross and of lifting the burden, yet you have not united in church fellowship. This is not as it should be.*8LtMs, Lt 56, 1893, par. 5*

There are some hindrances to your taking this step that you alone can remove. You have a part to act in becoming a free man, for as long as the power of perverted appetite holds control over you, and you indulge in the use of the narcotic tobacco, you are a slave to habit. The use of tobacco is injuring you both mentally and physically, and as it stands between you and your duty to God, it has assumed the form of an idol. In not overcoming this habit, you are failing to act in harmony with the convictions of the Spirit of God. God has given you light and grace, but this tobacco habit keeps you from coming into full recognition as a member of the

church.*8LtMs, Lt 56, 1893, par. 6*

No one [but yourself] can do this work of separating yourself from the unclean thing. It rests wholly with yourself as to whether or not you will discard this practice that keeps you a slave to your pipe. You cannot claim that you have the moral power of a man in Christ Jesus until in the faith of what God has given, and of what He will give, you overcome this defiling practice that is injuring both your mental and physical powers. This habit is mastering, overcoming, you, beclouding your mind and making it impossible for you to discern sacred things. You are on losing ground.*8LtMs, Lt 56, 1893, par. 7*

The conditions upon which a man may become a member of the kingdom of God are, "Fear God, and keep his commandments: for this is the whole duty of man." [*Ecclesiastes 12:13.*] When the lawyer came to Christ, asking, "What shall I do to inherit eternal life? He said unto him, What is written in the law? How readest thou? And he answering said, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself. And he said unto him, Thou has answered right: this do, and thou shalt live." [*Luke 10:25-28.*]*8LtMs, Lt 56, 1893, par. 8*

This is the truth that is to be brought home to every mind and conscience. The declaration is too plain to be misunderstood. All who do not obey God are cursed with a curse, but to those who obey him are promised blessing and peace. God is looking down upon the inhabitants of the world. He sees those whom He has blessed and sustained, whom He has watched over and provided with food and clothing. He notes those who lay hold of the advantages which His liberality has provided, as though they were their own, as though they themselves had created the bounties He has given and had perfect right to appropriate the treasures of earth as best suited their convenience and pleasure. They do as did Adam in Eden, and do not consider a "Thus saith the Lord," any more than he did when he took of the forbidden tree.*8LtMs, Lt 56, 1893, par. 9*

God has made provisions of such a character that suffering and

want need not exist in our world. God instituted the tithing system by which tithes and offerings are to flow into the treasury of the Lord's house, so that there may be means in the treasury to sustain and carry forward the work of the gospel in the earth. He has provided that there may be "meat in mine house" [*Malachi 3:10*], that is, means whereby warnings and entreaties may be sent to the world. If men become selfish, if they misplace the means that God has entrusted to them, and fail to act the part that God has designed they should act to sustain his work, then they will have to render an account to God for the souls that are lost through their neglect to co-operate with divine agencies. They will have to render an account for the retarding of the advancement of the work of God in the earth. *8LtMs, Lt 56, 1893, par. 10*

The salvation of the human family was laid in sacrifice—the sacrifice of Him who was equal with God. The Lord declares, "I have set (or anointed) my King on my holy hill of Zion." [*Psalms 2:6*.] Isaiah says, "Unto us a child is born, unto us a Son is given; and the government shall be upon his shoulder; and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace. Of the increase of his government and peace there shall be no end, upon the throne of his father David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even forever. The zeal of the Lord of hosts will perform this." [*Isaiah 9:6, 7*.] *8LtMs, Lt 56, 1893, par. 11*

David says, "Thy throne, O God, is forever and ever, a scepter of righteousness is the scepter of thy kingdom." [*Hebrews 1:8*.] This exalted Saviour came to our world and died in order that we should not eternally perish. He practiced piety, self-denial, and self-sacrifice and set us an example that we should follow in His steps. He not only declared that the law was binding, but honored it by rendering perfect obedience to its claims. For our sake He became poor, that we through His poverty might be made rich. *8LtMs, Lt 56, 1893, par. 12*

I speak to you the message that God has given me. "Ye are not your own, ye are bought with a price." [*1 Corinthians 6:19, 20*.] And what a price! May the Lord God of Israel help you to see that it is the greatest honor that can be bestowed upon men to have the

privilege of linking up with Christ, to wear His yoke, to bear His burden. Hear the Word of the Lord that is spoken to finite, mortal man, "Ye are laborers together with God: ye are God's husbandry, ye are God's building." [1 *Corinthians* 3:9.] What material are you bringing into this character building? "O the depth of the riches both of the wisdom and knowledge of God! How unsearchable are his judgments, and his ways past finding out! For who hath known the mind of the Lord? or who hath been his counsellor? Or who hath first given to him, and it shall be recompensed unto him again? For of him, and through him, and to him, are all things: to whom be glory forever." [*Romans* 11:33-36.]8LtMs, Lt 56, 1893, par. 13

In consideration of the fact that we owe all to God comes the earnest entreaty. "I beseech ye therefore, brethren, by the mercies of God, (who gives liberally, making his sun to shine on the evil and on the good.) 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, (not retaining your inherited and cultivated sharp traits of character) that ye may prove what is the good, and acceptable, and perfect will of God. For I say, through the grace given unto me, to every man that is among you, not to think of himself more highly than he ought to think; but to think soberly, according as God hath dealt to every man the measures of faith." [*Romans* 12:1-3.]8LtMs, Lt 56, 1893, par. 14

You should carefully read and consider this chapter. *Romans* 12. The words therein are as appropriate for you as though they [had] been addressed to you personally, and as though you had listened to them from the lips of Christ Himself.8LtMs, Lt 56, 1893, par. 15

I have also a few things to say to you in regard to your son. It has been presented to me in clear lines that you are in need of wisdom from above. You have not managed your son in the past in a way that God could approve of your course. A similar method of treating him now, when he has arrived at the age which he has, will not meet the approval of God. Your son's marriage has not been after God's order; for your son does not know how to treat a wife. Self is his highest object of affection. If he is crossed in any way, he is sullen, unthankful, unholly.8LtMs, Lt 56, 1893, par. 16

Yet, Sr. Stevens, your son is your idol. You have thought that your management was good, but in his case it has proved just about his ruin. He has wrought ruin for himself, and ruin for the one with whom he has connected himself in marriage. She loves your son; but he loves himself, and indulges himself in every gratification possible. He is even now petted and indulged in his perverse ways; but let me tell you this kind of management in his case is ruining him, making him a curse to himself and to others.*8LtMs, Lt 56, 1893, par. 17*

Eli pursued a course of indulgence toward his sons, and you have his example before you. God warned Eli as to what the sure result would be; but he did not heed the warning. Were your son permitted to do so, he would waste all your substance, and idle away his time. He has no love for any kind of employment that calls for earnest thinking and for taxing exercise. Labour is not according to his ideas, or in harmony with his inclinations. His course is an offense to God, for he has not educated and trained his powers to serve in the advancement of that which is noble and good. He is content to live upon his parents, and to let them provide for his necessities. While he lives in idleness, your petting and humoring him is not doing him good, but working for him only injury.*8LtMs, Lt 56, 1893, par. 18*

Your son's ways are not ways of pleasantness. His course is one that God altogether disapproves. For years he has pursued a course that is ruinous to his present and future usefulness, and you as parents have not restrained him, but have rather sustained him in his evil ways and allowed him to act out that which was in him. You as parents have failed to urge home upon his conscience that fact that he was under obligation to God to render honor unto you. You have not exercised a restraining influence over him, although you were largely responsible for his behavior. The mother has idolized her son, not because of his piety, amiability, his goodness and truth of character, but notwithstanding all his self-will, all his antipathy to the truth of God, his enmity to the holy law of Jehovah.*8LtMs, Lt 56, 1893, par. 19*

December 11, 1893

Wellington, New Zealand

The past night has been one of gratitude and thanksgiving to our heavenly Father because He has moved upon the hearts of the people to come out and hear the messages of warning for this time, and that the truth has triumphed in this place. Praise His holy name. But I felt very sorry that Brothers Stevens and Forest felt so little interest in the meeting, and did not realize that it was necessary for them to attend the meetings from the beginning to the close. Had you had a true sense of your great spiritual need, had you had a desire to have had a better knowledge of God and felt the urgency of having communion with God, you would not have manifested so marked an indifference in regard to the camp meeting that was at great expense brought to your very doors. You will never know how much you have lost.*8LtMs, Lt 56, 1893, par. 20*

One thing has been made manifest, and that is that those who permit earthly and temporal matters to so engross their minds that eternal realities are lost out of their reckoning do not prove faithful stewards of the grace of God. You have not been walking wisely. You have allowed your mind to dwell upon some matters that seemed objectionable to you and have allowed these objectionable things to swallow up everything else. But was this manifesting the wisdom that will make you wise unto salvation?*8LtMs, Lt 56, 1893, par. 21*

Brother Stevens, you have made the remark that it was a strange thing that there was so little business ability among those who profess to believe the truth. I admit that your statement is true, and I wish that there were more men among us who had ability and experience in this line. But it is a fact that men who have given their life to worldly pursuits, who have been cultivating sharp, business traits of character in worldly lines, do not come into the truth in large numbers. They are too worldly-wise, and their whole tenor of life and texture of character are after a worldly order, and to them the preaching of the cross is foolishness.*8LtMs, Lt 56, 1893, par. 22*

“For the preaching of the cross is to them that perish foolishness; but unto us which are saved it is the power of God. For it is written, I will destroy the wisdom of the wise, and will bring to nothing the

understanding of the prudent. Where is the wise? where is the scribe? where is the disputer of this world? Hath not God made foolish the wisdom of this world? For after that in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe. For the Jews require a sign, and the Greeks seek after wisdom: but we preach Christ crucified, unto the Jews a stumblingblock, and unto the Greeks foolishness; but unto them which are called, both Jews and Greeks, Christ the power of God and the wisdom of God.⁸*LtMs, Lt 56, 1893, par. 23*

“Because the foolishness of God is wiser than men; and the weakness of God is stronger than men. For ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble, are called: But God hath chosen the foolish things of the world to confound the wise: and God hath chosen the weak things of the world to confound the things which are mighty; and base things of the world, and things which are despised, hath God chosen, yea, and things which are not, to bring to nought things that are: that no flesh should glory in his presence. But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption: that, according as it is written, He that glorieth, let him glory in the Lord.” [1 *Corinthians 1:18-31*.]⁸*LtMs, Lt 56, 1893, par. 24*

Please read with much prayer the *first, second, and third chapters of 1 Corinthians*.⁸*LtMs, Lt 56, 1893, par. 25*

If our brethren who are supposed to be wise in financial matters utterly fail to give us the benefit of their wisdom in devising plans and in suggesting methods for the advancement of the work of God at this interesting, solemn period of the earth's history, what can we do but depend upon those who have a less business ability, and a more limited experience? “Other foundation can no man lay than that is laid, which is Jesus Christ. Now if any man build upon this foundation gold, silver, and 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. If any man's work abide which he hath built thereupon, he shall receive a reward.⁸*LtMs, Lt 56, 1893, par.*

“If any man’s work shall be burned, he shall suffer loss: but he himself shall be saved; yet so as by fire. 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. Let no man deceive himself. If any man among you seemeth to be wise, ... let him become a fool, that he may be wise. For the wisdom of this world is foolishness with God. For it is written, He taketh the wise in their own craftiness. And again, the Lord knoweth the thoughts of the wise that they are vain. Therefore let no man glory in men. For all things are yours ... and ye are Christ’s; and Christ is God’s.” [*1 Corinthians 3:11-21, 23.*]*8LtMs, Lt 56, 1893, par. 27*

Is it not time for you to arise and shine? Bro. Stevens, you are backsliding from God. You needed all the strength you could have obtained during the precious meetings at the campground. The Lord has spoken through His messengers and has suffered you to show that your heart was on your idols. Had you [and] Bro. Forest and Bro. Berry felt as you will one day wish that you had felt, you would have obtained increased light and rich blessings during the solemn convocation of the people of God. But to a large degree you brethren acted as though you had but little personal interest in the meeting.*8LtMs, Lt 56, 1893, par. 28*

Bro. Stevens, did you realize that the angels of God were witnesses to your course of action, and that you were giving worldlings a very objectionable testimony concerning the truth you professed to believe? Were you aware that all your transactions were written in the books of heaven just as they appeared to God? During the first part of the meeting Bro. Berry was interested, and blessed, but after awhile he united himself with you and Bro. Forest, and your association worked injury to your souls.*8LtMs, Lt 56, 1893, par. 29*

You did not come to the meeting to learn in the school of Christ. You did not come to unite yourself with God. Your idols separated your soul from your Lord. O, search and see what it is that engages your thoughts and affections, that takes your strength, and dulls your perceptions so that you do not have a sense of the times in

which we are living. Eternal realities are soon to open before us, and you need, if ever a man needed, the awakening power of God. You needed the precious influence of the meetings you have missed. Had you come as one hungering and thirsting for righteousness, your heart would have been filled with the love of Christ. *8LtMs, Lt 56, 1893, par. 30*

Consider now the great love wherewith Christ hath loved you; look upon the great sacrifice that has been made in your behalf in order that you might be saved, and then be determined that you will respond to this wonderful love, and that you will not be conformed to this world, but that you will be transformed—by the renewing of your mind. Every day you need the mind of Christ; you need transforming grace. May the Lord help you and strengthen you and qualify you to be a representative of Christ, having a character that is pure and holy. Bear in mind that if you lose heaven, you lose all; you lose an eternity of bliss. You cannot afford to make any mistakes where eternal interests are concerned. Be careful to seek for pure and undefiled religion, for without holiness “no man shall see the Lord.” [*Hebrews 12:14.*] *8LtMs, Lt 56, 1893, par. 31*

Lt 57, 1893

Stanton, Brother

Napier, New Zealand

March 22, 1893

This letter is published in entirety in *TM 58-62*. ⁺Note One or more typed copies of this document contain additional Ellen White handwritten interlineations which may be viewed at the main office of the Ellen G. White Estate.

Dear Brother Stanton,

I address to you a few lines. I am not in harmony with the position that you have taken, for I have been shown by the Lord that just such positions will be taken by those who are in error. Paul has given us a warning to this effect, "Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils." [*1 Timothy 4:1.*]⁸*LtMs, Lt 57, 1893, par. 1*

My brother, I learn that you are taking the position that the Seventh-day Adventist Church is Babylon, and that all that would be saved must come out of her. You are not the only man whom the enemy has deceived in this matter. For the last forty years, one man after another has arisen, claiming that the Lord has sent him with the same message; but let me tell you, as I have told them, that this message you are proclaiming is one of the Satanic delusions designed to create confusion among the churches.⁸*LtMs, Lt 57, 1893, par. 2*

My brother, you are certainly off the track. The first message [the second angel's message] was to go to Babylon (the churches) proclaiming her downfall, and calling the people to come out of her. This same message is to be proclaimed the second time. "And after these things I saw another angel come down from heaven, having great power; and the earth was lightened with his glory. And he cried mightily with a strong voice, saying, Babylon the great is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird.

For all nations have drunk of the wine of the wrath of her fornication, and the kings of the earth have committed fornication with her, and the merchants of the earth have waxed rich through the abundance of her delicacies. And I heard another voice from heaven saying, Come out of her my people, that ye be not partakers of her sins, and that ye receive not of her plagues. For her sins have reached unto heaven, and God hath remembered her iniquities." [*Revelation 18:1-5.*]*8LtMs, Lt 57, 1893, par. 3*

My brother, if you are teaching that the Seventh-day Adventist Church is Babylon, you are wrong. God has not given you any such message to bear. Satan will use every mind to which he can obtain access, inspiring them to get up some false theory, or go off on some wrong tangent, that he may create a false excitement, and thus divert souls from the true issue for this time. I presume that some may be deceived by your message, because they are full of curiosity and desire something new and strange.*8LtMs, Lt 57, 1893, par. 4*

It makes me feel sad indeed that you should be deceived in any way by suggestions of the enemy, for I know the theory you are advocating is not truth. In advancing the ideas you do, you will do great injury to yourself and to others. Do not seek to misinterpret, and twist, and pervert the testimonies to substantiate any such message of error. Many have passed over this ground, and have done great harm. As others have started up full of zeal to proclaim this message, again and again, I have been shown that it was not the truth.*8LtMs, Lt 57, 1893, par. 5*

I understand that you are also proclaiming that we should not pay tithe. My brother, take "off thy shoes from off thy feet" for the place whereon you are standing is holy ground. [*Exodus 3:5.*] The Lord has spoken in regard to paying tithes. He has said, "Bring ye all the tithes into the storehouse, that there may be meat in my house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it." [*Malachi 3:10.*] But while He pronounces a blessing upon those who bring in their tithes, He pronounces a curse upon those who withhold them. Very recently I have had direct light from the Lord upon this question, that many

Seventh-day Adventists were robbing God in tithes and in offerings, and it was plainly revealed to me that Malachi has stated the case as it really is. Then how dare any man even think in his heart that a suggestion to withhold tithes and offerings is from the Lord? Where, my brother, have you stepped out of the path? Oh, get your feet back in the straight path again.*8LtMs, Lt 57, 1893, par. 6*

We are near the end, but if you or any other man shall be seduced by the enemy, and led on to set the time of Christ's coming, you will be doing the same evil work which has wrought the ruin of souls of those who have done it in the past.*8LtMs, Lt 57, 1893, par. 7*

If you are wearing the yoke of Christ, if you are lifting His burden, you will see that there is plenty to do in the same lines wherein His chosen servants are laboring—in preaching Christ and Him crucified. But any one who shall start up to proclaim a message announcing the hour, day, or year of Christ's appearing has taken up a yoke and is proclaiming a message that the Lord has never given him.*8LtMs, Lt 57, 1893, par. 8*

God has a church upon the earth who are His chosen people, who keep His commandments. He is leading not stray, offshoots, not one here and one there, but a people. The truth is a sanctifying power; but the church militant is not yet the church triumphant. There are tares among the wheat. "Wilt thou then that we go and gather them up?" was the question asked by the servants. But the Master said, "Nay; lest while ye gather up the tares, ye root up also the wheat with them." [*Matthew 13:28, 29.*] The gospel net draws not only good fish, but bad ones as well, and the Lord only knows who are His.*8LtMs, Lt 57, 1893, par. 9*

It is our individual duty to walk humbly with God. We are not to seek any strange, new message. We are not to think that the chosen ones of God who are trying to walk in the light, compose Babylon. The fallen denominational churches are Babylon. Babylon has been fostering poisonous doctrines, the wine of error. This wine of error is made up of false doctrines, such as the natural immortality of the soul, the eternal torment of the wicked, the denial of the pre-existence of Christ prior to His birth in Bethlehem, [and] the advocating and exalting of the first day of the week above God's

holy, sanctified day. These and kindred errors are presented to the world by the various churches, and thus the Scriptures are fulfilled that say, "For all nations have drunk of the wine of the wrath of her fornication." [*Revelation 18:3.*] It is a wrath which is created by false doctrines, and when kings and presidents drink this wine of the wrath of her fornication, they are stirred with anger against all who will not come into harmony with these false and satanic heresies that exalt the false sabbath, and lead men to trample under foot God's memorial. *8LtMs, Lt 57, 1893, par. 10*

Fallen angels upon the earth form confederacies with evil men. In this age antichrist will appear as the true Christ, and then the law of God will be fully made void in the nations of our world. Rebellion against God's holy law will be fully ripe. But the true leader of all this rebellion is Satan clothed as an angel of light. Men will be deceived and will exalt him to the place of God, and deify him. But Omnipotence will interpose, and to the apostate churches that unite in the exaltation of Satan, the sentence will go forth, "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 who judgeth her." [*Verse 8.*] *8LtMs, Lt 57, 1893, par. 11*

Lt 58, 1893

Smith, Uriah

Wellington, New Zealand

November 30, 1893

This letter is published in entirety in *1888 1210-1213*.

Elder Uriah Smith:

I am so much pressed with labor at this time, I cannot write as fully as I would. There have been things written to me in regard to the movings of the Spirit of God at the last Conference, and at the college, which clearly indicate that because these blessings were not lived up to, minds have been confused, and that which was light from heaven has been called excitement. I have been made sad to have this matter viewed in this light. We must be very careful not to grieve the Holy Spirit of God in pronouncing the ministration of His Holy Spirit a species of fanaticism. How shall we understand the workings of the Spirit of God, if it was not revealed in clear and unmistakable lines, not only in Battle Creek but in many places.*8LtMs, Lt 58, 1893, par. 1*

I am not surprised that any one should be confused at the after result. But in my experience of the last forty-nine years I have seen much of these things, and I have known that God has wrought in a marked manner; and let no one venture to say this is not the Spirit of God—it is just that which we are authorized to believe and pray for—for God is more willing to give the Holy Spirit to them that ask Him than parents are to give good gifts unto their children. But the Holy Spirit is not for the human agent to work; it is to work and use the human agent. That God did abundantly bless the students in the school and the church, I have not one doubt, but a period of great light and the out pouring of the Spirit is quite generally followed by a time of great darkness. Why? Because the enemy works with all his deceiving energies to make of none effect the deep movings of the Spirit of God on the human subject.*8LtMs, Lt 58, 1893, par. 2*

When the students at the school went into their match games and

football playing, when they became absorbed in the amusement question, Satan saw it a good time to step in and make of none effect the Holy Spirit of God in molding and using the human subject. Had the teachers to a man done their duty, had they realized their accountability, had they stood in moral independence before God, had they used the ability which God had given them according to the sanctification of the spirit through the love of the truth, they would have had spiritual strength and divine enlightenment to press on and on and upward [on] the ladder of progress reaching heavenward. The fact is evident that they did not appreciate or walk in the light or follow the Light of the world.*8LtMs, Lt 58, 1893, par. 3*

It is an easy matter to idle away, talk and play away, the Holy Spirit's influence. [To] walk in the light is to keep moving onward in the direction of light. If the one blessed becomes negligent and inattentive and does not watch unto prayer, if he does not lift the cross and bear the yoke of Christ, if his love of amusements and strivings for the mastery absorbs his power of ability, then God is not made the first and best and last in everything; and Satan comes in to act his part in playing the game of life for his soul. He can play much more earnestly than they can play and make deep laid plots for the ruin of the soul.*8LtMs, Lt 58, 1893, par. 4*

There was every provision made by his satanic majesty to make the most of the opportunities given him to lead all who would be led into temptation, that he could make his suggestions to many minds, that the light sent from heaven was only fanaticism, excitement, because the after influence was not of that character to reveal the best fruits. Satan will instill into minds his specious reasonings because the ones blessed did not cherish and appreciate the divine enlightenment, and their hearts were not filled with awe and love that God had blessed and sanctified them through the truth. Instead of using their God-given powers to devise means that they could accomplish good and communicate that which they had received worshipping God in Spirit and in truth, they ate and drank and rose up to play. They perverted and misapplied the rich grace of God and bowed their souls' powers to worship an idol, just as Satan laid his plans they should do through resuming their amusements in games and plays which led away from watchfulness and

prayer. *8LtMs, Lt 58, 1893, par. 5*

Had these students allowed the Holy Spirit to use them, they would have aroused as living missionaries to work in Christ's lines. They could not have considered their individual responsibility to work in every way possible in harmony with Christ their Pattern to save souls ready to perish. Instead of showing themselves faithful sentinels for Jesus Christ, that the enemy should not steal a march upon them and convert their souls' temples into desecrated shrines, they threw wide open the gates and invited the enemy to come in. The Lord demanded the homage of the heart, rendering to Him undivided, whole-hearted service, the cheerful obedience of every power of the mind and soul. Souls are perishing out of Christ. There is work to be done to enlighten, to warn. Holy characters are to be presented to the world to represent the power of sacred truths upon human hearts. God's calls are earnest and emphatic to the sinner. He calls, "Turn ye, turn ye, for why will ye die?" [*Ezekiel 33:11.*] Who is calling with Christ? *8LtMs, Lt 58, 1893, par. 6*

My heart is weighed down with [a] burden of distress, because God's name is not glorified and exalted in the earth. If He sends His Holy Spirit there are those who do not understand its operations and how to appreciate the glory of God shining upon them, and unless they do discern the movings of the Spirit of God, they will call light darkness, and darkness will be chosen rather than light. I have been afraid, terribly afraid, that those who felt the bright beams of the Sun of Righteousness—for I have not one doubt but that they did receive the Holy Spirit—will come to the conclusion that God's heaven-sent blessings are a delusion. When God shall let His light shine again, how many will resist it and not respond to it because of the judgment many have passed upon its influence? If the light from heaven is not appreciated, greater evidence, greater light will be resisted. Bear in mind we are on holy ground. *8LtMs, Lt 58, 1893, par. 7*

The results after the working of the Spirit of God in Battle Creek are not because of fanaticism, but because those who were blessed did not show forth the praises of Him who called them out of darkness into His marvelous light; and when the earth is lightened with the glory of God, some will not know what it is, and from whence it

came, because they misapplied and misinterpreted the Spirit shed upon them. God is a jealous God of His own glory. He will not honor those who dishonor Him. Some persons living in the light ought to have instructed these souls young in experience to walk in the light after they had received the light. I wish I had time to write more fully, but I fear I have not. *8LtMs, Lt 58, 1893, par. 8*

Lt 58a, 1893

Rousseau, Sister

Wellington, New Zealand

July 24, 1893

Previously unpublished.

Dear Sister,

I have been thinking of you, and I want to say a few words to you this morning. I think of you oft, and would feel highly pleased to see you and to converse with you. I had written some lines to you, but was not able to finish it and will not look for it. *8LtMs, Lt 58a, 1893, par. 1*

I have been so pleased that you and your husband came to this far off country, and I hope you will be strengthened and blessed of the Lord and will realize His restoring power upon your body. I feel so sorry for you when I consider that you are frequently passing through scenes of suffering. You know others cannot appreciate this, but there is One who knows all about it. *8LtMs, Lt 58a, 1893, par. 2*

Let us unite our petitions as often as possible that Jesus the Mighty Healer will take your case in hand. He will do wonderful things for us if we will come to Him in faith. Let us draw nigh to God who knoweth our every weakness and every suffering and ask Him to make you whole. Will you not come as a helpless suffering child to Him, will you not ask God for Christ's sake to heal you? Will you not believe that He will do it in accordance with His promise? Reach out to Him the hand of faith. Only believe and ye shall see the salvation of God, and the Lord can do all and more for you than you can ask or even anticipate. *8LtMs, Lt 58a, 1893, par. 3*

You long for physical strength, you love to work; indolence is not attached to you in any measure, and God knows all this. My heart longs to see you a restored woman. But very few understand what you suffer but Jesus does know, Jesus does pity, Jesus does love

you and will hear your prayers. Come to Him with full assurance of faith, tell Him all about it and then grasp the promise, yes, but more firmly the God whose word is pledged. Come, my sister, just as you are with all your infirmities, only believe. We do not ask of God, as He is pleased to have us [ask], those things He is abundantly able to do for us. Look and live.*8LtMs, Lt 58a, 1893, par. 4*

Will not you and a few others unite together in special seasons of prayer that the Great Physician shall undertake in your behalf? He knows just how to remove your difficulties. Do come to Him with all your heart for health and healing of your infirmities. Press your petitions to His throne perseveringly, and believe it will be done. Jesus loves you; keep the soul in perpetual communion with God. It is a constant satisfaction that you are performing a work for Jesus. Divine wisdom will be given you. His Holy Spirit will pervade your mind as it is drawn out to Jesus.*8LtMs, Lt 58a, 1893, par. 5*

Whosoever drinketh of this water shall never thirst, it shall be in him a well of water springing up into everlasting life. He will make the soul's jarring conflicts to cease; He will bring every thought into captivity to Jesus Christ. Jesus is all in all to you. A new life will be given you; and every hope become infused with a new life, and every purpose and plan and effort is instinct with power from Jesus Christ. My sister, Jesus knows that you have struggled against great difficulties; you have had much suffering, and I feel impelled to say to you, Have faith in God, for there is relief for you; only believe, only trust. Hang your helpless soul by living faith upon the world's Redeemer; bodily and mental vigor He can and will bestow.*8LtMs, Lt 58a, 1893, par. 6*

You may be a great blessing to our youth. You may speak words to them full of hope, tenderness, and love. You may win them to Jesus, and He will give you His grace that you shall be like a tree planted by the living waters which bringeth forth the fruit in its season, whose leaf also shall not wither, and whatsoever he doeth, shall prosper. Do not for a moment feel that you are, because of feebleness and suffering, useless or nearly so, for it is not the truth.*8LtMs, Lt 58a, 1893, par. 7*

Ask of Jesus to bless you, and do not fail or be discouraged in

continuing to ask. Jesus loves you, and the promise is made to those who ask that they shall receive. O, remember He is faithful that hath promised. Ask, and continue to ask, with persevering earnestness, and as you receive, for you surely will, for faithful is He that hath promised. You can lay your talents and your scholarship and your life at the foot of the cross. By the grace of God you can achieve something worth living for, for heaven's divine resources are drawn upon by the prayer of faith. Seize upon the large supplies and be enriched by what you diffuse. My sister, my dear sister, will you cultivate faith in God who hath promised?*8LtMs, Lt 58a, 1893, par. 8*

I think over and over how much good you may do, and every one connected with the school. There is an atmosphere which surrounds every one, and that atmosphere which is inhaled from heaven will leave a most healthful influence upon the hearts and characters of those with whom you are associated. There will be, and there is in the school obdurate souls. Pray for tact to persuade them; if you cannot have a personal influence over them and touch their hearts, then do not let them go, do not fail nor be discouraged, take them to the Lord in prayer; the poor sinsick souls need a physician. There is a balm in Gilead; there is a Physician there. We have a God whose arm is not shortened that it cannot save, whose ear is not heavy that He cannot hear. The Lord bless you, my dear beloved sister in Jesus Christ. I will stop now, for I go to ride.*8LtMs, Lt 58a, 1893, par. 9*

September 13

I have been searching for some little items written sometime since, but I find words written that are, I believe, that which you need.*8LtMs, Lt 58a, 1893, par. 10*

Today I was taken off from my writing to see a young Maori boy sixteen years old. He goes to Melbourne to the school. I wish you would speak a word to him now and then and help him all you can. Please do this for Christ's sake. I feel a deep interest in the boy; he seems to be intelligent, and to be a Christian. I have offered to see him through school, loaning him money which he will repay again when he comes into possession of his means. We are most

desirous to draw in all we possibly can of this race to become educated and trained to return as teachers to their Maori people. Christ died to redeem the entire race, and He will work through human agencies.*8LtMs, Lt 58a, 1893, par. 11*

The Lord Jesus intended much greater things than our eyes have yet witnessed. Everything has been done that a God could do, that their blood bought souls should not be in our Christian communities and live and die in their sins. We must have more decided, thorough, persevering, evangelizing—well-organized efforts put forth to save these precious souls. Is Satan always to triumph? No, no. God will work, and every human Christian agency must be aroused and consecrated to work with God to co-operate with the heavenly intelligences. Not one must be asleep now, not one must be careless and purposeless. We have something to do and a work which can in no case be neglected. Some are perishing, and we need everyone to be living missionaries for the Master. O, that everyone may have a mind to work.*8LtMs, Lt 58a, 1893, par. 12*

But why am I writing all this to you? The Lord bless you, my sister, abundantly is my prayer.*8LtMs, Lt 58a, 1893, par. 13*

Love to your husband and all dear friends.*8LtMs, Lt 58a, 1893, par. 14*

Lt 59, 1893

Tuxford, Sister

Napier, New Zealand

September 4, 1893

Previously unpublished.

My Dear Sister Tuxford,

I have just returned from church; spoke to them upon the subject "Christ riding into Jerusalem." We had a goodly number of outsiders. I have spoken five times in Napier and four times in Hastings; the Lord gave me freedom in speaking. I praise His holy name, I can walk with convenience to and from the church; the churches are being helped and blessed.*8LtMs, Lt 59, 1893, par. 1*

I suppose Willie has been with you over the Sabbath. We were grateful to learn where he was and thankful the sea trip is in the past, for I do not think it enjoyable for him to take steerage passage. I am not able to have my teeth yet for some weeks, but I cannot forebear speaking, so I have gone to work without them, which I never thought or expected to do. You can feel assured I shall feel highly gratified to have them. I sent you a letter last Friday. We hope you and your Mother are well and happy, enjoying the gracious influence of the Spirit of God.*8LtMs, Lt 59, 1893, par. 2*

I see much work to be done in this country and long for money and laborers, that it can be carried forward. Every energy ought to be put into use to raise the debt from the meeting [house] in Napier. It can and should be done; there are enough to do it if all will act their part, and there is no excuse why this debt should linger. God is not pleased with this slipshod way of doing business. O, for the converting power of God to get hold of young and old, that they may see the Lord's business cannot be executed in a loose manner; it must all be firmly bound, and in a workmanlike manner. I cannot but think of the donation from Sister Martha, and the money which she borrowed to give the donation and is not paid yet. I feel burdened over such matters.*8LtMs, Lt 59, 1893, par. 3*

I feel so thankful the end is near. All the burden of my message has been the near coming of Christ and the necessary preparation of each individual that they may meet Him with joy and not with grief.*8LtMs, Lt 59, 1893, par. 4*

Everything that can be done should be done to awake the slumbering, that each human agent should have his lamp trimmed and burning. We have no time to lose; we must employ every talent to work while the day lasts, for the night cometh in which no man can work. Every entrusted capability is now to be brought into active service.*8LtMs, Lt 59, 1893, par. 5*

I have been feeling very solemnly over the state of things in this country, which we seem to have no power to relieve. Truth is progressive but when there is no door opened where the truth should find an entrance, then what can be done? There are quite a number of Sabbathkeepers in Hastings, but no place of worship.*8LtMs, Lt 59, 1893, par. 6*

I know, from what we have seen in the past, souls would be added to the church of such as will be saved, [but] again, there is no place to worship in Havelock. No house can be obtained to make an attempt to hold forth the Word of life. There are souls in that place that will receive the truth if they could only hear it, but every entrance is closed, personal effort will need to be made—it is the only way now.*8LtMs, Lt 59, 1893, par. 7*

An attempt was made to hire a hall, the only one in the place, but a school teacher exerted his influence so it should not be done. He stated that he had been informed that Seventh-day Adventists did not believe in the divinity of Christ. He was assured to the contrary. Well, he said he did not want them to come to that place, so the door was closed. I called upon all in Napier, both young and old, to practice economy and to lay by something wherewith they could do something for the cause and work of God, and this was obligatory upon them; the Lord would not excuse them if they devoted the means the Lord had entrusted to them to advance His cause and His work in self-pleasing, or in making Christmas presents to their relations and friends. Every exertion was to be made to present to the Lord our thank offerings and our gifts of the great gift He had

made to the world in sending Jesus. "For God so loved the world that he gave his only begotten Son that whosoever believeth on him should not perish but have everlasting life." [*John 3:16.*]*8LtMs, Lt 59, 1893, par. 8*

Dear sister, the gifts and offerings which ought to find their way into the Lord's treasury have been diverted into human channels. I presented to the church how important it was that a change should be made in our customs, habits, and practices in this direction, especially Christmas gifts should be made to Him who has made such infinite sacrifice to save fallen man. I think professed Christians have been asleep as far as showing their obligations to God, who has purchased them at so great a cost to Himself, even His only Son. Well, think how must the Father, the world's Redeemer, and the heavenly angels look down upon human inconsistencies—our offerings and gifts bestowed upon relations and human friends, who will not return one dollar of the same to aid in advancing the truth and building up the cause of God in our world.*8LtMs, Lt 59, 1893, par. 9*

Custom and practices must change, inclinations and feelings must be of a different character in the future, if God is to be glorified. If all these little rills were set flowing into the treasury of God, there would be a reservoir that would flow into consecrated channels. Saith God, "Them that honor me, will I honor." [*1 Samuel 2:30.*] If we honor human friends, because we have considered this is the channel that our gifts and offerings and entrusted talents should flow into, we meet with loss every time, for we will receive no reward; we do not lay up our treasure in the heavens in bags that wax old.*8LtMs, Lt 59, 1893, par. 10*

Every one should make God and His cause their first consideration, as Christ was given to our world to die a cruel death to save perishing souls, to those who are made free by the gift of God's dear Son. He paid the price of His own blood and suffering to secure our willing service and co-operation in being laborers together with God to put into use every talent to be employed in the saving of souls for whom Christ has died. He has committed to us trusts. Do we feel all we possess is a loan from Christ? That the food provided for our sustenance is alone all that we can claim, or is

granted us through Jesus Christ? He has made us stewards of His grace, custodians of the Master's goods, and the lowliest talents, the humblest service, may become a consecrated gift if exercised and employed with the high aim of doing our Master's service and promoting His glory. The more learning, of talents and of money, instead of releasing us of obligations only increases and intensifies our responsibilities. The question is not, What have I of the Lord's? but, What am I doing with what He has graciously entrusted to my stewardship? All we have is the Lord's, He has purchased us, soul, body and spirit; our time, our gifts, and offerings are to be laid on God's altar. Human inclinations and desires are not to control in this matter; and if heart, soul, body, and life were consecrated to God [and], with all the goods He has entrusted us with, were laid at His feet as consecrated gifts, they would be acceptable and accomplish much good.*8LtMs, Lt 59, 1893, par. 11*

O! how much robbery has been committed against God by the human calculation of misused goods! Christ the great Shepherd laid down His life for His sheep; He calleth them all by name. Every human is called to give an account of his entrusted talents: He came to him who had doubled his number, [when it] was put out to the exchangers, "Well done," is the commendation, "enter thou into the joy of thy Lord" [*Matthew 25:21*—his own character is opened to them.*8LtMs, Lt 59, 1893, par. 12*

If we will make the most of our Lord's goods, we will make the most of our time and opportunities; we know not how long or how brief will be our allotted time. "Occupy till I come," all depends upon the use we make of our present opportunities, our entrusted talents. [*Luke 19:13.*] Every entrusted talent is a loan not to be degraded to selfish use, but to be employed in doing good. There must be no selfish extravagance, no misuse or misapplication of the Lord's goods. The talents, be they small or great, must be used to the glory of God. The demand will come from the owner, "what use have you made of my goods?" We have the Lord's property by grace, Christ has purchased all, the interest required will be according to the entrusted capital, according to the measure of the gift of Christ. May the Lord make us wise unto salvation.*8LtMs, Lt 59, 1893, par. 13*

I did not expect to write thus, but as the thoughts flowed into my mind I have written them. Now, if you could copy this and send it to whom you choose, whom you think would be benefitted, you are at liberty to do so. Send me a copy, I have had so much speaking to do and going back and forth from Hastings and Napier, we have not had much time to write. Emily is full of work or else I would have her copy this.*8LtMs, Lt 59, 1893, par. 14*

With much love to yourself and your mother.*8LtMs, Lt 59, 1893, par. 15*

Lt 59a, 1893

Tenny, G. C.

Long Point, Paremata, near Wellington, New Zealand

August 3, 1893

Previously unpublished.

Elder G. C. Tenny
Battle Creek, Michigan

Dear Brother:

You have kindly written several letters to me, for which I thank you. I have been purposing to write to you every mail, but the many things arising in the Colonies that needed attention called for letters, and I have written quite a number. When we drew near the time for the American mail to go, I was pressed almost beyond measure, and could not write to you. Willie and I have had anxious desires that you should return to this country, for you had acquaintance with the people and places; but when Elder Olsen thought you could be so great help to him, I thought it might be best for you to remain in America. We feel the need of help here, but Elder Olsen needs help also. Where is our help coming from? We have been pleading for the conference to send Elder Corliss. We did not write to him personally, for I thought that was not the proper way to do, so we sent appeal after appeal for help both of money and of men; but as yet we have no assurance of anything. We feel sad.⁸*LtMs, Lt 59a, 1893, par. 1*

I have had some thoughts that I would not remain here much longer. Our two years will soon be completed, and as yet neither means nor men have been sufficiently furnished. The opposition, the prejudice, and [the] resistance against the truth is so strong here in this large city of Wellington, and Satan's efforts so determined that truth shall not enter, I am doubly sure that the Lord has a people here. If we can only find an entrance here, we know there are many honest souls that will come to the light and accept the truth. But what can we do? Nothing without a place of worship.

Must souls perish because efforts are not put forth to get access to the people? The halls are very expensive. Tents cannot be pitched in Wellington. Camp meeting cannot be held here, for there is not safety for tents. The circus company pitched their tents here in Wellington, and their tents were torn into ribbons by strong winds.*8LtMs, Lt 59a, 1893, par. 2*

The work is extending in America; but shall this part of the world, of English speaking people, be left out of the planning and reaching of our conference? Shall not the Christian reformation go forward here? I have set before our people our necessities. But the treasury is drained to add continually to the conveniences and building up of the work in America where our people have a powerful influence. What can we do unless we can make a beginning in these cities? Are the means raised by God's people to be absorbed wholly in America? I answer, No. Means ought to have been in these fields and these cities worked years ago; but watchmen have been asleep as to what was required in these cities. Are we to make a retreat? Are we to give up now? When we read of the outpouring of the Spirit in America, we consider the words of Christ just before His ascension, "After that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth." [*Acts 1:8*].*8LtMs, Lt 59a, 1893, par. 3*

We are watching and waiting, expecting to see a more thorough, decided missionary spirit which will take families out of Battle Creek and out of the churches and send them forth to labor in the fields all ready for harvest. This part of the field needs to be worked. Shall we give up Wellington, Dunedin, Christchurch, and Auckland as hopeless enterprises? Shall we give up Melbourne and the cities of Australia, where there are many honest souls, and pour all the means and efforts upon American cities? It seems as if I could hear the words that were addressed to the apostle, "I have much people in this city." And it was a most forbidding outlook: a city given up to all appearances, to unbelief, skepticism, infidelity and heathenism, and the most profligate that was upon the earth. I know God's will is not done in this matter. Time is narrowing up.*8LtMs, Lt 59a, 1893, par. 4*

The same spirit of opposition in regard to the Sunday law will make as deep a mark here as in America. "God's hand is not shortened that it cannot save, his ear is not heavy that it cannot hear." [*Isaiah 59:1.*] But who is it that has the Lord's money? All the efforts we can make are useless without money and workers. We must not have our hands tied. It is so essential to get the leaven into the meal, and Satan is making his super-human efforts to keep the leaven out by keeping the door closed. I feel intensely over this subject. Shall the warnings and the good news, the glad tidings of great joy, of what is truth be proclaimed to the people? Christ by the virtue of His blood that cleanseth from all sin is drawing them to obedience, and no one is at work in these places. *8LtMs, Lt 59a, 1893, par. 5*

"Be instant in season and out of season" is ringing in my ears, to gather in a harvest of souls. [*2 Timothy 4:2.*] Truth must be proclaimed from the fullness of a believing heart and reveal that he is earnest and means what he says, and I have no doubts as to the issue of there being something broader and more costly, than has as yet been put forth. I cannot sleep nights. Supplications are constantly ascending from my heart day and night to the throne of grace for the Lord to send money and workers; but now I am beginning to think I must go back to America and stir up our people, for they are altogether to nigh-sighted [nearsighted]. They cannot see the wants afar off, where there is not scarcely a thing to show or give character to the work. I am contemplating the matter as to what shall be done. I may soon be on my way to America, for I am very far from accepting the situation that all the means, or nearly all, is used in America, where the truth has every possible advantage to be known. But here we cannot make even the first move in our cities. *8LtMs, Lt 59a, 1893, par. 6*

Lt 60, 1893

Van Horn, I. D.

Wellington, New Zealand

July 20, 1893

This letter is published in entirety in *1888 1197-1203*.

Elder I. D. Van Horn
Charlotte, Michigan

Dear Brother,

My silence may be misinterpreted by you to think I do not accept your letter of confession; but dear brother, this is not the case. I do accept your letter fully, and am very, very thankful your eyes have been anointed with the heavenly eyesalve that you may see clearly and give to the flock of God meat in due season, which they so much need. *8LtMs, Lt 60, 1893, par. 1*

The powers of Satan to seduce and deceive are so strong, and his delusions of every kind so multitudinous, that every watchman needs now to give the trumpet a certain sound. There must be, now, no deviating from the light that God gives at this present time. Light is constantly shining now upon many, and it is the very thing they need for this time. Old truths are, if we cherish the light, presented in new aspects that have not been seen before, and as the providence of God is certainly at work to bring the crisis in the closing scenes of this earth's history, there will be a power, the office work of the Holy Spirit, stirring the hearts of the men in responsible positions to unflinchingly stand at their posts of duty as a unit. *8LtMs, Lt 60, 1893, par. 2*

“Finally, my brethren, be strong in the Lord and the power of his might.” [*Ephesians 6:10*.] This has been always applicable to God's people in every age of the world, but how much more so to the remnant church who have to meet the constant and most powerful masterly workings of the power of darkness for this last time. The words of the apostle come sounding down the lines to this time.

“Put on the whole armor of God, that ye may be able to stand against the wiles of the devil. For we wrestle not against flesh and blood, but against principalities and powers, against the rulers of the darkness of this world, against spiritual wickedness in high places.” [*Verses 11, 12.*]*8LtMs, Lt 60, 1893, par. 3*

These words inspired of God are appropriate for us. They apply in a special manner to those who are endeavoring to keep the commandments of God amidst a crooked and perverse nation, among whom they shine as lights in the world. O, how solemn, how fearfully solemn, is this time for the youth among us who have had great light, and for those who stand as watchmen upon the walls of Zion that their words, spirit, and character shall not be misleading to those with whom they associate and to those with whom they are brought in contact. The inspired apostle continues, “Wherefore” in consideration of the warfare against, “not flesh and blood” but satanic agencies, disguised, “take unto you the whole armor of God.” [*Verses 12, 13.*] Make your guide the Word. “Take” it. *8LtMs, Lt 60, 1893, par. 4*

The whole armor which is furnished in the Scriptures is all prepared for you to take. “Wherefore take unto you the whole armor of God, that ye may be able to withstand in the evil day, and having done all to stand. Stand therefore, having your loins girt about with truth.” [*Verses 13, 14.*] Fiction, spurious interpretations of the Scriptures, dishes of fables, are everywhere presented for your acceptance. But great discernment is needed that the girdle should be the golden chain of truth, “and having on the breast-plate of righteousness,” not your own but the righteousness of Christ. [*Verse 14.*] This is the fortress of the soul. We may with Christ’s righteousness going before us withstand the moral darkness and penetrate the devices of the satanic agencies. “And your feet shod with the preparation of the gospel of peace.” [*Verse 15.*]*8LtMs, Lt 60, 1893, par. 5*

The inconsistencies, the unreasonable workings of the human agents stirred with a power from beneath, will create in those who reverence God a holy indignation to see the truth of God brought into contempt, and its advocates misrepresented and clothed in garments of darkness, false charges. Then is the very time the Holy

Spirit is to take possession of the human mind and it be made to appear that Christ is formed within, the hope of glory. While the living human agents are being moved with a power from beneath and the satanic agencies seem to have full control (almost) of the world, acting a conspicuous part just before the second appearing of our Lord to take the kingdom and possess the kingdom forever and ever, the two classes which are formed to enact the solemnities of the last day will be distinguished as the commandment keeping people of God, and the commandment breakers who are inspired by the devil and his angels. The appearance is as if the infernal government had been transferred from hell to earth.*8LtMs, Lt 60, 1893, par. 6*

The Lord Jesus will open the eyes of all who have been walking in the light, that they shall not be deceived with the pretentious spirit of those who claim great sanctity and say, "Lord, Lord," while they stubbornly refuse to do the will of God. [*Matthew 7:21, 22.*] Christ repeated the princely titles of Satan as one perfectly familiar with his workings and usurped authority. Christ gave the warnings to be heeded and pointed to Satan's thrones, principalities and powers, and spiritual wickedness in high places.*8LtMs, Lt 60, 1893, par. 7*

The professed Christian world is under Satan's sway. Christ calls the prince of this kingdom Satan, Beelzebub, a liar, a murderer from the beginning, the wicked and evil one who is constantly working with the unholy and disobedient to trample upon the laws of Jehovah. Satan acquired the supremacy as a legislator in guilt to compel by decree the transgression of God's law, and the professed Christian world come under his banner fully choosing his service and shall do after the works of the fallen foe. The rebellious chieftain signalized himself as having authority to establish laws entirely contrary to the laws of Jehovah, the living and only true God, the supreme Ruler in heaven and in earth.*8LtMs, Lt 60, 1893, par. 8*

When this deceiving power is accepted in the place of light plainly given in God's Word, Satan stands as their ruler. The daring leader in rebellion is given by human agencies the pre-eminence above God, and the prince of darkness is acknowledged as their supreme authority. The number of his angels we cannot conjecture, but his

field is the world, and he multiplies himself through his agencies over his whole field, the world, concurring in and actively instigating the clergy to be his efficient workers in making of none effect the law of God, of tearing down His memorial, the insignia of His honour and His supremacy. There is no lack of satanic agencies.*8LtMs, Lt 60, 1893, par. 9*

Every soul who will now evade, through sophistry, the plain "Thus saith the Lord," and misinterpret and evade the plainest conclusions of the written inspired Word, will become instruments to tempt and coerce, and stirred with a satanic spirit purpose to afflict and oppress and compel the human agents to dishonor God's law and accept and advocate Satan's legislation and revere his enactments with a zeal proportionate to their blinding delusions. Our Lord declares, that Satan "abode not in the truth." [*John 8:44.*] Once he did bear rule under God and Jesus Christ, and all was radiant and lovely.*8LtMs, Lt 60, 1893, par. 10*

(*Ezekiel 28:1-3*): "The word of the Lord came again unto me, saying, Son of man, say unto the prince of Tyrus, thus saith the Lord God: because thine heart is lifted up, and thou hast said, I am a god, I sit in the seat of God, in the midst of the seas; yet thou art a man, and not God, though thou set thine heart as the heart of God: behold thou art wiser than Daniel; there is no secret that they can hide from thee."*8LtMs, Lt 60, 1893, par. 11*

"Moreover the word of the Lord came unto me saying, Son of man, take up a lamentation upon the king of Tyrus, and say unto him, thus saith the Lord God; thou sealest up the sum, full of wisdom, and perfect in beauty. Thou hast been in Eden the garden of God; every precious stone was thy covering, the sardius, the topaz, and the diamond, the beryl, the onyx, and the jasper, the sapphire, the emerald, and the carbuncle, and gold: the workmanship of thy tabrets and thy pipes was prepared in thee in the day that thou wast created. Thou art the anointed cherub that covereth and I have set thee so: thou wast upon the holy mountain of God; thou hast walked up and down in the midst of the stones of fire. Thou wast perfect in thy ways from the day that thou wast created, till iniquity was found in thee.*8LtMs, Lt 60, 1893, par. 12*

“By the multitude of thy merchandise they have filled the midst of thee with violence, and thou hast sinned; therefore I will cast thee as profane out of the mountain of God: and I will destroy thee, O covering cherub, from the midst of the stones of fire. Thine heart was lifted up because of thy beauty; thou hast corrupted thy wisdom by reason of thy brightness: I will cast thee to the ground, I will lay thee before kings, that they may behold thee. Thou hast defiled thy sanctuaries by the multitude of thine iniquities, by the iniquity of thy traffic; therefore I will bring forth a fire from the midst of thee, it shall devour thee, and I will bring thee to ashes upon the earth in the sight of all them that behold thee. All they that know thee among the people shall be astonished at thee: thou shalt be a terror and never shalt thou be any more.” [*Verses 11-19.*] *8LtMs, Lt 60, 1893, par. 13*

Here we see that there is a fallen angel whose subtlety we have to meet, and every one who doth not make God his strength will be unable to meet this satanic power. *8LtMs, Lt 60, 1893, par. 14*

The world is asleep. The watchman are asleep, crying peace and safety in the place of laboring with energy and searching the Scriptures diligently to know what all this wickedness means that is swelling to such fearful proportions. They say to the wicked who are trampling upon the law of God, It shall be well with you. Because sentence against an evil work is not executed speedily the hearts of the sons of men are fully set in them to do evil. In place of being softened by the long-suffering of God, and His long patience, they are encouraged by His forbearance to further resistance, flattering themselves in their sinfulness and impenitence that He that has not awakened His wrath against them to curse their wicked inventions will spare a little longer, and they may be ambitious and persistently follow in their own way, with nothing to interpose or to molest them in their inventions, and at some future time they will repent. *8LtMs, Lt 60, 1893, par. 15*

O, what can we say to awaken the soul's interest to make compromise with Satan, but make thorough work for repentance before it is everlastingly too late? How can we make them consider that there are limits to the forbearance of God, and that it is possible for them to pass the limit of the forbearance of God, as did Judas and Saul? God allows nations a certain period of probation; but

there is a point they can reach and can pass, and then iniquity accumulated will receive not mercy, not longer forbearance, but an outbreak of the indignation of God, and be visited with punishment unmixed with mercy. God will arise in mighty power, and show, though slow to anger, He will not acquit the wicked. The wickedness of each generation is not forgotten. *8LtMs, Lt 60, 1893, par. 16*

Each century of increased profligacy has treasured up wrath, and Christ said unto those who resisted all His mercy, all the blessings He presented to them, addressing the rejecters of His salvation, "Fill ye up then the measure of your fathers," for the blood of all the prophets which had been shed from the foundation of the world should be required of the nation He addressed. [*Matthew 23:32, 35.*] They had the beacon warning in the jealousies, in the hatred, in the despisings of warnings and messages sent to them, and God's punishment came upon them for their cruelty, and notwithstanding all this, those who separated from God repeated the history of their fathers, and thus it is in our day. *8LtMs, Lt 60, 1893, par. 17*

O that men would be aroused and flee from the wrath to come! But the scenes transacting are very deceiving, their progress is so gradual, [and] their own degeneracy increasing. Today is so much as was yesterday, as in the destruction of the old world by water, and as Sodom by fire, they were continually strengthened in their own human inventions and the imaginations of their impure and corrupt hearts were evil, and that continually, so that they had no real sense of sin. *8LtMs, Lt 60, 1893, par. 18*

Who will stand against these bewitching, deceiving delusions? We have proof that God keeps a reckoning with nations, that there is a sum total of guilt that although it is beyond the power of human minds to define the amount God allows not to pass, but when the point of transgression is fully reached, when the law of God is made void, God takes account of the dishonor put upon His government, and He charges one generation with the crimes of the preceding generation, if they follow in the same evil course. Your light is constantly increasing. *8LtMs, Lt 60, 1893, par. 19*

What can I say that will affect the soul? What can I say that will

arouse our people to serious contemplation and true devotion? What temptations are constantly presenting dangers to our youth? Boldness, impiety, selfishness, and independence is so common and the standard of righteousness so low, and the end of all things is at hand.*8LtMs, Lt 60, 1893, par. 20*

I am unable to describe to you my true state of feelings. I am seeking to do all that I can, but I see so little can be done without money and workers.*8LtMs, Lt 60, 1893, par. 21*

Much love to Adelia and your children. May the Lord lead and guide them is my prayer.*8LtMs, Lt 60, 1893, par. 22*

Lt 61, 1893

Van Horn, I. D.

George's Terrace, Kilda Road, Melbourne, Victoria

January 20, 1893

This letter are published in entirety in *1888 1136-1146*.

Dear Brother,

I am happy to report that I am much improved in health. The conference just closed has been in every sense a success. The Lord has placed His own imprint upon mind, and many have received instruction that is of the highest value to them. The Lord has given me His grace and power to sustain me in all my labors, both in speaking and in writing.*8LtMs, Lt 61, 1893, par. 1*

I want to say a few words to you, to tell you some things which burden my heart. You are represented to me as not walking and working in the light as you think you are doing. Again and again has the Lord presented before me the Minneapolis meeting. The developments there are but dimly seen by some, and the same fog which enveloped their minds on that occasion has not been dispelled by the bright beams of the Sun of Righteousness. Notwithstanding the evidences of the power of God which attended the truth which was shining forth at that meeting, there were those who did not comprehend it. In the blessings that have since accompanied the presentation of the truth, justification by faith and the imputed righteousness of Christ, they have not discerned increased evidence from God as to where and how He is and has been working.*8LtMs, Lt 61, 1893, par. 2*

You have not drunk from the full cup presented to you, that you could in every respect be giving the trumpet a certain sound. Elder Butler, Elder Smith, and yourself have been presented to me as standing in a similar position. While you have not openly opposed the work the Lord Himself has been doing, you have held yourself aloof from the very ones with whom you should have been closely related. If you had been walking in the light, you would have drunk

of the cup full of the wine of truth that has been held to your lips; but no, you have but in a partial way been in harmony with the work that brethren Jones and Waggoner have under God been doing, to bring up the church to understand their true state and come to the supper prepared for them. The richest blessings from heaven have been proffered, but as represented in the parable, many have clung to their old citizen's dress, not accepting the dress prepared for them by the Lord Jesus Christ.*8LtMs, Lt 61, 1893, par. 3*

I know that Elder Smith, Elder Butler, and Elder Van Horn have been losing the richest privileges of heavenly enlightenment, because the spirit and impressions that were entertained before the Minneapolis meeting, and in a large degree cherished since that time, have kept them in a position where, when good cometh, they have had little appreciation of the same. I am so sorry for you, my brother; you have worked hard, but the wisdom which the Lord giveth to run like fine threads of gold through all your ministerial labor has been wanting. No greater light or evidence will come to any one of you except to Elder Butler. He has not been directly in the channel where light from the throne has come upon him.*8LtMs, Lt 61, 1893, par. 4*

The Lord looks with compassion upon you all but in a special sense upon Elder Butler. Both Elder Smith and yourself have had opportunities of the highest order, but neither of you has improved the privilege of opening the chambers of your mind and withdrawing the curtain from the soul temple, that the train of the glory of God might illuminate heart and mind. There is no reason that either of you can offer before the great white throne, when the Lord shall ask you, "Why did you not unite your interests with the messengers I sent? Why did you not accept the message I sent through my servants? Why did you watch these men to find something to question and doubt, when you should have accepted the message that bore the imprint of the Most High?"*8LtMs, Lt 61, 1893, par. 5*

God does not commend the position that any one of you three representative men has taken. You think you are standing at your post of duty, firm as rock; but God has not told you to stand where you are. The command is, "Go forward, and I will be with you; I will go before you, I will be your front-guard, and the glory of the Lord

shall be your rereward.” The richest beams of light have been shining from the throne of God directly upon you, but you have slighted and (shall I say it? painful it is to me, but I cannot forbear,) refused it as strange fire.*8LtMs, Lt 61, 1893, par. 6*

Had the divine Spirit anything to do with your prejudice at Minneapolis? Anything to do with the spirit that led to action there? No; God was not in that work. I was led from room to room occupied by our brethren at that meeting, and heard that of which every one will one day be terribly ashamed, if it is not until the judgment, when every work will appear in its true light. In the room occupied by you there was a Witness, and in the rooms of others there was a Witness to every remark made—the ungodly jest, the satire, the sarcasm, the wit—the Lord God of heaven was displeased with you, and with every one who shared in the merriment, and in the hard, unimpressible spirit. An influence was exerted that was satanic. Some souls will be lost in consequence.*8LtMs, Lt 61, 1893, par. 7*

Why did you not receive the testimony the Lord sent you through Sister White? Why have you not harmonized with the light God has given you? Is this spirit to continue to the end of probation? Is there nothing that will be evidence to you as to where God is at work? Can you not discern who has the message to give to the people for this time?*8LtMs, Lt 61, 1893, par. 8*

Elder Van Horn, you need the quickening influence of the Spirit of God. You need the life-giving power from on high. You have set discourses which you have given the people for years; if these could, to a great extent, be banished from your mind, and you come to the school of Christ to learn of Him as a little child, O, what light, what power, what love, what grace and joy, would flood your soul. But you have not seen your need, you have not felt your want, and your labors have not been, could not be, as God would have them, full of marrow and fatness. God has offered you fresh manna for the people, but you yourself have eaten only what you chose to eat, and have given the same to the people. They have not, as a general thing, had the education and instruction it was their right to have for the present time.*8LtMs, Lt 61, 1893, par. 9*

I have had a great desire that you and Adelia should keep step with your leader, the Captain of the Lord's host. Your ideas are stereotyped, and you need, O so much, to have the imprint of the divine Spirit upon your spirit. I have been shown the necessity of your rising higher and standing in the clear sunlight of the Lord's presence. You are not in the position the Lord would be pleased to have you occupy.*8LtMs, Lt 61, 1893, par. 10*

Elder Smith is not in the position in reference to the work and his connection with the cause of God that he ought to be in with the light he has had. Elder Butler and some others who have acted a prominent part in the cause have really been standing in the way of others, and have retarded the work. If Elder Smith was standing in the clear light, he would give the trumpet a certain sound in perfect harmony with the angel of (*Revelation 18*), who is to lighten the earth with his glory. Now is the time when we may look for just such a message as has been coming to us.*8LtMs, Lt 61, 1893, par. 11*

Think you, my brother, if the Lord has raised up men to give to the world a message to the people to prepare them to stand in the great day of God, that any one could by their influence stop the work and close the mouth of the messengers? No; if every human agent should hold his peace, a voice would be put into the stones, and they would cry out. The message would go in greater and still greater power. And shall such men as Elder Smith, Elder Butler, and yourself be left behind in the special message and work for this time to carry the people forward and upward to a higher, holier state of spirituality?*8LtMs, Lt 61, 1893, par. 12*

Is the work that has been going on since the Minneapolis meeting of God? If not, it is of another spirit. "By their fruits ye shall know them." [*Matthew 7:20.*] I know that the Lord is in this work, and no one can silence the messenger whom God sends, or repress the message. The Lord will be heard through His human agencies. And if any man refuses to accept the light and walk in it, that light will not continue to shine upon him. "I have somewhat against thee, because thou hast left thy first love. Remember therefore from whence thou art fallen, and repent, and do the first works: or else I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent." [*Revelation 2:4, 5.*]*8LtMs, Lt 61,*

1893, par. 13

My brethren are well aware that the Word of God presents the matter of church unity as a principle; those who are united to Christ by the truth of heavenly origin should have strong friendship for one another. And this is not all. "These things have I spoken unto you, that my joy might remain in you, and that your joy might be full. This is my commandment, that ye love one another, as I have loved you." "These things I command you, that ye love one another." [John 15:11, 12, 17.] The love of Christ must come into the church and be cherished by every member as a precious plant. If the branches of the vine are united to the parent stock, the same life dwells in them all. *8LtMs, Lt 61, 1893, par. 14*

In Christ Jesus there is love, and those who are united to Christ will not have merely a tame, common regard as acquaintances, but true, sincere love for one another, because they are endued with the spirit of Christ. This drawing off from one another is not Christlike, but it is after Satan's order. Love is not a mere simple regard, but a living principle; not a temporary emotion, but a permanent power. We drink it in fresh from the fountain of love that flows from the cross of Calvary. We are quickened by this love. "I in them, and thou in me, that they may be made perfect in one, and that the world may know that thou hast sent me, and hast loved them as thou hast loved me." [John 17:23.] Quickened by this love, the power of the Holy Spirit, we learn to love one another in and through Christ Jesus—truly, sincerely, unaffectedly. *8LtMs, Lt 61, 1893, par. 15*

The light is shining; it will not, cannot, be eclipsed. It will continue to shine brighter and brighter unto the perfect day; but those who close their eyes that they shall not see, and their ears that they shall not hear, and harden their hearts that they shall not receive the rays of heavenly light, will be left to walk in darkness; and he that walketh in darkness knoweth not whither he goeth. He thinks he is walking in safe paths, but he deceives his own soul. *8LtMs, Lt 61, 1893, par. 16*

I am distressed when I think of these brethren whom I love in the Lord, and who are not taking a Bible course as presented in the

lessons of Christ, to be one as Christ is one with the Father, that, according to the prayer of Christ, the Father may love them as He loves His only begotten Son. The divine imprint is not on any man's work who does not exercise every faculty God has given him to answer the prayer of Christ for complete unity.*8LtMs, Lt 61, 1893, par. 17*

These who present before the world apparent differences, while they make no effort to see eye to eye by coming together as brethren to search the Scriptures, with the spirit of a little child, are not working in the lines in which Christ worked, and His Holy Spirit will not endorse their work.*8LtMs, Lt 61, 1893, par. 18*

There are peculiar temperaments that are easily thrown off the track, and when they get under the controlling power of temptation, they require to be helped. This is the case of Bro. Foster, who has been a reader of the *Review* for some years. He saw the articles by Elder Jones on the formation of the image, and was greatly blessed in reading them. Then came Elder Smith's article opposed to Elder Jones. This brought him into trial just before the Week of Prayer. I had a long talk with him, for he came to me to tell his feelings, poor man.*8LtMs, Lt 61, 1893, par. 19*

Through the Lord's Spirit, I spoke words to comfort him. He made some statement in reference to the meeting at Minneapolis, and I had to explain a little of that matter, just as the Lord had presented it to me. I do not want these burdens repeated that were forced upon me in Minneapolis and Battle Creek. Some may take explanations in the right way, because the Spirit of the Lord is abiding with them, but to other minds everything is perverted by the enemy.*8LtMs, Lt 61, 1893, par. 20*

Elder Smith's action in publishing Elder Jones' article, and then his own directly opposite, is presenting to our opponents broken ranks instead of a united front, and turning the weapons of warfare against our brethren. What kind of policy is this for Seventh-day Adventists? What does the True Witness say of such workers? Is it not time that a different order of things should come in? Is it of no account whether men heed the words of Christ or work away from them, showing that they have more confidence in their own

judgment than in the words of our Lord and Saviour? Think you that this would be so if the children of God loved one another as Christ has loved them? “A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another. By this shall all men know that ye are my disciples, if ye have love one to another.” [*John 13:34, 35.*] See *Romans 12:9.* “Now the end of the commandment is charity out of a pure heart, and of a good conscience, and of faith unfeigned.” [*1 Timothy 1:5.*] “See that ye love one another with a pure heart fervently.” [*1 Peter 1:22.*]*8LtMs, Lt 61, 1893, par. 21*

Do we practice the Word of God in this particular? I say we do not do this as God has directed. Among the talents we receive from God is the mysterious power of influence. There is a peculiar power in the influence of friend on friend, which is a savor of life unto life or of death unto death. Like the air we inhale, it may be laden with fragrance or with fatal poison. In familiar conversation, in the interchange of thought and feeling, an influence is exerted that is potent for good or for evil. It is highly essential that a Christian should on all occasions use his influence for right. With what holy jealousy ought each one of us to keep guard over his thoughts, his disposition, that every jot of influence may be wholly on the Lord's side.*8LtMs, Lt 61, 1893, par. 22*

We are living in critical times. Satan's power over the human agents is great to destroy. The Lord in His great mercy is a Restorer, the very opposite of Satan. Our brethren who lead out in bearing responsibilities should realize the danger of viewing things solely from their own standpoint and thinking they have the mind of God and see things as He sees them. The Lord give us His mind and will to correct every possible mistake in ourselves. Brethren of the same faith should cherish a noble Christian friendship and sincere love for Jesus and those who love Jesus. The unaffected humility of a mind taught of God will be evidenced by love for the brethren.*8LtMs, Lt 61, 1893, par. 23*

I plead with you, dear brother, take off thy shoes from off thy feet, and walk softly before God. Snares and perils surround us. Let us individually be sure that we possess and manifest the religion of love, not of bigotry. Catch every ray of light from heaven, and let it

shine before men. But we must be sure that it is true light. There is a broad, clear line drawn by the eternal God between the children of God and the children of the wicked one. We must be wide awake now, for it was while men slept that the tares were sown among the wheat. The time is soon to come when we shall discern between him that serveth God and him that serveth Him not.*8LtMs, Lt 61, 1893, par. 24*

Let us press together. Let us love one another. O, that all this Pharisical coldness might come to an end, and our hearts burn with the ardor of God's love. We must not disparage the Lord's message or His messengers. We are all to be judged by our Lord Jesus Christ, and let us not judge one another. We must not lose the crown of life. We must press toward the mark for the prize of the high calling of God in Christ Jesus.*8LtMs, Lt 61, 1893, par. 25*

Much love to your wife and children. I would love to see you all, and hope I may again meet my friends in America.*8LtMs, Lt 61, 1893, par. 26*

Lt 62, 1893

Wilson, Brother and Sister

Wellington, New Zealand

May 4, 1893

Portions of this letter are published in *Ev* 497-498.

Mr. and Mrs. Wilson
Napier, New Zealand

May I not claim you as brother and sister in Jesus Christ? I have not slept since three o'clock, and at half-past three I arose, and after seeking the Lord in prayer, I begin writing to you. A few nights since my mind was much troubled, in contemplating what we could do to get the truth before the people in these large cities. We are sure if they would only hear the message, some would receive the truth and in their turn communicate it to others.*8LtMs, Lt 62, 1893, par. 1*

The ministers warn their congregations and say it is dangerous doctrine that is presented, and if they go out to hear they will be deceived and deluded with this strange doctrine. The prejudices would be removed if we could get the people out to hear. We are praying over this matter and believe that the Lord will make a place for the messages of warning and instruction to come to the people in these last days.*8LtMs, Lt 62, 1893, par. 2*

One night I seemed to be in a council meeting where these matters were being talked over. And a very grave, dignified man said, "You are praying for the Lord to raise up men and women of talent to give themselves to the work. You have talent in your midst which needs to be recognized." Several wise propositions were made and then words were spoken in substance as I write them. He said, "I call your attention to the singing talent which should be cultivated; for the human voice in singing is one of God's entrusted talents to be employed to His glory."*8LtMs, Lt 62, 1893, par. 3*

"The enemy of righteousness makes a great account of this talent in his service. And that which is the gift of God to be a blessing to

souls is perverted, misapplied, and serves the purpose of Satan. This talent of voice is a blessing if consecrated to the Lord to serve His cause. Carrie Gribble has talent, but it is not appreciated. Her position should be considered and her talent will attract the people, and they will hear the message of truth.”*8LtMs, Lt 62, 1893, par. 4*

Carrie has much to learn; but if she consecrates herself to God He will be to her, a present help when she is tempted. If she will give herself unreservedly to God she will be an efficient worker. She needs wise instructors who understand how to deal with human minds. She has made mistakes yet the Lord loves her. She will need to be placed under favorable circumstances, where she will develop Christlikeness in character. Some things were spoken I feel no liberty to write.*8LtMs, Lt 62, 1893, par. 5*

Carrie must not remain in the position as cook in the Bible School. I am desirous that she shall have the advantages of the school the coming term. She greatly desires this and must have it. The Bible studies will be a great help to her to prepare for Bible Reading work. If she is entirely relieved from all responsibility, and has an opportunity to rest up and not be so much on her feet, if her life habits and practices are completely changed, she may improve greatly, her voice return to her in its fullness, and receiving educational advantages, she may become qualified to do the very work the Lord would have her do in His service. While she has received as a legacy unfavorable traits of character, she has most valuable and lovely traits of character and should be associated with those who will appreciate and understand how to deal with her to develop the favorable and lovely qualities, and not pursue a course which will stir up and strengthen the unfavorable disposition she has inherited.*8LtMs, Lt 62, 1893, par. 6*

Much wisdom should be exercised by those who are brought in close connection with her, not to use flattery which would be poison to the soul, but to show a sanctified and tender motherly and sisterly regard for her and gain her confidence through the love that is expressed for her soul. Jesus loves Carrie. Her case is not at all difficult to manage. When she loses self-control, and speaks words that are passionate, then those connected with her should be silent and should not take up a line of reproof or argument or

condemnation. Repentance will come very soon. The silence that is golden will do more for this case than all the words that can be uttered. *8LtMs, Lt 62, 1893, par. 7*

I know that there must be a change for Carrie at once. She must not use up her strength over the cook stove. When she is wearied and nervous then the enemy brings his power to bear upon her, and she should not be placed where she will become a physical wreck. Satan would be only too well pleased to harass and destroy her soul. She must not be connected with any one who has not wisdom to deal with tempted human minds. One thing I know, that in all cases similar to that of this poor child's, whom Satan has tried to sift as wheat, the words of Jesus to Peter are appropriate, "Satan hath desired to have you, that he may sift you as wheat. But I have prayed for thee that thy faith fail not." [*Luke 22:31, 32.*] *8LtMs, Lt 62, 1893, par. 8*

Jesus rejoices in spirit when He sees Satan is repulsed from his commanding position, and that he no more controls the mind and will of the human agent. Carrie has been in eminent peril through manifold temptations; but Jesus Christ has had the tenderest sympathy for this child, and the Lord has sent His angels to protect and guard her from a life of wretchedness. Jesus Christ has purchased her, paying the ransom money for her soul. She is His property. *8LtMs, Lt 62, 1893, par. 9*

I need not present before you the self-denial, the self-sacrifice, the humiliation and crucifixion of the Son of God, which was the redemption price of a lost world. This we need to contemplate that we may better estimate the value of the human soul. As we view the agonies Christ endured, then we shall consider every soul of value that cost Jesus Christ so much. The love of Jesus for these souls cannot be measured. It is not only the small portion who accept of Christ that He died to save. No! He came to save every son and daughter of Adam. He came not to seek and save those who were faultless and lovely; but He came to seek and save them that are lost. Jesus said, "I am not come to call the righteous, but sinners to repentance." [*Matthew 9:13.*] *8LtMs, Lt 62, 1893, par. 10*

He is the true Shepherd, ever ready to leave the flock gathered into

the fold, and to go out into the wilderness to seek for the lost sheep; and He calls for His living human agents to co-operate with the divine. We want every talent, every ability and God-given power to be exercised in this great work. "Ye are laborers together with God." [1 *Corinthians* 3:9.] Our work is to uplift, to try to save the souls that are ready to perish. Eternal life is worth everything to us. *8LtMs, Lt 62, 1893, par. 11*

Lt 63, 1893

Wessels, P. W. B.

Auckland, New Zealand

March 17, 1893

See variant reading *Lt 63a, 1893*. Portions of this letter are published in *TSA 45-47; RH 08/08/1893, 08/15/1893*.

Dear Brother:

I feel deeply interested in the letter you have sent, and I am glad that you have written me so fully that I can reply in as full a manner. I feel the tenderest interest in your case. Your danger has been laid open before me. I know that you do not desire to work injury to the precious cause of present truth. Your only safety will consist in being led entirely by the heavenly Shepherd, who says, "The sheep follow him: for they know his voice. And a stranger they will not follow, but will flee from him, for they know not the voice of a stranger." [*John 10:4, 5*].*8LtMs, Lt 63, 1893, par. 1*

Examine closely your own heart, that you may know whether you are walking in safe paths or not. If you study prayerfully the life of Him who is the Way, the Truth, and the Life, and are yourself a doer of His words, you will become a power for good. But, my brother, I feel sad concerning your case, as you make free to complain of and accuse others. If you allow yourself to engage in this kind of work, you will not only meet with great loss yourself, but will place stones of stumbling in the pathway of others. You will not only educate yourself in the line of suspicion, jealousy, complaining and faultfinding; but you will train and educate others in this line.*8LtMs, Lt 63, 1893, par. 2*

In making complaints of others, you may justify yourself on the ground that you are telling the truth, and think that you are at liberty to speak of the faults of others on this account; but have you considered what are the objectionable seeds you are sowing? Did you expect to find perfection in Battle Creek? Did you get the impression that there was no devil to bring his temptations upon

souls at the heart of the work? Did you think that there would be no tares among the wheat? If you received these impressions, there was no warrant for them.*8LtMs, Lt 63, 1893, par. 3*

While we are in probationary time, we shall see plenty of defects wherever we go. But you need not become confused, for you are to listen to the words of Christ, "Take heed how you hear." [*Luke 8:18.*] Whenever wrongs were developed before your eyes, did you not have the plain, decided testimony of truth in the lessons of Christ to mark out your path for you? If you had daily looked unto Jesus, the Author and Finisher of your faith, the trials you encountered would have been found to be of the highest advantage to you, for through them you would have been educated in patience and long-suffering.*8LtMs, Lt 63, 1893, par. 4*

It is true that many objectionable things in character, in word, and in action have transpired before you; but have you not seen in reading the Testimonies which God has given to His people, in reproof and warning, that the Lord does not let these things go on without rebuke? He has given plain statements to reveal the true and genuine from the erroneous and spurious. Had you taken heed to the Testimonies you would have received the very education which would have proved of the greatest advantage to you. When you return to Africa you will meet the same objectionable things that have annoyed you in America, and wherever you go, it will be proved to you, that the church militant is not the church triumphant.*8LtMs, Lt 63, 1893, par. 5*

As long as Satan has power to work upon human minds that are not barricaded with the Holy Spirit, there will be stern and earnest conflict between good and evil, and evil will be manifested even among those who claim to be the children of God. The characters of God's people are to be developed by the relation that exists between man and God, between man and his fellow man. In the Scriptures God has set forth practical lessons to govern the life and conduct of all; but though He has given minute particulars in regard to our character, conversation, and conduct, yet in a large measure His lessons are disregarded and ignored.*8LtMs, Lt 63, 1893, par. 6*

Besides the instruction in His Word, the Lord has given special

testimonies to His people, not as a new revelation, but that He may set before us the plain lessons of His Word, that errors may be corrected, that the right way will be pointed out, that every soul may be without excuse. There is no reason for us to fix our eyes upon error, to grieve and complain and lose precious time and opportunities in lamenting the faults of others. We are to turn our eyes away from this, and store the mind with truth, that we may have pure and holy practices. Right practices are set forth in contradiction to the error, and every one who loves God, who will learn in the school of Christ to be meek and lowly in heart, will find rest from all turmoil, confusion, and strife of tongues.*8LtMs, Lt 63, 1893, par. 7*

But if any do not take upon them the yoke of Christ, if they do not cast away the yokes and burdens of their own manufacturing which always galls, they will be filled with dissatisfaction, complaints, faultfinding, and evil speaking. They will be so absorbed in looking upon the imperfections of others that they will fail to see and appreciate that which is desirable and precious. They will fail to fill memory's hall with the pictures of that which is pure and lovely and of good report.*8LtMs, Lt 63, 1893, par. 8*

The apostle says, "Finally brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report: if there be any virtue, and if there be any praise, think on these things." [*Philippians 4:8.*] By beholding we become changed into the image of that upon which we dwell; then let us turn away our eyes from beholding the imperfections of those who are in the church, but who have not the likeness of Christ. We shall not be held responsible because those who make a high profession do not possess corresponding virtues.*8LtMs, Lt 63, 1893, par. 9*

Let us thank God that it is our privilege to turn away our eyes from these defective Christians, and look upon those who are truly devoted, who are doers of the Word, and who in life and character bear the image of the Divine. And above all things, thank God that it is your privilege to look upon Christ, the perfect pattern. You will be without excuse if you do not study the Word of God, that you may

understand how inseparable is Christian doctrine and Christian practice. *8LtMs, Lt 63, 1893, par. 10*

In the lessons of Christ the true and the false are set in contrast. We need not hesitate to find our delight in what is pure and heavenly, to talk upon what is good, to bring the brightness that God has given before our minds. We should earnestly desire to be like the perfect model. We should thank God that through the aid of His Spirit we can distinguish between the pure and holy, and the impure and unholy. By beholding and copying the perfect model, we will present to the world a character that is Christlike. We have much desired that others should possess such a character, and have been greatly perplexed because they did not manifest Christlikeness in their life; but let us see to it that others are not perplexed at seeing this same lack in our own character. *8LtMs, Lt 63, 1893, par. 11*

God has given a clear principle to guide every sincere lover (of his own ideas, of his own opinion?—no); but of that truth and wisdom which cometh down from above, which is “first pure, then peaceable, gentle, and easy to be entreated, full of mercy, and good fruits, without partiality, and without hypocrisy. And the fruit of righteousness is sown of peace of them that make peace.” [*James 3:17, 18.*] *8LtMs, Lt 63, 1893, par. 12*

In this world we might become hopelessly perplexed, as the devil wants us to be, if we keep looking upon those things that are perplexing, for by dwelling upon them, and talking of them, we become discouraged. In criticizing others because they fail to manifest love, we shall kill the precious plant of love in our own hearts. Have we individually appreciated and felt the warmth of love which Christ represented in His life? Then it is our duty to manifest this love to the world. *8LtMs, Lt 63, 1893, par. 13*

Let us fear to dwell upon, to behold and talk, of the great mistakes that others are making by not manifesting love to their brethren and sisters. Spend as little time over this question as possible, but be sure to give due attention to the precious truths which come to us from lips that have been touched with a live coal from off the altar. Praise God that light has been sown for the righteous, and gladness

for the upright in heart. Talk of the instruction that you have received that was to your soul as a feast of fat things. See to it that you bring into your character-building the solid timbers of truth. Let the exalted truths you have heard be manifested in the faithful performance of God's precepts.*8LtMs, Lt 63, 1893, par. 14*

You may create an unreal world in your own mind and picture an ideal church, where the temptations of Satan no longer prompt to evil; but perfection exists only in your imagination. The world is a fallen world, and the church is a place represented by a field in which grow tares and wheat. They are to grow together until the harvest. It is not our place to uproot the tares, according to human wisdom, lest under the suggestions of Satan, the wheat may be rooted up under the supposition that it is tares. The wisdom that is from above will come to him who is meek and lowly in heart, and that wisdom will not lead him to destroy, but to build up, the people of God.*8LtMs, Lt 63, 1893, par. 15*

With every consecrated human agent who is free from all selfish partiality, from guile and hypocrisy, heavenly intelligences will cooperate. None need to err, none need to lose the golden moments of time in their short life-history through seeking to weigh the imperfections of professed Christians. Not one of us has time to do this.*8LtMs, Lt 63, 1893, par. 16*

If we see clearly what is the manner of character Christians should develop, and yet see in others that which is inconsistent with this character, let us determine that we will firmly resist the enemy in his temptations to make us act in an inconsistent way, and say, "I will not make Christ ashamed of me, I will more earnestly study the character of Christ in whom there was no imperfection, no selfishness, no spot, no stain of evil, who lived not to please and glorify Himself; but to glorify God and save fallen humanity. I will not copy the defective characters of these inconsistent Christians, and the mistakes they have made shall not lead me to be like them. I shall turn to the precious Saviour, that I may be like Him, [and] follow the instruction of the Word of God, which says, 'Let this mind be in you which was also in Christ Jesus.'" [*Philippians 2:5.*]*8LtMs, Lt 63, 1893, par. 17*

Many have left foreign countries and have come to America to obtain an experience and an education. Some have not been turned from the object for which they came. Their faith has not been shaken because they found a Judas among the disciples. They found brethren who were true and sincere, the beloved of God, whose words were words of wisdom, whose hearts were humble, who walked in the light as Christ is in the light. These learners would not be turned aside from their purpose or become discouraged. They came to learn the truth through which they were to be sanctified, and to lay up in the storehouse of the mind those broad, essential facts of most vital importance. They studied the doctrines, finding in the links of truth precious things that were like jewels hung upon a golden thread.*8LtMs, Lt 63, 1893, par. 18*

Christ, His character and work, is the center and circumference of all truth. He is the chain upon which the jewels of doctrine are linked. In Him is found the complete system of truth.*8LtMs, Lt 63, 1893, par. 19*

The learners must walk in all humility, putting self under discipline to God. They must work with Christ, the center of truth, and by faith in Him gain salvation for their souls. Living faith will be made manifest in Christlike character, and in perfect obedience to all His requirements.*8LtMs, Lt 63, 1893, par. 20*

Christ was infinite in wisdom, and yet He thought best to accept of Judas, although He knew what were his imperfections of character. John was not perfect. Peter denied his Lord, and yet it was of men like these that the early Christian church was organized. Jesus accepted them that they might learn of Him what constituted a perfect Christian character. The business of every Christian is to study the character of Christ. The lessons which Jesus gave His disciples did not always harmonize with their reasonings. There was an immense contrast between the truths which He taught, which reached to heaven and compassed eternity, and those things that related to the common, temporal, earthly life. The Redeemer of the world ever sought to carry the mind from the earthly to the heavenly. Christ constantly taught the disciples, and His sacred lessons had a molding influence upon their characters.*8LtMs, Lt 63, 1893, par. 21*

Judas alone did not respond to divine enlightenment, yet to all appearances he was righteous, but he cultivated his tendency to accuse and condemn others. He had come to Christ in the same spirit as did the young man who had great possessions, who inquired, “Good Master, what shall I do that I may inherit eternal life? And Jesus said unto him, Why callest thou me good? There is none good but one, that is God. Thou knowest the commandments, Do not commit adultery, Do not kill, Do not steal, Do not bear false witness, Defraud not, Honor thy father and mother. And he answered and said unto him, Master, All these have I observed from my youth.*8LtMs, Lt 63, 1893, par. 22*

“Then Jesus beholding him, loved him, and said unto him, One thing thou lackest: Go thy way, sell whatsoever thou hast, and give to the poor, and thou shall have treasure in heaven: and come, take up the cross and follow me.” In this requirement Jesus touched the plague-spot of his heart—selfishness and covetousness. “And he was sad at that saying, and went away grieved: for he had great possessions.” [*Mark 10:17-22.*]*8LtMs, Lt 63, 1893, par. 23*

Judas had come to Christ in the same spirit of self-righteousness, and if he had asked “What lack I yet?” Jesus would have answered, “Keep the commandments” [*Matthew 19:16, 17, 20*], for Judas was selfish, covetous, and a thief; yet he was numbered with the disciples. He was defective in character, and he failed to practice the words of Christ. He braced his soul to resist the influence of the truth, and while he practiced criticizing and condemning others, he neglected his own soul, and cherished and strengthened his natural evil traits of character until he became so hardened that he could sell his Lord for thirty pieces of silver.*8LtMs, Lt 63, 1893, par. 24*

Oh, encourage your soul to look to Jesus. Tell every one how dangerous it is to neglect his own soul’s eternal healthfulness by looking upon the diseased souls of others, by talking upon the uncomeliness of character found in those who profess the name of Christ. The soul does not become more and more like Christ by beholding evil, but like the evil which it beholds. The same love of self, the same indulgence of self, the same hastiness of spirit, the same petulance of temper, the same sensitiveness and pride of opinion, the same unwillingness to receive counsel, the same

unsanctified, independent judgment will be manifest in those who criticize as in those who are criticized. They will act as if they had not Christ as their Pattern and Example. Oh, how much we need to guard against Satan's devices.*8LtMs, Lt 63, 1893, par. 25*

The Apostle Paul writes, enumerating the besetting sins of God's chosen people. He says, "With many of them God was not well pleased: for they were overthrown in the wilderness. Now these things were our examples, to the intent that we should not lust after evil things, as they also lusted." [*1 Corinthians 10:5, 6.*] Then follows an enumeration of the sins that grieve the Spirit of God, and again the Apostle says, "Now all these things happened unto them for ensamples: and they are written for our admonition, upon whom the ends of the world are come. Wherefore let him that thinketh he standeth take heed lest he fall. There hath no temptation taken you but such as is common to man: but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way of escape, that ye may be able to bear it. Wherefore, my dearly beloved, flee from idolatry. I speak as to wise men; judge ye what I say." [*Verses 11-15.*]*8LtMs, Lt 63, 1893, par. 26*

It is not an uncommon thing to see imperfection in those who carry on the work of God. Go into any place where there is a large church, where there are important interests at stake, as there are at Battle Creek, and you will see the deep plottings of Satan; but this should not lead you to dwell upon the imperfections of those who yield to his temptations. Would it not be more pleasing to God to take an impartial outlook, and see how many souls are serving God, and resisting temptation, and glorifying and honoring Him with their talents of means and intellect? Would it not be better to consider the wonderful, miracle-working power of God in the transformation of poor, degraded sinners, who have been full of moral pollution, who become transformed so that they are Christlike in character, partakers of the divine nature, having escaped the corruption that is in the world through lust?*8LtMs, Lt 63, 1893, par. 27*

My brother, you are a part of the great web of humanity. We become changed into the image of that upon which we dwell. Then how important to open our hearts to the things that are true and

lovely and of good report! My brother, let into your heart the light of the Sun of Righteousness. Do not cherish one root of bitterness that may spring up whereby many may be defiled. The most unfavorable matters that are developed in Battle Creek, or elsewhere, should not cause you to feel perplexed and discouraged. Everything that causes us to see the weakness of humanity is in the Lord's purpose to help us to look to Him, and in no case put trust in man, or make flesh our arm.*8LtMs, Lt 63, 1893, par. 28*

My dear brother, you have learned what humanity is when it is not closely connected with God, even among professed Christians. But of what significance is this to you? It is that you may learn to say, "I am weak as the weakest of these poor souls who are erring." You may say that you know that it requires grace and strength from Christ to submissively receive reproof, admonition, and counsel from the Word of the Lord through His servants. True humility is taught to the Christian by the Holy Spirit; and under discipline, if self-confidence is not dead in us, it will press itself to the front, and show its unsightly developments.*8LtMs, Lt 63, 1893, par. 29*

My dear brother, you will be in danger of viewing things from your own point of view; but please remember that one man's mind, and one man's judgment, is not to be followed in important decisions. In decided cases of importance, there needs to be a free unfolding of many minds, that every individual's plan may be viewed and thoroughly tested. The Lord has laid great responsibilities upon men in these last days, and it is of great importance that we understand how our plans appear when viewed by others. There is danger that evil influences will divert the mind from the great object to be attained. There is danger that disputes will arise among believers, and difficulties be created among relatives. In counsel concerning things that affect our relatives, or special favorites, our feelings will be enlisted to make partial decisions that will favor them; but we should bear in mind "that God is no respecter of persons." [Acts 10:34.]*8LtMs, Lt 63, 1893, par. 30*

My brother, I speak to you in all tenderness, for I have great love for you and your family. The work that God has given me to do is to entreat, warn, exhort, and reprove. I am not to cease this work in behalf of any soul while there is a gleam of hope. The words I may

have to speak may indeed give pain, but the oil of grace is to be generously mingled with reproof. It is Christ that has caused the reproof to be given in love, and while it wounds, the softening, subduing influence of His grace is also to heal. I cannot deny that the words the Lord gives me to speak will wound pride and cut across personal wishes. You may feel that you are all right, and yet may be spiritually deluded and not see that through error you are being led into a course of wrong conduct.*8LtMs, Lt 63, 1893, par. 31*

We are to admonish each other the more carefully and faithfully, as we see the end is nigh. This is true friendship, and is the result of a brotherhood which works to good purpose. We are to watch for souls as those that must give an account; and if this does not lead to faithfulness to each other, in prayer one for another, tell me what Christian fellowship means. If faithful admonition and prayer are not to be brought into practical life, one for another, then the highest benefit of friendship and brotherhood is lost. Without this faithful love our association is not after the Bible order. It is no longer the practical blessing that the Lord designed that it should be.*8LtMs, Lt 63, 1893, par. 32*

Paul writes (*2 Corinthians 2:4*) "For out of much affliction and anguish of heart I wrote unto you with many tears; not that ye should be grieved, but that ye might know the love which I have, more abundantly unto you." "And let (it is urging its entrance) the peace of God rule in your hearts, to the which also ye are called in one body; and be ye thankful. Let the word of Christ dwell in you richly in all wisdom, teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts unto the Lord." [*Colossians 3:15, 16.*]*8LtMs, Lt 63, 1893, par. 33*

My brother, will you please examine yourself to see whether you are standing in the right relation to God? The Lord is testing and proving you. While you cherish a spirit of suspicion and want of trust in your brethren, you make yourself very unhappy, for you feel that you have no assurance of anything, and unbelief takes the place of faith.*8LtMs, Lt 63, 1893, par. 34*

The chosen servants of God should plead for divine help, but even prayer will not avail when they tenderly cherish sensitiveness and jealousy. The enemy desires us to cultivate these undesirable qualities of character. The true laborers together with Christ will have wisdom from above, and the oil of grace will be mingled with all their labors. They will be as wise as serpents and as harmless as doves, avoiding giving offense or causing pain of heart to any one; yet if they bear the burden of the work, there will be times when they will give admonition, reproof, and counsel. No one who claims to believe the truth which sanctifies the soul should easily take offense. As long as the church militant is militant, and not triumphant, it will be essential to walk by faith, and not by sight. *8LtMs, Lt 63, 1893, par. 35*

We are all exposed to temptations; a wily foe is upon our track, and we must guard self with ceaseless vigilance, lest our feet shall stray from the path that is cast up for the ransomed of the Lord to walk in. The soul must be garrisoned with the truth revealed in the Word of God or selfishness and sensitiveness will be brought into activity, and we shall take offense readily, and think we can certainly walk alone in our own independent judgment. We shall have a morbid impression that our brethren have not placed a proper estimate upon us, or given due weight to all our ideas and plans, when the fact is, that through long experience they have learned caution and know that it will not be for the healthful working of the cause to act upon the ideas presented. *8LtMs, Lt 63, 1893, par. 36*

Over and over again the faithful burden-bearers in the cause have had these same difficulties to meet in dealing with those of less experience. Our divine Master was unkindly judged by those who ought to have been able to discern His divine wisdom. Can we expect that His servants in discharging their duty, in following conscientiously the path of righteousness, shall at all times be understood? There will be times when we shall fail to accomplish the work we hope to do, because human hearts are often tempted and deceived, and turn away from the truth of God. *8LtMs, Lt 63, 1893, par. 37*

Every soul must work in the spirit of humility as the human instrumentality which God employs. Those who learn meekness

and lowliness of heart from Christ will readily receive advice and counsel and [each] will prayerfully consider every position of his own that does not harmonize with the plan which God presents.*8LtMs, Lt 63, 1893, par. 38*

We must patiently search the Scriptures in the spirit of Christ, that we may not be among those who reject advice and are not subject to counsel, who feel provoked at the words of the messenger sent of God, because His message does not coincide with their own feelings and plans. Such are in positive danger of becoming headstrong and obstinate, for although convicted, they will not yield to reason, or accept wise advice and counsel. What reserve force has the Lord to correct the wrong feelings and judgments of those who never consent that they themselves are in the wrong, but ever have on hand an unhappy store of reasons to justify their own selfish actions, as numerous as they are deceptive and dangerous.*8LtMs, Lt 63, 1893, par. 39*

He who will not accept the advice and counsel from God's human agents is in danger of not receiving the counsels of heaven, and will be fatally mistaken unless his spirit is changed. He will look upon others with suspicion, thinking they are in the wrong, and in this attitude there will be no chance to set him right, for he will reason that there is no necessity for it. Christians should be teachable, they should have self-control, they should ponder upon that which is presented to them, and fear that their own course may not be perfect, when they see so many defects in their brethren that leads them to accuse and condemn.*8LtMs, Lt 63, 1893, par. 40*

James says, "Who is a wise man and endued with knowledge among you? Let him show out of a good conversation his works with meekness of wisdom. But if ye have bitter envying and strife in your hearts, glory not, and lie not against the truth." [*James 3:13, 14.*] These are plain words indeed. The truth enthroned in the heart softens and subdues the soul, sanctifies the character, elevates, ennobles, and purifies the soul. Faith works by love and purifies the soul from every species of selfishness. By beholding the self-denial, the self-sacrifice, the meekness, the purity and holiness of the life of Christ, the spirit and character become changed. The disciples of Christ become Christlike. They become one with Christ in spirit and

character as Christ is one with the Father. They bear the test and pruning of God, that they may be found worthy to become members of God's family above. *8LtMs, Lt 63, 1893, par. 41*

The wisdom that leads to alienation, difference, strife, and contention "descendeth not from above, but is earthly, sensual, devilish. For where envying and strife is, there is confusion and every evil work. But the wisdom that is from above is first pure, then peaceable, gentle, and easy to be entreated, full of mercy and good fruits, without partiality, and without hypocrisy. And the fruit of righteousness is sown in peace of them that make peace." [*Verses 15-18.*] *8LtMs, Lt 63, 1893, par. 42*

In the night season, I was in earnest conversation with you in regard to the things I have written you. I said, "Bro. Wessels, can you hope to have success, to impart divine wisdom, when you are robbing God of that which is His own, withholding your tithes and offerings? In this matter you should be afraid of yourself, jealous of your sacred responsibilities before God. You have the Word of God, plain and direct, as spoken by Malachi. Please read a plain, Thus saith the Lord. My respected brother, do not come to the Word of God to read it in the light of your own ideas, but bring your own ideas and practices to the Word of God, that they may be corrected, or even cut away by the sword of the Spirit of truth. Do not seek to devise means whereby you may blunt the edge of the sword of the Spirit. Do not mingle your ideas and prejudices with the truth of heavenly origin, and thus neutralize the force of the truth. *8LtMs, Lt 63, 1893, par. 43*

My brother, I beg of you not to evade the word that is spoken plainly and directly to you. You think that your brethren are not all perfect according to your measurement; but I would ask you how can an imperfect human agent judge the imperfections of his brethren? The Bible will not justify you in your opinions and practices. We must bring every thought and action into harmony with the Word. Oh, let not one word or any practice of yours be an excuse to any soul who would follow in your steps, in practicing that which would bring the curse of God upon him. Act no part in these last days that would bring confusion, and cause the obscuration of any truth which involves eternal interests. Will you not critically consider the times in

which we are now living?*8LtMs, Lt 63, 1893, par. 44*

The archenemy is working with masterly power to lead man to corrupt the Word of God, because their natures rise up in rebellion against its requirements. Men are taking the golden moments lent them of God, using their talents, entrusted them to be employed in God's service, in seeking to mingle with the Scriptures of truth their own imagination and systems of error. Those who have not a rich experience in divine things are bewildered with their false reasoning, and become confused in seeking to distinguish between the true and the false, between the Word of God and the crafty interwoven teachings of men. It was in this way that the adversary first sowed his tares amid the wheat, which are to continue until the reaping of the harvest.*8LtMs, Lt 63, 1893, par. 45*

“Behold, all ye that kindle a fire, that compass yourself about with sparks: walk in the light of your fire, and in the sparks that ye have kindled. This shall ye have of mine hand; ye shall lie down in sorrow.” [*Isaiah 50:11.*]*8LtMs, Lt 63, 1893, par. 46*

My brother, cling to the cross of Calvary. Do not be found committing robbery toward God in tithes and offerings, lest “ye be cursed with a curse.” [*Malachi 3:8, 9.*] If the Lord has honored you by entrusting you with large talents of means, do not allow your integrity to flinch in the slightest degree. Make it manifest before God that you acknowledge it all as His, and return to the bountiful Giver the portions which He claims in tithes and offerings. By wise appropriation of the Lord's capital, build up your Redeemer's kingdom in the world.*8LtMs, Lt 63, 1893, par. 47*

In our experience we have seen men and women to whom was entrusted a large amount of capital become decidedly selfish in spirit and practice, so that they even embezzled their Lord's means. After God had tried and tested them, and they failed to repent and reform, against their names was registered, “weighed in the balances of the heavenly sanctuary and found wanting.” [*Daniel 5:27.*] Let not this be the case with you. For Christ's sake I implore you to be a faithful steward. May the Holy Spirit guide us with heavenly wisdom and keep us so that we shall not handle the Word of God deceitfully. We want to be able to discern the meaning that

God would have His Truth convey.*8LtMs, Lt 63, 1893, par. 48*

You speak of the color line; bear in mind there is no color or caste or distinction with God. I think I gave Elder Robinson a testimony in regard to this matter. Please ask him to let you see it; copy it if you choose. Your time is precious in the sight of God. Decide for yourself whether you think you can consistently build up separate interests and not blend with the workers chosen of God. Do you in your heart desire to seek first the kingdom of God and His righteousness? If you do, you need to have no perplexity as to the way to proceed, for “in the multitude of counsellors there is safety.” [*Proverbs 11:14.*] We have a sure word from the highest throne, which says, “If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him. But let him ask in faith, nothing wavering. For he that wavereth is like a wave of the sea driven of the wind and tossed. For let not that man think that he shall receive anything of the Lord.” [*James 1:5-7.*] The Bible is the infallible Word.*8LtMs, Lt 63, 1893, par. 49*

I have sent Elder Robinson special articles for the benefit of the people for whom he may labor. Please pay special attention to that one which deals with the subject of tithes and gifts and offerings, and hear as for your life what saith the Lord to His servants.*8LtMs, Lt 63, 1893, par. 50*

In regard to your donating for the Lord’s missionary work in Australia, I thank you in the name of my Master; but if you have donated grudgingly, I beg of you not to send one dollar. It is only the freewill offerings that count with God. I know that we are in dire necessity. As an ambassador of Jesus Christ, I am working with all the power that the Lord sees fit to impart. I have set before you the great and pressing necessity in this country; this it was my duty to do. I have invested one thousand dollars to start the school, and have appropriated money sent to me for my own use—one hundred dollars, fifty dollars, and forty-five dollars—for the education of youth, that their ability may be improved so that they may render better service to their Master. Although I have made this donation, yet I carry a debt of ten thousand dollars upon which I am paying interest. Those who have loaned it to me are willing that I shall use the principal as long as I can pay the interest.*8LtMs, Lt 63, 1893,*

par. 51

After straining every nerve and studying every plan by which money could be raised for the school, I was in the night season laying the matter before you, Brother Wessels, and was saying to you did you understand our straitened situation and the necessities of this field, you would feel that there was open before you, as a steward of the Lord's entrusted talents, an opportunity to build us a house of worship.*8LtMs, Lt 63, 1893, par. 52*

I am unable to labor in the halls in Melbourne. The stench from the outhouses and the open drains pollutes the places, and how shall God be honored? He certainly has money somewhere to change this order of things. We cannot get the people to come to these dirty places to hear me and others of the messengers of God preach, and what shall we do to warn the people in Melbourne? The gold and the silver are the Lord's, and "the cattle upon a thousand hills." [*Haggai 2:8; Psalm 50:10.*] "Lebanon is not sufficient to burn, nor the beast thereof sufficient for a burnt offering." [*Isaiah 40:16.*] "If I were hungry," saith the Lord, "I would not tell thee: for the world is mine, and the fulness thereof." [*Psalm 50:12.*]*8LtMs, Lt 63, 1893, par. 53*

I know that the Lord will send us help if you refuse to help us. The Lord will honor some of His agents, but making them laborers together with Him in this great work. I love your soul. I can and will make application to your mother through you. Will you read her this letter? Will you ask her to help us to get the work started here in Australia? You have been singled out by the Lord for me to make an application to you. I have done this. Our necessity is great; may the Lord impress your heart and convict you of your duty to help us, for I know not where else to apply.*8LtMs, Lt 63, 1893, par. 54*

You speak of our visiting Africa. How gladly would I do this if the Lord gives me strength, and if He says, Go. I long to visit your mission, and to see the work of God advancing, widening, and extending. You speak of their getting an organ for the church in Battle Creek, and that the money thus expended had better have been given to missionary enterprises, to the building of meeting houses, which would have been more consistent with our faith. I

have sent to Elder Robinson a copy of the letter written to Battle Creek in regard to this matter. Ask him to read it to you or to let you read it. *8LtMs, Lt 63, 1893, par. 55*

We are nearing the great day of God. Now, the present time, is the time to work, for the night cometh wherein no man can work. The heavenly intelligences are waiting for the co-operation of human agents. Oh, work with God. Be faithful to render to God His own in tithes and offerings. He says, "Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of Hosts, if I will not open you the windows of Heaven and pour you out a blessing, that there shall not be room enough to receive it." [*Malachi 3:10.*] *8LtMs, Lt 63, 1893, par. 56*

Take God at His word. Act your part with unswerving fidelity, and you will receive. Your faith will be strengthened; doubts and perplexities will be removed, and fears will be overborne by assurances. You may be armed and strengthened to fight the battles of the Lord, for you may have unclouded views of your acceptance in the Beloved. As you value the favor of God, as you desire the light of His countenance, as you long to grow in grace and in the knowledge of our Lord and Saviour Jesus Christ, as you wish to be steadfast, unmovable, always abounding in the work of the Lord, be a doer of the Word, walk in the light while ye have the light, lest darkness come upon you. *8LtMs, Lt 63, 1893, par. 57*

Jesus said to His disciples, "Hitherto have ye asked nothing in my name; ask, and ye shall receive, that your joy may be full." [*John 16:24.*] Our Lord has risen: In triumphant voice He proclaimed about the rent sepulchre of Joseph, "I am the resurrection and the life." [*John 11:25.*] He ascended on high and led captivity captive, and gave gifts unto men. He is now presenting His own blood before the mercy seat in behalf of His ransomed people. He ever liveth to make intercession for us. If any man sin we have an advocate with the Father, Jesus Christ the Righteous. The blood of Jesus is pleading with power and efficacy for those who are backslidden, for those who are rebellious, for those who sin against great light and love. *8LtMs, Lt 63, 1893, par. 58*

Satan stands at your right hand to accuse you, and your Advocate stands at God's right hand to plead for you. He has never lost a case that has been committed to Him. You may trust your advocate, for He pleads His own merits in your behalf. Hear His prayer before His betrayal and His trial. Listen to His prayer for you, for He had you in remembrance. He will not forget His Church in the world of temptation. He looks upon His tried and suffering people and prays for them.*8LtMs, Lt 63, 1893, par. 59*

Let every word be engraven upon the tablets of the soul. He says, "I am no more in the world, but these are in the world, and I come to thee. Holy Father, keep through thine own name those whom thou hast given me, that they may be one, as we are. ... I pray not that thou should take them out of the world, but that thou shouldst keep them from the evil. ... As thou hast sent me into the world, even so have I also sent them into the world." [*John 17:11, 15, 18.*] That they may be partakers with Me in self-denial, self-sacrifice, and in My sufferings.*8LtMs, Lt 63, 1893, par. 60*

Yes, He beholds His people in this world which is all seared and marred with the curse, which is a persecuting world, and knows that His people need all the divine resources of His sympathy and His love. Our Forerunner hath for us entered within the vail, and yet, by the golden chain of love and truth He is linked with His people in closest sympathy.*8LtMs, Lt 63, 1893, par. 61*

He is making intercession for the most lowly, the most oppressed and suffering, for the most tried and tempted ones. With upraised hands, He pleads, "I have graven thee upon the palms of my hands." [*Isaiah 49:16.*] God loves to hear and responds to the pleadings of His Son. Paul writes (*Hebrews 4:14, 15, [16]*) "Seeing then that we have a great High Priest, that is passed into the Heavens, Jesus the Son of God, let us hold fast our profession. For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin. Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need."*8LtMs, Lt 63, 1893, par. 62*

Look, oh look, to the open door which God hath opened, and no

man can shut. Jesus Christ hath He exalted to be a Prince and a Saviour. To give repentance unto Israel and forgiveness of sins; and will He not with these costly mercies freely give us all things? The full promise is ours; God will not falsify His Word. Jesus says, "I will not leave you comfortless, I will come unto you." [*John 14:18.*] Do not separate your soul from God by unbelief and unfaithfulness. Only believe, only be a doer of the Word, and you may be able to touch every perfection of His being. You are one with Christ, as He is one with the Father.*8LtMs, Lt 63, 1893, par. 63*

Concerning His followers Jesus prayed, "Father, I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory, which thou hast given me: for thou lovest me before the foundation of the world." [*John 17:24.*] Oh, what a request! What tender, inexpressible love is contained in this petition! Our living Head longs to have the members of His body associated with Him. Having had fellowship with Him in His sufferings, He will not be satisfied with anything less than that they shall have fellowship with Him in His glory. This He claims as His right.*8LtMs, Lt 63, 1893, par. 64*

John writes of the majesty of Christ in His vision on Patmos, saying, "And I turned to see the voice which spake with me. And being turned, I saw seven golden candlesticks; and in the midst of the seven candlesticks one like unto the Son of Man, clothed with a garment down to the foot, and girt about the paps with a golden girdle. His head and his hairs were white like wool, as white as snow; and his eyes were as a flame of fire; and his feet like unto fine brass, as if they burned in a furnace; and his voice as the sound of many waters."*8LtMs, Lt 63, 1893, par. 65*

"And he had in his right hand seven stars: and out of his mouth went a sharp twoedged sword; and his countenance was as the sun shineth in his strength. And when I saw him, I fell at his feet as dead. And he laid his right hand upon me, saying unto me, Fear not; I am the first and the last; I am he that liveth, and was dead; and, behold, I am alive for evermore, Amen; and have the keys of death and hell." [*Revelation 1:12-18.*]*8LtMs, Lt 63, 1893, par. 66*

Oh, why are the human agents so ready to yield to temptation? So

irresolute in purpose, so weak to practice the Word of God? Why are they so feeble in action? Why is the glory of Jesus so dimly seen? Why is His preciousness so little realized, His love so imperfectly experienced? Let this be your prayer, "Lord, show me thy glory." [*Exodus 33:18.*] If you see not the Redeemer's glory by faith on earth, you will never see it in its fullness in the heaven above. *8LtMs, Lt 63, 1893, par. 67*

Brother Wessels, God has a work for you to do; but you must be divested of self before you can do this work. Deceptions are taking hold upon human minds, but I pray you to "walk in the light, while ye have the light, lest darkness come upon you." [*John 12:35.*]*8LtMs, Lt 63, 1893, par. 68*

In much love to your wife and children, *8LtMs, Lt 63, 1893, par. 69*

I remain your sister in Christ Jesus. *8LtMs, Lt 63, 1893, par. 70*

Lt 63a, 1893

Wessels, Philip W. B.

Auckland, New Zealand

March 17, 1893

Variant reading of *Lt 63, 1893*. Previously unpublished.

Mr. P. W. B. Wessels
Claremont, Cape Colony, South Africa

Dear Brother:

The steamer *Clansman* arrived here this morning about six o'clock, and we transferred our goods to the *Wairarapa* steamer which leaves two p.m. for Napier where we hold our conference and camp meeting.⁸*LtMs, Lt 63a, 1893, par. 1*

We feel deeply interested in your letter. I am glad that you have written me so fully so that I can respond, for I feel the tenderest interest in your case. Your dangers have been laid before me. I know that you do not want to injure the work or the precious cause of present truth. Your safety is in being led only by the heavenly Shepherd, who says, "My sheep hear my voice, and follow me." [*John 10:27.*]⁸*LtMs, Lt 63a, 1893, par. 2*

If you will closely examine your own heart, and be sure that your feet are walking in safe paths, if you are carefully studying the Way, the Truth, and the Life, and if you are a doer of the words of Christ, then you can be a power of influence for good. But, my brother, I feel sad when you make so free to complain of and accuse others. If we allow ourselves to engage in this kind of work, we shall not only meet with great loss to our own souls, but we place stones of stumbling in the pathway of others. You educate others to be suspicious, and jealous, and complaining, and faultfinding. And although you may honestly suppose you are telling the truth, and therefore you are at liberty to speak the truth at all times, you do not consider the tenor of your work and the objectionable kind of seed you are sowing.⁸*LtMs, Lt 63a, 1893, par. 3*

If anyone left the impression on your mind that there was no tempting devil in Battle Creek, that there were no tares among the wheat, then you have received impressions that you were not warranted to entertain while you live in probationary time.*8LtMs, Lt 63a, 1893, par. 4*

If you did receive much good that would be of great benefit to you in this life and in the future immortal life, if you properly heeded the words of Christ, "Take heed how you hear," you need not become confused. [*Luke 8:18.*] Whenever there were wrongs developed before your eyes, were there not falling upon your ears the plain, decided, testimony of the truth in the lessons of Jesus Christ, and were there not in the very things that were transpiring before you an educating school of the highest advantage to you, if you were daily looking to Jesus, the Author and Finisher of your faith?*8LtMs, Lt 63a, 1893, par. 5*

You had many objectionable things in phases of speech, in character, in action acted before you, but have you not, in reading the Testimonies which God has given to His people in reproof, in warnings, seen that the Lord does not let these things go without a plain statement in regard to the right way, and to reveal the true and genuine from the spurious and erroneous? This was the very education which would prove of decided advantage to you, for when you should return to Africa you would have to meet the very same objectionable things you saw in America. You will see wherever you go that the church militant is not the church triumphant. Just as long as Satan has power to work upon human minds, and these minds are not barricaded with the Holy Spirit of God which leads into all truth, there will be stern and earnest conflict, good against evil, and evil against good among those who claim to be children of God.*8LtMs, Lt 63a, 1893, par. 6*

The characters of all are developed by the relation existing between man and God, and between man and his fellow man. The holy Scriptures supply us all with practical lessons for the life and conduct of all in minute particulars, which lessons are in a large measure ignored and disregarded. The Lord has given special testimonies, not as a new revelation, but to set before individual minds the plain lessons He has given to men in His Word; and

these lessons are to present the right, and correct the error that every soul shall be left without excuse. If they shall contemplate and fasten their mind's eye upon the error, and grieve, and look and complain of the fact of the existing error, and lose precious time and opportunities to store the mind with truth, and pure and holy and correct practices that are plainly set forth in contradiction to error, then they will become vacillating *8LtMs, Lt 63a, 1893, par. 7*

Everyone who loves God [and who] will learn in His school His meekness and His lowliness (which is humility of mind) will find rest from all turmoil and confusion, and strife of tongues. But if they do not learn of Jesus, if they do not take the yoke of Christ upon their necks in the place of manufacturing yokes and burdens for themselves which chafe and gall the neck (soul), then the result will be dissatisfaction, complaining, faultfinding, [and] dwelling upon the imperfections of others so earnestly and constantly that they do not behold and see and appreciate the good, the virtues, the desirable, and store their own memory's hall with pictures that may be looked upon that are pure and lovely and of good report. The apostle exhorts, "Whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report: if there be any virtue, and if there be any praise, think on these things." [*Philippians 4:8.*] *8LtMs, Lt 63a, 1893, par. 8*

If by beholding we become changed into the same likeness, then let us turn our eyes away from beholding the imperfections of those who are in the church, but who have not the likeness of Christ, lest by beholding these, we become assimilated to their likeness in character. We shall not be responsible for the virtues of pure and undefiled religion that these ought to possess in harmony with their profession and do not. *8LtMs, Lt 63a, 1893, par. 9*

Let us be thankful to God that it is our privilege to look upon the characters of the devoted Christians who are doers of the Word, and who bear in their life and in their characters the image of the Divine, and thank God you have in Christ a perfect copy to imitate. You are without excuse if you do not study in the Word of God the detailed instructions illustrating the inseparable identity between Christian doctrine and Christian practice. And every lesson given by

Christ shows the true from the false, and there need be no hesitation experienced in endeavoring upon all occasions to be charmed with the pure and heavenly, to look upon the good, the light, the brightness brought before our senses to charm the human agent with a most earnest desire to be like the perfect model. And thank God that they can distinguish the pure and the holy from the impure and the unholy, and can, by beholding and copying the perfect model, present to the world a Christlike likeness in character, such as we so much desired others to possess, and which was a great perplexity to us that they did not express in their religious life. *8LtMs, Lt 63a, 1893, par. 10*

A clear principle will guide every sincere lover (of his own way, of his own ideas, of his own opinions?) no, but of that truth and wisdom which cometh down from above, which is “first pure, and then peaceable, gentle, and easy to be entreated, full of mercy, and good fruit.” [*James 3:17.*] *8LtMs, Lt 63a, 1893, par. 11*

Here in this world, amid questions of vital consequence which need expediency, we might become hopelessly perplexed, as the devil wants us to be, if we look upon these perplexing things and talk of them, and be discouraged over them. We may kill the precious plant of love in our own soul by making so much over the love we think should be expressed by others with whom we are brought in contact. If we know and appreciate individually the warmth of affection and love which Christ represented in His human life, then let us give to the world the Christlikeness in our characters, and fear to dwell in beholding and talking of the great mistakes some are making who appear almost destitute of the love which should be expressed in human characters. Spend as little time over this objectionable part of the question as possible, fearing that you will not give due attention in time and study to the wonderful, precious truths that have come from human lips that have been touched with a live coal from off the altar. Praise God for the light which hath been sown for the righteous, and the gladness for the upright in heart. Talk of the many things that were brought before your mind that were as a feast of fat things. Talk of the instruction which was as solid timber to be brought into the character building. The highest wisdom and the duties of our religious faith must harmonize. Talk more of Jesus and less of your trials and

disappointments.*8LtMs, Lt 63a, 1893, par. 12*

My brother, you cannot make an unreal world of your own, full of perfection, neither an ideal church where Satan is no longer the powerful tempter. The wisdom from above is a real working power for a fallen world and a church where the wheat and tares both grow together until the harvest. The tares are not to be rooted up according to human wisdom, lest they may be under the suggestion of Satan in possession of an influence which will destroy the wheat supposing it to be tares. The wisdom of the true worker can come to the meek, humble, and lowly soul who will not destroy but will build up. This will be a consecrated, human agency, co-operating with the divine intelligences, free from all selfishness, partiality, guile, and hypocrisies, and those sanctified human agencies will pervade and sanctify every branch of human action in the vineyard of the Lord, from the least to the most solemn exercises of religious devotion. None need to err, none need to lose the golden moments of time in their short life's history weighing human imperfections of professed Christians. Not one of us has any time to do this. The Lord has not placed line and plumb in human hands to measure character.*8LtMs, Lt 63a, 1893, par. 13*

If we individually know the characters Christians shall develop, say, as you think you see actions inconsistent with Christian profession of character, "I know that it is not Christlike. I will firmly resist the enemy in his temptations in these things that I shall not make Christ ashamed of me. I will study more earnestly the character of Christ who was without one imperfection, one spot, one stain, without one particle of selfishness, who lived not to please and glorify Himself. I shall not copy these defective characters, and the mistakes I see in them shall not make me like them, but lead me to turn from them to the precious Saviour and be like Him." "Let this mind be in you which was also in Christ Jesus." [*Philippians 2:5.*]*8LtMs, Lt 63a, 1893, par. 14*

Many have left foreign countries to obtain an education and experience by coming to America. Some have kept steadily to the point to not become confused because they found a Judas among the disciples. There were disciples who were true and sincere, and whom were the beloved of God, whose lips uttered words of

wisdom, whose hearts were humble, who were walking in the light as Christ is in the light. These learners could not be turned aside from their purpose nor become discouraged. They were to learn the truth and study how they were to be sanctified through the truth, and lay up in the storehouse of the mind and soul the broad, essential truth of vital importance forming in doctrines one string of precious jewels. The person and work of Christ is the golden thread which pervades and links them all together, constituting one complete system of truth.*8LtMs, Lt 63a, 1893, par. 15*

The learner must walk in all humility of mind, putting self under discipline to God. Christ is the single thread and living center of truth, and all meet together in one grand whole, the salvation of the soul by faith in Christ Jesus. And that faith will be evidenced in the Christlike character, and perfect obedience to all His requirements.*8LtMs, Lt 63a, 1893, par. 16*

Christ, in His wisdom which finite minds cannot comprehend, thought best to accept of Judas, although He knew his imperfections of character. He accepted him notwithstanding. John was not perfect. Peter denied his Lord, and yet all these constituted the Christian church that all these learners of Jesus might, through His instruction, learn of Jesus what constituted a perfect Christian character.*8LtMs, Lt 63a, 1893, par. 17*

The business of every Christian is to study the character of Christ. The lessons of Christ did not always harmonize with the human reasoning of His disciples. There was an immense contrast between the truth reaching to heaven and compassing eternity, and the little common things of temporal, earthly existence. The world's Redeemer was ever seeking to carry the mind from the earthly to the heavenly. The disciples were constantly learners of Christ, and these sacred lessons were molding their characters, with the exception of Judas. He was apparently righteous, while cultivating his accusing powers to condemn others. [He] had come to Christ as did the young man asking what he should do that he might have eternal life. And Christ said, "Keep the commandments." He responded, "All these have I kept from my youth up. What lack I yet?" [*Matthew 19:17, 20.*] Jesus touched the plague-spot of his heart, which was selfishness and covetousness.*8LtMs, Lt 63a,*

1893, par. 18

“Go,” said Christ, “and sell that thou hast, and give to the poor, and thou shalt have treasure in heaven: and come and follow me.” [Verse 21.] Did he do this? No, he went away sorrowful, for he had great possessions. If Judas had asked “What lack I yet?” Jesus would have answered, “Keep the commandments,” for Judas was selfish, covetous, and a thief; yet he was numbered with the disciples. *8LtMs, Lt 63a, 1893, par. 19*

Now, my brother, because he was defective in character, and did not practice the words of Christ, he braced his soul against truth and obedience, and exercised himself in criticizing and condemning others. His own soul was neglected, his own hereditary and natural traits of character were cherished and strengthened by cultivation, until he sold his Lord for thirty pieces of silver. *8LtMs, Lt 63a, 1893, par. 20*

Now, my much respected brother, entreat and encourage souls to look to Jesus. Tell every one who you think is in danger not to neglect his own soul’s eternal healthfulness by looking upon the diseased souls of others, talking of their uncomeliness. Our spirit does not become more and more like the Spirit of Christ, but assimilates itself to the one we are beholding. The same love of self, the same indulgence of self-will, the same hastiness of spirit, the same petulance of temper, the same sensitiveness and pride of self-opinion, the same unwillingness to receive counsel, the same unsanctified, independent judgment, as if they had not Christ as their Pattern, and Exemplar. O, how much we need to guard against Satan’s devices. *8LtMs, Lt 63a, 1893, par. 21*

The Lord inspired the Apostle Paul to write *1 Corinthians 10*. The besetting sins are enumerated of that chosen people, and the fact it plainly stated that with many of His chosen people God was not well pleased, for they were overthrown in the wilderness. The sins were enumerated that grieved the Spirit of God, and the statement is made, “Now these things happened unto them for ensamples: and they are written for our admonition, upon whom the ends of the world are come. Wherefore let him that thinketh he standeth take heed lest he fall. There hath no temptation taken you but such as is

common to man: but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way of escape, that ye may be able to bear it. Wherefore, my dearly beloved, flee from idolatry. I speak as to wise men; judge ye what I say.” [*Verses 11-15.*]*8LtMs, Lt 63a, 1893, par. 22*

It is no uncommon thing <that> you meet in Battle Creek, Michigan, <many things revealed in characters [that are] not after Christ’s order.> Any place you go where there is a large church, where important interests are at stake, as in Battle Creek, you will see the deep plottings of Satan. This should not lead you to dwell upon the imperfections of those who yield to his temptations. Would it not be more pleasing to God to look upon the contrast in character, and see that there are many souls who are serving God in honoring Him with their ability of means and talents of intellect?*8LtMs, Lt 63a, 1893, par. 23*

Should you not dwell upon the miracle-working power of God who can transform a poor, degraded sinner, full of moral pollution, to become like Christ in character, [a] partaker of the divine nature, having escaped the corruption that is in the world through lust? My brother, you are a part of the great web of humanity. We become changed into the same image of that we continue to dwell upon. Then open your heart to things that are true and lovely and of good report. My brother, let into your heart the bright beams of the Sun of Righteousness. Do not allow the root of bitterness to be cherished and spring up whereby many may be defiled. My dear brother, all—even the most unfavorable matters which were revealed in Battle Creek—should not have caused you to feel perplexed or discouraged, for everything concerning yourself and your experience was after the Lord’s purpose to help you to look to Him in faith, and trust in Him, and in no case put trust in man, or make flesh your arm.*8LtMs, Lt 63a, 1893, par. 24*

You learned, my dear brother, what humanity is, even among professed Christians, if said persons are not closely connected with God. What is your lesson? Is it to learn to say, “I will be weak as the weakest of these poor souls who are erring”? “I observe,” you may say, “that it requires grace and strength from Christ to submissively receive counsel and admonition and reproof from the Word of the

Lord through His servants.” You should have learned that it demands from the human agent a great exercise of true strength and humbleness of mind to receive advice as a true learner in the school of Christ from men (human agents) of experience. The unaffected humility of the mind of the true Christian is taught by the Holy Spirit, and self-confidence, if it is not dead in us, will press itself to the front and develop.⁸*LtMs, Lt 63a, 1893, par. 25*

You, my dear brother, will be in danger of viewing things from your own standpoint; but please bear in mind [that] one man’s mind, and one man’s judgment, is not to rule in important decisions. There needs to be a free unfolding to other men’s minds, that all our plans may be viewed and sifted. The Lord will lay great responsibilities upon men in these last days, and it is of great importance that we should want to know how our plans are to appear when sized up by other men’s opinions and by the eyes of the mind. Especially is there the danger of influences that will divert the mind from the great object [to be attained]. Disputes and difficulties will arise among believers and relations. In counsel the feelings will be enlisted to reveal impartiality for our relatives or special favorites; bear in mind “that God is no respecter of persons.” [*Acts 10:34.*]⁸*LtMs, Lt 63a, 1893, par. 26*

I speak to you in all tenderness, for I have great love for you and your family. The work that God has given me is to warn and exhort, entreat and reprove. I am not to cease this work in behalf of any soul while there is a gleam of hope. The words spoken may indeed give pain, [but] the oil of grace should be generously mingled, and the softening, subduing influence of the grace of Christ will not only cause reproof to be given in love, but it wounds only that it may heal. That the words the Lord gives me to speak will touch pride I cannot deny, or prevent its touching personal wishes. You may feel that you are all right, and you may become spiritually deluded and see not the errors which lead to one course of conduct which is wrong.⁸*LtMs, Lt 63a, 1893, par. 27*

We are to admonish one another the more carefully and faithfully, as we see the end is nigh. This is friendship and brotherhood which amounts to some good purpose. If the watching for souls as they that must give an account does not lead to faithfulness and earnest

prayer for one another, tell me what Christian fellowship means. If these faithful offices are not brought into practical lives of the believers, then the highest benefit of friendship and brotherhood is lost. It is no longer the friendship and association of the Bible, it is no longer the practical blessing that the Lord designs through association. *8LtMs, Lt 63a, 1893, par. 28*

We shall consider the example of Paul in (*2 Corinthians 2:4*): “For out of much affliction and anguish of heart I wrote unto you with many tears; not that ye should be grieved, but that ye might know the love which I have, more abundantly unto you.” “And let (it is urging its entrance) the peace of God rule in your hearts, to the which also ye are called in one body; and be ye thankful. Let the word of Christ dwell in you richly in all wisdom, teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts unto the Lord.” [*Colossians 3:15*.] *8LtMs, Lt 63a, 1893, par. 29*

My brother, will you please to consider whether you are standing in the right relation toward God? The Lord is testing and proving you. While you are cherishing a spirit of distrust and want of confidence in your brethren, you make your own soul very unhappy, for you feel that you have no assurance of anything, and unbelief takes the place of faith. *8LtMs, Lt 63a, 1893, par. 30*

While the chosen servants of God plead for His divine help, they must not tenderly cherish sensitiveness and jealousies which are not rare attributes we have to meet and that the enemy will tempt individuals to entertain. While the true laborers together with God should have wisdom from above, and the oil of grace mingled with all their labors, and be as wise as serpents and harmless as doves, avoiding giving offense or causing pain of heart to any one, yet if they bear the burden of the work, they must admonish one another. And not one who claims to believe the truth which sanctifies the soul should take offense easily. It is essential that while the church militant is not the church triumphant, it is essential [that] we walk by faith, and not by sight. *8LtMs, Lt 63a, 1893, par. 31*

We are exposed to temptations and a wily foe is upon our track. We must guard self with ceaseless vigilance, lest our feet shall stray

from the path that is cast up for the ransomed of the Lord to walk in. Unless the soul is garrisoned with the truth revealed in the Word of God, selfishness and sensitive pride is brought into activity, and will take offense readily, and lead us to think that we can certainly walk alone in our own independent judgment. The spirit has been wrong because it has a morbid impression that our brethren have not placed a proper estimate upon us, and given due weight to all our ideas and plans, when long experience has taught them caution, and that it will not be for the healthful working of the cause to act upon these ideas presented.*8LtMs, Lt 63a, 1893, par. 32*

The faithful burden-bearers in the work have had all these difficulties to encounter in dealing with human minds over and over again. If our Master Jesus Christ was unkindly judged of those who ought to have been wise to discern His divine wisdom, what can we expect who are His servants? In the discharge of our duty in following conscientiously the path of righteousness there will be at times an apparent failure to accomplish the work we hope to succeed in doing, because human hearts are often tempted and deceived to turn away from the truth of God to fables.*8LtMs, Lt 63a, 1893, par. 33*

It is with a spirit of humility [that] every soul must work, as the human instrumentality God employs. In our communications with one another there will be those who learn of Christ's meekness and lowliness of heart, and will frankly receive advice [and] counsel, and consider prayerfully every position made that does not harmonize with our own ideas and opinions and plans.*8LtMs, Lt 63a, 1893, par. 34*

In the spirit of Jesus Christ we must work and patiently search the Scriptures, for there are those who reject advice and are not subject to counsel, who feel provoked at the words of the messengers sent of God, because the words spoken do not coincide with their feelings and plans. They are in positive danger of becoming headstrong and obstinate, and although convicted, they will not yield to reason, or to advice and wise counsel. What reserve force has the Lord that He could employ to correct any wrong feelings or wrong judgment of those who will never allow themselves to be in the wrong, and have ever on hand an unhappy store of reasons to

justify their own course of action, as numerous as they are deceptive and dangerous.*8LtMs, Lt 63a, 1893, par. 35*

He who will not be advised and counseled is in danger, for he will not receive the counsels of heaven, and will be hopelessly wrong unless his own spirit will change. He will look upon others as all wrong and not to be trusted, and there is no chance for his improvement and to be set right, for he reasons he cannot see the necessity for it. Every man and woman must be teachable. Christians will have self-control. Christians will consider and will be wise to contemplate, and fear [that] their own course may not be perfect while they think they see so much to accuse and condemn in others.*8LtMs, Lt 63a, 1893, par. 36*

See (*James 3:13*) and onward: “Who is a wise man and endued with knowledge among you? Let him show out of a good conversation his works with meekness of wisdom. But if ye have bitter envying and strife in your hearts, glory not, and lie not against the truth.” [*Verses 13, 14.*] Plain words indeed, because the truth enthroned in the heart softens and subdues the soul, sanctifies the character, elevates, and ennobles, and purifies the soul. They have that faith that works by love and purifies the soul from every species of selfishness, and is preparing the spirit, the character, by beholding the self-denial, the self-sacrifice, the meekness, the purity and holiness of the life of Christ. They become Christlike, one with Christ in spirit and character as Christ was one with the Father, and they are bearing the test and pruning of God, whether they will be found worthy to compose the members that are God’s own family above.*8LtMs, Lt 63a, 1893, par. 37*

(*Verse 15*): “This wisdom descendeth not from above (that leads to alienation, and difference, and strife, and contention), but is earthly, sensual, devilish. For where envying and strife is, there is confusion and every evil work. But the wisdom that is from above is first pure, then peaceable, gentle, and easy to be entreated, full of mercy and good fruits, without partiality, and without hypocrisy. And the fruit of righteousness is sown in peace of them that make peace.” [*Verses 15-18.*]*8LtMs, Lt 63a, 1893, par. 38*

In the night season, I was in earnest conversation with you in

regard to the things I have written you. I said, "Bro. Wessels, can you hope to have success, and imparted divine wisdom, when you are robbing God of that which is His own in tithes and offerings? Here is where you should be in these vital questions afraid of yourself, jealous of your sacred responsibilities before God. You have His Word, plain and direct, in Malachi. Please read a plain, Thus saith the Lord. Do not, my respected brother, come to the Word of God and read it in the light of your own ideas, but bring your own ideas and practices to the Word of God to be corrected and cut away by the sword of the Spirit of truth if need be. Do not be seeking to devise a means to blunt the edge of the sword of the Spirit. Mingle not, my dear brother, your ideas and your prejudices with the truth of heavenly origin, and neutralize the force of the truth in your practice.*8LtMs, Lt 63a, 1893, par. 39*

I beg of you, my brother, to not in the least degree seek to evade the word directly, and plainly speaking to you, because you cherish ideas that your brethren are not all perfect according to your measurement.*8LtMs, Lt 63a, 1893, par. 40*

How can an imperfect human agent be a judge of the imperfections of his brethren? The Bible is not a book which will justify our own opinions and practices. We must bring every thought, and action to the Word. O, let not one word or any practice of yours countenance any living soul in any practice that will bring the curse of God most assuredly upon their souls. Let not my dear brother, in these last days, act any part in bringing perplexing confusion which will obscure any question where eternal interests are involved.*8LtMs, Lt 63a, 1893, par. 41*

Will you not critically consider the time in which we are now living, when the masterly working of the deceiving power of the archenemy of Christ is leading men to corrupt the Word of God because their natures rise up against its requirements? They skillfully occupy golden moments lent them of God, and talents of influence entrusted to them to be employed in the service of God, to blend their own imaginations and systems with the truth of Scripture, and bewilder the minds of those who have not a rich experience in divine things, that the power of distinguishing between the true and the false, between the Word of God and the

crafty interwoven teachings of men, may be confused.*8LtMs, Lt 63a, 1893, par. 42*

Look well and see how the adversary first sowed his tares to mingle with the wheat, which will continue to be until the reaping of the harvest. "Behold, all ye that kindle a fire, that compass yourselves about with sparks: walk in the light of your fire, and in the sparks that ye have kindled. This shall ye have of mine hand; ye shall lie down in sorrow." [*Isaiah 50:11.*]*8LtMs, Lt 63a, 1893, par. 43*

My brother, cling to the cross of Calvary. O, do not be found committing robbery toward God in tithes and in offerings lest ye be cursed with a curse. If the Lord has honored you with large entrusted talents of means, do not allow your integrity to flinch in the slightest degree. Show before God that you acknowledge all as His own, to be returned back the portion which He claims in tithes and in offerings, and build up the Redeemer's kingdom in this world in wise appropriation of the Lord's capital.*8LtMs, Lt 63a, 1893, par. 44*

Because of the large amount entrusted, we have in our experience seen men decidedly change in spirit and in practice, and embezzle their Lord's entrusted capital, and after God had tried and tested them, in the books of heaven was registered: "weighed in the balances of the heavenly sanctuary, and found wanting." [*Daniel 5:27.*] Let not this be the case with you. I implore you for Christ's sake to be found a faithful steward. May the Holy Spirit guide us with wisdom that is not our own, and keep us that not one of those who profess to believe the truth shall handle the Word of God deceitfully. We want to discern the meaning which He who gave the Truth would convey.*8LtMs, Lt 63a, 1893, par. 45*

You speak of the colored line; bear in mind there is no color or caste of distinction with God. I think I gave Elder Robinson a testimony in regard to this matter. Please ask him to let you see it; copy it if you choose. Your time is precious in the sight of God, you can test for yourself, if you wish to build up separate interests, and not blend with the workers chosen of God. Do you desire in your heart to seek first the kingdom of God, and His righteousness? If you do, you need have no perplexity as to the way you shall

proceed, for among a multitude of counsellors there is safety; but we have a sure word from the highest throne which says, "If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him. But let him ask in faith, nothing wavering. For he that wavereth is like a wave of the sea driven with the wind and tossed. For let not that man think he shall receive anything of the Lord." [*James 1:5-7.*] The Bible is the infallible Word.*8LtMs, Lt 63a, 1893, par. 46*

I have sent to Elder Robinson special articles for the benefit of the people wherever he may labor. Please pay special attention to that subject on tithing, and on gifts and offerings, and hear as for your life what saith the Lord to His servants.*8LtMs, Lt 63a, 1893, par. 47*

In regard to your donating for the Lord's missionary work in Australia, I thank you in the name of my Master; but if this be grudgingly given, I beg of you not to send one dollar. It is only the freewill offerings that count with God. I know we are in dire necessity.*8LtMs, Lt 63a, 1893, par. 48*

I am working with all the power that the Lord sees fit to impart, as the ambassador of Jesus Christ. I have set before you the great and pressing necessity in this country. This it was my duty to do. I have invested one thousand dollars to start the school, and donations of money sent to me for my own use of one hundred dollars, fifty dollars and forty-five dollars which I have invested to educate youth to improve their ability, that they could do better service for the Master; yet I carry a debt of ten thousand dollars upon which I am paying interest, and as long as I keep the interest paid they are willing I shall use the principal.*8LtMs, Lt 63a, 1893, par. 49*

After straining every nerve and studying every plan to raise money for the school, I was in the night season laying the matter before you, Brother Wessels, and was saying could you know one-half of the necessities we are in, you would feel that here is opened before you, a steward of the Lord's entrusted talents, an opportunity to help us build a house of worship.*8LtMs, Lt 63a, 1893, par. 50*

I am unable to labor in the halls in Melbourne. The effluvia of the outhouses pollute the places where the people assemble to worship

God; and how can God be honored? Certainly He has money somewhere to change this order of things. We cannot get the people to come to these dirty halls to hear the truth, and what shall we do to warn the people in Melbourne? The gold and silver are the Lord's, and the cattle upon a thousand hills, and "Lebanon is not sufficient to burn, nor, the beasts thereof sufficient for a burnt offering." [*Haggai 2:8; Psalm 50:10; Isaiah 40:16.*] "If I were hungry," saith the Lord, "I would not tell thee." [*Psalm 50:12.*]*8LtMs, Lt 63a, 1893, par. 51*

I know that the Lord will send help if you refuse. The Lord will honor some of His servants to be laborers together with God in this great work. I love your soul. I can and will apply to your mother through you. Will you read her this? Will you ask her to help us to get the work started here in Australia? Will you do what you can for us? I consider your name has been singled out by the Lord for me to make application to you. I have done this. Our necessity is great; may the Lord impress your heart and convict you of your duty to help us, for I know not where else to apply.*8LtMs, Lt 63a, 1893, par. 52*

You speak of our visiting Africa. O, how gladly would I do this if the Lord will give me strength, and if He says, Go. I long to visit your mission, and long to see the work of God advancing, widening, and broadening. But, my brother, I counsel you to walk closely with God. You speak of their getting an organ for the church in Battle Creek, and that the money thus expended had better been given to missionary enterprises, and the building of needed meeting houses which would have been more consistent with our faith. My brother, I have sent to Elder Robinson a copy of a letter that I have written to Battle Creek in regard to this matter. Ask him to read it [to you] or let you read it. I have no more to say at present.*8LtMs, Lt 63a, 1893, par. 53*

We are nearing the great day of God. Now, the present now, is the time to work, for the night cometh wherein no man can work. All the heavenly intelligences are waiting the co-operation of the human agents with the divine agencies. Work with God. Be faithful to render to God His own in tithes and in offerings. He calls upon you "Prove me now herewith, saith the Lord of Hosts, if I will not open

you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it.” [Malachi 3:10.] *8LtMs, Lt 63a, 1893, par. 54*

Take God at His word. Act your part with unswerving fidelity, and you will receive. Your faith will be strengthened; doubts and perplexities will be removed; your fears will be overborne by assurances. You will be armed and strengthened to fight the battles of the Lord, and you may have unclouded views of your acceptance with the beloved. As you value the favor of God, as you declare the light of His countenance, as you desire to grow in grace and the knowledge of Jesus Christ, and to be steadfast, unmovable, always abounding in the work of the Lord, be a doer of the Word, walk in the light while ye have the light, lest darkness come upon you. *8LtMs, Lt 63a, 1893, par. 55*

Jesus said to His disciples, “Hitherto have ye asked nothing in my name; ask, and ye shall receive, that your joy might be full.” [John 16:24.] Our Jesus hath risen: In triumphant voice He proclaimed above the rent sepulcher of Joseph, “I am the resurrection, and the life.” [John 11:25.] And what is Jesus now doing? He ascended on high and He led captivity captive, and gave gifts unto men. He is presenting His own blood each moment before the mercy seat in behalf of His ransomed people. He ever liveth to make intercession for us. If any man sin we have an Advocate with the Father, Jesus Christ the Righteous. The blood of Jesus is pleading with power and efficacy for the backsliders, the rebellious, and the iniquities committed against so great light and love. *8LtMs, Lt 63a, 1893, par. 56*

Satan stands at your right hand to accuse you, and your Advocate stands at God’s right hand to plead for you. He has never lost a case committed unto Him. You may trust in your Advocate, He pleads His own merits in your behalf. Hear His prayer before entering upon His betrayal, His trial. Listen to His prayer, for He has you in remembrance. He will not forget His church in the world of temptation. He looks upon His tried and suffering people. Here Jesus is praying; let every word be engraven on the tablets of the soul. “Now I am no more in the world, but these are in the world, and I come to thee. Holy Father, keep through thine own name

those whom thou hast given me, that they may be one, as we are ... I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil ... As thou hast sent me into the world, even so have I also sent them into the world.” [John 17:11, 15, 18.] That they may be partakers with Me in self-denial, self-sacrifice, and My sufferings. *8LtMs, Lt 63a, 1893, par. 57*

Yes, He beholds us in the world, which is all seared and marred with the curse, a persecuting world, and we need all the divine resources of His sympathy, and of His love. Within the veil, our Forerunner hath for us entered, and He is linked with His people in the closest sympathy by the golden chain of love and truth. *8LtMs, Lt 63a, 1893, par. 58*

The most lowly, the most oppressed and suffering and tried ones, He maketh intercession for you, and pleads with His upraised hands, I have graven thee upon the palms of my hands; and the infinite God loves to hear and respond to the pleading of His Son. *Hebrews 4:14-15*. “Seeing then that we have a great high priest that is passed into the heavens, Jesus the Son of God, let us hold fast our profession. For we have not an high priest which cannot be touched with the feelings of our infirmities.” *8LtMs, Lt 63a, 1893, par. 59*

Look, O look, to the open door which God hath opened and no man can shut. Jesus Christ, exalted [to be] a Prince and an Saviour, to give repentance unto Israel and forgiveness of sins, and will He not with these costly mercies freely give us all things? The full promise is ours; God will not falsify His Word. “I will not leave you comfortless, I will come unto you.” [John 14:18.] *8LtMs, Lt 63a, 1893, par. 60*

Do not unhinge your soul from God by unfaithfulness and unbelief. Only believe, only be a doer of the Word, and you touch every perfection of His being. You are one with Christ, as He is one with the Father. “Father, I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory.” [John 17:24.] Oh, what a request! What tender, inexpressible love is in this petition! How the Head longed to have the members of His body associated with Him. Having had fellowship with [Him in] His

sufferings, He will not be satisfied with anything less than that they shall have fellowship with Him in His glory. This He claims as His right.*8LtMs, Lt 63a, 1893, par. 61*

(Revelation 1:12-18): “And I turned to see the voice which spake with me. And being turned, I saw seven golden candlesticks; and in the midst of the seven candlesticks one like unto the Son of Man, clothed with a garment down to the foot, and girt about the paps with a golden girdle. His head and his hairs were white like wool, as white as snow; and his eyes were as a flame of fire; and his feet like unto fine brass, as if they burned in a furnace; and his voice as the sound of many waters.*8LtMs, Lt 63a, 1893, par. 62*

“And he had in his right hand seven stars: and out of his mouth went a sharp twoedged sword; and his countenance was as the sun shineth in his strength. And when I saw him, I fell at his feet as dead. And he laid his right hand upon me, saying unto me, Fear not; I am the first and the last; I am he that liveth, and was dead; and, behold, I am alive for evermore, Amen; and have the keys of hell and of death.” [*Verses 16-18.*]*8LtMs, Lt 63a, 1893, par. 63*

Oh, why are the human agents so ready to yield to temptation, so irresolute in purpose to carry out in practice the Word of God? Why so feeble in action? Why is the glory of Jesus so dimly seen, His preciousness so little felt, His love so imperfectly experienced? Every physical and mental power is surrendered to God. Let this be your prayer, “Lord, show me Thy glory.” [*Exodus 33:18.*] If you see not the Redeemer’s glory by faith on earth, you will never see it in its inexpressible fullness in the heaven above.*8LtMs, Lt 63a, 1893, par. 64*

Brother Wessels, God has a work for you to do; but you must be divested of self before you can do this work. Deceptions are taking hold on human minds, but “walk in the light, while ye have the light, lest darkness come upon you.” [*John 12:35.*]*8LtMs, Lt 63a, 1893, par. 65*

In much love to your wife and children,*8LtMs, Lt 63a, 1893, par. 66*

I remain your sister in Christ Jesus.*8LtMs, Lt 63a, 1893, par. 67*

Lt 64, 1893

Wessels, Sister

Bank's Terrace, Wellington, New Zealand

June 8, 1893

Previously unpublished.

Mrs. Wessels (c/o your son), Philip W. B. Wessels
Claremont, Cape Colony, South Africa

Dear Sister:

Your son, Philip, wrote that you would assist us in our mission work in these colonies by donating us five hundred pounds sterling. I thank you. As the ambassador of Jesus Christ, in His name I thank you. We have not known where to turn or what to do. Financial prospects are very much depressed in Australia, particularly in Melbourne. Times are hard, very hard. But the work need not cease if we can only get help in this time of need.⁸*LtMs, Lt 64, 1893, par. 1*

We do not want to be detained here another year; but the prospect is that we may [be]. If it were clear to us that it was our duty, we would go to America by way of South Africa. I am now bending every effort to help the people here. Last year I appropriated \$1,000.00 of royalty on foreign books in America, and this year I have appropriated another \$1,000.00 for the school. I am paying the expenses of no less than eight [students]. Some have worked in the canvassing field, but needed the disciplining and training of the school. They needed the Bible studies and the other advantages that they obtain. This is all that I can do.⁸*LtMs, Lt 64, 1893, par. 2*

I wish I had more means to appropriate in this way. The Lord knows all about these destitute fields, and He will work in His own way and time. Our heavenly Father is rich and the work is His. The cause is His. "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." [*John 3:16.*]⁸*LtMs, Lt 64, 1893, par. 3*

I feel a deep interest in the work in these Colonies. Since I began to recover from my eleven months' illness, I have labored hard, and the Lord hath been my helper. The field here is large and there is much work to be done. O, how hard to reach those who are bound up in worldly attractions! I do pray the Lord to break the spell that is on human minds. Paul inquires "Who hath bewitched you, that ye should not obey the truth?" [*Galatians 3:1.*] I am so glad that so many of your family have embraced the truth. The precious, glorious tidings of truth must go to all nations, kindreds, tongues, and peoples. It is the good news of glad tidings, of mercy for the sinner—truth and grace, and righteousness of Christ as a free gift to all who will receive it. The sin of unbelief is great when it can resist so great love.*8LtMs, Lt 64, 1893, par. 4*

My sister, we feel the deepest interest for the success of the work in this field. It is missionary soil. He who seeth the end from the beginning will see the great necessity of facilities in these countries for the advancement of His work. The soon coming crisis calls for consecrated workers, and calls for means to carry forward the work. There is all sufficiency in the divine administration, and the claims of God are upon us now in this dispensation to do our best. But [we are] never to lose sight of this statement of Christ: "Without me, ye can do nothing." [*John 15:5.*] We may have money, we may have facilities, but we must have Jesus, and we must represent His own likeness of character, else "wanting" will be written against us. I have not met you, my sister, as I have your sons; but my heart goes out in love to you because you love Jesus and are obedient to the truth, and you have responded to the appeal made for Christ's sake, to you His steward of means, to help in this emergency.*8LtMs, Lt 64, 1893, par. 5*

Our people in America have been pleased to see the work broadening and widening, as Christians believing present truth are awaking to the voice of duty—multiplying their institutions, and enlarging their plans—their activity animated by the hope that their humble efforts as human instruments may have the co-operation of the heavenly intelligences to prove their labors a success. We survey the fields of missionary labor; we see the preparations being made for more extensive work and say, Thank the Lord it is not too much. All must labor in faith, in cheerful obedience, putting forth

self-sacrificing efforts proportionate to the value of the object we are in pursuit of, the salvation of souls, the eternal weight of glory.*8LtMs, Lt 64, 1893, par. 6*

“The Spirit of the Lord God is upon me; because the Lord hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the broken hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound; to proclaim the acceptable year of the Lord, and the day of vengeance of our God; to comfort all that mourn; to appoint unto them that mourn in Zion, to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness; that they might be called trees of righteousness, the planting of the Lord, that he might be glorified.” [*Isaiah 61:1-3.*] Here the office of Christ is plainly specified, and the work He engages to do for fallen man, if he will co-operate with God. This is the overture of God’s mercy to man.*8LtMs, Lt 64, 1893, par. 7*

We must awaken to earnest activity. We have the testimony in John, “He was in the world, and the world was made by him, and the world knew him not. He came unto his own, and his own received him not. But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name: which were born not of blood, nor of the will of the flesh, nor of the will of man, but of God. And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth.” [*John 1:10-14.*] We must work by faith. We will have no stronger reason for discouragement than had the world’s Redeemer. But of Him we read, “He will not fail, nor be discouraged.” [*Isaiah 42:4.*]*8LtMs, Lt 64, 1893, par. 8*

It may be said of a large proportion who know the truth that “their strength is to sit still.” [*Isaiah 30:7.*] We must sow beside all waters, not knowing which shall prosper, this or that. We must expect God will work. We must pray much, and if the enemies of truth close up the way, we must not fail. We must not talk hopelessly and discouragingly; but go to work in some other place, for this is the way the Master of the house used to do.*8LtMs, Lt 64, 1893, par. 9*

Duty is ours. We must do our best. Results are God's. We are to advance, whatever the come out of our labor may be, because Christ has given us His example. In obedience to the commands of Christ, animated by His promise, His church must use every capability, and every entrusted talent, more earnestly than ever before to advance the truth, to save souls, and gather to their own souls every promise which inspires hope. Christ's church must put away every doubt, talk nothing but faith, for in Christ we shall do valiantly.*8LtMs, Lt 64, 1893, par. 10*

Lt 65, 1893

Wessels, Brethren

Wellington, New Zealand

May 16, 1893

Portions of letter are published in *4Bio 45*.

Dear Brethren Wessels,

I have felt anxious to write to you for some time and ask you if you could help us to build a house of worship in Melbourne. A school building will also have to be built as soon as possible. If you have talents or means, will you not help us in this work? I have already appropriated two thousand dollars of royalties on books to help students to attend the school. They would never have been able to enjoy the advantages of the school unless some one did help them, and as no one assumed the responsibility, it dropped on me. I carried several through the first term of school, and am paying the expenses of six during the present term, and the number may swell to eight.*8LtMs, Lt 65, 1893, par. 1*

There are young men who are just on the point of deciding between the Lord's work and the world. If we can say to these young men, "I will pay your tuition in school this term," they will be placed under favorable circumstances for Bible instruction, and may become children of God, their souls saved to Jesus Christ, and themselves become workers together with God. I do so much want to see the young men especially drawn away from Satan's devices, from the special nets he spreads to catch their feet.*8LtMs, Lt 65, 1893, par. 2*

Well, I am running this risk, making this venture, in the fullest faith of success. I expect the Lord to help these souls. Jesus has ventured to give His most precious life to save them, and we must be laborers together with Him.*8LtMs, Lt 65, 1893, par. 3*

The financial prospect in Australia is simply terrible. Banks are closed, and with them disappears the earthly all of many of the

people. Seventeen thousand have already left Melbourne. In New Zealand there is not so great financial pressure. But in both these countries are cities in which no labor has been put forth by our people. I feel the burden of souls upon me, weighing me down heavily; but I will work and wait and watch and pray. The Lord knows what we need. He has placed means in the hands of some one to be used in building up the kingdom of Christ in the world. If the Lord has made you His stewards, perhaps you are the ones to help to relieve our necessities. Then, brethren, as the Lord's ambassadors, I ask you to help us. You may be sure every dollar will be expended carefully and prayerfully. I have invested two hundred pounds in Australia, and two hundred in New Zealand. It is all that I can do now, for I am carrying quite a burden of debt. But if we did not now invest our means, nothing would move.*8LtMs, Lt 65, 1893, par. 4*

We see many things there that are encouraging. There is one lady with her daughters, all widows, who are now investigating the Sabbath question. They are called Disciples. One of the daughters has a high position in the high school. We are praying for them that they may embrace the truth. Another promising case is that of a gentleman in the same church with the widow and her daughters. He has taken the *Signs* for some time, and says it is the best paper he ever read. The churches are trembling for fear these, their most intelligent members, shall be, as they say, "deceived and led away by error."*8LtMs, Lt 65, 1893, par. 5*

This city abounds in churches, but I have never visited a place that brings so vividly before my mind the prejudiced Pharisees as does Wellington. Surrounded with mountains, many of the homes are built up on the hillsides and on top of the mountains.*8LtMs, Lt 65, 1893, par. 6*

I have been in New Zealand nearly four months, and have spent considerable time in traveling. I have spoken fifty times, and written five hundred pages of letter paper. The Lord Jesus is my restorer, and I am full of gratitude to Him that He has given me strength to bear my testimony to this people. The Son of man came not to be ministered unto, but to minister, and to give His life a ransom for many. Seeking the light ourselves, and embracing the promises by

faith, we become channels of light.*8LtMs, Lt 65, 1893, par. 7*

We are none of us to seek our own pleasure or ease or honor or glory, but to walk in the light, that we may glorify our heavenly Father in blessing and saving others. Abiding in Christ as the branch abides in the vine, absorbing sap and nourishment from the vine, we will bear like fruit, even the fruit of righteousness. We are condemned for our easy-going, hesitating way of watching for souls for whom Christ has given His life. God does not approve our sickly piety. We must so abide in Christ that we shall be fruitful in all good works.*8LtMs, Lt 65, 1893, par. 8*

Lt 66, 1893

White, W. C.

Hastings, New Zealand

August 18, 1893

Previously unpublished.

Dear Son Willie:

We are well situated in the hired house of Brother Wilson, and we will do well, I think, here. There has been much rain and there are two places where the water has collected and [it] seems may not be favorable for me, but we will have to watch this matter and then determine what [to do] about it. We had a prayer meeting Wednesday night in this house. Twenty-five were present, and two, a mother and daughter who were interested but have not yet embraced the truth, their names are Hyde. They say they have relatives in Wellington and the son Hyde is a hair dresser. He sent his mother *Daniel and Revelation* and *Great Controversy* as a present, and they have been reading these books, and through them have become interested. So you can see the leaven is working almost unseen in Wellington. I think there are several who are quite stirred up but keep quiet on the subject. *8LtMs, Lt 66, 1893, par. 1*

One man the night, before we left Wellington, as I was going to Sister Israel's for my bath, met me at the door and introduced himself as Helps [?] living close by. He has attended meeting in the rink. He said he wished to have some conversation with me in regard to election. Said he received a tract "The Elect of God" written by me, and he sent it to England to his father or minister, I do not remember which, and he received an answer. He stated some of the reply, but he had accompanied me as far as Elder Israel's house, and we stood minutes talking. He wanted me to go to his home that evening and visit them. I replied, It is not possible. I am now to take my treatment, and leave early in the morning for Hastings. You have had opportunity see me, and I would have been pleased to converse with you, but I have my engagements now and

cannot afford any more time.*8LtMs, Lt 66, 1893, par. 2*

He takes up my statement that man must cooperate with God in his salvation. [He believes] that man is a machine, that God does everything, and man has to do just what God set his limit that he shall do, and he asked, Do you think that Adam and Eve could have not eaten of the tree of knowledge? Certainly, I answered, if they were not in possession of a will to refuse, a will to obey God's expressed injunction, then the Lord is just that character Satan represents Him to be, and the slothful servant is justified in saying, "I knew thee, that thou wast a hard man reaping what thou hast not sown and gathering where thou hast not strawed." [*Matthew 25:24.*] I said, "That is not the God I serve, for the God I serve is represented by Jesus Christ. For God so loved the world that He gave His only begotten Son that whosoever believeth in Him should not perish but have everlasting life. Our God placed Adam and Eve in the garden of Eden and gave them one test of character that they were prohibited from eating from the tree of knowledge. If they eat they should die; and then must any rational mind suppose our God gave them no power to resist Satan's temptation, but Himself moved them as irresponsible beings to disobey His commands, which opened floodgates of woe to the world. This is not the God I serve." Well, such questions I never had to answer before.*8LtMs, Lt 66, 1893, par. 3*

But I must say I received your letter in regard to change of meetings, and shall anxiously look for something more definite soon. We are just now on the disagreeable edge of uncertainty. We received an excellent letter from Elder Daniells, and it came so that I could read it in the Sabbath meeting held at Elder Israel's. We had a good meeting, as I think I wrote you in my last. [At] the Wednesday night meeting here I spoke about thirty minutes. Then nearly all took part and bore testimony. I think these social meetings are wonderful helps to those who are deciding to obey the truth and those who are newly come to the faith. Some precious souls have been added to the number of believers here.*8LtMs, Lt 66, 1893, par. 4*

Elder Wilson and wife living in Hastings is an excellent arrangement, for it gives character to the work. And they visit, and

this is why I wanted Nina to come and do our work so they should not be hindered in the least from going forward in their missionary efforts. It is this personal labor that tells for the conversion of souls to the truth. Sister Wilson gave treatment to a woman who was very sick. The treatment was blessed in relieving her suffering, and they called her the good Samaritan. She then could get access to the woman's mind and bring her healing balm of truth to her soul in talking the truth to her. They were so filled with prejudice when the tent was there they would not go to hear anything, but this was all broken down. They had such ideas of Seventh-day Adventists they never expected to have the least faith in them, but the wife and the husband are both sound in the faith. They are Christians. They examined the Scriptures like the noble Bereans to see if these things are so. They are now fully with us and their piety and religious life will adorn their profession.*8LtMs, Lt 66, 1893, par. 5*

How thankful I am that any souls will search the Bible for themselves to see if these things are so, and then will have the courage to take their position for truth and confess the truth and identify themselves with God's commandment keeping people. I expect to be here to the next Wednesday night meeting. Today, Friday, we go to Dr. Caro's to spend the Sabbath with Napier church and Sunday with Hastings church.*8LtMs, Lt 66, 1893, par. 6*

Yesterday we received a telegram that Brother McCullagh's little girl was much worse, and soliciting prayers. Oh, how the burden rolled upon me with distressing weight. I felt pressed as a cart beneath sheaves. I had received light from the Lord in reference to the course they had pursued toward their child, especially Sister McCullagh had not educated and trained the child right. Her course was sinful in the sight of God, and I had to write out this in a few words, but it would wound, I knew, and bruise their already afflicted hearts; but I dare not withhold the reproof given me of God.*8LtMs, Lt 66, 1893, par. 7*

I had been so oppressed and so troubled, and in prayer in the night season that the Holy Spirit would teach me what to say and touch their hearts that we will know how to approach this delicate subject and leave the correct influence upon the mind; but Sister McCullagh's influence I greatly dreaded, for she counteracts by

words and actions everything that would have influence to improve the character of the child. The letter was sent, and then about the time they would receive it we all assembled in the parlor and had a special season of prayer in reference to this trying case. We committed it to God. We prayed that the Spirit of God would impress the hearts of our afflicted brother and sister that they would humble themselves before God and see their mistakes, that God might spare the life of the child and give them another opportunity to set their house in order.*8LtMs, Lt 66, 1893, par. 8*

Oh, it is terrible for anyone to retain their defective traits of character and perpetuate their defects all because Satan tempts them, and leave the dark blotches of Satan's spots upon the chapters of their experience. It is best for everyone to examine themselves carefully to see what motives prompt them to action. But I think I [have] never done a more disagreeable duty in my life. I dare not keep silent, and this means more labor for me. The work is but just commenced. I must now write something more full, but writing what I did made me feel weak and weary and my soul weighted down. I had been carrying this burden, studying how to approach Brother and Sister McCullagh, who I had seen would not bear reproof or instruction, and not have the result worse than if I had kept silent. This is the thing to be feared, but the Lord cannot work with them unless there is a different atmosphere in their home, for Sister McCullagh needs the converting grace of God upon her poor diseased soul, else her influence will counteract his labors wherever he shall go.*8LtMs, Lt 66, 1893, par. 9*

Oh, what can be done to elevate the standard, to purify and uplift, and ennoble the life and character of those who are in responsible places? How hard it is to have to deal most earnestly in reproof to those who ought to be representations of the Lord Jesus Christ, but who carry their weakness and defective course of action right along with them and bear the fruit as a bramble bush, rather than of the True Vine. May the Lord work and His converting power be felt on human hearts is my most earnest prayer.*8LtMs, Lt 66, 1893, par. 10*

The ministers and their wives must stand in God pure, holy, and their influence as a savor of life unto life rather than of death. Their

ways and will must be God's ways and God's will and self must die or the blotches will be left upon life and character to mar and defile the Lord's pasture. My heart is sick and sad and sore as I consider the state of things in New Zealand and see the crooked paths made to turn the lame out of the way by those who should make straight paths for their feet. But the straight testimony must be borne, the work must go deep and thorough, the sword of the Spirit will cut the way. There can be no slipshod work done, for this will leave upon our garments the blood of souls.*8LtMs, Lt 66, 1893, par. 11*

Well, I had no idea of writing in this strain. It is just six o'clock, and I see we are to have a fair day. We had a shower last night. I do not know as I told you we brought all your things here to Hastings. So there is nothing left behind. We do not propose to dictate to you at all what you shall do. We believe you have the work the Lord has given you to do, and we would stand out of your way or in the way either to help to sustain you in doing this work. I believe you are in the line of your duty.*8LtMs, Lt 66, 1893, par. 12*

It would be pleasant for me to have you to consult with as it would be pleasant, as you express it, to see and talk with me. But there is One who is your Counselor and He never makes a mistake. I have prayed night and day that the Lord will imbue you with His Holy Spirit and give you heavenly wisdom that you will have the mind of Christ and move in His counsel. I never mean to be a burden to my children but a helper, one who can point them ever to One mighty in counsel, who will lead them in His way to do His will and then the marks of God will be seen in all they undertake. I am not their leader. Jesus Christ occupies this position.*8LtMs, Lt 66, 1893, par.*

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God bless you is the prayer of your mother.*8LtMs, Lt 66, 1893, par.*

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Lt 67, 1893

Wessels, Philip W. B.

Bank's Terrace, Wellington, New Zealand

May 30, 1893

Previously unpublished.

Mr. Philip W. B. Wessels
Claremont, Cape Colony, South Africa

Dear Brother,

I received your very welcome letter yesterday. I do not know when I can send this letter, but will have it in readiness when a boat shall leave Wellington for Africa. Your letter was very encouraging and gave me much joy of heart to know that you are enjoying the heavenly beams of the Sun of Righteousness shining in your heart. My heart rejoices with you. The Lord is good and greatly to be praised. I am thankful to my Lord that the work is prospering in Africa. *8LtMs, Lt 67, 1893, par. 1*

My son, W. C. White left Wellington in response to an urgent call from Sydney and Melbourne. Elder Daniells wrote him that now was the time to buy property for the school, for [the price of] land was away down. He stated that he found a favorable location about forty miles from Sydney. But we could see no way to purchase unless money would come from some quarter. We have prayed much over this matter. *8LtMs, Lt 67, 1893, par. 2*

When your letter came, and I had read the contents, I sent it at once to Melbourne. A boat left for Melbourne yesterday. If they see a good opportunity to obtain land cheap, they can move right ahead in the matter. Your letter brings relief to many minds, for we could not see how we could advance unless some of the Lord's stewards should be convinced that it was the will of the Lord that they should come to our relief. I have faith that the Lord will open the way for to at least lay a foundation for broader work, and we cannot possibly do this without facilities. When we move forward in His opening

providence, as far as we can possibly advance, and still the word comes, "Go Forward." God will not withhold needful help after His design has been seriously entered upon. *8LtMs, Lt 67, 1893, par. 3*

The Lord Jesus who gave His life for the world, that not one need perish, will acknowledge and give sufficiency to those who will assume the burdens and work in His name. He weighs every difficulty, and will help in every emergency. Our faith may be tested and tried, but help will come. The work must not stand still in these countries but must advance. The true light shineth into all hearts directly from God. The Spirit operates divinely upon all. Many may resist and refuse to become sons and daughters of God, but the invitation must go to them all the same for a witness that God has extended to them the gracious invitation, "Come for all things are now ready." [*Luke 14:17.*]*8LtMs, Lt 67, 1893, par. 4*

We have no time to rest. We must press the religious truth upon the souls ready to perish. O, this work is not to be left to be carried in a haphazard manner. It is a solemn, holy work, presenting to fallen men the true method of redemption, which is reconciliation with God and justification by faith in Christ as their personal Saviour. Man can be only the human instrument. The Spirit of God bears witness within to the great moral revelation in the human agent. And we cannot consent to rest in a matter where eternal interests are involved, on less assurance, and accept a less testimony. *8LtMs, Lt 67, 1893, par. 5*

The Lord God of heaven has made ample provision that all who believe in Him shall have rest of soul. "These things have I spoken unto you, that my joy might remain in you, and that your joy might be full." "As the Father hath loved me so have I loved you: continue ye in my love." [*John 15:11, 9.*] As long as doubt and uncertainty shall remain in the mind, there can be no rest. Therefore the promises of God are ample and complete, and to distrust is to doubt the Lord "Who 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.*] Where is there room to doubt? There is no rest of soul until the Day Star arise in the heart, and Christ is formed within the hope of glory, and then how spontaneously the cry comes from the depths of the soul, "Abba, Father." [*Romans*

8:15.]*8LtMs, Lt 67, 1893, par. 6*

This is the experience we must individually have, bringing the science of redemption into our practical, daily experience. And as Jesus is lifted up in prayer, in exhortation, and in songs of praise, many hearts will be touched, and souls will be drawn to fall in line with the Truth, the Way, and the Life. They will evidence the love of Christ in words and in deportment, and this gracious influence produces fruit, a oneness in purposes with Christ, a sympathy with His interests and glory, and an intense affection as the eye of faith beholds Him in His purity, self-denial, self-sacrifice, and unsurpassed love for fallen man.*8LtMs, Lt 67, 1893, par. 7*

The Lord Jesus knows His people by name. He is acquainted with the circumstances of every soul. The shepherd knoweth the sheep by the sound of their bleating, by their faces, and the Great Shepherd knoweth us. A true shepherd leaves paths and helps His sheep that are any ways wounded, sick, or bruised; the lame ones have His special care. "He shall feed his flock like a shepherd: he shall gather the lambs with his arm, and carry them in his bosom, and shall gently lead those that are with young." [*Isaiah 40:11.*]*8LtMs, Lt 67, 1893, par. 8*

Jacob relates to the avaricious and selfish Laban, "In the day the drought consumed me, and the frost by night; and my sleep departed from mine eyes. Thus have I been twenty years in thine house." [*Genesis 31:40, 41.*] He had lost some, but he had tended and interestedly cared for, and sympathized with, and protected his sheep, during his long remaining in charge, to the utmost of his power. But consider the Great Shepherd who gave His life for the sheep. How much greater hath been His watchcare, how much more intimately is His interest identified with His sheep, than was Jacob's, the temporal shepherd, who tenderly cared for the suffering, the sick, and wounded.*8LtMs, Lt 67, 1893, par. 9*

But the Chief Shepherd, whose sheep we are, knoweth every one of us. He hath weighed every burden, and no one knoweth the weight. Let no one feel that they have no sympathy. You have the tenderest, most loving sympathy. Christ is acquainted with all our infirmities and wants our confidence. "Hope thou in God: for I shall

yet praise him for the help of his countenance.” [*Psalm 42:5.*] Listen to His precious words to His disciples as He was about to leave them: “Let not your heart be troubled: ye believe in God, believe also in me. In my Father’s house are many mansions: if it were not so I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am there ye may be also.” [*John 14:1-3.*] What a blessed subject for our contemplation. *8LtMs, Lt 67, 1893, par. 10*

Let us try to take this thought with us. He will come again. He will not leave you comfortless. Then be cheered and encouraged and strengthened. “We have not an high priest which cannot be touched with the feelings of our infirmities; but was in all points tempted like as we are, yet without sin.” [*Hebrews 4:15.*] He pours out His tenderest feelings in the channel of sympathy. It is His sheep who are thus privileged. He says, “Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain: that whatsoever ye shall ask the Father in my name, he may give it you.” [*John 15:16.*]*8LtMs, Lt 67, 1893, par. 11*

His love was exercised for us before we loved Him. His grace was making its impressions on our hearts before we turned towards Him. We are not only the property of Christ by choice, but we are His also by purchase. “Ye are not your own,” He says, “but ye are bought with a price”—not with gold and silver but with the precious blood of Christ, a Lamb without spot and without blemish. [*1 Corinthians 6:19, 20; 1 Peter 1:18, 19.*]*8LtMs, Lt 67, 1893, par. 12*

Lt 68, 1893

Walling, Addie

Gisborne, New Zealand

October 23, 1893

Portions of this letter are published in *Te 264; 4Bio 106-107*.

Miss Addie Walling
Battle Creek, Michigan

Dear Niece,

I was pleased to receive your letter. We have been in this place two weeks yesterday morning. They had an appointment out the Sunday we arrived, and I spoke in the evening to a good congregation in the S.D.A. chapel. There are about twenty Sabbathkeepers in this place. They purchased a very nice house of worship from the Congregationalists. It was built about six years ago, and it is quite new looking. It is just what our people in Gisborne needed. Elder Wilson and his wife accompanied us to this place. We have put in two weeks of solid labor. I have spoken seven times, and Elder Wilson double that number of times. He has held morning and evening meetings.*8LtMs, Lt 68, 1893, par. 1*

The prejudice in these Colonies is very firm and persistent against Seventh-day Adventists. We counselled together, and decided that the only way to reach the people was by open-air meetings, and we tried the experiment. We secured grounds close by and connected with the post office. There was timber on the ground, and a nice stand and extensive platform was formed. There [were] seats without backs in abundance, and a dozen taken from the church with backs. One week ago last Sunday the weather was favorable, and we had an excellent congregation. The mayor and some of the first people in Gisborne were in attendance.*8LtMs, Lt 68, 1893, par. 2*

I spoke upon temperance, and this is a living question here at this time. Hundreds were out to hear and there was perfect order. After

a little, one poor drunken man responded, disturbing some, but the police were sent for, and quietly took him away. Two or three commenced smoking. I kindly asked them not to do this, and they stopped. Mothers and any number of children were present. You would have supposed that the children had had an opiate, for there was not a whimper from them. My voice reached all over the enclosure (paddock is the name they give it here).*8LtMs, Lt 68, 1893, par. 3*

Some of the hearers were very enthusiastic over the matter. The mayor, the policeman, and several others said it was by far the best gospel temperance discourse that they had ever heard. We pronounced it a success and decided that we would have a similar meeting the next Sunday afternoon. Although the sky was cloudy and threatened rain, we were favored, and I had more listeners than the Sunday previous. There were a large number of young men who listened as if spellbound. Some of them were as solemn as the grave. This was a special time. There had been a two-days' horse race and a cattle show. This had excited the people to such an intensity that I feared we would not have so good a hearing. The agricultural and cattle show had been talked of for weeks, and preparations made for the same. Well, this was my opportunity to speak to those whom I would not have had a chance to speak to had it not been a special occasion.*8LtMs, Lt 68, 1893, par. 4*

One youth, about seventeen years of age, wept like a child as I read an article of how a youth of seventeen was enticed into a liquor saloon and drank his first glass of liquor, and it did what it always will do, maddened the brain. After taking this liquor the youth remembered nothing about what had transpired. A quarrel had taken place in this saloon, and in the youth's hand was found a knife that had taken the life of a human being; he was charged with the murder, and five-year's imprisonment was his sentence. It was a touching article and brought tears to many eyes of both old and young.*8LtMs, Lt 68, 1893, par. 5*

This meeting was also a success. Not a drop of the threatened rain came. There was abundant time given for all to reach their home, and then the rain poured from the heavens. Oh, if I ever felt grateful to God, it was on this occasion, this emergency, for my voice that

could reach the crowd. The result of this we cannot see, but I pray that the seed sown may be watered by our heavenly Father who giveth the increase. One thing we have learned, and that is that we can gather the people in the open air, and there are no sleepy ones. Our meetings were conducted just as orderly as if in a meetinghouse. Nothing of drunkenness or smoking was in need of being set right on this occasion.*8LtMs, Lt 68, 1893, par. 6*

Hundreds heard on temperance that never would have heard had not the meeting been held in the open air. I made this an occasion to point the hearers to the Lamb of God who taketh away the sin of the world. I spoke plain, decided, and directly at the point, and now leave the result with God. If the Lord favors us, I shall repeat the same next Sunday afternoon. Some would come to the Theatre Royal, and there are others who feel too pious to enter a theatre on Sunday. But large numbers will attend an open-air meeting; not the rabble, but intelligent, noble looking people, and we may speak as plainly as we choose. God has strengthened me to speak to the large numbers who would never hear my voice, except as I speak in the open air.*8LtMs, Lt 68, 1893, par. 7*

Quite a number of the Salvation Army were present on these occasions. They may learn that meetings can be held without drum or instrumental music, and without the jumping and the gesticulations and ridiculous performances to create a laugh and remove all solemnity. Our meetings have been surprisingly orderly, and we know much prejudice will be swept away, and there will be a different impression left upon minds in regard to Seventh-day Adventists, than has hitherto prevailed.*8LtMs, Lt 68, 1893, par. 8*

My health is improving. I am able to write largely. I am favored by having the use of a horse and two-wheeled trap (a nice conveyance). I drive out every day. We have a very pleasant home in the house of Mrs. Bruse. Gisborne is a beautiful place.*8LtMs, Lt 68, 1893, par. 9*

Lt 68a, 1893

Walling, May

Wellington, New Zealand

May 15, 1893

Previously unpublished.

Dear Niece May Walling:

I have had a dream. I was in the school building, and as I had taken upon myself the responsibility of defraying your expenses at the school, I was very much interested to know how you were getting along. I have written to you about taking up certain lines of study during vacation, and in my dream I inquired about this and other things concerning you. I had much anxiety in regard to your course of action, for I had been seriously impressed that you were not making the most of your time. In the past you had cared so little about improving your time, and had so little regard for the amount of money I expended for you, that I feared a repetition of that course. Still, as you are several years older, I hoped you had become wiser.*8LtMs, Lt 68a, 1893, par. 1*

I have not received one line telling me what you are doing, or how you are spending the precious time allotted for the improvement of your mind and cultivation of your manners.*8LtMs, Lt 68a, 1893, par. 2*

In my dream, I had opened before my mind the fact that you intended to spend your time according to your own inclination. I remonstrated with you and said, "May, you have disappointed and grieved me. How can I ever trust you during this term of school? In the past four months you have had your will and way; you have not respected authority, and have not put your mind at work to accomplish that which would show an appreciation of your advantages. You do not know yourself, and do not see your errors. Unless there is a decided reformation in you, you will misrepresent me and bring great burdens upon me."*8LtMs, Lt 68a, 1893, par. 3*

The matter that I now open before you has been shown me by the Spirit of the Lord. Your spirit and influence while in my home was not in some matters pleasing to the Lord. Your determination to do as you pleased and acknowledge no authority was a repetition of the course you and Addie took while in the home of Willie. Not wishing to burden my mind, he did not tell me of the disagreeable atmosphere created in his home by you girls. Had I known how things stood, I should have had a change at once. I knew nothing about it until about the time of the Lansing camp meeting. I was then taken from my home by my Guide who said, "Follow me." I was taken to the room where you girls were assembled, and I heard your and Addie's talk. It is now no wonder to me that Any Rand would not come with me. If she had come, I know the influence you had exerted with reference to Willie and myself would have vanished. When it seemed best for you to go with me, I reluctantly consented.*8LtMs, Lt 68a, 1893, par. 4*

You have been faithful in giving me treatment; but the same spirit of independence was, to a degree, carried on in my house; and when I saw that your influence was tearing down my influence, I presented the matter before you; but did you heed my words? As I could not have things otherwise, I made up my mind to bear it with as good grace as I could.*8LtMs, Lt 68a, 1893, par. 5*

I was made sad by the course you pursued after we came to the school. I would not give you any occasion to criticize and make remarks about me; but I then decided that the Lord would not be pleased to have you connected with me longer.*8LtMs, Lt 68a, 1893, par. 6*

Light has been given me that you need transformation of character, and to see yourself in a light you have never yet done. Your criticism of myself and others, your habit of contradicting, before others, almost anything I might say shows disrespect. In these things you certainly do not know your place.*8LtMs, Lt 68a, 1893, par. 7*

Connected with other things, the course you took at Preston was such a painful experience to me that the thought of housekeeping distresses me.*8LtMs, Lt 68a, 1893, par. 8*

The light that I receive of the Lord in regard to you is that unless there is a humbling of your heart before the Lord, and you are truly converted, you will have a demoralizing influence in the school or wherever you may go.*8LtMs, Lt 68a, 1893, par. 9*

I am hurrying to finish this letter before Brother Starr leaves for Melbourne; but as I have much copy to get ready for Fannie, and he is soon to leave, I greatly fear it will have to lay over till another boat. I shall not feel clear unless I write to Brother Rousseau (in answer to a letter he wrote me) telling him that he must not allow in you one instance of criticism. The seeds you have already sown in this direction will bear their harvest. If Brother Prismall's case has not been any warning to you in this line, please tell me what will have a correcting influence upon you.*8LtMs, Lt 68a, 1893, par. 10*

One thing is forever settled; I could never again have you a member of my family, without decided evidence that you were truly converted. My position and my work are of such a character that all connected with me must be a help to me in more ways than one; they must be under authority; they must do as I wish and direct, without subjecting me to criticism and instituting a spirit of determined animosity; they must come into orderly habits. This is slavery to you and Addie, and I cannot subject myself to your disorganizing influence. When I have asked you to do certain things, you have taken the matter to others to get their opinion and then done just as you pleased. Now, I could not have my peace and happiness marred, and those around me demoralized, for it would dishonor God.*8LtMs, Lt 68a, 1893, par. 11*

Well, Brother and Sister Starr have gone. Just as they left, a letter came from Brother Rousseau, answering some inquires I had made about you. I asked him how you were spending your time. He said that you had studied some, but that you did not appear to be disposed to apply your mind to study. He said that you seemed to prefer housework, though no one had asked you to do it. Though you took it upon yourself, he feared he would be to blame for allowing it; but when he remonstrated with you, you told him that you were not going to let Jessie Israel kill herself doing the work. Were you the mistress of the establishment? Was there no one else who had as wise judgment as yourself? Were you the one to take

the responsibility of managing? This, my child, was not praiseworthy in you.*8LtMs, Lt 68a, 1893, par. 12*

Brother Rousseau concludes that you will exert a wrong influence in the school. I am afraid of the same thing. Your criticism and your speaking to the girls in a manner reflecting upon the judgment of the managers will be as leaven, causing others to do the same. Your course in all respects must be to respect authority, and not show that you consider May Walling's ideas should be carried out. You are none too slow to give expression to your ideas. This is against me, and I deeply regret that it is the case.*8LtMs, Lt 68a, 1893, par. 13*

Your course reflects upon my training and development of character, and brings reproach upon me. Is this the kind of discipline that shows forth itself in May? I am very sorry of this because, as in the case of Mary Clough, our family associations cannot be repeated. It is better for us to be separated. The things I have mentioned are of such a character as to make of none effect my authority and give you the supremacy, if you are connected with me. When you have so little real judgment as to exercise your criticisms, to dispute my word, and to make statements from your standpoint which place things in a different light (no matter who is present), you have a wrong influence and make of none effect my labors for the improvement of others.*8LtMs, Lt 68a, 1893, par. 14*

May, I do not wish to discourage you, but I do wish to arouse you to make a decided reformation. If you see these things as the Lord sees them, you will reform. You scarcely know yourself. If you did, you would not get out of your proper place so often, and would see that it is entirely proper for you to respect your superiors and ever concede to authority. Your influence was detrimental to Anna [Rasmussen?]. I feel remorse of soul when I consider the situation at Preston, to think that I allowed you to do your way in my house and disregard my expressed wishes and entreaties. You hurt Anna, and she has received a mold that will not be readily effaced. This can never be repeated.*8LtMs, Lt 68a, 1893, par. 15*

Four months have passed into eternity. What have you to show for those four months of opportunity and privileges? The example of

Maggie Hare is before you, to show what determination [and] perseverance can accomplish. She is determined to do her best and make the most of her privileges.*8LtMs, Lt 68a, 1893, par. 16*

Your great hindrance is that you fail to sense the value of moments. Many times a day you spend minutes in cleaning your fingernails, until you have formed a habit in this line. Cut your nails, and if kept close you need not devote so much time to keeping them free from soil.*8LtMs, Lt 68a, 1893, par. 17*

You do not make determined efforts to overcome your slow habits. In giving treatment, you handle yourself with due rapidity. But when tidying up a room, you spend all of twice as long as you should. Now, no one who employs help would be willing to pay as much for a girl who spends so much time about her work, as one who would do it in half the time.*8LtMs, Lt 68a, 1893, par. 18*

Everything you handle is minutely examined, and time is lost in this way. If you determined to overcome these slow, dilatory habits, you could do so. You could put a little quickly into your movements. "But," you say, "Aunt Ellen, I can't be quick." You may not be as quick as some others; but you may, by diligent self-culture, make wonderful changes if you would set about the matter in earnest. But you do not seem disposed to get out of a certain groove. You place yourself, stubborn as a mule, and say, "I can't," but it means, "I won't try." You seem to be molded, and unwilling to receive advice or counsel to make changes. As I have had the expense and burden of educating you, I am virtually the only mother you have; and it is my duty to speak to you decidedly, and tell you of your errors and mistakes, however disagreeable it may be to you to have them placed before you.*8LtMs, Lt 68a, 1893, par. 19*

I say you can put your mind on the subject of making great improvements. Criticize no one except yourself. It is not proper; it is not respectful; it is not Christian. You need to make many decided improvements in yourself, else your position is fixed in life as a second-class hand. This need not be. You have good taste in many things which I wish you to retain. You have talents you need to cultivate. There are not many girls who have had the opportunities you have had the last four months who would have passed their

time “so busily” but have nothing to show for it. If you had appreciated the time and applied yourself to learn typewriting, shorthand, and perfecting yourself in the studies you neglected at school, when you knew I was paying your tuition, you could in four months have made great advancement.*8LtMs, Lt 68a, 1893, par. 20*

Your inclination is to sit up late at night and lie late in the morning. You love to get into the companionship of the girls and let your tongue run on things when silence is eloquence. Your talk certainly did not inculcate ideas that were worth preserving, but you were gratifying a propensity for which you have been reproved many times.*8LtMs, Lt 68a, 1893, par. 21*

They are grand truths in the Word of God, worthy not only of close study but to be woven into the practical life; but your conversation is on trifling matters. The extravagance in time wasted—and worse than wasted—which is set to your account, is not small.*8LtMs, Lt 68a, 1893, par. 22*

For every idle word we must be brought into judgment. “By thy words thou shalt be justified, and by thy words thou shalt be condemned.” [*Matthew 12:37.*] Now, all must finally give an account to God for the deeds done in the body. What have you done during these four months of vacation? How much advancement have you made in your own improvement?*8LtMs, Lt 68a, 1893, par. 23*

I have written 400 pages of letter paper, spoken 50 times, spent considerable time in traveling, and sought to be a blessing to the families where I have been. I have improved my moments, knowing that I must render an account of them to God. Christ is my Owner. He has bought me with the price of His most precious blood. I must at all times watch and pray and preserve my self-respect as a Christian in a manner becoming to the holy faith I profess.*8LtMs, Lt 68a, 1893, par. 24*

“Know ye not that ... ye are not your own, but ye are bought with a price? Therefore glorify God in your body and your spirit which are God’s.” [*1 Corinthians 6:19, 20.*] It is your duty to be an example to all with whom you are brought in contact. We are required to grow in grace and the knowledge of the Truth. “So grow up into the full

stature of men and women in Christ Jesus.”*8LtMs, Lt 68a, 1893, par. 25*

The deficiency in the character must be supplied with efficiency and improvement. This is due to Christ Jesus, to whom we belong. While your own particular tastes are gratified in your nicety and order, you do not realize that yourself, the living machinery, should be brought under training to exactitude and order. Always make your calculation not to fall a half an hour behind the time given you. Cultivate promptitude.*8LtMs, Lt 68a, 1893, par. 26*

Be ye perfect; your Father in heaven is perfect. It is Jesus Christ who gave the delicate tints to the lily with its robe of purity and loveliness. He has given us bodies fearfully and wonderfully made. Now, you have had in your mind some excuse why you have not used your time in improving your mind. If you could look into the books of record kept by Him who is an ever-present witness to all your words and actions, the excuses which may have seemed valid to you would appear worthless. You will not want to meet this record in the day of judgment, and present the excuses you now give.*8LtMs, Lt 68a, 1893, par. 27*

Extravagance in the use of time is a sin for which you are accountable. You need to be constantly watchful and prayerful, lest you enter into temptation. You are a professed follower of the holy, crucified Redeemer. As such you are called to bear an unflinching witness for God before all with whom you associate. I had hoped and flattered myself by your silence that you (knowing my wishes so well, so often repeated to you since I left Melbourne), wished to surprise me your advancement in the lines of study I had suggested to you.*8LtMs, Lt 68a, 1893, par. 28*

Now, May, let us understand each other at the commencement of this term of school. I do not propose to pay your board bill for the past four months unless you can make it distinct and clear that you have followed my counsel in doing your best to educate yourself. Extravagance in time or money is sin. I cannot do you so great harm as to use the means I have acquired by constant and continuous labor, to encourage in you a disposition to fritter away your time, or to waste golden moments that should be spent in

acquiring education in those branches where you are deficient. *8LtMs, Lt 68a, 1893, par. 29*

Devote to study the hours you spend in expressing your opinions. You seem to consider your experience of such value that it is a criterion for others; but the books of heaven bear altogether a different record: "Weighed in the balance and found wanting." [*Daniel 5:27.*] Thus it will stand through eternity unless you give heed to the counsels of God, and see your need of an entirely different experience. Pray much and show your wisdom by keeping silence. You frequently ventilate your ideas when you would better say nothing. *8LtMs, Lt 68a, 1893, par. 30*

Now, May, the Lord has presented your case before me, else I would not have made the venture to have you come with me. I hoped that I could help you. Your self-sufficiency and your self-confidence have been shown me; also your deception in regard to your religious standing. I was shown that unless yourself, as well as your sister Addie, were transformed in character, you would never pass the portals of the city of God. This determined me to give you every privilege in my power. *8LtMs, Lt 68a, 1893, par. 31*

I tried to encourage you, but I fear this did you no good. Your violent attachment to Sister Daniells was not the outworking of a sanctified heart but an inordinate desire to be esteemed by Brother and Sister Daniells. You wanted to bind yourself up with them in strong bonds of friendship. Praise and flattery blinded your eyes. All this is sentimentalism, the fruit of unsanctified desire, self-worship, and the worship by yourself of the human agent. *8LtMs, Lt 68a, 1893, par. 32*

When you were exchanging letters so abundantly, you would better have been uplifting your supplication to God, "Renew in me thy spirit." Your desire, fastened upon the human agent, should [have] turned toward Jesus who gave His life for you. Your obligations of love to me have never been manifested in any marked manner. But my great anxiety has been that your obligations of love and devotion to Jesus have been manifested so feebly. You lavished your love in words and actions upon those for whom you took a fancy, while those who had done all that was in their power to do,

call forth none of this devotion.*8LtMs, Lt 68a, 1893, par. 33*

Now, Jesus has done all, even to the giving of His precious life for you, that He might, through His grace, perfect His character in you, and lift you up and cleanse and purify you from your inherited and cultivated objectionable traits of character.*8LtMs, Lt 68a, 1893, par. 34*

Will you give the counsels of Jesus attention and respect? Will you give Him your undivided affections, that perfect obedience that He requires? When you do this, when you submit your soul to God, subordinate to His will, you will know what it means to say, "I delight to do thy will, O my God." [*Psalm 40:8.*] The joy will not then be all on one side. Has the Lord no joy in His human agents who have surrendered their will to His, to love, obey, and glorify Him? Jesus asks you, "Will you give up to Me the absolute control of thyself? Wilt thou be content to make it thy study to please Me, and Me only? Wilt thou seek to know My way and My will in all things?"*8LtMs, Lt 68a, 1893, par. 35*

Just as Elder Starr was leaving, a letter came to me from Brother Rousseau, in response to the letter I had written him requesting that he should have an especial guardianship over you. I asked him to take an especial interest in examining you to see in which branches you were deficient, and, as an educator, to appoint your studies, that by close application you might make up where you had failed in your school life. Then I asked him to tell me plainly if you were improving the opportunities now within reach for your education. I had not been able to get any information in regard to how May was spending her time, and I was feeling very anxious over the matter. He wrote me some things that gave me fears that whatever cost I might incur to place you where you might redeem the past, would be unappreciated by you, even at your present age.*8LtMs, Lt 68a, 1893, par. 36*

Unless decided, determined effort is made on your part to break up your old habits and a disposition to follow inclination and a course of your own choosing, all the efforts that I might make would only meet with disappointment. I should feel that my money had been poorly invested, that it would much better have been used in

sending to school ones who would have a more keen sense of their deficiencies and an appreciation of the opportunity afforded them to make up their lost time.*8LtMs, Lt 68a, 1893, par. 37*

Now, my dear child, is your opportunity. If you treat the blessing as you treated the opportunity given you in your younger days, God will hold you accountable for your indolence and positive neglect to walk in the light He has given you, which has been before you for years, line upon line and precept upon precept. The way in which you treat your present opportunity will decide much in reference to your case. Your propensity to idle away precious moments is a most discouraging thing in you, because you are so utterly unconscious of any wrong in so doing. You show a fussiness, a being busy, which amounts to nothing at all. It does not tell, or have any weight, for good.*8LtMs, Lt 68a, 1893, par. 38*

I have written plain things to you. You have made some admissions and confessions, but do you reform? Do you exercise yourself into that repentance that needeth not to be repented of?*8LtMs, Lt 68a, 1893, par. 39*

I had written these ten pages, but had withheld them until now. I send them now because I fear your influence in the school. Your deficiencies you may, in your deception, flatter yourself are virtues; but this would be a terrible delusion. I cannot write more now.*8LtMs, Lt 68a, 1893, par. 40*

May 26

Willie went on the cars early this morning. He has decided to go by the boat that leaves at two o'clock.*8LtMs, Lt 68a, 1893, par. 41*

I hope you will receive these words with a right spirit. I hope you will show respect for authority. I have the words of Brother Rousseau that you show but little deference and respect for authority. Has your experience these last months been such that I should hear this of you? My daughter, shall I, the one who has been mother to you, be humiliated by hearing this expressed of you by one whom I highly respect in the Lord? I must urge upon you to respect authority.*8LtMs, Lt 68a, 1893, par. 42*

The Saviour offers to establish a union between Himself and you, as well as every other believer, but do you say, "Yes, Lord"? The love you have expressed for others, for reasons you nor I can explain, has not worked for you the development of lovely traits of character. It reveals an infatuation which has no foundation in sound judgment. It is something that is questionable and not the outgrowth of the sanctification of the spirit of God, but the indulgence of a feeling that has no root in Jesus Christ.*8LtMs, Lt 68a, 1893, par. 43*

When the soul is brought into harmony with Christ, we will be one. "That they all may be one as Thou, Father, art in Me and I in You, that they may be one in us. ... I in them, and Thou in Me, that they may be made perfect in one; and that the world may know that Thou hast sent Me, and hast loved Me [them] as Thou as loved them [Me]." [*John 17:21, 23.*] This is a union that does not embrace one person or two or three persons, to the exclusion of others. All the advance steps in the Christian life lead to this love for all who believe in Jesus Christ.*8LtMs, Lt 68a, 1893, par. 44*

Will you, in your first lesson of typewriting, copy this long letter, for I never want the burden of writing another of like character. You see that it is not written perfectly. I think you would rather have it this way than for anyone else to copy it, and know its contents. It is for you; therefore copy it, and read it carefully, and heed the words written.*8LtMs, Lt 68a, 1893, par. 45*

Lt 69, 1893

Nicola, Leroy

New Zealand

July 19, 1893

This letter is published in entirety in *1888 1192-1194*.

Dear Brother,

Pardon me for not writing a response to your welcome letter. I received it at a time when I could not reply as I desired to, and only letters were written that I felt must be. I thought that I certainly would be able to write you a reply on the mail that closed last Thursday, but did not. I apologize for this delay.⁸*LtMs, Lt 69, 1893, par. 1*

Two weeks ago my last teeth were extracted. Sister Caro, a dentist, came from Napier and performed the operation. I have felt that I must not call the blood to the brain, and I have had to be extremely careful lest I should take cold in my gums. My gums heal slowly. I am happy to say I am in unusually good health; for this I render thanks to my heavenly Father. Of late I have been sleeping much better, not because I have taken any nervines. I took nothing whatever when the teeth were extracted. The operation was performed in less than five minutes. I do not expect to be able to do any speaking until I get my underset; that will be in about eight weeks.⁸*LtMs, Lt 69, 1893, par. 2*

I feel thankful indeed to the Lord for His goodness. I have not ridden out for the last five weeks. The weather has been very unsettled, except to rain most of the time. I am not able to walk, only a very short distance; my right hip forbids it. I can move actively about the house. My room is upstairs, and I go up and down quite often; but a little exercise at a time is all I can bear. I sit on a lounge most of the time, for the easiest position for me is to extend my limbs even with my body. I suffer no pain except in my hip, and unless I sit in just such a position I become almost helpless. I suffered for about four weeks with a severe pain in the hip, caused from my walking to the

hall where we held our meetings.*8LtMs, Lt 69, 1893, par. 3*

I had an appointment at Petone, seven miles from Wellington, and I feared very much to undertake the journey. We went in an easy hack, and I endured the ride well. I rose to speak but could not speak on the subject I had purposed to, for another subject was given me. I took for my subject, "As it was in the days of Noah, so shall it be when the Son of man shall be revealed." [*Luke 17:26, 30.*] The discourse was a warning in regard to the closing scenes of this earth's history. The power of God came upon me; I felt it thrilling through every nerve of my body, and the people knew that the words came in the demonstration of the Spirit and power of God. Since that time I have been very much improved in health. The Lord honored my faith, and He has had compassion upon me.*8LtMs, Lt 69, 1893, par. 4*

My dear brother, I freely forgive you, as you request, and I am so very thankful that you do see and do understand the error of the past. No error is of the truth, and no error will have an influence to sanctify the soul, and I am so thankful that it is not too late for wrongs to be righted. We have a sin-pardoning Saviour; One who will ever be touched with the feelings of our infirmities. I am deeply constrained day and night for the sheep that have strayed from the fold. As I read the parable of our Lord, I am astonished that it does not have more weight with every soul who is interestedly trying to do the will of our heavenly Father.*8LtMs, Lt 69, 1893, par. 5*

I know from the light given me that many who are now indifferent and careless and reckless have strayed from the fold, and some have been recklessly and unfeelingly thrust out of the fold to perish in the wilderness. Oh, how my heart aches to see so few going in search of the lost sheep. It is the business of every laborer to together make this a special work, to put forth special effort to seek and find the lost sheep, and not wait for them to find the Shepherd. All heaven is watching this phase of the work, ready to cooperate with the human agent who shall consider who are, and where are, the lost sheep, those who once loved the truth but have strayed away from the fold.*8LtMs, Lt 69, 1893, par. 6*

Jesus tells of the shepherd searching in the wilderness for the

straying sheep, and the divine joy in the heavenly courts as the sheep are found. The ninety and nine are left, and the search is conscientiously and determinedly and perseveringly carried on through hardships and difficulties until the lost is found; then no words of reproach are uttered, nothing but joy is expressed, and the sheep is safely, lovingly, and bodily carried back with songs of rejoicing. Every one of the neighbors is interestedly enlisted to express their joy, "I have found my sheep that was lost." [*Luke 15:4-6.*]*8LtMs, Lt 69, 1893, par. 7*

Do those who profess to love Jesus want to be like God, doing His work in bringing back the wandering sheep? Shall we be sharers in the joy of the heavenly host and of Deity Himself? Then let us individually embrace this opportunity, and go forth to seek and save that which was lost. Count not on the trouble; let not Satan magnify the difficulties. It will indeed be unpleasant and self-sacrificing. But will it not pay? Read the parable.*8LtMs, Lt 69, 1893, par. 8*

The Son of the infinite God left the angels, His high command in the heavenly courts, and came to this wilderness world, all seared and marred with the curse, to save the one sheep strayed from the fold, the one fallen world. And how was He treated? Shamefully! Oh what indignity, what abuse was heaped upon the Shepherd seeking to find His sheep and bring them back to the fold, to their allegiance to God, with rejoicing! Then let all who appreciate salvation go earnestly to work in Christ's line and angels of God will go with you and divine power will combine with human effort and great success will be the result.*8LtMs, Lt 69, 1893, par. 9*

Oh, we may recover the lost and perishing and restore souls saved to Him who died for their recovery! Are we Christ's disciples? Has He not given us this parable to understand, to practice? Are we not, if true to our post, to go forth in earnest, persevering, personal effort to seek and save the lost sheep? Why in the light of this parable has there been so little done in this line? Why is there not contemplation and consideration upon this subject?*8LtMs, Lt 69, 1893, par. 10*

Who are the straying ones who have backslidden, who have strayed away from the fold into Satan's snare? Does not this

parable rebuke the cold-hearted, indifferent neglect shown to those who are ready to die? Here comes the warning down along the line to our time. "And unto the angel in the church of Sardis write; these things saith he that hath the seven Spirits of God, and the seven stars, I know thy works, that thou hast a name that thou livest, and art dead. Be watchful and strengthen the things that remain, that are ready to die, for I have not found thy works perfect before God." [*Revelation 3:1, 2.*]8LtMs, Lt 69, 1893, par. 11

The Lord help us that we shall not pass by on the other side, and leave the soul wounded and bruised and robbed and do nothing to help him. I want you, my brother, to act a part in this work wherever you are, and whatever position of trust you may fill. Consult with others and see if there cannot be awakened an interest to search and make personal efforts to restore the souls that are spiritually ready to perish, and the souls that are already dead spiritually. We want soft, tender, broken hearts. We want human sympathy made sacred and holy by co-operation with the divine. Read the parable. Pray over the parable. See the representation and work out the symbol. Make it a living reality. Stir up others to put forth well directed and wise efforts. "Brethren if a man be overtaken in a fault, ye which are spiritual, restore such an one in the spirit of meekness; considering thyself lest thou also be tempted." [*Galatians 6:1.*]8LtMs, Lt 69, 1893, par. 12

Much love to your wife and little ones.8LtMs, Lt 69, 1893, par. 13

Lt 69a, 1893

Tuxford, Mrs. M. H.

Gordon Cottage, Hastings, New Zealand

August 16, 1893

Previously unpublished.

Mrs. M. H. Tuxford
Bank's Terrace, Wellington, New Zealand

Dear Sister:

We arrived in Hastings a few minutes after five o'clock. It was well that we travelled the day of the overland mail, because we came through without being annoyed with any shunting (switching and making up train). Soon after we left Wellington it began to rain, and continued until noon; but they were only little misty showers.⁸*LtMs, Lt 69a, 1893, par. 1*

As we were nearing Palmerston, we looked at our baggage and it seemed a great amount to be transferred from one train to the other; but you can imagine our pleasant surprise when we stepped off and saw Brother Simpson anxiously looking as though he were expecting us or some one, and when we met he was pleased apparently as we, and he gave us just the assistance we needed. He was going in another direction, but it seemed the Lord put in his mind to watch for that train, and see if there was not some one of our people on board. He was just full of joy and courage, for two good souls had just embraced the truth under his labors, a mother and her daughter, and several were interested. We had but little time to converse, but he was full of many words, and his heart was joyful in God. The sisters who embraced the truth live at Foxton. We rejoiced in heart for these souls brought as sheaves to the Master. If there is rejoicing in heaven, why should there not be rejoicing on earth?⁸*LtMs, Lt 69a, 1893, par. 2*

I managed to get through very well. Emily made every arrangement for my comfort, and the journey, which I dreaded to some extent,

was passed very comfortably, and I rejoiced the journey was performed so well. I praise the Lord for the guardianship of heavenly angels.*8LtMs, Lt 69a, 1893, par. 3*

At Ormondville we met brethren Anderson and McCullagh. Brother McCullagh brought us a pitcher of hot milk which was very gratefully received. He stated that his little girl was very sick with diphtheria and bronchitis, and for the three previous nights they could not leave her bedside. He stated that there were a number of cases in the same condition, and they were glad we did not stop over to hold meetings, for it would be much better at another time, so our plans seemed to be in the order of God, and the very best thing that we could do. We are glad that we are through with the journey. We think we shall be very comfortable at this place. We shall have the sun through the day.*8LtMs, Lt 69a, 1893, par. 4*

Before we reached Ormondville, a number of men, women, and children of the Maori race got on board and nearly filled one coach. At one of the stations this side of Ormondville, the Maori's got off and a number of women and some men were at the station to meet them. There were several noble looking Maori's. One man in particular who bore a noble looking countenance, and had his satchel of books the same as white ministers. He kissed several women. One may have been his wife, and the rest his daughters. Then for the first time, we saw the novel ... [Remainder missing.]*8LtMs, Lt 69a, 1893, par. 5*

Lt 70, 1893

Forest, Brother; Stevens, Brother

On Board S. S. to Sydney, Australia

December 1893

Previously unpublished.

Dear Brethren,

Enoch walked with God. With whom are you walking? Have you given your whole heart to the Saviour who has given His life for you? The very atmosphere is laden with the poisonous malaria of satanic influences. He infuses into every mind, that is open to receive it, fascinations and ambitions that lead into a variety of amusements and engagements that shall induce disobedience to God, and bring the soul into his net where it is difficult to extricate it from the meshes Satan has woven. O, if all could only see and understand the multiplicity of working agencies to ensnare, deceive and delude souls to their own eternal ruin. Disobedience to God lies at the foundation of all sin. The Spirit of God works in all those who love and fear Him, for they are constantly aiming to keep His requirements, living by every word that proceedeth out of the mouth of God. The flesh warreth against the spirit, and the spirit warreth against the flesh. Which will conquer?*8LtMs, Lt 70, 1893, par. 1*

My brother, this warfare is going on with you daily. You are now being tested and proved. With whom are you walking? Is Christ your companion? Do you cultivate thoughts of Him in whom your hopes of eternal life are centered? Is the god of this world, the object, the theme of your thoughts? One step at a time we are advancing to walk in Christ's footsteps. Life is made up of little things, the repetition of simple acts; and that which we develop in character, in these commonplace things, is deciding our destiny for eternity. The character which we exhibit in our daily practical life testifies in the books of heaven whether we have any other gods before the Lord.*8LtMs, Lt 70, 1893, par. 2*

If the affections center upon minor objects, we show before the

heavenly angels, before the world, that God is not supreme with us. "Wherein in time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience; among whom also we all had our conversation in times past in the lusts of our flesh, fulfilling the desires of the flesh and of the mind; and were by nature the children of wrath, even as others. But God, who is rich in mercy, for his 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. ... For by grace are ye saved through faith; and that not of yourselves; it is the gift of God." [Ephesians 2:2-6, 8.] *8LtMs, Lt 70, 1893, par. 3*

My brother, the Lord is testing and proving you. That which you esteem of greatest value, you will keep most in your mind and thoughts, and you will not hesitate to expend the most time and means [on them]. That which is the least value, in your estimation, will receive the smallest investment of your money, and of your thoughts. I present this to you to awaken your mind to consideration. That which you sow ye shall also reap. While your mind and affections are so fully occupied with temporal things, you weave your care, your anxious thoughts, your tact, your skill, your ability, time, strength, and study, into these things. *8LtMs, Lt 70, 1893, par. 4*

You are laboring for supremacy in your cultivation of flowers and some specimens of fruit. While there is no sin in this kind of employment, there is sin which will imperil your soul in making these things of minor importance, supreme. The fruits of righteousness, bearing much fruit to the glory of God is the result of true living for the Master. The precious graces of the Spirit, cultivated as assiduously, as tenderly, as watchfully, as you cultivate your precious treasures in plants and flowers, would make you a deep, earnest, devoted, self-sacrificing Christian. The truth must accomplish much for the receiver. It sanctifies the soul, and thus the plants of the Lord's care grow and flourish in the Lord. *8LtMs, Lt 70, 1893, par. 5*

But, brother, what will all this jealous care, this constant study and

education, amount to in the end? All perish with the using. There is altogether too much value placed on these inanimate, perishable things, and that to the neglect of your own eternal interest. The prayer of Christ for His disciples was, "Sanctify them through Thy truth, Thy word is truth." [*John 17:17.*] You are regarded as a branch of the living vine to bear fruit after Christ's order. "Abide in Me, and I in you. As the branch cannot bear fruit of itself except it abide in the vine; no more can ye, except ye abide in Me. I am the vine, ye are the branches: He that abideth in Me, and I in him, the same bringeth forth much fruit; for without Me ye can do nothing." [*John 15:4, 5.*] Suppose that you should study attentively your own case as a branch of the living vine in the light of the Scriptures.*8LtMs, Lt 70, 1893, par. 6*

Christ has presented to you the truth in its purity; precious jewels of truth have been presented to you; treasures hidden, for which you are to seek. You have not put your mind and heart to the task of seeking for these treasures, not with one tithe of the earnestness and ambition that you have manifested in securing to yourself new and choice variety of shrubs and flowers. I open this before you as it has been presented to me, that you shall not always keep doing as you have done. Your course of action seems right in your own eyes, but it is not pleasing to God.*8LtMs, Lt 70, 1893, par. 7*

The circulating vitality of the love of God, through every [part?] constitute you a true branch of the living vine, that you, being a branch of that vine, may bear rich clusters of precious fruit to the glory of God. This cultivation of the garden of the soul will require thought and study, and to be watered with the dews and showers and sunshine of the Sun of Righteousness; then the very best results will be attained, and then what? you will be as trees of the Lord's planting.*8LtMs, Lt 70, 1893, par. 8*

"Then shall thy light break forth as the morning, and thine health shall spring forth speedily: and thy righteousness shall go before thee; the glory of the Lord shall be thy rereward. ... And the Lord shall guide thee continually, and satisfy thy soul in drought, and make fat thy bones; and thou shalt be like a watered garden, and like a spring of water, whose waters fail not. And they that shall be of thee shall build the old waste places; thou shalt raise up the

foundations of many generations; and thou shalt be called, The repairer of the breach, The restorer of paths to dwell in. If thou turn away thy foot from the Sabbath, from doing thy pleasure on my holy day; and call the Sabbath a delight, the holy of the Lord, honorable; and shalt honor him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words; then shalt thou delight 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 58:8, 11-14.*] *8LtMs, Lt 70, 1893, par. 9*

There is a work for you to do that has been left strangely neglected. You are not justified to continue in a business one day after you embraced the light upon the Sabbath. Your works are a denial of your faith. You make yourself a transgressor. You have set the matter before your mind in every possible [way] to make it no offense to God. True, some one must bury the dead, but let it not be the men who are claiming to be commandmentkeepers, "in the midst of a crooked and perverse nation, among whom ye shine as lights in the world." [*Philippians 2:15.*] There is business done on the Sabbath that ought not to be done. Whatever may be your reasoning, unbelievers look upon the matter from a business standpoint. *8LtMs, Lt 70, 1893, par. 10*

Now, my brother, had you been living and walking in the light which the Lord gave you one year since, in Napier during the camp meeting, you would, as a faithful steward of God, [have] been on the ground the very first of the camp meeting in Wellington. You would have considered your garden of the soul needed to be watered with the dew of heaven and the showers of grace, and you would have advanced spiritually. You have the *third chapter of Malachi* to study and practice, else the sure visitation of God will come upon you, and all who neglect to follow out through love and fear of God every specification in His Word, lest you be found committing robbery toward God. You cannot afford it. *8LtMs, Lt 70, 1893, par. 11*

O, you have much to learn yet in regard to soul culture; the garden of the Lord needs your care in cultivating the precious plants of faith and love, and every grace of the Spirit. There are imperishable

treasures that never fade or decay. Will my brother take pains to consider the way Christ has given His lessons for his instruction? Were Christ upon the earth, my brother, He would reproach you for your slowness of comprehension of the relative importance of the heavenly things above the earthly. He has left in our possession truths, but we little suspect their value. Truth is capable of continual expansion and to be seen by the diligent student in new and beautiful developments. While the mind is put to the tax to comprehend depth and breadth of the meaning of the sacred utterances of the Word of God, angels are by the side of the contrite soul who hungers and thirsts for knowledge.*8LtMs, Lt 70, 1893, par. 12*

Every true lover of nature, and an earnest student [endeavoring] to search out its hidden mysteries, finds himself lost in vast gardens of richest plants and shrubs, and opening buds, and blooming flowers. He admires them as a whole, but then his interest deepens, and he would examine the precious flowers one by one, and become acquainted with their beautiful diversity; and they speak to him of God and of heaven. He looks through nature to adore the God of nature. The flowers of singular beauty and fragrance can be truly estimated and unselfishly enjoyed by the soul that becomes better acquainted with God. His miracles of marvelous beauty, given to the bud and opening flower [are] to be estimated and cherished as the tokens of the love of God to the human family, as symbols to be presented to our children of the heavenly, divine treasures of truth in the garden of God, the Bible contains the most precious.*8LtMs, Lt 70, 1893, par. 13*

The Lord Jesus was the foundation of the whole Jewish economy. The interior truths cannot be comprehended by minds that consider gain is godliness, and who reach no deeper and higher for the interior truths which, as they merely glance at them, appear incomprehensible. A true understanding of the New Testament is the key, mercifully placed in your hands, to unlock the treasure house of the Old Testament Scriptures. Both are essential to be understood, else they will meet with great loss who do not sense the necessity of obedience, perfect conformity of heart, mind and soul, to the expressed will of God. The teachings of Christ was the seed bed, in the Old Testament; He has scattered the heavenly

grains here and there, which have been by some faithful servants gathered up and cherished; by others, they have been misapplied and misplaced in the framework of error, to misinterpret God and His measureless love. Christ came to our world to rescue these precious plants of truth from the companionship of error, to reset them in their order and significance in the framework of truth, and bid them stand fast forever. It requires a skillful and persevering mind, that is determined to gain the eternal riches of truth, to gather up grain by grain the wheat among the chaff which has been made its companions, that the great doctrine of grace, mercy, and the love of God, link after link, may be strung upon the golden threads, to be seen after a time, transplanted into the soul of the human heart, where they may be watered and cultivated by the Author of truth, and yield in perfection, abundantly, the richest treasures, not only for the possessor to enjoy in the fact of possession, but for them to multiply by sowing them beside all waters.*8LtMs, Lt 70, 1893, par. 14*

The far reaching principles of the truth taught by Christ never become exhausted. The one who searches for hidden treasures with humble contrition of soul will be put in possession of every essential truth for the present time. Every such soul follows on to know the Lord, Whom to know aright is life eternal. These diligent students will see that they cultivate tact, and strict temperance in all things, that they have all their habits after strict temperance practices [so] that wherever they may be, there shall not be a clouded brain from the use of the narcotic tobacco, or beer, or fermented liquors of any sort; that when the want of these things are missed, then they may hear and appreciate the words of Christ, "If any man thirst let him come unto Me and drink." "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 7:37; 4:14.*]*8LtMs, Lt 70, 1893, par. 15*

Even with the inspired Epistles in our hands there is much more to be comprehended in the teachings of Christ to the patriarchs and prophets in the Old Testament, and to His disciples and apostles in the New [Testament]. New aspects of truth will dawn upon our comprehension if studied prayerfully; the far reaching principles of

the ten commandments are not seen and appreciated, because the mind's force is put upon matters of a temporal, earthly character. The words, customs, and maxims of the world are so interwoven with every thought and practice that the true sense of eternal realities sinks insignificantly lower than the temporal and common things with which the mind is made familiar. The ordinary spiritual vision cannot discern eternal precious things unless purified from dross, and the common. Earnest persevering energy is not cultivated to understand those things which are not of a perishable character, unless the mind is purged from its grossness; not when everything of eternal interest is cheapened, to be viewed in their mist and cloud of worldliness, with far less acuteness than they manifest in common things. *8LtMs, Lt 70, 1893, par. 16*

Who will gain heaven? Only those who appreciate the love, the mercy, and the benevolence of God in His character, and practice His virtues. These will manifest to the heavenly universe, to the world, and to men an intensity of desire proportionate to the value of the object they are striving to obtain. My brother, you need an experimental knowledge of the Lord Jesus. You have too many idols you place in your affection before the Lord. When you turn to the Lord with all your heart, He will dethrone them all. You will know Christ, not by a casual touch, but by the touch of a living faith; and His presence and His love, filling your heart, will dethrone every idol and make your heart so full of love and devoted service to Jesus Christ, that in serving Him with an eye single to His glory, you will not be content nor satisfied in looking at the things which are seen; but your heart's affections will lay hold of the things which are unseen, which are eternal. *8LtMs, Lt 70, 1893, par. 17*

I have risen at four, and am sitting up in bed in _____ house in Auckland, in a little room upstairs. The Steamer arrived in Auckland the morning of the 14th and leaves today at nine o'clock p.m. Elder Olsen spoke last night in the Seventh-day Adventist church here. We meet early this morning (Sabbath), and all of us take part in the hours spent for meeting until the close, which will be twelve o'clock. It is a lovely day, and we praise the Lord for His goodness and love to the children of men. O, how I long to see those who claim to be, not their own, but Jesus Christ's faithful soldiers serve Him as devotedly as themselves, and give Him the tact and service they

give to things of minor importance.*8LtMs, Lt 70, 1893, par. 18*

My brother, you missed a rich blessing at the camp meeting because you had gods whom you serve before the Lord, and I am so afraid that you will have so few thoughts of Jesus, and so little of His spirit of self-denial, that you will not see Him and He is when you need Him most, and Jesus will be a stranger to you, whom you know but very little about. I was so sorry for you and brother Stevens; that you seemed to be of one mind, and of one spirit, and while your thoughts were full of some projects of your own, you closed the door effectually to the sweet bright rays of the Sun of Righteousness; and self-complacency, so long cherished, reigns supreme. Your hearts and your minds were elsewhere. You received no blessing because you each had your idols set up in your heart. Although at great expense the heavenly feast of God was spread before you, and Christ was saying, "Come unto me; come for all things are now ready" you both refused to come. [*Luke 14:17, 18.*] O, my heart was so pained, for I hoped these meetings would be appreciated by you both. But this could not be until your soul temple was cleansed from every idol.*8LtMs, Lt 70, 1893, par. 19*

The Lord calls for the heart's affections; profession avails you, or Brother Stevens, nothing. God can do without either of you, but neither of you can do without God. As soon as you shall hear the voice of Jesus, in His knocking at the door of the heart, and let Him in, He will come in and He will sup with you, and you with Him. But as long as you choose other gods before the Lord, there is no room for Jesus in your hearts. As soon as you draw nigh to God sincerely, He will draw nigh to you. I wish that I could address you both separately, but this I cannot do now. That which I speak to one must answer for both.*8LtMs, Lt 70, 1893, par. 20*

You are not a blessing in your companionship with one another. You do not help each other with your reasoning. You both view many things in a perverted light. You both came to the meeting, more as spectators, than as those who were expecting to meet the Lord and receive His message sent by His messengers to you. Your eyes and hearts were not prepared to receive the precious treasures of grace and increased knowledge. Self and selfishness

and perverted ideas closed tightly the doors of your hearts; and on the Sabbath day, the day you believe to be sanctified and blessed of God, to be employed to worship Him, you turned your face homeward, testifying that you had no interest in that grand, that blessed, convocation meeting. May God have mercy upon you both, and not give you up to blindness of mind.*8LtMs, Lt 70, 1893, par. 21*

Brother Stevens, in the night season I was brought where I could see you and your associations. You needed to have the blessing and influence of the children of God in that meeting. You needed to get the grace of Christ to bury your affections for your idol, the pipe, forever, when it would never find a resurrection. The truth will never be seen in its preciousness to you, as saving truth, until your soul temple is cleansed from every thing that defileth.*8LtMs, Lt 70, 1893, par. 22*

Your course of action from the time that you left home is all open to God. There was One, a Witness to all you said, all you did. The same Witness that was present at the feast of Belshazzar, in that feast to his princes and wives, and that Witness made His hand to be seen until His fingers traced over against the wall the fatal words in judgment against the king. Did you seek to honor God from the time that you left your home to attend the meeting? Did you gather up, Brother Stevens, the precious rays of light sent from heaven to shine in the chambers of the mind and the soul temple? Your wife and yourself were both called to a rich feast of the Lord, that blessing proffered might have made you both richer in knowledge and spiritual understanding, but you have lost it, because you had gods before the Lord. One idol cherished, your affection for your own flesh, may be made gods that will divert your minds from God, the only true God, who has purchased you by His own wonderful gift of Himself, "That you should not perish, but have everlasting life." [*John 3:16.*]*8LtMs, Lt 70, 1893, par. 23*

You have presented before me that our brethren ought to have more business tact, and financial ability, [and] be wise in matters of business. I said to you that God wanted men who have sanctified ability of talent to be used in His service, and then God would accept the qualifications He had given them; because they used

their talents of influence with a single eye to His glory. But if the truth was not received by these men, to sanctify their hearts and purify their every characters, they could not be used by Him as laborers together with God, for every earthly consideration must be subordinate to the matters of eternal interest. When Christ is all, and in all, to them the object of their love and filling the desire of their soul, then God can use them to His own glory, and if they will not appreciate the eternal above temporal, then they only exert an influence detrimental to the advancement of the truth and Christ's righteousness.*8LtMs, Lt 70, 1893, par. 24*

Now, my brother, Brother Forest and yourself have demonstrated that the words addressed to Nicodemus, are in every sense applicable to you both. "Ye must be born again." [*Verse 7.*] You need a fresh conversion; both of you have idols which you serve and worship before the Lord. The temporal and earthly is exalted above the spiritual and heavenly. You both needed that meeting so much. It has passed into eternity with its burden of record. It stands in every transaction just as things occurred. Will you want to meet the same in the day when every case shall be decided according to their works?*8LtMs, Lt 70, 1893, par. 25*

Be careful, my brethren, not to take your way and your own course. Supposing we had, as a people, been composed of just sharp, wise businessmen as Brother Forest and Brother Stevens, please tell me, on such occasions, in such a meeting as we have had in Wellington, had they pursued the same course you have done as wise managers in a crisis, what would have been the result of that meeting? I tell you, unless businessmen who have Christ enthroned in their hearts shall connect themselves, heart and soul, and all they have and are, to advance His work, to build up His kingdom in the earth, we had better not depend on them but look to the Lord God, and let Him be our dependence and let Him be our trust.*8LtMs, Lt 70, 1893, par. 26*

The tithe has been a vexed question with you, but as God has spoken in Malachi without any if's or and's about the matter, you had better come as obedient children dependent upon Him for all you have and give to Him that portion upon which He has laid His hand saying, This part is Mine. Place it in the treasury, with your

gifts and offerings, “that there may be meat in mine house.” [Malachi 3:10.] I therefore entreat of you, as brethren whom I highly respect and love in the Lord, not to venture to rob God in tithes or in offerings; but let every soul who claims to believe in God comply with His requirements, “that there may be meat in mine house.” This is God’s way of carrying forward His work of sending the light of truth to all parts of the world, to those who are in darkness, that Christ Jesus may be uplifted to the world, and the saving truth be proclaimed to all nations. Why are the judgments of God in our land? Because He has been insulted, His love and requirements unheeded, and men have taken His entrusted gifts as their own productions, and used them as they pleased, and the work that ought to have been done has not been done in the world. *8LtMs, Lt 70, 1893, par. 27*

Now light has come to you both. Will you obey God? Or will you follow the imaginations of your own hearts? The Lord will arise and show how easily He can scatter the possessions of all those who dishonor Him. His hand is stretched out over the land, and we have only begun to see what will be. Men who have the truth should not feel at liberty, wise as they suppose they are, for there is One who is infinite in wisdom, who has told them what He requires of them, and [by] obeying they manifest a true wisdom. They may in their wisdom think to secure to themselves treasures, but they will take to themselves wings and fly away as the chaff. Fire and water are under the command of God, and He can destroy and He can scatter. The wisdom of the wise men, if not sanctified to God, will lead them to put their money into bags that are full of holes. *8LtMs, Lt 70, 1893, par. 28*

“Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal; but lay up for yourselves treasure in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal: for where your treasure is, there will your heart be also. The light of the body is the eye: if therefore thy eye be single, thy whole body shall be full of light. But if thine eye be evil, thy whole body shall be full of darkness. If therefore the light that is in thee be darkness how great is that darkness. No man can serve two masters: or either he will hate the one and love the other; or else he will hold to the one

and despise the other. Ye cannot serve God and mammon. Therefore I say unto you, take no thought for your life, what ye shall eat, or what ye shall drink, nor yet for your body, what ye shall put on. Is not the life more than meat, and the body than raiment? Behold the fowls of the air: for they sow not, neither do they reap, nor gather into barns, yet your heavenly Father feedeth them.*8LtMs, Lt 70, 1893, par. 29*

“Are ye not much better than they? Which of you by taking thought can add one cubit unto his stature? And why take ye thought for raiment? Consider the lilies of the field, how they grow: they toil not neither do they spin, and yet I say unto you, that even Solomon in all his glory was not arrayed like one of these. Wherefore, if God so clothe the grass of the field, which today is, and tomorrow is cast into the oven, shall He not much more clothe you, O ye of little faith? Therefore take no thought, saying, What shall we eat? or, What shall we drink? or Wherewithal shall we be clothed? (For all these things do the Gentiles seek). For your heavenly Father knoweth that ye have need of all these things. But seek ye first the kingdom of God, and His righteousness, and all these things shall be added unto you. Take therefore no thought for the morrow; for the morrow shall take thought for the things of itself. Sufficient unto the day is the evil thereof.” [*Matthew 6:19-34.*]*8LtMs, Lt 70, 1893, par. 30*

Brethren, do not, I beg of you, feel all the time afraid that you will be expected to do something for the cause of God. This is the only saving bank that will never fail. Lay up your treasure in heaven. If God entrusted you with means, He expects you to be His almoner to help sustain His cause. This is putting out your talents to usury, where it will do good, where it will prepare the way of the Lord, that souls shall receive the knowledge of the truth. Money may be placed where it will not advance the cause of God one jot, or one tittle. O, how much better to put it in God’s treasury, in “bags that wax not old, a treasure in the heavens that faileth not.” [*Luke 12:33.*]*8LtMs, Lt 70, 1893, par. 31*

Bear in mind, my brethren, you are not only working for time, but for eternity. “Let us go forth therefore unto him without the camp, bearing His reproach.” “Make you perfect in every good work to do

His will, working in you that which is well pleasing in His sight, through Jesus Christ: to whom be glory for ever and ever.” [*Hebrews 13:13, 21.*] What will it amount to in the end, that I have lived and toiled, if I miss the way? If I have laid up treasure on the earth, it will pass away. If I have laid up treasure in heaven, I have enduring substance that will never fail; flood cannot wash away this treasure, fire cannot consume it. It is mine.*8LtMs, Lt 70, 1893, par. 32*

“But godliness with contentment is great gain. For we brought nothing into this world, and it is certain that we can carry nothing out. And having food and raiment let us be therewith content. But they that will be rich fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition. For the love of money is the root of all evil; which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows. But thou, O man of God, flee these things; and follow after righteousness, godliness, faith, love, patience, meekness. Fight the good fight of faith, lay hold on eternal life, whereunto thou art called, and hast professed a good profession before many witnesses. ... Charge them that are rich in this world, that they be not highminded, nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy; that they do good, that they be rich in good works, ready to distribute, willing to communicate; Laying up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life.” [*1 Timothy 6:6-12, 17-19.*]*8LtMs, Lt 70, 1893, par. 33*

I beseech you to listen to what I say to you, for it is not I that speak, but the Lord that speaketh through His humble servant. Both of you have been very kind to me. I appreciate every favor done to me for Christ’s sake; and I do not want you should lose the reward. Eternal life is worth a lifelong, persevering, untiring, effort. God loves you both, but He is not altogether pleased with your course of action. He wants you to be laborers together with God. He wants you to be representative men, wholly on the Lord’s side, for He shares no divided hearts. Give to the Lord the whole heart, the whole soul, the entire affections.*8LtMs, Lt 70, 1893, par. 34*

I am so sorry that the help that you might have received to do all

this work of self-denial, the moral power that you might have obtained at the meeting, you did not receive, because you kept yourselves out of the channel of light. Now I beseech you, as God's messenger, to give yourselves without reserve to God. Seek the Lord while He may be found, and the next meeting that shall be held in New Zealand, be on hand to be among the most interested ones. God expects this of His followers—brave soldiers to endure hardness in His service, as you have been willing to endure hardness and conflict in the service of the world, for temporal things.*8LtMs, Lt 70, 1893, par. 35*

Truth will triumph. The third angel will bear away the victory. Will you triumph with it? Shall it advance, and you be left in the rear? Flee for your safe refuge, lay hold on the hope set before you in the gospel. Eternal life may be yours; press, press forward to the mark of the prize of the high calling in Christ Jesus. My heart yearns after you. I want you to lay aside every idol, and Christ will cleanse the soul temple from every defilement. Jesus has done everything that a God could do, for you and me, and the whole world; and if we miss heaven it will be a terrible loss to every one who does not gain eternal life. If we gain heaven, we have no time to lose. Look at the self-denial of Jesus. Look at His sacrifice for us, and can you withhold anything from Jesus who has died to bring all the eternal riches within your reach? Show [that] your interest for Jesus is greater, far greater, than your interest for any earthly thing. Show that [which] you prize highest, by your devotion and determined effort to secure it. "The Spirit helpeth our infirmities." [*Romans 8:26.*] When you enter His courts, He requires that you lay upon His altar spiritual sacrifices.*8LtMs, Lt 70, 1893, par. 36*

It is meeting time, I must go. In much love.*8LtMs, Lt 70, 1893, par. 37*

Lt 71, 1893

Lyndon, Sydney

Napier, New Zealand

September 21, 1893

Portions of this letter are published in *HP 171, 172; 3BC 1147; TMK 57, 309; ML 103.*

Dear Brother:

I am feeling anxious concerning you, but not because any unfavorable reports have come to me. I desire that you should be altogether the man that the Lord would have you to be, that the power of the grace of Christ may be revealed in your character. It is in your power to be to your father a living illustration of what the truth can do. If you wear the robe of righteousness that Christ purchased for you over eighteen hundred years ago by dying on Calvary's cross, you will be a light in your home, and the fact will be manifested that the truth is uplifting and ennobling your life and character. The robe of Christ's righteousness is now offered to you; will you accept of it, and put it on?*8LtMs, Lt 71, 1893, par. 1*

It is generally the case that in school associations there are developed two classes of persons—those who seek to do the right, and those who solicit others to enter into evil. You are in danger of being easily influenced and of following inclination. I hear that Louie Christie has gone to Australia, and that you have had some acquaintance with this youth. You should have learned by this acquaintance that his company can be of no advantage to you in any way. The case of this young man has been opened to me, and I know that he cannot be trusted, for a lie never languishes on his lips, and as far as his conscience is concerned, it is as easy for him to tell a falsehood as the truth. He has educated and trained himself in the line of deception, and is an expert in the business; therefore copy him in nothing.*8LtMs, Lt 71, 1893, par. 2*

Louie Christie can be very pleasant in his manners and speech, but for all that he is a fraud. He will make pleasant speeches to your

face, and behind your back will weave a tissue of falsehood in order to present his side of a question in the light he deems most favorable to himself. And he even feels free to make comments on the messages that God sends, and to criticize, denounce, and reject as he may choose. He makes his statements in regard to them as one who knows whereof he affirms. But he has no respect for the messengers or ministers whom God sends, and no reverence for God. He bears false witness against them, and acts as though he were placed upon the judgment seat to question and measure character, and to weigh moral worth. He makes such false statements that I have not dared to place any written matter in his hands, for he would read into a testimony that which was not there and would garble and misrepresent that which was written, and thus mislead others.*8LtMs, Lt 71, 1893, par. 3*

When it suits his purpose he is smooth in his conversation, and when otherwise, he will talk of wild plans, telling what he intends to do. He has no idea of taxing himself with anything that will require labor, and would rather go into debt or appropriate money that was not his own—in short, commit robbery—than gain a livelihood by honest, hard work. You may see this young man, but I beg of you to keep no company with him. He is one that I could not recommend the school to accept as a student, for his words and actions would wield an influence after the order of Satan and not in accordance with the will of God. Therefore I would again caution you to have nothing to do with this young man, who is smooth of speech but deceptive and misleading in influence.*8LtMs, Lt 71, 1893, par. 4*

With you there is much at stake. You are motherless. The one who loved and feared God is resting in her death-slumber in the grave. You have motherless brothers and sisters, and if you pursue a course that is after the order Christ would have you, you will be a great blessing to others. It is necessary that you cherish moral independence, that you feel that your only safety is having your life hid with Christ in God. Lay solid timbers into your character-building, and do not cling to sin in any form. Secret sins will strive for the mastery. The Psalmist says, “Who can understand his errors? Cleanse thou me from secret faults.” [*Psalm 19:12.*]*8LtMs, Lt 71, 1893, par. 5*

We need to study the character of the motives that prompt to action in the light of the law of God, in order that we may be made aware of our deficiencies. But while the human agent may see his sins, he is not to become discouraged, although he finds himself condemned by the law of God. He is to see and realize the sinfulness of sin, to repent, and to have faith in Christ as his personal Saviour. It is never safe for us to feel that we are possessed of virtues, and that we may congratulate ourselves on our excellencies of character and our present state of piety. David often triumphed in God, and yet he dwelt much upon his own unworthiness and sinfulness. His conscience was not asleep or dead. "My sin," he cries, "is ever before me." [*Psalm 51:3.*] He did not flatter himself that sin was a matter with which he had nothing to do, and that should not concern him. As he saw the depths of deceit in his heart, he was deeply disgusted with himself and prayed that God would keep him back by His power from presumptuous sins, and cleanse him from secret faults. *8LtMs, Lt 71, 1893, par. 6*

It is not safe for us to close our eyes and harden our consciences that we shall not see or realize our sins. We need to cherish the instruction we have had in regard to the hateful character of sin in order that we may repent of and confess our sins. "If we confess our sins, he is faithful and just to forgive us our sins,"—now mark the following words—"and to cleanse us from all unrighteousness." [*1 John 1:9.*] Are you willing to be cleansed? Is it your purpose to press forward (but not in your own human strength) toward the mark of the prize of your high calling in Christ Jesus? Keep the fear of the Lord ever before you. Your only hope is in making Jesus your counsellor. *8LtMs, Lt 71, 1893, par. 7*

You need to have far higher ideas as to what constitutes Christian life and responsibilities. In associating with the careless and reckless, it is an easy matter to come to view things as they do, and to lose all sense of what it means to be a follower of Jesus. Guard yourself on this one point in particular: Do not be influenced and led astray by those you have reason to know by their words and actions are not in connection with God. "By their fruits ye shall know them." [*Matthew 7:20.*]*8LtMs, Lt 71, 1893, par. 8*

If you are pressing onward and upward, seeking to attain new

heights in education and in spiritual things, you will have discernment to understand that which is required of you. You will have the Holy Spirit to help all your infirmities. The education you have had in the past has not been the most favorable toward your developing a character after the order of Christ's character. It is natural for you to love amusement, to live a life of gaiety, free from all responsibility, and it is hard for you because of this tendency, to put yourself under discipline to God. But if you will place your neck beneath the yoke of Jesus, as He has invited you to do, you will find that all your thoughts are brought into captivity to Christ, and you will exclaim, "His yoke is easy, and his burden is light." [*Matthew 11:30.*]*8LtMs, Lt 71, 1893, par. 9*

A measure of the Spirit is given to every man to profit withal. Through the ministry of the angels the Holy Spirit is enabled to work upon the mind and heart of the human agent, and draw him to Christ who has paid the ransom money for his soul, that the sinner may be rescued from the slavery of sin and Satan. But the Spirit of God does not interfere with the freedom of the human agent. The Holy Spirit is given to be a helper, so that the human agent may cooperate with the Divine, and it is given to Him to draw the soul but never to force obedience. Christ is ready to impart all heavenly influences. He knows every temptation that comes to man, and the capabilities of every human agent. He weighs his strength. He sees the present and the future, and presents before the mind the obligations that should be met, and urges that common, earthly things shall not be permitted to be so absorbing that eternal things shall be lost out of the reckoning.*8LtMs, Lt 71, 1893, par. 10*

The Lord has fullness of grace to bestow on every one that will receive of the heavenly gift. The Holy Spirit will bring the God-entrusted capabilities into Christ's service, and will mold and fashion the human agent according to the divine pattern according as the human agent shall earnestly desire the transformation. Christ our Mediator is the One who gives the Holy Spirit. The atonement made on Calvary is brought in contact with the soul of man to transform his character and change his nature until it can be said in heaven, "Ye are laborers together with God, wearing Christ's yoke, bearing His burden." Man thus becomes, through the agency of the Holy Spirit, the agent by which souls are brought into the kingdom

of heaven. Through sanctification of the Spirit he is a light to direct souls in the path of right and draw souls to Jesus Christ. His hitherto paralyzed moral agency is quickened with the spiritual life and re-invigorated. Through the imputed righteousness of Christ the Christian is placed on vantage ground and becomes a channel through which the Holy Spirit can work, and the work done through the human agent does not disappoint our Redeemer, for in such instruments He does not plead in vain with the souls of men. They are not human agents who having eyes see not, having ears hear not, and having hearts will not understand.*8LtMs, Lt 71, 1893, par.*

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My brother, divine light has been shining upon your pathway, and your way has been prepared before you of God. Convictions have been implanted in your heart that are in accordance with the utterances of God's Holy Word. Do not make a low standard your aim; aim high. Never be found at any time working on the side of the great adversary of souls, who is seeking to counteract the workings of the Spirit of God. Walk not hesitatingly but firmly in the strength and grace of Jesus Christ. Unto Him is committed all power in heaven and earth. Take refuge in Jesus Christ, and enter into a firm covenant with Him by faith to love and serve Him. Choose Him as your Advocate, for the door of mercy is wide open for you. The promise is that if we ask anything according to His will, our request is granted if we ask in faith. Jesus says, "Whatsoever ye shall ask the Father in my name, he will give it you." [*John 16:23.*] The soul who neglects to comply with the conditions of salvation will be left without excuse, for the treasures of grace are absolutely unlimited.*8LtMs, Lt 71, 1893, par. 12*

Our claim to Christ's righteousness is without a flaw if we meet the conditions. God has bestowed on us all heaven in one gift, and whatever that gift includes is ours as we accept of Christ as our personal Saviour. Plead the name of Jesus, not your own righteousness, and please your Saviour by living a blameless life. Speak of Jesus, educate the tongue to talk of His mercy, to tell of His power, showing forth the praises of Him who hath called you out of darkness into His marvelous light. You are the property of Christ both by creation and redemption, and the glory of God is involved in our individual success. Christ is our Advocate, and He has

undertaken to plead our case in the courts of heaven.*8LtMs, Lt 71, 1893, par. 13*

You are a spectacle unto the world, to angels, and to men. Be brave in God. Put on the whole armor of God, and let your unbelieving father see that your life is not spoiled because you stand loyal and true to all the commandments of God as a Seventh-day Adventist. You can be, and God requires you to be, a decided witness for Him. You may be more than conqueror through the grace of Jesus Christ. Use your influence for Christ, and do not work at all on Satan's side of the question. Probationary time is precious. Make the most of the golden moments, putting to use the talents God has given, that you may accumulate something for the Master and be a blessing to all around you. Let the heavenly angels look down with joy upon you because you are loyal and true to Jesus Christ.*8LtMs, Lt 71, 1893, par. 14*

You have, as an individual, a soul to save or to lose. And although Noah, Job, and Daniel were in the land they could save but their own souls through their righteousness. If you consider this, it will help you to realize that you must be in earnest to apply your mind and all your powers day by day to secure profitable results. The worshipers of the world make mammon their god, and everything else is subordinate to this worship. Should not the Christian keep in subordination the love of pleasure, the love of everything that is contrary to the interests of Jesus Christ? Precious time has not been given to be wasted on that which is less than nothing, and vanity. In thus doing we are cheating ourselves out of present peace in this life and eternal happiness in the life to come.*8LtMs, Lt 71, 1893, par. 15*

I thank the Lord that you can have the advantages of the school. You can give the greatest satisfaction to those who have an interest in you by seeking diligently now as you have opportunity to lay upon the foundation stone gold, silver, and precious gems. How can you do this? By speaking right words, by doing right deeds, by influencing others to appreciate the good instruction they are receiving, and by being not simply a hearer but a doer of the Word. The young men in the school can be a power for good in encouraging their teachers. They can second all their efforts to help

the pupils, to uplift and refine, and ennoble the human mind by presenting before it for contemplation the character of Jesus. Let there be well organized efforts to give strength and power to the religious interests. See how much you can do through the grace of Jesus Christ to be a laborer together with God.*8LtMs, Lt 71, 1893, par. 16*

Satan is seeking to imbue every soul that is not connected with Jesus Christ with his own spirit, and every soul who refuses to connect with Jesus Christ will be brought into connection with the enemy of Christ. There are threads of influence leading out from these souls to bind and draw other souls by human influence until they shall be placed under the control of Satan, and their feet be led into false paths. There is special danger in your own case, lest you be led to listen to the voice of those who would lead you astray. But this danger is common to all. You will be tempted to choose your own way and to have your own will, while disregarding the will of God. The lessons you are receiving in the school on the Bible are intended to plant the truth in the heart that it may control the life and enable the student to form a character for eternal life. Every heart is moved or drawn of Jesus Christ. As you become students of Scripture, the Spirit of God takes the things of God and impresses them upon the soul. The golden threads that extend from the souls of those who make God their strength will fasten through the threads of influence to other souls and draw them to Christ. This is the work to be done by those who place on the foundation stone precious material, for they co-operate with Jesus Christ and work in His lines.*8LtMs, Lt 71, 1893, par. 17*

My brother, let nothing draw you away from the work of character building, but do your work for time and eternity. You may cooperate with God in saving the souls of your mother's children. Live a life of consistency, and fashion your character after the divine Pattern. If you live carelessly and do not watch unto prayer, you will surely fall a prey to the enemy and will yield to enticements to sin; thus you will lay upon the foundation stone, wood, hay, stubble, which will be consumed in the last great day. You may be deceived by father and friends, but your heavenly Father will be your enduring Friend. If you preserve a living connection with God, you may be an instrument in the hands of God for the saving not only of the

members of your own family, but many other precious souls. To be a laborer together with God means a great deal. It means to have the life of Christ repeated in the life of the human agent in activity, in faithfulness, in diligence in serving the Lord. Snares and perils will beset the soul, but if the spirit and life of Christ is in the soul it will be made manifest in words and character. "Ye are not your own, ye are bought with a price; therefore glorify God in your body and in your spirit which are God's." [1 *Corinthians* 6:19, 20.]⁸*LtMs, Lt 71, 1893, par. 18*

Lt 72, 1893

Wade, J. W.

Napier, New Zealand

November 14, 1893

Portions of this letter are published in *Ev 242-243*.

Mr. J. W. Wade
Gisborne, New Zealand

Dear Friend,

You have been very kind to me, and I would respond to your kindness in any way I possibly could. I had so much hoped to see you and hear you bearing witness to the truth, because it is truth. I did think you would not transgress the last Sabbath, but that you would make a break and leave the enemy's ranks, and take your position in the ranks of those who are seeking to be loyal and true to all the commandments of God.⁸*LtMs, Lt 72, 1893, par. 1*

A heavy, important responsibility rests upon you, in your influence upon your children. They are now willing to follow you; where you lead they will go. You know the claims of the law of God. There is contempt now placed upon the holy law of God. You are under obligation to God for your life, your food, and for His protecting care; in short, you are the Lord's property. You are His by creation and redemption. He has the most absolute right both to you and your service. Whatever belongs to Him, He has unlimited right to dispose of as He pleases, and no one can say to Him, "What doest Thou." [*Daniel 4:35.*] If you or I refuse to render to Him the obedience which He requires, in any thing which He enjoins upon us, then we are guilty of refusing to render to Him that which is His own. The question is asked, "Will a man rob God?" as though this thing would not be entertained for a moment. "Yet ye have robbed me. Ye are cursed with a curse for ye have robbed me even this whole nation." [*Malachi 3:8, 9.*]⁸*LtMs, Lt 72, 1893, par. 2*

The Sabbath of the fourth commandment holds its binding claims

upon every soul of the human family, notwithstanding these claims may be unacknowledged and ignored. Your responsibility is the same. The Lord is calling, Brother Wade. He says to you "Follow me." Your family was presented before me, and I knew you and your neglect to obey the convictions of your conscience, when your duty was made so plain before you; but you deferred the matter of decision. The enemy was telling you to wait for a more convenient season. He has been on hand with his devices presenting to you the advantages you would gain if you did not keep the Sabbath. He has prepared these various excuses why you should not make your decision to be obedient to the law of God. He is a deceiver. He falsifies the character of God, and you have accepted his temptations.*8LtMs, Lt 72, 1893, par. 3*

All your imaginings have shown distrust of your heavenly Father. You have thought when you could realize a certain prosperity in your business, then you would obey the Sabbath of the fourth commandment. But the Lord requires of every one of His subjects entire obedience. God's requirements were upon you, and you have been making terms with God. And all the time Satan has been working to make it more and still more impossible, as you look at the matter, to decide to keep the Sabbath. You have been growing less and less susceptible to the movings of the Spirit of God upon your heart.*8LtMs, Lt 72, 1893, par. 4*

The Lord has given me a message for you and your children to take up your long neglected duty, to walk in the light as He is in the light. "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." "This do," said Christ, of a lawyer, "and thou shalt live." [*Luke 10:27, 28.*] This is the voice of God to yourself and your children. The law of God is good as well as just and profitable to all who obey; and you will show honor to him whom you obey. When your mind is brought into conformity to the will of God to obey His commandments, think you that the Lord will not have a care for you and your temporal interests?*8LtMs, Lt 72, 1893, par. 5*

You have been almost persuaded, but did not obey. You thought you would wait until the way cleared before you. The Lord has left every human agent responsible for their course of action. God's

claims are to be your first consideration. Obedience to God is your first duty. You are to leave all the consequences in His hands. You have been hesitating because you do not now realize the strong convictions that you once had, and would not yield to obey. You need not expect as forcible conviction again. You will have to obey God and take your position on the truth, feeling or no feeling.*8LtMs, Lt 72, 1893, par. 6*

Your business now is to work decidedly from principle, to make your decisions irrespective of consequences. You have walked contrary to God's expressed law long enough. You have been robbing God in appropriating to your own use in business His own holy sanctified time, and thus robbing God of that which is His own. You are to put your mind and will on the side of God's will, and do His will, and obey all His requirements. When you come out whole-heartedly to do the very things you know you ought to have done long since; then your heart will begin to beat in unison with God's will, and you will come into conformity to His holy law.*8LtMs, Lt 72, 1893, par. 7*

Man is obedient to God only when his will is voluntarily submitted to God's will. Love to God cultivated in your heart is the obedience to all of His commandments. The blessing of God came upon Abraham because he obeyed His voice and kept His commandments, His statutes, and His laws. Why do you withhold from God that which He claims as His own? He has given you six days in which you may labor and do all your work. He tells you that the seventh day is His own. That He has sanctified and blessed it to commemorate His work in creating the world. And He enjoins upon you to honor Him in keeping that day holy as a memorial of His creative work. When He has given you six days, will you appropriate to yourself the seventh day which He has reserved for His own honour, His own Majesty?*8LtMs, Lt 72, 1893, par. 8*

You understand that the Sunday has no foundation as a sacred institution, and you have no respect for the first day of the week, and in refusing to obey the Sabbath you dishonor God before all the worlds—unfallen—which He has created. You dishonor Him before the heavenly universe, and before the world that is in open violation of His commandments. Every Sabbath transgressed is giving to the world your influence on the enemies side of the question.*8LtMs, Lt*

72, 1893, par. 9

There is a cross in coming out from the world, in being separate in life and character, and in obeying the commandments of God. Your temporal circumstances are not to weigh in the scale with you where your eternal interests are involved. The hardships and the sacrifices that the enemy presents before you, if you obey God will shrink into nothingness when once you make your decision that you will obey God at any cost to yourself, because this is God's will concerning you. While you will feel some inconvenience in business relations in observing the Sabbath, it is a short period of time at best that we have in this life and should not weigh at all in the scale of your decisions. *8LtMs, Lt 72, 1893, par. 10*

The reward of obedience will be realized in this life, and in the future immortal life; therefore it is gain to you to be found under the shield of Omnipotence. Obedience to all of God's commandments is your only safety. Your reason will tell you this. There is no reason or semblance of excuse for disobedience if only your present temporal good were concerned, while to disobedience a punishment is threatened, which is death. Every soul who chooses and ventures, in the positive requirements of God's commandments, to disobey is deciding his own eternal destiny. He is cheating his own soul, robbing it of happiness and peace in this life, and choosing the wages of sin which is death. *8LtMs, Lt 72, 1893, par. 11*

God loves you. The Lord loves your children. They are His heritage. "For God so loved the world that he gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." [*John 3:16.*] The brightness of the Father's glory was revealed in His Son. Christ was in the express image of His Father's glory. He was the only One of sufficient virtue and value as an atoning sacrifice. He became the substitute and surety for fallen man, and He was fully authorized to give to every soul who should repent of their disobedience, and return to their allegiance to God, full forgiveness and pardon. *8LtMs, Lt 72, 1893, par. 12*

Do not be in any way ashamed to show your obedience to God's law in keeping His Sabbath. Stand up in moral independence and

say with David, "Then shall I not be ashamed when I have respect to all thy commandments." [*Psalm 119:6.*] I address myself to you, my brother, and to your children. No longer hesitate to accept Christ as sin pardoning Saviour. Feeling is not to be your criterion. God commandeth all men everywhere to repent. Do not be misled and deceived in regard to the matter of feeling. God has done everything on His part to furnish you with grace and power to incline your heart to love the Lord Jesus Christ, and to educate your thoughts to contemplate Jesus.*8LtMs, Lt 72, 1893, par. 13*

I beseech you, Father and children with affectionate obedience commit yourself wholly to obey the truth, because it is truth. Evidence before God, and before Jesus Christ and the holy angels that you now believe and accept Christ as your personal Saviour; and believe His promise the moment you surrender your will and your heart to God, Christ takes you as His child. Listen not to the temptations of Satan to wait for deeper conviction, just walk in the path of obedience believing Jesus Christ to forgive your sins, because He said He would.*8LtMs, Lt 72, 1893, par. 14*

Will you now confess Christ? Will you now acknowledge Him as your Saviour? Come, father, open the way, clear the path which you have blocked by your disobedience. Take up the stumbling block; make straight paths for your feet lest the lame be turned out of the way. When you shall attempt to break the way for yourself and your children to obey the commandments of God, your faith will be tried, but fix your mind upon Jesus Who is the Author and Finisher of your Faith.*8LtMs, Lt 72, 1893, par. 15*

I was greatly rejoiced to hear that you had decided to keep the coming Sabbath. May God give you strength to do it. With kindest regards to you and your family, I remain,*8LtMs, Lt 72, 1893, par. 16*

Yours in Sincerity.*8LtMs, Lt 72, 1893, par. 17*

Lt 73, 1893

Haskell, S. N.

Wellington, New Zealand

November 29, 1893

Previously unpublished.

Dear Brother Haskell,

I am sorry that I cannot command strength and time to write you as I would be pleased to do. I have a little history of my travels and labor written, but could not get it copied in season for this mail; will try and have it ready for the papers by next mail. I find I cannot travel, attend important meetings, and write many letters. I have not strength to do this. Gladly would I do this if I could; but if I keep up my strength for these important meetings, I must be careful not to draw too strongly upon my bank funds of physical strength. Last Sunday I passed another birthday and enter my sixty-sixth year. Good is the Lord and greatly to be praised.*8LtMs, Lt 73, 1893, par. 1*

I have spent five weeks in Gisborne, uniting my labors with Brother and Sister Wilson. I have spoken eleven times in Gisborne. Twice I spoke in the open air in a paddock adjoining the post office upon the subject of temperance. There was lumber on the ground to make plenty of seats, and a spacious platform for stand and the organ. I knew this was our only hope to secure a congregation.*8LtMs, Lt 73, 1893, par. 2*

Everything is kept up on the high pressure plan of plenty of horse racing, betting games for rewards, football, theater-going, card playing, gambling, smoking; drunkenness and iniquity abound everywhere. Eternity is left out of their reckoning. Satan the great master worker, is concealing himself and his efficient working behind the scenes, and laying his plans with all great art and wonderful ingenuity that there shall be no time to meditate or to think of the salvation of their souls.*8LtMs, Lt 73, 1893, par. 3*

God has assigned to every man his work. God devises, directs and controls, managing the human agent to do the work assigned him; but Satan can invent, and devise and excite the imagination, and control the minds of all who will chose him for their leader; and the human agents obey, as slaves, the archdeceiver. Unless intelligent beings voluntarily co-operate with God in promoting the great, grand work assigned them, Satan will preoccupy the field of thought, and give each and every one who serve him plenty to do. He will keep every mind and heart employed to do his work, to co-operate with him, to be his instruments to work in his lines, to draw souls and drive them, if possible, from Christ. He stirs them with a power from beneath that they shall be kept so busily engaged in plans, in ambitious hopes, in accepting bribes, and games in horse racing, card playing and gambling, losing and gaining, and thus he succeeds in playing the great and awful game of life for their souls; and he is succeeding in a way that is marvelous to himself. *8LtMs, Lt 73, 1893, par. 4*

When the value of eternal gains, a crown of glory, a life that measures with the life of God, is presented, they turn from the heavenly to the earthly so readily. The divine glory, supreme and indispensable good, the high source of all happiness which is proffered them to enjoy throughout eternity is not accepted. The great apostate can exclude Christ and heaven from their vision because they choose to have it so, and the poor souls consent to be misguided by the great deceiver, and are rushed on and on by him into business or plans and amusements, and their god is this world; and when it is too late they find they must enter eternity without preparation of character to dwell with Christ and the saints in light. No wonder Paul inquires, "Who hath bewitched you that ye should not obey the truth?" [*Galatians 3:1.*] The manner of Satan's temptations is recorded in sacred history, revealing the subtlety of Satan so that none need to be blind to his devices to ruin souls. Christ Jesus is our only hope, in Him we may trust for eternal life. *8LtMs, Lt 73, 1893, par. 5*

Lt 74, 1893

Brown, Sister and Household

Wellington, New Zealand

November 28, 1893

This letter is published in entirety in *11MR 12-13*.

Dear Sr. Brown and Household,

We sincerely hope that you will not lose this opportunity of attending the meeting brought so near your own door. Come, mother and children and Sister Lowndes. We want to enjoy this holy convocation with you. Bring all the children you can spare from the home place, for this meeting is that which you all need to strengthen and confirm your faith, and you want to hear the message which God has for you. Come and let us meet with God on this encampment. We are amid the perils of the last days, and you need to understand, every one, what you must do to be saved.*8LtMs, Lt 74, 1893, par. 1*

Be sure and bring the younger members of the family. You will never regret the expense or the trouble. It is seldom you will be favored, and perhaps never [again] with such an opportunity. May the Lord make you earnest and willing and glad to come up to this meeting. Come one and all, who can. You can and must come, Sister Brown. You need all the help and all the strength you can possibly gain to help you in your lifework.*8LtMs, Lt 74, 1893, par. 2*

God bless you and give you a heart to obey the promptings of His Holy Spirit is my earnest prayer.*8LtMs, Lt 74, 1893, par. 3*

Your sister in Christ Jesus.*8LtMs, Lt 74, 1893, par. 4*

Lt 75, 1893

Smith, Brother and Sister

Wellington, New Zealand

November 30, 1893

This letter is published in entirety in *11MR 13-15*.

Dear Brother and Sister Smith,-

I send you in this envelop a letter written at odd times, as events occurred, and purposing to copy it, but I send it as it is. With it I send a copy of a letter for a family with whom we labored most earnestly. Since coming to this meeting we are told that the husband has kept the two last Sabbaths. We thank the Lord for this. One of his sons was baptized the last Sabbath that we were in Gisborne. Still another son has taken his position since the father closed his shop on the Sabbath; and one more son, fifteen years old, has decided to be a Christian. The father and mother and two daughters and three sons are in harmony in the truth. There is still another son twenty-two years of age at home who has not taken his stand. I shall address a letter to him sometime during this meeting.*8LtMs, Lt 75, 1893, par. 1*

Yesterday afternoon Elder Olsen arrived, looking well and feeling rested after his long trip on the water from Africa to New Zealand. You may be assured we were very much pleased to greet Elder Olsen. He spoke under the canvas meetinghouse last evening. All say they were much pleased and grateful to hear him. On Sunday I had freedom in showing our colors on which were inscribed the commandments of God and the faith of Jesus. I told them that we were Seventh-day Adventists, and the reason of the name which distinguished us from other denominations. All listened with deepest interest. In the evening the tent was full, and the grounds around the tent were full of people. They listened to a most solemn discourse from Elder Wilson. The camp meeting is a success. It is a marvel of wonders to Wellington. Meetings have been held for one week. This camp meeting will give character to our work and do more to counteract the falsehoods that ministers have framed for

others to repeat.*8LtMs, Lt 75, 1893, par. 2*

The camp looks nice. We have the reception tent furnished by Sister Tuxford as nice as we have in America. The tents are all new. Some small and some large, made by the brethren in Australia. The weather has been beautiful; but today it rains. But the tents are nearly all erected. Some are coming whom they did not expect. The Lord is in the encampment. The Spirit of God is moving upon the hearts of believers and unbelievers. Visitors are pouring in to wonder over and admire the well fitted-up tents which are to be the homes of those camping on the ground.*8LtMs, Lt 75, 1893, par. 3*

Well, I must close. I cannot write letters to America this week as I would be pleased to do. There are constantly arising matters which demand attention. Letters have to be written and visiting has to be done, and much talking in meeting, much traveling, packing and unpacking beds and bedding, and I cannot tax my powers more than I have done. I must not get my mind in a worry but keep it calm and peaceful. The Lord is helping and blessing me. I think of you and your family often, and do so hope every precious soul, Milton and Charlie, will be united with the family who shall be prepared to see Jesus when He shall come.*8LtMs, Lt 75, 1893, par. 4*

In much love.*8LtMs, Lt 75, 1893, par. 5*

Lt 76, 1893

Corliss, J.O.

Extract from *Lt 9, 1894*.

Lt 77, 1893

Ings, William

George's Terrace, St. Kilda Road, Melbourne, Australia

January 9, 1893

This letter is published in entirety in *15MR 294-311*.

Elder William Ings:

This afternoon I had a long conversation with Brother Foster, a member of the Prahran Church, who is in perplexity and trial. He is a tailor by trade, and is a first-class workman. Before accepting the truth he had a position that commanded \$30.00 a week. When he began to keep the Sabbath, he was permitted to retain his position, losing only the day's wages for the Sabbath. He is a man of good address and has good ability to teach the truth. He left his position and went into the field as a laborer, but was sent alone into a hard field and became discouraged and confused, and almost fell under the delusive power of Satan.*8LtMs, Lt 77, 1893, par. 1*

At the conference one year ago he had a conversation with me. He became free; the meeting did him good. He has since moved to Melbourne, and works at his trade and leads the meetings in Prahran. But in the present depression of business he is in close circumstances; and being in poor health, with a large family, he has become much discouraged. In this state of mind Satan has pressed temptation and darkness upon him. For weeks he has been in sore trial, and today he came to tell me his troubles.*8LtMs, Lt 77, 1893, par. 2*

He says he knew so little of the testimonies he did not understand the relation they sustained to the cause. Some time since, while he was in perplexity asking the Lord for light he had a very striking dream. He saw Sister White in a boat riding on the billows, which were sending the spray-like light in every direction. It came into the room where he was with many others. He moved to get beyond its reach, when a hand stretched out to him [and] gave him a paper. The paper was on fire. [A voice said:] "Read quickly."*8LtMs, Lt 77,*

1893, par. 3

He put out the fire, and opened the paper. There was a testimony, and a key lying upon the testimony. The interpretation came to his mind with great force, the key to the testimonies is the testimonies themselves. He awoke with the blessing of God upon him. Then he prayed, "Lord, direct me to the testimony I should read, to help my case." He took up Testimony 31 and opened at the article, "The Testimonies Rejected." He read it through with intense interest and was deeply impressed that the testimonies were from God.*8LtMs, Lt 77, 1893, par. 4*

After this he saw in the *Review* the articles of Brother, A. T. Jones in regard to the image of the beast, and then the one from Elder Smith presenting the opposite view. He was perplexed and troubled. He had received much light and comfort in reading articles from Brethren Jones and Waggoner; [but] here was one of the old laborers, one who had written many of our standard books, and whom we had believed to be taught of God, who seemed to be in conflict with Brother Jones.*8LtMs, Lt 77, 1893, par. 5*

What could all this mean? Was Brother Jones in the wrong? Was Brother Smith in error? Which was right? He became confused. When the important laborers in the cause of God take opposite positions in the same paper, whom can we depend on? Who can we believe as the true position?*8LtMs, Lt 77, 1893, par. 6*

Brother Foster was in such perplexity that he sent word by letter that he could not lead in the meetings. Since the beginning of the week of prayer, temptations were pressed so strongly upon him that he has received no benefit.*8LtMs, Lt 77, 1893, par. 7*

These differences among our leading men have absorbed all his thoughts, and he is much distressed over the matter. I told him that I expected that others who should read these articles would have the same experience. These differences should not have been made public, for some who are weak in the faith would be caused to stumble, and as the result might lose their souls. I felt keen regret and deep sorrow of heart, for I knew that the Lord was displeased.*8LtMs, Lt 77, 1893, par. 8*

But I said, "Brother Foster, you have the Bible. Search its pages with a prayerful heart; your Redeemer has promised that the Holy Spirit shall lead you into all truth. You have an Instructor that is full of wisdom, One who never errs. I charge you before God to cease worrying, receive the precious rays of light that come to you. Feast upon the truth as it is in Jesus, walk in the light while you have the light, and more light will shine upon you from the Source of all light.*8LtMs, Lt 77, 1893, par. 9*

Do not suffer your mind to dwell upon the differences you think you discern. If our leading brethren are so unwise as to allow their conflicting views to appear in the paper published to go to the world; if they present these differences before the large gatherings that assemble to worship God in the tabernacle or elsewhere, they are doing the very things the Lord Jesus told them not to do, and going directly contrary to the light given them through the testimonies.*8LtMs, Lt 77, 1893, par. 10*

Now, brethren, the zeal that leads to this kind of work is not inspired of God; Christ never prompts any man to work against Christ. He will not lead us to counteract His own instruction, or to act contrary to the spirit of the prayer He offered for His disciples just before He left them.*8LtMs, Lt 77, 1893, par. 11*

He knew they would be exposed to trials from the opposition of the world, and He said: "While I was with them in the world, I kept them in Thy name; those that Thou gavest Me I have kept, and none of them is lost, but the son of perdition: that the Scriptures might be fulfilled. And now come I to Thee, and these things I speak in the world, that they might have My joy fulfilled in themselves. I have given them Thy word; and the world hated them, because they are not of the world, even as I am not of the world. I pray not that Thou shouldest take them out of the world, but that Thou shouldest keep them from the evil." [*John 17:12-15.*]*8LtMs, Lt 77, 1893, par. 12*

Our work is clearly aggressive. Our warfare is to be directed against error and sin, not against one another. God requires us to be a strength to one another, to heal, not to destroy. We are to be constantly receiving light; and we are not to spurn the message nor the messengers by whom God shall send light to His people.*8LtMs,*

Lt 77, 1893, par. 13

If before publishing Elder Jones's article concerning the image of the beast, Elder Smith had conferred with him, plainly stating that his own view differed from that of Brother Jones, and that if the article appeared in the *Review*, he himself must present the opposite position, then the matter would appear in a different light than what it now does.*8LtMs, Lt 77, 1893, par. 14*

But the course pursued in this case was the same as that taken at Minneapolis. Those who opposed Brethren Jones and Waggoner manifested no disposition to meet them like brethren, and with the Bible in hand consider prayerfully and in a Christlike spirit the points of difference. This is the only course that would meet the approval of God, and His rebuke was upon those who would not do this at Minneapolis.*8LtMs, Lt 77, 1893, par. 15*

Yet this blind warfare is continued. Men of the same faith, in the same city, turn their weapons against each other. It is an astonishment to the heavenly universe. I feel deeply grieved, and if these things are a grief to me, how do they appear to Jesus, who suffered untold agony upon the cross to redeem men from the power of Satan and make them one in Christ? "All ye are brethren." [*Matthew 23:8.*] What can lead brethren to present before the world opposite opinions without first coming together in love and comparing views to see if they cannot come into harmony? Will my brethren tell me what spirit is moving them to action?*8LtMs, Lt 77, 1893, par. 16*

We know that Brother Jones has been giving the message for this time—meat in due season for the starving flock of God. Those who do not allow prejudice to bar the heart against the heaven-sent message cannot but feel the spirit and force of the truth. Brother Jones has borne the message from church to church, and from state to state; and light and freedom and the outpouring of the Spirit of God have attended the Word, as events of a most startling nature in the fulfillment of prophecy show that the great crisis is rapidly approaching.*8LtMs, Lt 77, 1893, par. 17*

Brother Jones seeks to arouse the professed people of God from their death-like slumber to see the importance of giving the warning

to the world. But he advances some ideas with which all do not agree, and instantly Brother Gage is aroused; he harnesses for the battle, and before the congregation in the tabernacle he takes his position in opposition to Brother Jones. Was this in the order of God? Did the Spirit of the Lord go from Brother Jones and inspire Brother Gage to do this work? Suppose that Brother Jones's statement concerning the formation of the image was premature; did the case demand such demonstrations? I answer, No, no; not if God had ever spoken to me.*8LtMs, Lt 77, 1893, par. 18*

The Bible rules must be strictly followed. The matter concerning which a difference of opinion prevails should be calmly considered, with much prayer, with hearts yearning for unity, and with perfect love for one another's souls. Examine every point as if you could see the whole heavenly universe looking upon you. If there is positive evidence that one of the brethren is in error, try to convince him from the Word of God. If success should not crown your efforts, even then the world has no business with this matter; for it would only dishonor the God of truth and Jesus Christ whom He hath sent.*8LtMs, Lt 77, 1893, par. 19*

I have received letters from different points telling the sad, discouraging results of these things. We have opposition enough from our foes, and we shall have conflicts fierce and strong; let us not now cause Satan to glory because of the pitched battles within our own ranks. The unity for which our Saviour prayed should be brought into our practical life. Peace, the peace of Christ, inspired by truth and sustained by righteousness, we must each cultivate.*8LtMs, Lt 77, 1893, par. 20*

God so loved the world, that He manifested His love by giving His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life. Jesus said: "A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another. By this shall all men know that ye are My disciples, if ye have love one for another." "This is My commandment, that ye love one another, as I have loved you." [*John 13:34, 35; 15:12.*] Let your zeal be manifest, not in exposing your variances but in cultivating the precious plant of love, just as Jesus has told us to do.*8LtMs, Lt 77, 1893, par. 21*

“Hereby perceive we the love of God, because He laid down His life for us; and we ought to lay down our lives for the brethren ... My little children, let us not love in word, neither in tongue; but in deed and in truth. And hereby we know that we are of the truth, and shall assure our hearts before Him ... And this is His commandment, That we should believe on the name of His Son Jesus Christ, and love one another, as He gave us commandment.” [1 *John 3:16, 18, 19, 23.*] “Beloved, let us love one another; for love is of God; and every one that loveth is born of God, and knoweth God. He that loveth not, knoweth not God; for God is love. In this was manifested the love of God toward us, because God sent His only begotten Son into the world, that we might live through Him. Herein is love, not that we loved God, but that He loved us, and sent His Son to be the propitiation for our sins.*8LtMs, Lt 77, 1893, par. 22*

“Beloved, if God so loved us, we ought also to love one another. No man hath seen God at any time. If we love one another, God dwelleth in us, and His love is perfected in us. Hereby know we that we dwell in Him, and He in us, because He hath given us of His Spirit.” [1 *John 4:7-13.*]*8LtMs, Lt 77, 1893, par. 23*

“If any man say, I love God, and hateth his brother, he is a liar; for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen? And this commandment have we from Him, that he who loveth God will love his brother also.” [*Verses 20, 21.*]*8LtMs, Lt 77, 1893, par. 24*

I have quoted only a few passages, but the Bible abounds in just such lessons. If it is not possible to love God unless we love our brother, the case will certainly go against us in the courts of heaven if we do not cherish Christlike love for one another. The Word is very explicit.*8LtMs, Lt 77, 1893, par. 25*

I am pained beyond measure when I see how little love is cherished and manifested among brethren. How long shall Satan use his arguments against us and weaken our influence by revealing to others how little love and deference and respect are shown for one another? Is it not time we were doers of the Word, and not hearers only? Shall we not closely examine our own hearts, and see whether we are in the possession of the love of God?*8LtMs, Lt 77,*

1893, par. 26

Jesus came in the likeness of sinful flesh, by a pure and holy life to condemn sin in the flesh. He came to our world to represent the character of God, and it is our world to represent the character of Christ. If we have lost His love out of our hearts, our work is to seek the Lord, that our hearts may be renewed by His Holy Spirit.^{8LtMs, Lt 77, 1893, par. 27}

“I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind and in the same judgment: For it hath been declared unto me of you, my brethren, by them which are of the house of Chloe, that there are contentions among you. Now this I say, that every one of you saith, I am of Paul; and I of Apollos; and I of Cephas; and I of Christ. Is Christ divided? was Paul crucified for you or were you baptized in the name of Paul?” [*1 Corinthians 1:10-13.*]^{8LtMs, Lt 77, 1893, par. 28}

The cause of division or discord in the church is separation from Christ. The secret of unity is union with Christ. Christ is the great center. We shall approach one another just in proportion as we approach the Center. United with Christ, we shall surely be united with our brethren in the faith.^{8LtMs, Lt 77, 1893, par. 29}

To be a Christian means a great deal more than is supposed. A Christian is Christlike. Membership in the church does not make us Christians. Has the light from Christ penetrated the heart? Are justice and purity and truth abiding in the soul temple? We may know, for the fruits will appear. “The fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance: against such there is no law. And they that are Christ’s have crucified the flesh with the affections and lusts. If we live in the Spirit, let us also walk in the Spirit. Let us not be desirous of vain glory, provoking one another, envying one another. Brethren, if a man be overtaken in a fault, ye which are spiritual, restore such an one in the spirit of meekness, considering thyself, let thou also be tempted. Bear ye one another’s burdens, and so fulfill the law of Christ. For if a man think himself to be something, when he is

nothing, he deceiveth himself.” [*Galatians 5:22-6:3.*] This is not a time for brother to cherish prejudice against brother. Put not into our enemies’ hands anything that bears the least suggestion of differences among us, even in opinion.*8LtMs, Lt 77, 1893, par. 30*

The conference at Minneapolis was the golden opportunity for all present to humble the heart before God and to welcome Jesus as the great Instructor, but the stand taken by some at that meeting proved their ruin. They have never seen clearly since, and they never will, for they persistently cherish the spirit that prevailed there, a wicked, criticizing, denunciatory spirit. Yet since that meeting, abundant light and evidence has been graciously given, that all might understand what is truth.*8LtMs, Lt 77, 1893, par. 31*

Those who were then deceived might since have come to the light. They might rejoice in the truth as it is in Jesus, were it not for the pride of their own rebellious hearts. They will be asked in the judgment, “Who required this at your hand, to rise up against the message and the messengers I sent to my people with light, with grace and power? Why have you lifted up your souls against God? Why did you block the way with your own perverse spirit? And afterward, when evidence was piled upon evidence, why did you not humble your hearts before God and repent of your rejection of the message of mercy He sent you?” The Lord has not inspired these brethren to resist the truth. He designed that they should be baptized with the Holy Spirit and be living channels of light to communicate the light to our world in clear, bright rays.*8LtMs, Lt 77, 1893, par. 32*

“The Lord hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth.” [*2 Thessalonians 2:13.*] Here, according to the appointment of God, are the two agencies in man’s salvation—the divine influences and a strong, living, working faith, a faith that receives the truth. God requires no man to cast aside his reason and yield to the control of blind credulity. And we are to search the Scriptures in the spirit of learners.*8LtMs, Lt 77, 1893, par. 33*

In the meekness of Christ canvass every point of difference. Search for the truth as for hidden treasures. It will not do to ignore these

questions of vital interest. Human assertions are as valueless as straw. Many will miss the path to heaven because they risk their faith upon men. They resist the message of mercy because someone in whom they have confidence is indifferent to it. But the soul is of too great value to rest its faith on man. No one but Christ can ransom the soul.*8LtMs, Lt 77, 1893, par. 34*

We have the Word of God, and this alone can we trust unwaveringly. Let brethren see God together. Let them fall upon the Rock and be broken. "Ye are laborers together with God." [*1 Corinthians 3:9.*] We must understand the obligations imposed upon us by this co-operation, or we shall never stand approved in the judgment. Laborers together with God means fellow laborers with those of our own fallen race, but co-operating with divine agencies. It is the work of salvation to accomplish this union of the human with the divine.*8LtMs, Lt 77, 1893, par. 35*

The time of peril is now upon us. It can no longer be spoken of as in the future. And the power of every mind, sanctified to the Master's work, is to be employed, not to hedge up the way before the messages God sends to His people, but to labor unitedly in preparing a people to stand in the great day of God. It is not the inspiration from heaven that leads one to be suspicious, watching for a chance and greedily seizing upon it to prove that those brethren who differ from us in some interpretation of Scripture are not sound in the faith.*8LtMs, Lt 77, 1893, par. 36*

There is danger that this course of action will produce the very result assumed, and to a great degree the guilt will rest upon those who are watching for evil. Had they been free from prejudice, and walking in humility, they would have been ready to receive light from whatever source; recognizing the Spirit of God and the grace of Christ, they would be indeed channels of light, and their long experience would make them safe counsellors, men of sound judgment.*8LtMs, Lt 77, 1893, par. 37*

God would have His people love one another and help one another, thus strengthening every good work. We should counsel with one another, the old, experienced laborers with those who God shall raise up to advance His work as we approach the great

consummation. But if such men as Elder Smith, Elder Van Horn, and Elder Butler shall stand aloof, not blending with the elements God sees essential to carry forward the work in these perilous times, they will be left behind. God will complete His work in righteousness. These brethren have had every opportunity to stand in the ranks that are pressing on to victory, but if they refuse, the work will advance without them.*8LtMs, Lt 77, 1893, par. 38*

God will send by whom He will; His message will not return unto Him void, but will accomplish that whereunto it is sent. And if they refuse the message, the men whom God designed should hold the same relation to the younger workers as did Moses to Joshua will fail of doing the work the Lord designed they should do. They will be a hindrance in the place of a blessing. The work will go forward; but these brethren, who might have received the richest blessings, will meet with eternal loss, for though they should repent and be saved at last, they can never regain that which they have lost through their wrong course of action. They might have been God's instruments to carry the work forward with power; but their influence was exerted to counteract the Lord's message, to make the work appear questionable. Every jot and tittle of this will have to be repented of.*8LtMs, Lt 77, 1893, par. 39*

The opposition in our own ranks has imposed upon the Lord's messengers a laborious and soul-trying task, for they have had to meet difficulties and obstacles which need not have existed. While this labor had to be performed among our own people to make them willing that God should work in the day of His power, the light of the glory of God has not been shining in clear, concentrated rays to our world. Thousands who are now in the darkness of error might have been added to our numbers.*8LtMs, Lt 77, 1893, par. 40*

All the time and thought and labor required to counteract the influence of our brethren who oppose the message has been just so much taken from the work of warning the world of the swift coming judgments of God. The Spirit of God has been present in power among His people, but it could not be bestowed upon them, because they did not open their hearts to receive it.*8LtMs, Lt 77, 1893, par. 41*

It is not the opposition of the world that we have to fear, but it is the elements that work among ourselves that have hindered the message. The efficiency of the movements for extending the truth depends upon the harmonious action of those who profess to believe it. Love and confidence constitute a moral force that would have united our churches, and insured harmony of action; but coldness and distrust have brought disunion that has shorn us of our strength.*8LtMs, Lt 77, 1893, par. 42*

The Lord designed that the messages of warning and instruction given through the Spirit to His people should go everywhere. But the influence that grew out of the resistance of light and truth at Minneapolis tended to make of no effect the light God had given to His people through the Testimonies. *Great Controversy, Vol. IV*, has not had the circulation it should have had, because some of those who occupy responsible positions were leavened with the spirit that prevailed at Minneapolis, a spirit that clouded the discernment of the people of God.*8LtMs, Lt 77, 1893, par. 43*

The work of opponents to the truth has been steadily advancing while we have been compelled to devote our energies in a great degree to counteracting the work of the enemy through those who were in our own ranks. The dullness of some and the opposition of others have confined our strength and means largely among those who knew the truth but did not practice its principles. If every soldier of Christ had done his duty, if every watchman on the walls of Zion had given the trumpet a certain sound, the world might ere this have heard the message of warning. But the work is years behind. What account will be rendered to God for thus retarding the work?*8LtMs, Lt 77, 1893, par. 44*

While the angels were holding the four winds that they should not blow, giving opportunity for every one who had light to let it shine to the world, there have been influences at work among us to cry peace and safety. Many did not understand that we had not time or strength or influence to be lost through dilatory action. While men slept, Satan has been steadily stealing a march upon us, working up the advantages given him to have things after his own order.*8LtMs, Lt 77, 1893, par. 45*

The Lord has revealed to us that the Laodicean message applies to the church at this time, and yet how few make a practical application of it to themselves. God has wrought for us; we have no complaint to make of heaven, for the richest blessings have been proffered us, but our people have been very reluctant to accept them. Those who have been so stubborn and rebellious that they would not humble themselves to receive the light God sent in mercy to their souls, became so destitute of the Holy Spirit that the Lord could not use them. Unless they are converted, these men will never enter the mansions of the blest. *8LtMs, Lt 77, 1893, par. 46*

Some have been preaching the Word whose labors are tainted with impurity and licentiousness. They have done far more harm than good. Unless they shall turn from their evil ways, they will perish with the wicked. Others have carried the truth in a very indifferent manner; they have had no real burden of the work; they have gone backward rather than forward. It is high time for those to retrace their steps, for they have lost their first love. The Lord's injunction to them is, "Remember therefore from whence thou art fallen, and repent, and do the first works; or else I will come unto thee quickly, and will remove thy candlestick out of thy place, except thou repent." [*Revelation 2:5.*] *8LtMs, Lt 77, 1893, par. 47*

A great work is before us. There are a few who carry the heavy burden of responsibility. They feel that God has committed to our American churches a solemn trust in the message of truth to be given to the world. From all nations the Macedonian cry is heard, "Come over and help us." [*Acts 16:9.*] God in His providence has opened fields before us, and if the human agents cooperated with the divine agencies, many souls may be made partakers of a pure and saving faith. For years the appeal has been made, but the Lord's professed people have been sleeping over their allotted work, and it remains almost untouched. *8LtMs, Lt 77, 1893, par. 48*

God has sent message after message to arouse our churches to do something, and to do it now. But to the call of God, "Whom shall I send?" there have been few voices to respond, "Here am I, send me." [*Isaiah 6:8.*] Through this neglect, many souls will lose the opportunity the Lord desired to give them. *8LtMs, Lt 77, 1893, par. 49*

“A certain man made a great supper, and bade many: and sent his servant at suppertime to say to them that were bidden, Come; for all things are now ready. And they all with one consent began to make excuse. The first said unto him, I have bought a piece of ground, and I must needs go and see it. I pray thee have me excused. And another said, I have bought five yoke of oxen, and I go to prove them, I pray thee have me excused. And another said, I have married a wife, and therefore I cannot come. So that servant came, and showed his lord these things.*8LtMs, Lt 77, 1893, par. 50*

“Then the Master of the house being angry said to his servant, Go out quickly into the streets and lanes of the city, and bring in hither the poor, and the maimed, and the halt, and the blind. And the servant said, Lord, it is done as thou hast commanded, and yet there is room. And the Lord said unto the servant, Go out into the highways and hedges, and compel them to come in, that my house may be filled. For I say unto you, That none of those men which were bidden shall taste of my supper.” [*Luke 14:16-24.*]*8LtMs, Lt 77, 1893, par. 51*

When the message of God is brought to them, many will thus excuse themselves. But the work must be pressed wherever there is an opening. Man and money are needed to carry it forward. Still there is opportunity for us to share the Saviour’s self-denial and sacrifice for the salvation of souls.*8LtMs, Lt 77, 1893, par. 52*

The necessities of the work now demand a far greater outlay than ever before. The Lord calls upon His people to make every effort to curtail their expenses. Again I plead that instead of spending money for pictures of yourselves and your friends, you should turn it into another channel. Let the money that has been devoted to the gratification of self flow into the Lord’s treasury to sustain those who are working to save perishing souls. Let those who have houses and lands give heed to the message, “Sell that ye have, and give alms.” [*Luke 12:33.*] “Bring ye all the tithes into the storehouse; that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it.” [*Malachi 3:10.*]*8LtMs, Lt 77, 1893, par. 53*

The Lord is soon to come. We must work while the day lasts, for the night is coming, in which no man can work. *John 9:4*. O, many, many have lost the spirit of self-denial and sacrifice. They have been burying their money in temporal possessions. There are men whom God has blessed, whom He is testing to see what response they will make to His benefits. They have withheld their tithes and offerings until their debt to the Lord God of hosts has become so great that they grow pale at the thought of rendering unto the Lord His own—a just tithe. Make haste, brethren, you have now opportunity to be honest with God; delay not. For your souls' sake, no longer rob God in tithes and offerings. *8LtMs, Lt 77, 1893, par. 54*

The Lord calls for every talent of means and ability to be put to use. When the reproach of indolence and slothfulness shall have been wiped away from the church, the Spirit of the Lord will be graciously manifested; divine power will combine with human effort, the church will see the providential interpositions of the Lord God of hosts, the light of truth will be diffused, the knowledge of God and of Jesus Christ whom He hath sent. As in the apostles' time, many souls will turn unto the Lord. The earth will be lightened with the glory of the angel from heaven. *8LtMs, Lt 77, 1893, par. 55*

If the world are to be convinced of sin as transgressors of God's law, the agency must be the Holy Spirit working through human instrumentalities. The church needs now to shake off her death-like slumber, for the Lord is waiting to bless His people who will recognize His blessing when it comes and diffuse it in clear, strong rays of light. *8LtMs, Lt 77, 1893, par. 56*

“Then will I sprinkle clean water upon you, and ye shall be clean ... And I will put my Spirit within you, and cause you to walk in my statutes.” [*Ezekiel 36:25, 27.*] If the wilderness of the church is to become as a fruitful field, and the fruitful field to be as a forest, it is through the Holy Spirit of God poured out upon His people. *8LtMs, Lt 77, 1893, par. 57*

The heavenly agencies have long been waiting for the human agents, the members of the church, to co-operate with them in the great work to be done. They are waiting for you. So vast is the field, so comprehensive the design, that every sanctified heart will be

pressed into service as an agent of divine power.*8LtMs, Lt 77, 1893, par. 58*

At the same time there will be a power stirring every thing from beneath. The working of evil angels will be manifest in deceptions, delusions, in calamities, and casualties and crimes of no ordinary character. While God employs the angels of mercy to work through His human agents, Satan sets his agencies in operation, laying under tribute all the powers that submit to his control.*8LtMs, Lt 77, 1893, par. 59*

There will be lords many and gods many. The cry will be heard, "Lo, here is Christ," and "Lo, He is there." [*Mark 13:21.*] The deep plotting of Satan will reveal its working everywhere for the purpose of distracting attention from present duty. The appearance of a false Christ will awaken delusive hopes in the minds of those who allow themselves to be deceived. The church members that are awake will rise to the emergency, manifesting greater diligence as iniquity abounds.*8LtMs, Lt 77, 1893, par. 60*

The very manifestations of satanic power are to be presented in their true light before the people. There will be signs and wonders in the world of nature. The powers of earth and heaven will manifest a terrifying, destructive activity. But the eye of faith will discern in all these manifestations harbingers of the grand and awful future, and the triumphs that will surely come to God's people.*8LtMs, Lt 77, 1893, par. 61*

Let all who believe the truth for this time put away their differences; put away envy, evil speaking, and evil thinking. Press together, press together. "Seeing ye have purified your souls in obeying the truth through the Spirit unto unfeigned love of the brethren, see that ye love one another with a pure heart fervently." [*1 Peter 1:22.*]*8LtMs, Lt 77, 1893, par. 62*

Work, O work, keeping eternity in view. Bear in mind that every power must be sanctified. In yourselves you are powerless to do anything good. Christ declares, "Without me ye can do nothing." [*John 15:5.*] Becoming partakers of the divine nature you can do all things. Through Christ you can have power with God and with men.*8LtMs, Lt 77, 1893, par. 63*

A great work is to be done. Let the prayer go forth from unfeigned lips, "God be merciful unto us and bless us; and cause His face to shine upon us; that thy way be known upon the earth, thy saving health among all nations." [*Psalm 67:1, 2.*] Our God is waiting to be gracious. "And this is life eternal, that they might know thee, the only true God, and Jesus Christ whom thou hast sent." [*John 17:3.*] Will the church give to the world the light of the knowledge of Jesus Christ? Shall the light shine forth to all nations, kindreds, tongues, and peoples?⁸*LtMs, Lt 77, 1893, par. 64*

"There is no difference between the Jew and the Greek; for the same Lord over all is rich unto all that call unto Him. For whosoever shall call upon the name of the Lord shall be saved. How then shall they call on Him in whom they have not believed? and how shall they believe in Him of whom they have not heard? and how shall they hear without a preacher? and how shall they preach, except they be sent? as it is written, How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things." [*Romans 10:12-15.*] "For so hath the Lord commanded us, saying, I have set thee to be a light of the Gentiles, that thou shouldst be for salvation unto the ends of the earth." [*Acts 13:47.*]⁸*LtMs, Lt 77, 1893, par. 65*

"But when He saw the multitudes, He was moved with compassion on them, because they fainted, and were scattered abroad, as sheep having no shepherd. Then saith He unto His disciples, The harvest truly is plenteous, but the laborers are few; pray ye therefore the Lord of the harvest, that He will send forth laborers into His harvest." [*Matthew 9:36-38.*] Our work is plainly laid down in the Word of God. Christian is to be united to Christian, church to church, the human instrumentality co-operating with the divine, every agency to be subordinate to the Holy Spirit, and all to be combined in giving to the world the good tidings of the grace of God.⁸*LtMs, Lt 77, 1893, par. 66*

Lt 78, 1893

Waggoner, E. J.

George's Terrace, St. Kilda Road, Melbourne, Australia

January 22, 1893

Portions of this letter are published in *UL 36*; *9MR 209*.

Dear Brother,

Our conference in Australia is ended, the second we have attended in this country. We hope and believe that the results of the conference are not ended. The Spirit of the Lord was in the meeting from the beginning to the close. The pressure of writing has employed our time largely, when we were not engaged in active labor in the conference. Yesterday was mail day; about 200 (over 400 with manifolds) pages of matter in calligraph copy was sent to America, a large portion of it to be used in the conference.*8LtMs, Lt 78, 1893, par. 1*

Last night was [a] peaceful, restful night. The Lord was very near, and my heart was filled with gratitude and praise to His holy name. "What shall I render unto the Lord for all his benefits toward me? I will take up the cup of salvation, and call upon the name of the Lord." [*Psalm 116:12, 13.*]*8LtMs, Lt 78, 1893, par. 2*

The past three months I have been steadily improving in health, and have been in active labor, speaking to congregations, visiting and praying with the sick and tempted, and writing those things that the Lord has presented to my mind.*8LtMs, Lt 78, 1893, par. 3*

The Lord has wrought in this conference for His own name's glory. A good work has been done for two brethren who have been in a most perilous condition for more than one year. One had an idea that he was in advance of all others in his ideas of perfection of character, perfection of language, speech, and manners. This led him to indulge in criticisms even of the Lord's servants, their language, their tones of voice; their gestures; it has nearly proved the ruin of his soul. That which he regards as refined sensibility has

led to manifestations of harshness, fault-finding, and has placed him beside the enemy as working with him to criticize and accuse the children of God.*8LtMs, Lt 78, 1893, par. 4*

He has been in a deception and has cultivated the tendency given him as a birthright. His deception has been very subtle in regard to views of himself. His soul has been lifted up unto vanity, and he has lost the love of Christ out of his heart. The supposed possession of such a high degree of refinement does not give one the least semblance of an excuse for treating those he thinks less fortunate than himself with discourtesy, with a storm of censure, becoming exasperated over their imperfections. He manifests that he is destitute of the very traits of character that he thinks that he possesses.*8LtMs, Lt 78, 1893, par. 5*

A man who has the true idea of what constitutes perfection of character will reveal the same fruit which he desires to see in others. He will by precept and example give evidence that he is endowed with a kindly, genial disposition, imbued with refinement and tenderness. He will have the finest touch in seeking to cure the wounds and bruises of the soul. He will be a co-worker with Christ and His Holy Spirit to renew and strengthen, to beautify and bring into conformity to the perfect model.*8LtMs, Lt 78, 1893, par. 6*

The apostle Paul has presented before us the nature of the work that was manifested in him through the grace of Christ. See *Colossians 1:25-29*. He who really possess the grace that is of heavenly origin, which alone is of value, will show himself a man of discretion, a Christian gentleman, kind and sympathetic. No man who has the true ideal of a perfect character in the sight of God will fail to manifest the sympathy and tenderness of Christ.*8LtMs, Lt 78, 1893, par. 7*

“Thou hast also given me the shield of thy salvation; and thy gentleness hath made me great.” [2 *Samuel 22:36*.] The influence of grace is to soften the heart, to refine and purify the feelings, giving a heaven-born delicacy and sense of propriety. A Christian cannot be self-exalted, for this is not Christlike. The world’s Redeemer, the sinner’s substitute and surety, says, “Come unto Me, all ye that labor and are heavy laden, and I will give you rest ...

Learn of Me.” What lessons in particular, Lord? “For I am meek and lowly in heart, and ye shall find rest unto your souls.” [*Matthew 11:28, 29.*]*8LtMs, Lt 78, 1893, par. 8*

But let us continually bear in mind that the meek and lowly Jesus has the spirit and the ambition of a conqueror. The vast dominions over which earthly potentates hold sway form no adequate theater for the exercise of His grace, the expression of His love, and the manifestation of His glory. He who loves the Lord Jesus Christ in truth and sincerity will love those for whom Christ died to save, and will eagerly embrace every opportunity to minister to Christ in the person of His disciples.*8LtMs, Lt 78, 1893, par. 9*

We must look at our lives as sons and daughters of God, as laborers with Jesus Christ, living for a noble purpose. We are representatives of Jesus Christ in character, and are to serve Him with our undivided affections. Not only will we reveal the fact that we love God, but will in accordance with His holy character, live a pure, perfect life. We must live perfection, because in looking at Jesus we see in Him the embodiment of perfection; and the great Center upon whom our hope of eternal life and happiness is centered will lead us to unity and harmony, ever bearing in mind we are living Christ’s life.*8LtMs, Lt 78, 1893, par. 10*

The life we now live must be by faith in Jesus Christ. If we are Christ’s followers our lives will not be pieced out by little, cheap spasmodic actions according to circumstances and surroundings—jerking actions, revealing feelings to be our master, indulging in little frettings, envious faultfindings, jealousies, and selfish vanity. These put us all out of harmony with the harmonious life of Jesus Christ, and we cannot be overcomers if we retain these defects.*8LtMs, Lt 78, 1893, par. 11*

Our life must be actuated by a noble purpose, there must be the winning of little victories, daily seeking by watchfulness and sincere prayer to attain that complete victory over self for which we strive. When exposed to varied scenes in life, and words are spoken that are calculated to cut and bruise the soul, speak to yourself: “I am a child of God, an heir with Jesus Christ, a co-laborer with God. I must not therefore have a cheap mind, easily to take offense,

always thinking of myself, for this will naturally produce an inharmonious character. It is unworthy of my noble calling. The heavenly Father has given me my work to do; let me be worthy of the trust.”*8LtMs, Lt 78, 1893, par. 12*

Let us not find fault and reflect upon others; but everything we discern in them unworthy of their high calling as the chosen and faithful of God [should cause us to] see that we ourselves lead lives worthy of our profession. Say, in the strength of Jesus Christ, “I will lead my life to a higher level.”*8LtMs, Lt 78, 1893, par. 13*

We cannot be selfish and self-absorbed and be complete in Jesus Christ. The little annoyances must not make us irritable. “And I saw a great white throne, and him that sat on it, from whose face the earth and the heaven fled away; and there was found no place for them.” [*Revelation 20:11.*] If we will bear in mind these future events, we shall not become so weak in character.*8LtMs, Lt 78, 1893, par. 14*

“And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works. And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them: and they were judged every man according to their works. And death and hell were cast into the lake of fire. This is the second death. And whosoever was not found written in the book of life was cast into the lake of fire.” [*Verses 12-15.*] We shall feel that we are in the presence of God, and awed and amazed, we will be still and know that “I am God.” [*Psalms 46:10.*]*8LtMs, Lt 78, 1893, par. 15*

O, shall we ever be able to know the full value of our Saviour Jesus Christ, and rely on Him, and trust in Him, and then look forward to the pure and noble, devotional life we may live in Christ and through Christ? O, what may not the imagination, stimulated and sanctified through the virtue of Christ, take in of the glories of the future eternal world! Every one [will] who will live as viewing Him who is invisible, as did Moses. We must live by faith and not walk by sight. “Faith is the substance of things hoped for, the evidence of things

not seen.” [*Hebrews 11:1.*] We must, through searching the Scriptures, understand what Christ is to us and what we are to Christ. We must by beholding become changed.*8LtMs, Lt 78, 1893, par. 16*

Listen to His instruction in the lessons given to His disciples, and bring these lessons into our practical life. The recollection of His character is not merely to be to us a welcome subject; but in order to be benefited thereby we must feel that it is positively essential that we have the mind of Christ. If every teacher of the Word would earnestly and continuously consider the excellence of the character of Jesus Christ, and would bring His lessons and power of instruction into their teaching, they would never deplore their inefficiency.*8LtMs, Lt 78, 1893, par. 17*

If the ministers of Christ would come to the people under the full influence of the meekness and lowliness of Christ, and grow into His stature, what power would attend their labors; impressions of Christ would be stamped on minds and characters; impressions would be made from association, that work deeper and deeper into the mind, making for themselves an abiding place, changing the soul after the likeness of Christ, thus voicing Christ’s words, “It is the Spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, they are spirit, and they are life.” [*John 6:63.*] See *2 Corinthians 3:18. 2 Corinthians 4:3-7.**8LtMs, Lt 78, 1893, par. 18*

There should be no contention for the supremacy, neither should those who have seen the force and power of the truth cause the majesty and pure influences of truth to be misapplied by their unsanctified life; neither should they mingle and braid in the truth thin ideas of phrenology or any vain philosophy, glorying in things they do not understand, assuming a knowledge of human nature which is false. Impressions are left upon minds that men knew and could read their character when there is great deception practiced.*8LtMs, Lt 78, 1893, par. 19*

An ardent temperament that might under the sanctifying influence of the Holy Spirit work intelligently in the lines Christ worked, but stepping into a false path and concentrating his mind upon one subject, shuts himself up to the task, making that subject truth and

of wonderful importance, and vitalizing with all the energies of his being that subject. This favorite idea develops a defective system, placing it on the throne as religion and principle, when close examination of the all-wise God calls it a deformity which gives the individual a self-importance, while the features of the mind are being drawn away from eternal interests. Self is the prominent object, and all the beautiful energies of the soul worship at the shrine of his imagination. The assurances he gives to others as truth are misleading and dangerous to the soul.⁸*LtMs, Lt 78, 1893, par. 20*

Lt 79, 1893

Lindsay, Harmon

Wellington, New Zealand

April 24, 1893

This letter is published in entirety in *1888 1171-1182*.

Mr. Harmon Lindsay
Battle Creek, Michigan

Dear Brother,

We received your letter yesterday, and I will write a few lines this evening. The American mail reached us yesterday. Elder Olsen sent us a good long letter, giving us a full history of the doings of the General Conference. I am thankful that the Lord has wrought for His people.⁸*LtMs, Lt 79, 1893, par. 1*

I received a most thorough and hearty confession from Leroy Nicola. I knew that the Lord had shut me in with him at that Minneapolis meeting, and the spirit that he and many others possessed was plainly revealed to me. My heart is rejoiced that he has yielded to the influence of the Holy Spirit. It has taken four years of striving of the Spirit of God to bring him to this. I understand that Brother Morrison, Madison Miller, and others are coming into the light where they may be a blessing to other souls. "We have not followed cunningly devised fables, when we made known unto you the power and the coming of our Lord Jesus Christ, but were eyewitnesses of his majesty." [*2 Peter 1:16*].⁸*LtMs, Lt 79, 1893, par. 2*

I am thankful, and rejoice that I can go from place to place and bear the message the Lord has given me. I considered it no small thing for me, in my condition of health compassed with infirmities, to come to New Zealand. We came in the best time of the year expecting to remain only three months. We find this a delightful climate; we think it wholesome also. This is autumn; winter begins in June. We have not seen any snow since we have been in these

Colonies. I am much better pleased with what I have seen of this country and climate than what I saw in Australia. Napier, where we held our camp meeting, is a very pretty place nearly surrounded by water. It has hills and mountains, and some plains. Many have their houses up in the mountains. Some of our people have their houses up on these hilltops, and have fruit trees, and their premises are adorned with most beautiful evergreens, mostly pine.*8LtMs, Lt 79, 1893, par. 3*

Our camp meeting in Napier was excellent from the commencement to the close. Several decided to observe the Sabbath for the first time, and some who had left the church came back. One man named Anderson said, "The testimonies of Sister White drove me out of the church. I have been disconnected from the church three years. I bless God I came to this meeting, for I have heard the testimonies and believe them to be of God. It is the testimonies that have brought me back to the church." He requested baptism and was as happy a man as there was upon the ground all through the meetings.*8LtMs, Lt 79, 1893, par. 4*

I was strengthened to speak seventeen times—once in the Theatre Royal, and had a good hearing, and this removed a great deal of prejudice, and we had a good attendance from outside. After the tent was taken down, I spoke twice in the Adventist church, a neat, commodious building. The Sunday after the camp meeting we had an appointment from Hastings, a town fourteen miles from Napier. Hastings, a small town, is situated in one of the best farming districts of New Zealand. Hastings is a little inland, and is more sheltered from the sea breezes than Napier is.*8LtMs, Lt 79, 1893, par. 5*

When camp meeting was first proposed for New Zealand, they thought Hastings the place, but finally decided to have it at Napier because more of our people live there. The ride from Napier to Hastings was very pleasant; the road was as level as the floor, so to speak, and several miles of it near the sea side. I spoke in the theatre to a good congregation who listened with deepest interest. The discourse was well received. There are but very few Sabbathkeepers there, four I believe.*8LtMs, Lt 79, 1893, par. 6*

About a year ago Brother Glass moved his family to Hastings from Napier that he might seek to do good in unfolding the banner of truth. There must be in such places as this a tent meeting to arrest the attention of the careless and unconcerned in the community. Hastings is a very pretty place, and if a church could be raised up there it would strengthen the church already organized in Napier. There are other small towns in the vicinity of Napier that have had nothing done in them.*8LtMs, Lt 79, 1893, par. 7*

Thursday, April 13, we left Napier for Palmerston. It was six-hours' ride in the cars. There are a few Sabbathkeepers in Palmerston. Four years ago there was an effort made by Elder Robert Hare in Palmerston, and the people turned out in a wonderful manner to hear. If right plans had been made, there might have been many souls brought to the truth. Bother Hare was not working in the right lines, his main purpose was to get the largest kind of a congregation by fanciful preaching, which differed vastly from the preaching of John the forerunner of Christ. Many signed the covenant, but when he left it was demonstrated that they believed in Robert Hare, were attracted to the man and not to Jesus Christ. Many who signed the covenant were unconverted, and when left alone they withdrew their names. But in the last four years the population has doubled, and another effort must be made and a meeting house built. This is a necessity in most places in this country.*8LtMs, Lt 79, 1893, par. 8*

I spoke to the Sabbathkeepers on the Sabbath and tried to comfort the little flock. I spoke words to the children, a few not of our faith were present. I felt the blessing of the Lord while I was trying to bless others. Sunday I spoke in the Theatre Royal to a good audience, and they appeared to be interested. The Lord strengthened and blessed me. On Monday W. C. White and Emily and I took the cars for Wellington. Elder Starr and wife remained a week longer to work with our people. We had very pleasant, sunshiny weather in Palmerston; but soon after we boarded the train it began to rain, and it has been raining ever since; and now it is the 24th of April. We find in Wellington a good home in the mission. We expect to return to Napier in a month, and may call at Palmerston, and another small place in our way to Napier.*8LtMs, Lt 79, 1893, par. 9*

Sabbath I rode out in the hack six miles to Petone accompanied by Sister Tuxford, the secretary of the New Zealand Track Society, and Sister Israel and Emily. Brother Israel and W. C. White went on the cars. We had rain, and when we reached the hall there were but few people, but when they saw the hack stop at the door of the hall they flocked in and we had a good congregation for the Sabbath. I had a most earnest, fervent season in speaking to them. I afterwards learned that four were present who once kept the Sabbath. Petone is a manufacturing village. They have a woolen factory where they make several grades of tweeds, blankets, and shawls, and the ordinary flannels. They have car shops on a small scale. But the freezing works are of considerable importance, that is where they freeze the mutton in great quantities. Frozen mutton is one of the chief exports of New Zealand. We drove to Petone on Tuesday, and I spoke in a large hall in the evening to the public. There was a large attendance.*8LtMs, Lt 79, 1893, par. 10*

Brother and Sister Starr have been with us two weeks, but in another week they expect to be on their way to Melbourne, to be there in time for the school opening.*8LtMs, Lt 79, 1893, par. 11*

It is difficult to know the best way to work in many of the places we visit, especially when they have had work done in them that amounts to but very little. We find many obstacles to be met and overcome, which thing we could not possibly do in our own strength or in our own finite judgment. We feel not discouraged, for why should we? The Lord has given us large and rich promises fitting for every circumstance and occasion. Here is one: "If any of you lack wisdom let him ask of God, that giveth to all men liberally, and upbraideth not (our weakness and inefficiency); and it shall be given him. But let him ask in faith, nothing wavering. For he that wavereth is like a wave of the sea driven with the wind and tossed." [*James 1:5, 6.*]*8LtMs, Lt 79, 1893, par. 12*

This is the work, and we as individuals are required to do our part. And we have God's pledged word that He will do His part in our necessities. "But ye shall receive power after that the Holy Ghost is come upon you, and ye shall be witnesses unto Me both in Jerusalem and in all Judea, and in Samaria and unto the uttermost part of the earth." "For the promise is unto you and your children,

and to all that are afar off, even as many as the Lord our God shall call.” [Acts 1:8; 2:39.] We find that Palmerston and Wellington have been poorly worked. *8LtMs, Lt 79, 1893, par. 13*

The churches have so little spirituality that some of the people long for some power that they dimly discern is for them, but they know not how to find it. *8LtMs, Lt 79, 1893, par. 14*

Satan entered into a man by the name of McAlpine, who claimed to believe the truth, to go to the promising field of Palmerston and seek to personate some other man and give some theatrical performance. After the people had paid their entrance fee they recognized that it was McAlpine (and not Dr. Terry whom he endeavored to personate) and he was near being mobbed. He was recognized by his speech, for he stuttered a little. The fraud thought to be practiced on the people by a Seventh-day Adventist has left its stigma upon the whole fraternity. *8LtMs, Lt 79, 1893, par. 15*

Then comes another man corrupt at heart, professing to keep the Seventh-day Sabbath, trying to deceive the people courting was his business. He acted over the course of George Ballow, and here again is the course brought into disgrace. Now, those who have received the truth have been a very objectionable class, but the belief of the truth is doing a wonderful work for them in transformation of character. Brother and Sister Starr made their home with one family by name of Mr. Morice. His wife keeps the Sabbath and Mr. Morice talks in this way. “I cannot keep the commandments of God. The fifth commandment bids me honor my father and my mother. I cannot do this. My father gave his children no chance for education. I can not read, (yet he is the proprietor of a large shoe store). My mother is now dead but she was a confirmed drunkard, and has given me a hereditary appetite for liquor, and I was born with these quivering, trembling nerves” (his hands and head are constantly trembling). “And how, he asks, can I respect Father or Mother?” He has children smart and intelligent. *8LtMs, Lt 79, 1893, par. 16*

This man and his wife attended our camp meeting at Napier, and they heard the truth presented day after day, and it took a wonderful hold upon them. She had kept the Sabbath but they found that they

had everything to learn and must begin at the lower round of the ladder.*8LtMs, Lt 79, 1893, par. 17*

Another man and his wife were at the meeting at Napier. He had been in a responsible position, doing the highest duties as a police officer. He has been convicted, and accepted, the theory of the Sabbath; but his duties have to be done on Sabbath as on any other day, and arrests made. Now the inquiry is, What shall this man do? His wife is the mainstay of the little flock at Palmerston. He attended the camp meeting and was deeply wrought upon. He is educated and of good intelligence; his library contains the best of histories and authors. But he was a card player and a gambler, and when his wife supposed herself well situated, she found herself and five children without shelter, her property gambled away, and her husband's bills flowing in from every quarter for settlement. He has left gambling and given up drinking. He received as his wages \$25.00 per week, but he has been reduced to \$13.00 per week, and he has sent in his resignation because he cannot keep the Sabbath and hold his situation. He knows nothing but the horrors of debt. They have not known what economy is, and now this particular case is being closely watched by the world, to see what the truth will do for such a man. What can we do with him? The canvassing field is open to him, that is all the chance we can see. This, and much more of the same order I might relate, has befouled this field. We are going to do that which heavenly wisdom will point out to do. This wisdom we must have or we can do nothing.*8LtMs, Lt 79, 1893, par. 18*

I see the design of Satan is to put such apparent objections in the way that this field shall be left in his possession, and under his control. Now it must be taken from his hand.*8LtMs, Lt 79, 1893, par. 19*

The words of Christ to the self-righteous Pharisees were these: "Verily I say unto you, That the publicans and the harlots go into the kingdom of God before you. For John came unto you in the way of righteousness, and ye believed him not: but the publicans and the harlots believed him: and ye, when ye had seen it, repented not afterward, that ye might believe him." [*Matthew 21:31, 32.*] They did not repent, even when they had seen the great reformatations

wrought in healing the sick, in [the] transforming power of truth on human characters. The difficulties mentioned are the ones to be met in almost every place; but not in so manifest a form as in Palmerston. We think Satan has made his seat in that place to work out his deeds, that the laborers shall be discouraged and give it up.*8LtMs, Lt 79, 1893, par. 20*

This place, Palmerston, is an important railway center. We must seek for wisdom of God, for by faith I see a strong church in that city. Our work must be to watch, and to pray, to seek counsel of the One Wonderful and Mighty in counsel. One mightier than the strongest powers of hell can take the prey from Satan, and under His guidance the angels of heaven will carry on the battle against all the powers of darkness and plant the standard of truth and righteousness in that city.*8LtMs, Lt 79, 1893, par. 21*

I was visiting below in the room of the International Tract Society. Elders Starr, W. C. White and Israel and Mrs. Tuxford and Mrs. Starr were present. We have been consulting in regard to what can be done for this city. It is an important center and scarcely a soul in it who loves the truth. Petone has a little flock of 11 who keep the Sabbath. We are devising ways and means to get [a] hold here, if possible. Our brethren have been searching for a place to hold meetings in. The theaters and halls present so many objectionable phases that we think we shall use the skating rink, which has lately been used for religious and temperance meetings. We can secure it for three pounds, ten shillings (about \$17.50) a service. They will try to get it for less, if possible. If we get a place to hold forth the Word of life, it will cost money. God will make a place for His own truth to come to the people, for this is the way He has wrought.*8LtMs, Lt 79, 1893, par. 22*

We have thoroughly advertised. I am to speak Sunday afternoons in the rink building and Brother Starr holds his Bible studies in the evening. How we long for workers. If in this city one or two would locate, with their families, a work on the same plan as Brother Shireman did, lift the standard of truth in an inexpensive way, and working quietly in different lines, many, many souls would be saved. Here is a work to do, prejudice is tremendous. Canright's books have been circulated freely, and this has barred the way; but I am

on the ground now and the Lord will give me the message to bear to the people who are walking in darkness and have not the light. Truth will triumph; God lives and reigns. We have a living Saviour who in triumph proclaimed above the rent sepulchre of Joseph, "I am the resurrection and the life." [*John 11:25.*]*8LtMs, Lt 79, 1893, par. 23*

Brother and Sister Anderson have been laboring in Ormondville, about 100 miles from here, with good results. He is laboring among the Scandinavians. If the Lord will, I shall spend some little time with them. A letter came from them last night. Sister Anderson writes that her husband is very sick with the rheumatism, and he thinks of leaving the work in her hands for a while, while he visits the hot springs. He contracted the rheumatism in the bush (woods). Where he now is, the location is wet, and he is in consequence a great sufferer. He is an excellent laborer. I met him in Napier, and he told me I was the one who sent him to school in Healdsburg, paying his expenses to obtain an education. I was so thankful to see the result of this investment.*8LtMs, Lt 79, 1893, par. 24*

There is a most earnest call for us to visit Kaikoura. They have no minister. Brother Peaap is their leader. He begged of me to furnish them with reading matter, and for the discourses he heard me preach in Napier. I gave him some to use now. I cannot feel it my duty to go to visit them, because there is only one means of going there, and it is by a little boat, which is obliged to anchor here a week or two, sometimes, until they have a smooth sea because of the treacherous harbor at Kaikoura. Yet I dislike to say no to such urgent invitations. They have a number of sons and, I think, two daughters. Two of the sons are at Healdsburg College, and two, I expect, will attend the Melbourne school. These boys are almost giants in height, and are robust.*8LtMs, Lt 79, 1893, par. 25*

They tell us Kaikoura is healthful and beautiful. They will send down their children to meet us here if I cannot go. They have built them a neat little church, and their membership is twenty-five. We see so many places to visit we know not what we shall do. To call upon all would take many months. Wherever I speak Canright's works are killed. I feel deeply over this field. How much time we should spend here is a question. If we do that which looks as if we must do, to get

a right mold upon the work, we shall not see America very soon. We have made only a beginning.*8LtMs, Lt 79, 1893, par. 26*

Last winter when we saw that we must have a school to meet the demands of the cause, we were put to our wits ends to know where we should obtain the funds. I was suffering with prostration of the nerves, and suffering from rheumatism. Our rent was \$23 a month and water bills extra, and other expenses were still added to this, aside from buying of food. A carriage had to be purchased, and although secondhand, it cost me \$200. Nothing but what was easy of access and comfortable would be of any service to me then. And even to ride only a short distance was at times next to impossible. My hips and spine caused me such keen suffering, almost beyond endurance. The keeping of a horse, and sickness, increased our household expenses so that it dared not hardly be estimated. But to return to the school question. Some thought it would not be done; yet we knew that it must be started in 1892. Some thought all that could be done was to hold a short institute for the ministers.*8LtMs, Lt 79, 1893, par. 27*

We knew that there were many youth who needed the advantages of the school. While we were in such deep perplexity as to how we should be able to make a beginning, the same plan was suggested to Willie's mind that was suggested to mine, and that, too, on the same night. In the morning when he came to tell me his plan, I asked him to wait until I told him mine which was that we use the royalty of the foreign books sold in America. Although in pain, my mind was exercised over this matter, and I prayed earnestly to the Lord for light, and it came. You know that I could not well use the money that is set apart for other purposes. Of the royalty above referred to, I invested \$1000 to be used when most needed. But five hundred dollars must be used as a fund to bring to the school students who cannot and will not come unless they have help. Willie said, With this statement to place before the board, we shall have their influence to sustain us. Thus our school was begun.*8LtMs, Lt 79, 1893, par. 28*

It was a blessed, profitable school. It was a pronounced success. Those who ought to have sent their children to school the first term waited to see if it would be a success. We had to accept the

situation and leave our brethren to walk by sight and not by faith. In thus doing they lost a precious experience. Had they exercised faith in this advance movement, and invested of their means to help develop the work, they would have received a rich experience and a precious blessing in moving forward, advancing as God had sent them help to extend and build up and strengthen the work in these countries. *8LtMs, Lt 79, 1893, par. 29*

There are to be a large number who will attend the school from New Zealand the coming term. I wish I could have a larger fund to draw upon, and send some young men and women who greatly desire to attend school. I can help a few and must let the rest wait. I am so sorry to do this, but the Lord knows all about it. I believe He will put it into the hearts of His stewards to send us that which we need—workers and money to advance the cause in all its branches—but my special burden is for young men and women in this country to receive the advantages, Bible lessons and religious instruction, and become transformed in character. *8LtMs, Lt 79, 1893, par. 30*

Never was a time when economy should be practiced as now. Satan is wide awake while men are sleeping who ought to be vigilant sentinels. Now is the time to work as never before. Christchurch, a large and beautiful city, has never been entered. The same is true of many smaller places in New Zealand. Yet we hope these places will not be entered until the work can be done judiciously and with thoroughness. The Lord will surely work for His people in New Zealand. *8LtMs, Lt 79, 1893, par. 31*

I rejoice in the completeness of the character of Jesus Christ. He was a compassionate and sympathizing high priest. “Wherefore in all things it behooved Him to be made like unto His brethren, that He might be a merciful and faithful High Priest in things pertaining to God, to make reconciliation for the sins of the people. For in that He Himself hath suffered being tempted. He is able to succour them that are tempted.” “We have not a high priest which cannot be touched with the feelings of our infirmities.” [*Hebrews 2:17, 18; 4:15.*] O, to only consider how easy it is for hardness of heart to take possession of us! Jesus, the Pattern for humanity, must know from painful experience all about a wounded spirit and a broken, bleeding heart, and a burdened, perplexed, and tempted

mind. *8Lts, Lt 79, 1893, par. 32*

In this school Christ was taught. In this school we are to be disciplined and trained and learn to sympathize with the suffering ones of humanity. If we tell our peculiar trials to our friends, we know by the cold response and listless inattention that they know not what we mean. They have not been tried in just that way. Their life may have been one of self-caring and self-indulgence. The care, the perplexities, [that] have darkened the brow of the tired has not been felt by the friend; the sorrow that has eaten into the soul has never touched his. Now the sympathy growing out of identity of circumstances he has not. But Jesus knows all about the strength of temptation, sorrow, and grief. Then let us always tell Jesus all. *8Lts, Lt 79, 1893, par. 33*

Lt 80, 1893

Caro, Margaret

Wellington, New Zealand

April 27, 1893

Previously unpublished.

Dear Sister Caro,

We are made sad to hear of the unfavorable features apparent in the sickness of Brother Wilson. After the telegram was received, we had a special season of prayer for him; Elders Israel, Starr, White, and Brother Simpson being present, and all prayed. We believe the Lord hath heard our petitions He has given us His word, "Whatsoever ye shall ask in My name, that will I do, that the Father may be glorified in the Son. If ye shall ask anything in My name, I will do it." [*John 14:13, 14.*]*8LtMs, Lt 80, 1893, par. 1*

Let us believe the Lord will hear our united petitions. With Him nothing is impossible. The words spoken [by] Moses, the Mighty Counselor speaks to us, "And the cause that is too hard for you, bring it unto Me, and I will hear it." [*Deuteronomy 1:17.*] What a cheering, hopeful message is this. Shall not we comply with this gracious invitation? One greater than Moses speaks these words, and it comes down along the line of ages to the Israel of God in these days. The case that is baffling to human wisdom, too difficult for the acutest skill of man, take it then to Jesus, and He who has spoken so encouragingly "bring it unto Me" will not disappoint our expectations.*8LtMs, Lt 80, 1893, par. 2*

That which He requires of us is simply to exercise faith in His word that He will remove all our difficulties and perplexities and make all that is complex clear, and all that is dark light. With Him nothing is impossible. One thing I know, we must rest upon the promise of God without one doubt. Look and live. "Looking unto Jesus, who is the Author and Finisher of our faith." [*Hebrews 12:2.*] Here, as on a stable foundation, we rest. Faith can there act its way—often sunless and starless, while every thing in appearance is an intricate

wilderness. “Now faith is the substance of things hoped for, the evidence of things not seen.” [*Hebrews 11:1.*]*8LtMs, Lt 80, 1893, par. 3*

Faith can travel through trials, endure temptations, bear and live under disappointments. Bear up under apparent forbidding providences, saying, Thou are my refuge, in Thee I trust implicitly believing His word because the eye of faith sees in Jesus the substitute and surety for men, and Jesus is the ever living witness that God is true. The promise is then to us, yea, and Amen in Christ Jesus.*8LtMs, Lt 80, 1893, par. 4*

The waves of trial and temptation may be rolling at our feet, and to all appearances we are sinking beneath the white-capped billows that seem to be talking with death, and our souls exclaim in anguish. Will He be favorable no more? Will the Lord cease to be gracious? Hath He in anger shut up His tender mercies? Look up upon the face of His anointed. Behold the glory of God’s verity and His truth and loving kindness and tender compassion beaming in the face of Jesus Christ, and doubt no more. Jesus lives as our representative in the courts of heaven. He is our Advocate. All is yours which His mediation secures. Never will He break His oath or falsify His word, nor alter the thing that hath gone out of His mouth. We thank Dr. Caro and yourself for your hospitality and kindnesses to us. The Lord bless you and Sr. ... [Remainder missing.]*8LtMs, Lt 80, 1893, par. 5*

Lt 81, 1893

Robinson, A.T.

Duplicate of *Lt 110, 1893*.

Lt 82, 1893

Wessels, P. W. B.

Wellington, New Zealand

April 28, 1893

Previously unpublished.

Dear Brother Wessels,

I am thankful to my heavenly Father for His goodness, His mercy, His long forbearance to the children of men. How often they disappoint the expectations of their Redeemer, who has provided through the infinite sacrifice He has made every needed grace, sufficient to supply every emergency. *8LtMs, Lt 82, 1893, par. 1*

It is required of Christ's followers that they be doers of the words of Christ which He has spoken unto them in a variety of ways through illustrations of the things of nature, through the man sowing the seed, and the harvest. All these figures and illustrations are needful for us to contemplate, and search carefully to understand, that we may be found not without understanding, but wise in that science which concerns our eternal interests in the kingdom of God. How intensely earnest is Satan working through his manifold temptations to lead every soul into paths not cast up, into by and forbidden paths. How essential for every one who has enlisted in the army of the Lord to heed the injunction of the inspired apostle Paul, "Wherefore lift up the hands which hang down, and the feeble knees, and make straight paths for your feet lest that which is lame be turned out of the way, but let it be healed." [*Hebrews 12:12, 13.*]*8LtMs, Lt 82, 1893, par. 2*

What is required of us to do? "Follow peace with all men, and holiness without which no man shall see the Lord." [*Verse 14.*] What is holiness? Doing everything with an eye single to the glory of God. Holiness is so living that men shall see your good works, and they by seeing your good works shall glorify God. This is the work of the unfallen angels of heaven. This was the life work of Christ upon the earth. Christ has made the command to every soul that believes on

His name. How can the minds of those who are thus charged and commanded by our Lord Jesus Christ remain so cold and inactive, as though there were no souls to be saved and an adversary to be met and resisted?*8LtMs, Lt 82, 1893, par. 3*

“Looking diligently lest any man fail of the grace of God: lest any root of bitterness springing up trouble you, and thereby many be defiled.” [*Verse 15.*] The world’s Redeemer full of grace and truth stands saying, “I am the Way, the Truth, and the Life.” [*John 14:6.*] “Ye are the salt of the earth.” “Ye are the light of the world.” [*Matthew 5:13, 14.*] All the virtue in the salt is derived from Christ. All the light that shines forth from the human agent must first be received from the Source of all light. Ye are to let your light (not be hid under a bushel) but shine to the world. Thus man fallen is elevated, ennobled, and brought up to the high level of working in Christ’s lines. “Ye are laborers together with God. Ye are God’s husbandry, ye are God’s building.” [*1 Corinthians 3:9.*]*8LtMs, Lt 82, 1893, par. 4*

Self must be surrendered to Christ, and then He can mold and fashion the character after His own likeness. “Be ye therefore perfect even as your Father in heaven is perfect.” [*Matthew 5:48.*] We are to keep Christ as our Pattern ever in view, and by contemplating Christ who gave His life that if we believe in Him we should not perish. We become transformed in character. His own righteousness is imputed unto us. Therefore all virtue, all light, all that is of any value is derived from Christ, and how foolish it is for any man to cherish self-esteem and lift up his soul unto vanity. Christ is everything to us, and if we have His love abiding in our hearts, we shall cultivate love for one another.*8LtMs, Lt 82, 1893, par. 5*

If we are inhaling the atmosphere of heaven, and which always surrounds Christ, we will have healthfulness and fragrance and healing virtues to bring into our life and character. We want to consider how terrible it is to crucify the Lord of glory individually afresh and put Him to an open shame by cherishing pride, and vanity, and selfishness, and thus misrepresenting Christ to our world. The defective character hurts Jesus and brings no blessing to any soul. Our weakness can become strength in having the mind

of Christ. In the place of cultivating roots of bitterness that are continually springing up to defile many, we should be drinking of Christ which He declares shall be in the receiver a well of water springing up into everlasting life. We are refreshed ourselves and are refreshing others.*8LtMs, Lt 82, 1893, par. 6*

This is the healing that makes the souls that are barren and fruitless become fruitful, and makes the desert places blossom as the rose. By their fruits ye shall know them. A Christian has not a right to the name unless he is like Jesus—Christlike in character.*8LtMs, Lt 82, 1893, par. 7*

Nothing can grieve the heart of Christ as those are capable of doing who profess to be Christians and yet they blight and cut souls like a desolating hail. Christian men, taking Christ's holy name and [who] are unkind, finding fault with something or someone, pointing out and dwelling upon the defects in the character of others, but [who] are blind to their own weakness and own errors, need the gentleness of Christ. Oh, that all who name the name of Christ would depart from all iniquity, and have holy and pure characters that they in words and example may honor the truth!*8LtMs, Lt 82, 1893, par. 8*

My heart is drawn out in love and tender compassion for every erring sheep and lamb of the Lord's pasture. The Lord is soon coming. Let us strive earnestly that we shall be found not with our old citizen's dress, but having on the white garment, even the robe of Christ's righteousness, and Christ shall say of all such, "For they shall walk with me in white for they are worthy." [*Revelation 3:4.*]*8LtMs, Lt 82, 1893, par. 9*

My brother, Jesus gave His life for to ransom you, and He asks in return your whole heart, your undivided affections. Allow nothing to hinder your progress in the divine life. Do not in any case entertain the temptations of Satan, and you neglect the things which belong to your eternal peace. Consecrate to the Lord thy substance because it is His entrusted talents—the Lord's goods for you to trade upon in the one great work of saving souls for who Christ gave His precious life. We have been laboring in New Zealand three months. We see many things that make our hearts glad, and

some that make them sorrowful. Here are promising fields that have never yet been canvassed for the truth. I learn that cities have never been entered, and yet this is an English-speaking people. O, how we long to see the banner of truth unfurled in these places! The city of Melbourne, Australia, has never been worked.*8LtMs, Lt 82, 1893, par. 10*

Money and men are needed so much. For years they have waited for money and devoted workers. We cannot get access to the people without money, because it costs so much to hold meetings for the benefit of the public. We shall secure a place where they can congregate to hear, but it takes money to do this. It will cost just about \$200 to hold from fifteen to eighteen meetings, and the advertising of these meetings, here in Wellington. But if one soul is turned to the truth and saved as the result, it will be money well expended.*8LtMs, Lt 82, 1893, par. 11*

Much love to your wife and children.*8LtMs, Lt 82, 1893, par. 12*

Yours truly.*8LtMs, Lt 82, 1893, par. 13*

Lt 83, 1893

Davis, Marian

Wellington, New Zealand

May 4, 1893

Previously unpublished.

Miss Marian Davis
Nos. 1 & 2 George's Terrace
Melbourne, Victoria, Australia

Dear Sister,

I am thankful to the Lord for His mercy and kindness to me. I walk better and go up and down stairs with more ease. I walk a little out doors nearly every day.*8LtMs, Lt 83, 1893, par. 1*

Last Sunday afternoon I spoke to quite a large audience. The people in Wellington have been, and many are yet, as prejudiced as any people I have ever met. It will take patient, careful labor to induce them to come out even to hear. We came here when the temperance question was having a great boom. Mr. Isit, a popular temperance lecturer, was holding meetings in the building we now occupy. The first Sunday I spoke on the temperance question, and the people listened with deep interest. I spoke at three p.m. At this hour the Sunday schools are in session.*8LtMs, Lt 83, 1893, par. 2*

One of the sons of the late Mr. Spurgeon has been holding a series of meetings, and his last religious discourse was on Sunday, and on Monday evening he gave a lecture on tact. Mr. Ballance, the late premier, was buried early Sunday morning. Much has been going on. I was not feeling as well as I would like to feel. My head ached some. We have had a clouded sky for two weeks, lacking one day. But Sunday the mists rolled away, and we had a beautiful day. This was favorable for the meetings. We do want, if it is a possible thing, that this prejudice should be cut up from the roots. We are deeply interested in this place. It seems so strange that there are not families here keeping the Sabbath. Elder Israel and wife, Sister

Tuxford, Brother and Sister Mountain, and a French sister, compose the company of Sabbathkeepers in this city.*8LtMs, Lt 83, 1893, par. 3*

The Lord has people here I know, and I do hope we may be able to fasten their attention so that they will consider the truth from the Bible, just as it reads. The Lord alone can remove this unreasonable prejudice. The rays of the Sun of Righteousness are able to cut away the thick prejudice.*8LtMs, Lt 83, 1893, par. 4*

On Tuesday, May 2, I spoke in the large hall at Petone, at 7:30 in the evening. About noon eight of us left here in a hired conveyance. We had a most beautiful day, and we drove to Brother and Sister Simpson's of Petone where we opened our lunch baskets, and we had a social meal. There were twelve of us with Brother and Sister Simpson and their two children. After dinner most of the party visited the large woolen factory in Petone. I did not go, for I knew that the taxation of speaking and riding to Wellington, seven miles, after nine o'clock, would be all I could safely endure. We had a good congregation of intelligent people. I spoke upon [the] *first chapter of Second Peter*. The Lord gave me much freedom and His Holy Spirit, and the people listened as if spellbound. Great prejudice has been existing in this place. Brother Simpson was here today, and he said that the congregation was larger than our people have had at any time. He considered much prejudice was removed.*8LtMs, Lt 83, 1893, par. 5*

We had a beautiful moonlight night to ride home, but the carriage was hard and very trying to me. We did not get to bed until after twelve o'clock at night. I slept from one to five, and the next morning I felt bright and happy, just as cheerful as if I had not had the strain. This you know must be in advance of anything I have done as yet. I can step around very much as I used to. Still there is not that activity in bone and muscle that I used to feel. I hope you will be of good cheer.*8LtMs, Lt 83, 1893, par. 6*

I wrote seven pages yesterday on the life of Christ. (*John 8*.) I have not finished it yet. I have determined to drop letter-writing and put all my energies and brain in writing *Life of Christ*. At times there are letters I must answer. I am going to let Emily copy from my diary,

and in that way I can keep up my communications with many of my friends. We so much enjoy receiving a large American mail. It is still a bright spot to look forward to. If you do not receive any long letters from me, you'll know the reason.*8LtMs, Lt 83, 1893, par. 7*

I have taken my bath and rested, after writing four pages and a half which I send to Brother Rousseau on this mail. I am troubled some with rheumatism, but it is not as striking by any means as when I was in Preston. We have a nice convenient place. I have two rooms upstairs, a bedroom and a parlor. Across the way is a large brick building; it is not quite completed. It is to be police headquarters; and a little above it is a still larger building which is to be used for the prisoners. The old prison house is not far from here, and every day some of the prisoners, ten or twelve, work on the buildings. Of course their warder is continually with them. On this large hill across the road are only these two buildings, and sentinels are stationed on different parts of it.*8LtMs, Lt 83, 1893, par. 8*

I cannot see how we can get away from New Zealand this winter. Several have embraced the truth in Napier and Hastings since camp meeting. One large flour mill closes on Sabbath because the proprietor has taken his stand on the Sabbath question. He keeps the Sabbath. We have meetings appointed for two weeks for Elder Starr and myself to labor in Wellington. I dare not worry. I must not be faithless. We must do what we can and rest the results in the hands of the Lord. The work is His—the souls of the people He died to redeem, and He will open the way that the warning can come to the inhabitants of Wellington. Brother and Sister Starr leave here in about ten days to commence their journey for Melbourne.*8LtMs, Lt 83, 1893, par. 9*

Yours respectfully.*8LtMs, Lt 83, 1893, par. 10*

Lt 84, 1893

Wilson, Mr.

Wellington, New Zealand

May 9, 1893

Previously unpublished.

Mr. Wilson
Napier, New Zealand

Dear Friend:

Your letter is received, and I thank you for your response. I designed to say in my letter to you that if you would help defray one-half the expense, I would pay the balance. I will accept your promise on the conditions you specify, and I will advance the money to Carrie for I am anxious she shall have an entire change and shall have opportunities and privileges which she seems very desirous to obtain.*8LtMs, Lt 84, 1893, par. 1*

I fear if she misses this term she will not be able to work and will become discouraged. I shall immediately write to her and tell her my plans.*8LtMs, Lt 84, 1893, par. 2*

I have already pledged \$5,000 (one hundred pounds str.) to give several of the most promising canvassers the next term of school. They will not be able to obtain the advantages of the coming term unless I do this. They will not be expected to do the most efficient work without proper education and training.*8LtMs, Lt 84, 1893, par. 3*

This has been one line of work in which I have had a special interest. For many years in America, I have created a fund to be used in educating young men and young women that gave promise of properly representing the truth.*8LtMs, Lt 84, 1893, par. 4*

With Respect.*8LtMs, Lt 84, 1893, par. 5*

Lt 85, 1893

Kellogg, Dr. and Mrs. [J. H.]

Wellington, New Zealand

May 16, 1893

Portions of this letter are published in *3MR 247*.

Dr. J. H. and Mrs. Kellogg
Sanitarium
Battle Creek, Mich., U. S. A.

Dear Brother and Sister in Christ Jesus,

May the Lord strengthen and bless you both. I have much to be thankful for, and I praise God for this. I am once more active, although not quite as active as when I left America. I can step off quite nicely; rheumatism troubles me some; my hips and spinal difficulties are in every way better. I can lie, with considerable comfort, on a very easy bed on my right and left sides.*8LtMs, Lt 85, 1893, par. 1*

Wellington is not supposed to be the very best climate for rheumatic difficulties, but I am certainly improving all the time. We are situated where sanitary conditions are far ahead of Napier, N. Z., Melbourne and its suburbs, and Adelaide and its suburbs.*8LtMs, Lt 85, 1893, par. 2*

Elder Israel and his wife are living just across the road; they have a good bath arrangements. I am better inconvenienced here than I have been in any other place in these Colonies.*8LtMs, Lt 85, 1893, par. 3*

We have done to the uttermost of our ability to create an interest in this place at no small outlay of means, and yet the prejudice seems like a granite wall. A few time we have had a congregation that was moderately large, but the people are afraid of us. Ministers who opposed Elder A. G. Daniells fought the truth like tigers, with all their satanic energies. These ministers fought the truth from their

pulpits and through the columns of the papers, and although now dead, their influence still lives. The people show they have been strongly convicted and would not yield to evidence, and now they fear the peace of their hearts and quietude of their minds will again be awakened, therefore they will not come out to hear. We have thoroughly advertised, circulated tracts, published at the *Echo*, and leaflets. This has been very expensive business, but it is sowing the seed upon ground that has hitherto proved unfruitful, not know which shall prosper, this or that. A Paul may plant, Apollos water, but God giveth the increase.*8LtMs, Lt 85, 1893, par. 4*

Christchurch and Dunedin of South Island, New Zealand, have as yet nothing done in them. Brother McMasters now resides in Dunedin. Our people have a nice house of worship in Auckland. They once had a large membership; many have gone out to other fields to labor, and some have moved away. Auckland and surrounding towns are to be worked.*8LtMs, Lt 85, 1893, par. 5*

Palmerston, a very pretty place, has been cursed with the performances of men claiming to be Seventh-day Adventists who have poisoned the minds of the city. We visited the place and on the Sabbath I spoke in a small hall to our people, and on Sunday in a large hall to quite a good audience. Elder Robert Hare labored in that place three months and had large congregations, but his work was more after the fanciful description. He pleased the ears, and quite a number signed the covenant who were unconverted, and when he left the interest stopped and nearly all went back. In almost every place there has been very much mismanagement. In place of calling away Brother Hare, they should have placed Elder Daniells or some one of different ideas and manners of labor by his side that would have preached the Word, presenting the truth in its true importance, and the great interest then might have amounted to something, that the fruit would remain.*8LtMs, Lt 85, 1893, par. 6*

We have received communications from Hastings, 13 miles from Napier. Since the camp meeting one man, a proprietor of a large flour mill, has closed his mill on the Sabbath. He has a family who go with him. Two others have taken their stand in Hastings. Several are convicted in Napier and are asking for some of our ministers. Elder McCullagh is away in Ormondville, a Scandinavian

settlement.*8LtMs, Lt 85, 1893, par. 7*

Elder Wilson has been very sick with severe cold and measles. For a time his recovery was doubtful. Dr. Caro and wife were very attentive to him. For a time his case was questionable, and a telegram came to us in Wellington to make his case a special subject of prayer, which we did; and prayer was offered in his behalf in Napier. His pulse was 103, but he dressed and has been restored. He arrived here Thursday, May 11. He shows he has had a hard siege but is now gaining fast. Praise the Lord for His goodness and mercy to the children of men.*8LtMs, Lt 85, 1893, par. 8*

Our public effort ends next Wednesday. Elder Starr and wife leave for Melbourne to take up their work in the school. His labors are much needed in connection with my work in New Zealand, but there is no one to supply his place in teaching the Bible in the school. I now design to wait till they send us some minister, calculated to labor in these cities, before entering any new places. I cannot undertake a series of meetings alone. I shall do all I can in speaking where I think it will be of any use, and the rest of the time I shall remain in Wellington. I shall write on *The Life of Christ* I am more conveniently situated for this, now, than at any time before. Meanwhile Sister Caro, of Napier, will remove my teeth and make me both upper and under set. I could not keep my lower teeth much longer as they trouble me some at times. I shall have to go to Napier to have this done, or else have Sister Caro come here.*8LtMs, Lt 85, 1893, par. 9*

Yours truly.*8LtMs, Lt 85, 1893, par. 10*

Lt 85a, 1893

Kellogg, Dr. and Mrs. [J. H.]

Wellington, New Zealand

May 16, 1893

Lt 85, 1893, as edited and retyped in 1899. Previously unpublished.

Dr. and Mrs. Kellogg,

May the Lord strengthen and bless you both, my brother and sister in Christ Jesus. I have much to be thankful for and to praise God for, for I am now more active, though not as much so as when I left America. I can step off quite nicely. Rheumatism troubled me somewhat, but my hip and spinal difficulties are in every way greatly improved. I can lie on a very easy bed on both my right and my left side. Wellington is not supposed to be the very best climate for rheumatic difficulties, but I am certainly improving.*8LtMs, Lt 85a, 1893, par. 1*

In the place where we are situated, the sanitary conditions are far ahead of those in Napier, Melbourne, or Adelaide, Australia. Elder Israel and his wife are living just across the road. They have good bath arrangements. I have more conveniences here than in any place I have lived in this country.*8LtMs, Lt 85a, 1893, par. 2*

We have worked to the utmost of our ability to create an interest in this place, at no small outlay of means, and yet the prejudice seems like a granite wall. A few times we have had a moderately large congregation, but the people are afraid of us. In the past the ministers have fought the truth like tigers. Two of them opposed Elder Daniells with satanic energy, in the columns of the papers and from the pulpit. These men are now dead, but their influence seems to live. The people show that they have been strongly convicted, but they would not yield to evidence. Now they fear that the peace of their hearts and the quietude of their minds will again be disturbed, and they will not come out to hear.*8LtMs, Lt 85a, 1893, par. 3*

We have circulated notices, leaflets, and tracts, which were

published at the Echo Office. The workers went from house to house. This has been very expensive business, but we have sown the seed upon the ground that has hitherto proved fruitful, not knowing which shall prosper, this or that. A Paul may plant, an Apollos water, but God giveth the increase.*8LtMs, Lt 85a, 1893, par. 4*

The city of Christchurch has had nothing done in it as yet. Dunedin, another large city, where Brother McMasters resides, has not been worked. In Auckland we have a nice house of worship. Once this was quite a nice church, but many have gone out to other fields, and some have moved away. Only a few are there now. Auckland and the surrounding town are to be worked. Palmerston, a very pretty place, has been cursed by the performances of men claiming to be Seventh-day Adventists who poisoned the minds of the people of the city.*8LtMs, Lt 85a, 1893, par. 5*

On Sabbath I spoke in a small hall in this place to a few Sabbathkeepers. On Sunday, in a large hall, I addressed quite an audience. Robert Hare labored in this place for three months, and had large congregations, but his work was more after a fanatical description. He pleased the ears of the people, and quite a number who were unconverted signed the covenant. As soon as he left, the interest dropped, and all went back. There has been a great deal of poor management in almost every place. Instead of calling brother Hare away from Palmerston, they should have placed Elder Daniells, or some one with different ideas and manners, to labor by his side who would have preached the Word and presented the truth in its true importance. The great interest would then have amounted to something, and the fruit would remain.*8LtMs, Lt 85a, 1893, par. 6*

We have received communication from Hastings, thirteen miles from Napier. Since the camp meeting one man, the proprietor of a large flour mill, has closed his business on the Sabbath. He has a large family who stand with him. Two others have taken their stand in Hastings. Several are convicted in Napier, and are asking for some of our ministers. Elder McCullagh is away in Ormondville, a Scandinavian settlement.*8LtMs, Lt 85a, 1893, par. 7*

Elder Wilson has been very sick with a severe cold and the measles, and for a time his recovery was doubtful. Dr. Caro and his wife were very attentive to him. A telegram came to us in Wellington to make his case a special subject of prayer, which we did. Prayer was offered in his behalf at Napier. His pulse was one hundred three, but he has been restored. He arrived here on Thursday. We can see that he has had a hard siege, but he is now gaining fast. Praise the Lord for His goodness and mercy to the children of men.*8LtMs, Lt 85a, 1893, par. 8*

Our public effort here ends next Wednesday. Then Elder Starr and his wife leave for Melbourne to take up their work in the school. Brother Starr's labors are much needed in connection with my work in New Zealand, but there is no one to take his place in teaching the Bible in the school. I now design to wait, before working in any new place, until some minister fitted to labor in these cities shall be sent to us. I cannot undertake a series of meetings alone. I shall do all I can in speaking where I think it will do good, and while I remain in Wellington I will write on *The Life of Christ* Meanwhile Mrs. Dr. Caro will remove my teeth, and make me both an upper and a lower set. I will either go to Napier or she will come to Wellington. I cannot keep my lower teeth much longer.*8LtMs, Lt 85a, 1893, par. 9*

Lt 86, 1893

Kellogg, Br-Sr. [J.H.]

Refiled as *Lt 86a, 1893*.

Lt 86a, 1893

Kellogg, Brother and Sister [J. H.]

Wellington, New Zealand

May 16, 1893 [From copy typed August 17, 1899.]

This letter is published in entirety in *1888 1147-1163*. +NoteOne or more typed copies of this document contain additional Ellen White handwritten interlineations which may be viewed at the main office of the Ellen G. White Estate.

Dear Brother and Sister Kellogg:

How pleased I would be to see and converse with you in regard to many things. I can only present such meager ideas on paper. Nevertheless it is the best that can be done.*8LtMs, Lt 86a, 1893, par. 1*

My brother, I am not pleased to have you feel as you do in regard to Brethren Waggoner, Jones, and Prescott. Had these men had the co-operation of our ministering brethren, and had they drawn in even cords, the work would be years in advance of what it is now. It is not pleasing to the Lord for you to retain the feelings you do in these matters.*8LtMs, Lt 86a, 1893, par. 2*

You have a special branch of the work, which is your part of the vineyard to cultivate according to your ability. And to these men the Lord has given their work. They have another part of the vineyard to cultivate. They are not fitted to do your work, neither are you fitted to do their work. To every man is given his work according to his ability. They must work in their line, and you must work in your line. They are not required to do your work; you are not required to do their work.*8LtMs, Lt 86a, 1893, par. 3*

We are all part of the great web of humanity, thread packed against thread to bring out the pattern of the fabric and make it a complete whole. Your part of the work seems to you the all-important work. But these men are working in their line and must attend to the duties of their section of the work, which is of immense

responsibility. One person cannot carry everything, and should these men attempt to do this, they would make very great mistakes which you would feel at liberty to condemn.*8LtMs, Lt 86a, 1893, par. 4*

When God commanded the tabernacle to be built in the wilderness, each man's work was assigned him. If he left his work to engage in some other man's work, death was the penalty. In setting up and taking down the tabernacle, in moving from place to place in the wilderness, the position each was to occupy was plainly specified. Christ was the invisible General of that company of more than a million people, and there were no haphazard, disorderly movements made. Order, dispatch, and exactitude were required of each one, at the post of duty assigned him. This is an important lesson to the church, and to every man whom God has chosen to act a part in His great work.*8LtMs, Lt 86a, 1893, par. 5*

No one is required to do another's work. Each is to do the work assigned him with exactness and integrity. The management of that great church in their journeyings in the wilderness symbolizes the management of the church till the close of earth's history, till we come into possession of the heavenly Canaan.*8LtMs, Lt 86a, 1893, par. 6*

I am pleased that there are those who desire to be medical missionaries. But all cannot be medical missionaries <in the whole sense in which it is now carried.> There are those who must be qualified for the work to be done now <in bringing the last message of warning to all cities and in all towns, to all parts of our world.> They cannot engage themselves for a stated number of years to learn the work of a medical missionary. While some feel that this is their work, and choose to put themselves under training for this work, others feel that they must train themselves to be faithful ministers, skillful shepherds of the flock of God, that they may bring from the storehouse meat in due season for sheep and lambs.*8LtMs, Lt 86a, 1893, par. 7*

The Lord has need of all kinds of skillful workmen. "And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the

work of the ministry, for the edifying of the body of Christ: till we all come to the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ: that we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive; but speaking the truth in love, may grow up into him in all things, which is the head, even Christ. ... And grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption. Let all bitterness, and wrath, and anger, and clamor, and evil speaking, be put away from you, with all malice: and be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven you." [*Ephesians 4:11-15, 30-32.*]*8LtMs, Lt 86a, 1893, par. 8*

"The word of God is quick, and powerful, and sharper than any twoedged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart. Neither is there any creature that is not manifest in his sight; but all things are naked and open unto the eyes of him with whom we have to do. Seeing then that we have a great high priest, that is passed into the heavens, Jesus the Son of God, let us hold fast our profession. For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin. Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need." [*Hebrews 4:12-16.*]*8LtMs, Lt 86a, 1893, par. 9*

Our perplexities and discouragements are not to eat into our souls and make us fretful and impatient with our fellow laborers because they do not carry the burden of our special branch of the work. God is not unmindful of our intense interest to see that our portion of the vineyard is cultivated, and that fruits appear and remain. Let there be no strife, no evil-thinking or evil-speaking, lest we offend God who has given to every man his work.*8LtMs, Lt 86a, 1893, par. 10*

My brother, if you open your heart to evil surmisings and jealousy, the Spirit of God cannot abide with you. It is the business of every soul who has tasted that the Lord is precious to seek for the fullness

that is in Christ Jesus. It is his work to labor in Christ's lines, and to seek in every word he utters, and in every thought he cherishes, to answer the prayer of Christ:*8LtMs, Lt 86a, 1893, par. 11*

"I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil. They are not of the world, even as I am not of the world. Sanctify them through thy truth; thy word is truth. As thou hast sent me into the world, even so have I also sent them into the world. And for their sakes I sanctify myself, that they also might be sanctified through the truth. Neither pray I for these alone, but for them also which shall believe on me through their word; that they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me. And the glory which thou gavest me I have given them; that they may be one, even as we are one: I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me. Father, I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory, which thou hast given me; for thou lovedst me before the foundation of the world. O righteous Father, the world hath not known thee: but I have known thee, and these have known that thou hast sent me. And I have declared unto them thy name, and will declare it; that the love wherewith thou hast loved me may be in them, and I in them." [*John 17:15-26.*]*8LtMs, Lt 86a, 1893, par. 12*

Please read this chapter (*John 17*) with careful, prayerful attention, and practice the petition which Christ made to His Father. Mark the *twentieth* to the *twenty-third verses*. This unity it is our work to cultivate. Even our thoughts are to be brought into captivity to Christ, that we may bind them about, and think no evil of our brethren.*8LtMs, Lt 86a, 1893, par. 13*

My brother, we see very much need of ministerial labor in this far-off country, but we are almost destitute of ministers. There is not one qualified to enter our cities and meet the opposition, who can properly do honor to the truth in presenting the reasons of our faith. We see that this work must be done, but there is such a lack of ministers that not one-hundredth part of the vineyard can be worked. There are cities and villages that have never so much as

heard the last message of mercy to be given to the world. There is a terrible dearth of men who will hold forth the words of life to souls who are perishing in their sins. We have the world to contend with. Said Christ, "I have given them thy word; and the world hated them, because they are not of the world, even as I am not of the world." [Verse 14.] The ministers of the denominational churches are, many of them, false shepherds. They deceive the people. They misinterpret the Scriptures, and fill the minds of the people with prejudice. While our hearts feel this deeply, we can only pray and depend on the Lord to make a place for His truth.*8LtMs, Lt 86a, 1893, par. 14*

We have but few meeting houses. There is only one in Australia, recently built in Parramatta. If there is any means to help this country, we need it to obtain facilities wherewith to make a beginning. What can be done in our cities to secure folds for the sheep and lambs? I am pressing my wants into the smallest possible compass, that we may invest every penny we can possibly spare in the education of workers, by sending them to the school in Melbourne.*8LtMs, Lt 86a, 1893, par. 15*

It is pitiful to see the work done by many in the canvassing field in New Zealand. We have studied and devised, and now we must execute, and place men and women in the school to learn how to do the work of canvassing and giving Bible readings intelligently, to learn how to practice strict economy, and bind about their wants, and thus enlarge and broaden the work. One of the canvassers had four children in less than four years, and his wants exceed his income. Others are in a similar condition. We propose to pay for the education of men and women to the amount of two hundred pounds. We invested two hundred pounds to start the school, else it could not have made a beginning.*8LtMs, Lt 86a, 1893, par. 16*

We call loudly for help to build a house of worship in Melbourne. They have the expense of a school, and unless help comes from the conference, we shall not be able to continue meetings in Melbourne to call out the people to hear the truth. The halls are untidy, yes, dirty, and the outbuildings without sewerage, and closely crowded up to the rear of the hall, that every available foot of land may be utilized. This creates an odor which is dangerous to

health, and almost completely shuts me out of these halls. I do venture sometimes, but it is under protest, and sickness is always the result. In London they need a house of worship, and there are great necessities here in New Zealand, which must be relieved if we would bring souls into the truth. We cannot delay the work for years. One year of advance now means two years or more in the future.*8LtMs, Lt 86a, 1893, par. 17*

I write you this to have you see that such a call for money and for men is necessary. The work is difficult because we have not the men, and the money does not come. Ten thousand dollars were voted for the Australian field, but this is a mere mite when there is so much to be done. I have been urging the people in Battle Creek and others, where they have established meetinghouses and institutions, to give character to the work of present truth, to bind about in the place of adding building to building, and let the money come here that we may make a beginning. Help us, that we may have facilities to work with. The halls with their ruinous prices are beyond our reach. Elder Starr sent to Dunedin to know what would be the price of a hall in that city for one night. The message was returned, "Ten pounds. Nothing less." If we cannot have help to erect houses of worship the work will not, cannot, advance. In America there are so many churches to help lift the work in its various branches. Here there are only a few churches, and most of the members are poor and unable to pay more than a meager tithe. I feel sad at the sight of this picture.*8LtMs, Lt 86a, 1893, par. 18*

My brother, our stay here must be prolonged. We cannot leave the field as it is. We will be compelled to add the third year to the two we specified. Poverty and distress are in our large cities in Australia. Seventeen thousand persons have moved out of Melbourne to keep from perishing with hunger. Some of our own people can find nothing to do. Some who have commanded thirty and forty dollars per week, as tailors or cutters, have nothing to do. The brethren and sisters have found them sick and suffering for bread to eat.*8LtMs, Lt 86a, 1893, par. 19*

I wish to call your attention to one point. We receive no outside donations. Our churches here are not favored as in America with donations from outside parties. If there are men and women in

America who donate to the Orphans' Home and the Old People's Home, we thank the Lord for this. Let thanksgiving ascend to God that He has inclined the hearts of men and women, who are able, to give of their means for these institutions. These buildings stand, making their calls, and will draw money, when not one dollar would be given to advance religious interests. The demand made constantly upon the treasury is keeping it empty. I see no help for us in this field, for if those in America are solicited to help personally, they will say, "Oh, there are home interests which demand all our money. Australia and New Zealand are so far off. We see plenty of places where we can devote our means nearer home." These words have been literally spoken.*8LtMs, Lt 86a, 1893, par. 20*

There is a great work to be accomplished. The Lord has chosen men whom He has called to work in His vineyard. Let each do his appointed work faithfully; but in no case must he consider his branch supreme, to absorb the time, brain power, and money which is necessary for the healthful growth of other parts. Let there be unity of spirit and action, a binding together, Christ being the great Center.*8LtMs, Lt 86a, 1893, par. 21*

A great mistake was made when the Tract and Missionary work was instituted. The whole interest seemed centered in this one branch, until it absorbed every other interest. Dearth and spiritual death in the churches was the result.*8LtMs, Lt 86a, 1893, par. 22*

Each worker in every branch of work in the Lord's vineyard must have a head and a heart sanctified through the truth, to enable him to see not merely the part of the work which is under his supervision, but its relation to the great whole. When the workers are consecrated to God, they will reveal the love of God for their brethren who work under the unseen, divine Master worker. "We are laborers together with God." [*1 Corinthians 3:9.*] No worker, high or low, must discourage his fellow workers.*8LtMs, Lt 86a, 1893, par. 23*

If we could discern the exultation of Satan when his temptations are received, when a captious, fault-finding, uncharitable spirit is revealed, there would be less judging one another. The human

agent can do nothing of himself. He can work as Christ worked only as he co-operates with divine intelligences. If he realizes their sacred companionship, he will not yield to the suggestions of the enemy. He will not permit his mind to be stirred up to a state of dissatisfaction and half-smothered disaffection toward his brethren. Others will not hear from his lips regrets and complaints. When the imagination is sanctified, the soul will be surrounded with a healthful atmosphere.*8LtMs, Lt 86a, 1893, par. 24*

My much-respected brother, I dare not but speak to you plainly. Do not, for your soul's sake, allow others to place before your mind the supposed deficiencies of those who love God and His chosen workers. The real efficiency of the church rests upon a few whose moral powers may be taxed unnecessarily by bearing the burdens and counteracting influences of suspicion and doubt. It is your duty to surround your soul with an atmosphere that will invigorate the spiritual life of all who inhale it. We need to cultivate faith, hope, courage, and large love. The peace of God is for your soul. Let it in to rule in your heart. Then you will have moral efficiency to discharge your responsibilities. This you can do only through the daily endowment of the Holy Spirit, which will impart a divine efficiency, a calm, subdued dignity, to all your ministry to relieve suffering. You will testify that you have learned of Jesus.*8LtMs, Lt 86a, 1893, par. 25*

My brother, you need a daily baptism of brotherly love, love that will not savor of dissension, but love like that which in the days of the apostles made the whole company of disciples of one accord. This will have a telling influence upon others. It will bring health to mind, body, and soul. It will bless others, molding the characters of children and youth, for joy, peace, courage, hope, and divine charity have power to propagate themselves. These attributes have their influence upon human minds, and especially upon the mind of children and youth, transforming and assimilating their young, impressionable minds and hearts by divine grace.*8LtMs, Lt 86a, 1893, par. 26*

Christian principles will thus be conveyed to the souls of others. You will be a living channel of light. This involves patient, protracted, incessant effort; but through Christ you can conquer.

Come close to your brethren. Cherish faith and confidence in them, and they will give you strength. If the workers earnestly and trustfully commit the keeping of their souls to God in intelligent, appropriating faith, with a gentle, loving spirit, what a bright light would shine forth from them.*8LtMs, Lt 86a, 1893, par. 27*

I have written to Elder Uriah Smith words that I wish you could see. The course which has been pursued toward Elder Jones has been an offense to God. When Elder Jones wrote his article in regard to the formation of the image of the beast, Elder Smith, without one word of communication to A. T. Jones, put it in the paper. Elder Jones was in the same city, and Elder Smith could have had access to him at any time to talk the matter over. But without saying a word, he published an article directly in opposition to Elder Jones's article. We have had to meet this here in Australia. Souls are in temptation and darkness by reason of it. Our last conference in Melbourne did these tempted souls no good. "Why," one asks, "should these two men conduct themselves in this way, and present their dissensions to the world?" Unbelievers have taken advantage of it. Ministers not of our faith are handling the matter and making all the capital they can out of it. Why, with the Bible in our hands, should we depart so manifestly from its direct precepts? Why should we play into Satan's hands, and give him opportunity to triumph?*8LtMs, Lt 86a, 1893, par. 28*

We have every evidence that the Lord is using Elder Jones, Elder Waggoner, and Professor Prescott; and with this evidence before us, it pains my heart that you, my brother, should feel impatient and bitter toward them, and refuse to draw in cords of love and unity with them. Strife must cease. We must have unity. Representative men must respect one another, and work in harmony. You have a most responsible position, and the Lord will greatly bless you if you walk in humility before Him. But do not, my brother, expect every mind to be constituted like your own. Do not expect that your brethren will see everything in the same light, and attach the same importance to some matters, that you do, for you will certainly be disappointed.*8LtMs, Lt 86a, 1893, par. 29*

There is no need of contention. There should be no evil-thinking or evil-speaking. "Put on therefore, as the elect of God, holy and

beloved, bowels of mercies, kindness, humbleness of mind, meekness, longsuffering; forbearing one another and forgiving one another, if any man have a quarrel against any; even as Christ forgave you, so also do ye. And above all these things put on charity (love), which is the bond of perfectness. And let the peace of God rule in your hearts, to the which also ye are called in one body; and be ye thankful." [*Colossians 3:12-15.*]*8LtMs, Lt 86a, 1893, par. 30*

I greatly desire that you shall heed the words of God. You put your whole soul into whatever you take hold of, and if you think your brethren are remiss in their interest and duty, you afflict your soul. Your interest is identified with a grand and noble work, and you think that every one who claims to believe the truth should feel as deeply as you, and work in your lines. You feel that many err in not manifesting an interest in the things which you see are of such great importance. There may be many who are deficient, but do not judge them.*8LtMs, Lt 86a, 1893, par. 31*

Do not, my dear brother, bring your own soul into condemnation, and fret and murmur and complain over these things. You have not to answer for their neglect. And just as surely as you get into the habit of complaining, a root of bitterness will spring up, whereby many will be defiled. Leave the Lord to deal with these cases. Do not talk of that which looks to you objectionable in these men. There are many things that are praiseworthy. Dwell upon the precious qualities in them.*8LtMs, Lt 86a, 1893, par. 32*

If you think you discover wrongs that need correcting, follow the Bible rule, and kill the root of bitterness before it shall have time to grow up and defile your own soul and the souls of others. Satan desires the souls of these men. He desires your soul, that he may sift you as wheat. Try to help one another, strengthen one another, and the blessing of the Lord will rest upon you in large measure. Upon him that overcometh, the richest reward is bestowed.*8LtMs, Lt 86a, 1893, par. 33*

Brethren Prescott, Jones, and Waggoner are fallible. You are <fully as> fallible. They may err in some points. You also may err in some points. Do not let any bitterness enter your soul, for it will do more

harm than you suppose. The end is near, the Lord is soon to come, and you need to have your life insured. This will be the very best life insurance policy that was ever instituted. "Giving all diligence, add to your faith virtue; and to virtue knowledge; and to knowledge temperance; and to temperance patience; and to patience godliness; and to godliness brotherly kindness; and to brotherly kindness charity. For if these things be in you, and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ. ... Wherefore the rather, brethren, give diligence to make your calling and election sure: for if ye do these things, ye shall never fall: for so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ." [2 Peter 1:5-8, 10, 11.]8LtMs, Lt 86a, 1893, par. 34

I feel the deepest interest that you should take stock in this life insurance policy, for thus you may have a title to the immortal inheritance and secure eternal life in the kingdom of God. Heaven is worth everything or nothing to us. Through the grace of our Lord Jesus Christ you can stand complete in Him. I am pained for you. I hate to have you unhappy. It distresses me to have you afflict your soul. But there is One whom you grieve more than it is possible to grieve me. It is your Redeemer who owns you. "These things have I spoken unto you," He says, "that my joy might remain in you, and that your joy might be full." [John 15:11.]8LtMs, Lt 86a, 1893, par. 35

I know you are full of responsibilities and anxieties. Your position is of such a character that this cannot be otherwise. Then unload from every unnecessary burden. You need Christ's comfort and peace and love every day, and He will give it. He wants you to believe in Him that He may be by your side in every critical operation. He can give you His wisdom. He can co-operate with you and give you success. But you must trust in Him. Complain of no one. Cease every murmur, and let the praise of God come into your heart.8LtMs, Lt 86a, 1893, par. 36

You must not think that theory is evidence of your acceptance with God. Your assurance is the Word of God. Believe that the Lord identifies His interest with suffering humanity, that He knows your

burdens, and will lift with you if you will only trust Him. He cannot yoke up with you while you fret and complain against your brethren. But you will be victor if you take Christ as your companion, and live and speak as if you were directly in the presence of the divine intelligences.*8LtMs, Lt 86a, 1893, par. 37*

Oh, what a triumph Satan would have if you should fail or be discouraged! Talk light. Talk hope. Do not feel that you are compelled to bear any man's sins. Christ is the sin-bearer. Every soul is His property. You grieve the Spirit of God when you find fault and fret. It hurts your soul and grieves away the Spirit of Christ.*8LtMs, Lt 86a, 1893, par. 38*

A few nights since I was conversing with you in my dreams. You were worried and nervous. You were talking to your brother and then to someone else, and your words were not as kind and considerate and just as they should have been. Speaking to you as when you were a youth, I said, "John, you speak unadvisedly. How can you expect to save Willie's [W. H. Kellogg's] soul? You must watch for his soul as tenderly as you watch over the diseased bodies of your patients. Willie must have a chance to secure the insurance of his soul for eternal life in the kingdom of God. Jesus loves him; He died for him. Be very tender to Willie. The Lord will have mercy upon him and blot out every transgression if he will come to Him. His soul is precious."*8LtMs, Lt 86a, 1893, par. 39*

Every Christian physician has a cure for souls, whether he desires to have it or not. He can be a great blessing and an imitator of the Lord Jesus. But the temptations that come to a physician are great, for he is often pressed beyond measure, over-worked, over-worried. But if he will commit the keeping of his soul to God, as unto a faithful Creator, he will find rest and peace. A soothing influence from Jesus will come to him.*8LtMs, Lt 86a, 1893, par. 40*

Infidel physicians abound. They refuse to be illuminated by the light which irradiates others. <They exalt self,> and they lose spiritual and eternal advantages. But medical practitioners who have the influence of the truth upon the mind and heart are skilled in the use of remedies for the sin-sick soul as well as the body. They can with the wisdom of heaven speak words that will cause melody in the

soul because of spiritual growth.*8LtMs, Lt 86a, 1893, par. 41*

You are a shepherd of the soul as well as a physician of the body. You need divine aid, and you may have it if you will come to the Lord as a little child. You may have a rich experience. But you must not wear yourself out by over-worry and over-taxation. If you are balanced by the Holy Spirit, you will seek first the kingdom of God and His righteousness. You will place yourself in a position where the truth for this time can come in clear distinct rays of light to you. You will see the truth as it bears upon the present time, and your experience will be in complete harmony with the message of the third angel.*8LtMs, Lt 86a, 1893, par. 42*

“After these things I saw another angel coming 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.” [*Revelation 18:1-3.*]*8LtMs, Lt 86a, 1893, par. 43*

While this message is sounding, while the proclamation of truth is doing its separating work, we as faithful sentinels of God are to discern what our real position is. We are not to confederate with worldlings, lest we become imbued with their spirit, lest our spiritual discernment become confused, and we view those who have the truth and bear the message of the Lord from the standpoint of the professed Christian churches. At the same time we are not to be like the Pharisees, and hold ourselves aloof from them. Christ was the Majesty of heaven, the Redeemer of the world. He saw that the only way in which He could reach humanity was to be made a little lower than the angels.*8LtMs, Lt 86a, 1893, par. 44*

Lest a wrong impression of Christ should be received, the apostle states, “Thou crownedst him with glory and honor, and didst set him over the works of thy hands: thou hast put all things in subjection under his feet. For in that he put all in subjection under him, he left

nothing that is not put under him. But now we see not yet all things put under him. But we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honor; that he by the grace of God should taste death for every man.*8LtMs, Lt 86a, 1893, par. 45*

“For it became him, for whom were all things, and by whom were all things, in bringing many sons unto glory, to make the Captain of their salvation perfect through sufferings. For both he that sanctifieth and they who are sanctified are all of one: for which cause he is not ashamed to call them brethren, saying, I will declare thy name unto my brethren, in the midst of the church will I sing praise unto thee.” [*Hebrews 2:7-12.*]*8LtMs, Lt 86a, 1893, par. 46*

“Great is the mystery of godliness” [*1 Timothy 3:16*], discerned only by the faith of those who like Moses endure as seeing Him who is invisible.*8LtMs, Lt 86a, 1893, par. 47*

Dear brother and sister, we cannot keep our eyes fixed upon the things that are seen, and yet appreciate eternal realities. We need, and specially you who are so bound up with the afflictions and necessities of humanity, to keep the eye of faith beholding the eternal and unseen, that you may become more and more intelligent in regard to the great plan of God to bring these suffering ones to discern the value of the human soul. You are to esteem the reproach of Christ greater riches than the treasures of Egypt.*8LtMs, Lt 86a, 1893, par. 48*

Discouragements come to you, I know, and trials press upon your soul, and you almost forget that Jesus is your helper, and that His eye is upon you every moment. In the working out of your plans for the blessing and relief of humanity, ever bear in mind that it is not you who are doing the work.*8LtMs, Lt 86a, 1893, par. 49*

Christ requires you to wear His yoke and lift His burdens. The great and sympathetic heart of Christ is ever identifying itself with suffering humanity. You cannot of your own self do anything. Regard yourself as an instrument in God’s hands, and let His mind, His peace, His grace, rule in heart and life.*8LtMs, Lt 86a, 1893, par. 50*

Be God's thread to work out His design. You can never handle yourself. You can never place yourself in position with any success. You must work as an agent co-operating with God. "Work out your own salvation with fear and trembling; for it is God that worketh in you to will and to do of his good pleasure." [*Philippians 2:12, 13.*] Here are the combined elements, God and the human agent, both working harmoniously. *8LtMs, Lt 86a, 1893, par. 51*

The Lord has graciously spared your life to work in His lines. He does not want you to work, yourself, independent of the only power which can work successfully to accomplish His designs. Then do not fret, but trust, looking unto Jesus, the Author and Finisher of your faith. Do not be in too much of a hurry. That which you can do without great taxation to your physical and mental powers, do, but do not feel that you must take so many cares and burdens that you cannot keep your own soul in the love of God. *8LtMs, Lt 86a, 1893, par. 52*

The vineyard is the Lord's; the work in every part is His, and He would have you so labor that your physical, mental, and moral powers shall be preserved. Bear in mind that you are co-operating with heavenly agencies. Do not allow the enemy to have the least partnership in the firm. Receive your orders from God, and in no wise be discouraged because you can only do the work of a finite agent. *8LtMs, Lt 86a, 1893, par. 53*

The Infinite will work with His power to give you efficiency. Do not think you are left to do impossible things. Do not expect impossible things of others. Paul may plant, and Apollos water, but God giveth the increase. "Of old hast thou laid the foundation of the earth; and the heavens are in the work of thy hands. They shall perish, but thou shalt endure." [*Psalms 102:25, 26.*] "They all shall wax old as doth a garment; and as a vesture shalt thou fold them up, and they shall be changed: but thou are the same, and thy years shall not fail." [*Hebrews 1:11, 12.*] *8LtMs, Lt 86a, 1893, par. 54*

Lt 87, 1893

Haskell, S. N.

Bank's Terrace, Wellington, N. Z.

June 13, 1893

From Emily Campbell, Mrs. White's secretary, but containing an Ellen White letter. Previously unpublished.

Elder S. N. Haskell
Pacific Press
Oakland, California

Dear Brother:

Sister White read me just a few lines of your last letter. And it was about Bro. Smith sending to Oakland for your mail. This seemed strange and we could not fully understand it. We thought there was a mistake. *8LtMs, Lt 87, 1893, par. 1*

During the months of March and February Fannie Bolton was having vacation, and we feared the papers were not supplied with a sufficient number of articles. Therefore it was decided that they (*Review*) publish the articles we sent you and Bro. Colcord. We wrote three letters in regard to this matter; one we sent to you requesting you to hand the articles to the editor of the *Review*, and one we sent to Bro. Colcord requesting him to hand the article that was sent to him to the editor of the *Review*, for publication. And the third letter we sent to the editor of the *Review* which was as follows: —*8LtMs, Lt 87, 1893, par. 2*

Kaeo, New Zealand

February 23, 1893

Editor of *Review and Herald*
Battle Creek, Michigan

Dear Brother:

Please get the following articles from Elder S. N. Haskell and W. A. Colcord, and publish them:*8LtMs, Lt 87, 1893, par. 3*

“Liberality Fruit of Love.”

“Sin of Ananias.”

“Duty in Ministering to the Poor.”*8LtMs, Lt 87, 1893, par. 4*

The above were sent to Elder Haskell by last mail; and the article entitled, “Should Christians be Members of Secret Societies” was sent to W. A. Colcord by last mail. In the rush of sending the last mail we did not consider about the publishing of these articles; but now we think it advisable to have them published.*8LtMs, Lt 87, 1893, par. 5*

Yours truly,*8LtMs, Lt 87, 1893, par. 6*

Ellen G. White

Hoping this may explain the matter, we remain*8LtMs, Lt 87, 1893, par. 7*

Yours respectfully,*8LtMs, Lt 87, 1893, par. 8*

E. C. Campbell

Lt 88, 1893

Custer, John

Bank's Terrace, Wellington, New Zealand

June 5, 1893

Previously unpublished.

Mr. John Custer
Napa, California

Dear Brother:

I thought I would address a letter to you. We are seeking in every way possible to advance the cause of present truth in Australia, and New Zealand. There is much work to be done and but few workers and little means to do with. It has seemed to me that our brethren and sisters might help us to get a start, a beginning. They could do this by helping us build humble places of worship and establish schools which are a positive necessity, if we make advancement. Those from other churches came to our meetings, but the halls hired are very expensive and illy ventilated. We have to hire and venture something. Prejudice is strong, but no firmer than we have had to meet in many places in America. Satan is very active to hedge up our way, but the truth will triumph. *8LtMs, Lt 88, 1893, par. 1*

The Lord will make a place for the truth in many hearts. It costs money to hold meetings in hired halls. If we could have a humble place of worship here, that the people who are dissatisfied with the churches could attend, and they could see a place in which to worship God without going to the skating rink (although sometimes used for religious meetings as well as temperance meetings) which is owned by a brewer who makes and sells liquor, I am sure we would stand a better chance to get a good congregation. *8LtMs, Lt 88, 1893, par. 2*

I know how it was when the work was started in Oakland. We could not make headway, until we built a meeting house. There are but

few who believe present truth who own their homes, either in Australia or New Zealand. The help will not come to us from outside parties, and believers are poor. We are praying over the matter. The first term of school in this missionary field was started in Australia by my giving \$1000 of royalty from books. Young men and women who give promise of becoming laborers have no money to use to enter the Bible School. We have started a fund for this purpose, and therefore have been enabled to send some, quite a number, to the school last term and this.*8LtMs, Lt 88, 1893, par. 3*

All here need to be educated for the work. Many things have gone in a haphazard way, because they have not had the advantages of ministerial institutes, which would have educated and drilled workers to enter the harvest field. Many of these young men and women offer themselves to enter to the field; but we dared not advise them to do so, until they had learned the trade to be workers together with God. Until they could have proper instruction to become Bible workers and canvassers, they could not do proper work.*8LtMs, Lt 88, 1893, par. 4*

I have thought you might be able to donate of your means to help us at this time. Last year I appropriated \$1000.00. This year I again appropriated \$1000.00 of royalty from books to educate workers from this field. I am deeply interested, and I feel that I cannot return to America until I see the cause of present truth firmly established. We are doing all we can do. If you would do something for us we would be very grateful. The work is the Lord's. The cause is the Lord's, and the gospel field is the world.*8LtMs, Lt 88, 1893, par. 5*

This field is so distant from America that our people seem to think, some of them at least, that money is about lost to be invested in foreign countries for missionary purposes. But I do hope the Lord will move upon hearts to consider that there are large cities of English speaking people who have never heard the truth. Many of these cities in New Zealand have had no labor done in them. We must see the banner of truth unfurled in these cities. Will you please advise with Brother Haskell in reference to these matters?*8LtMs, Lt 88, 1893, par. 6*

We will now close this short epistle, hoping the Lord will move upon

your heart to do something for the cause in this mission field. Property in Australia, especially in New South Wales, is away down because of bank failures. Now is a favorable opportunity to buy property for our school building as well as for meeting houses. We could have a school building built to serve for school, home, and meetings and missionary rooms, if we could have the means to start the buildings at once.*8LtMs, Lt 88, 1893, par. 7*

I praise the Lord that my health is much improved. I have since coming to this country written thirty hundred pages of letter paper, and have labored hard in speaking. During the four months that have passed, I have spoken fifty-four times; that is since we have come to New Zealand. I am now trying to write *The Life of Christ*.*8LtMs, Lt 88, 1893, par. 8*

I'll say in concluding that we shall be grateful for any sum you may send us.*8LtMs, Lt 88, 1893, par. 9*

With respect.*8LtMs, Lt 88, 1893, par. 10*

Lt 89, 1893

Olsen, O. A.

Wellington, New Zealand

June 8, 1893

Previously unpublished.

Elder O. A. Olsen
Battle Creek, Michigan

Dear Brother Olsen,

I received and read the letters addressed to Willie and to me. I am not at all surprised at your letter—of seeing so much to do—and that you were being pressed beyond measure. But as I have given you, as a conference, the light which the Lord has been giving me for the last twenty years on this subject, what more can I say.*8LtMs, Lt 89, 1893, par. 1*

If there is so wide a departure from the Lord's plans, then the sure result must follow. I would, if before the conference, inquire from whence they received their wisdom; certainly not from God, for He does not contradict Himself.*8LtMs, Lt 89, 1893, par. 2*

Before the General Conference, there was more responsibility placed upon the general workers; but the president of the General Conference had need of the best men, to be connected with him, that the believers in the truth could furnish him; and he must in no wise be deprived of his help. Now, they have ignored the principles the Lord has given them over and over again, and that is to bring in men and place them in responsibilities as Christ did. After Christ sent out the twelve disciples, He sent out seventy men to go everywhere preaching the kingdom of God, the gospel of truth, and He was in the world to follow after in every place where these men should be sent.*8LtMs, Lt 89, 1893, par. 3*

All tell of the descent of the Holy Spirit, in your conference. I believe the testimony. Did you or our brethren think, after all this

manifestation of the Spirit of God, that those who received this blessing were less capable of being trusted than before this light and power from heaven was bestowed, that you went back to bring [in] the very men, in nearly every place, and selected no new ones who could be coming up and obtaining an education, as to how to take care, learning the trade under direction?*8LtMs, Lt 89, 1893, par. 4*

You are chosen as president of the General Conference. This is quite enough. You, of yourself, cannot possibly do all [that] this means. You should be able, with your experience, and under the influence of the Spirit of God, to educate, a large number of workers.*8LtMs, Lt 89, 1893, par. 5*

I read of a man who employed a director to keep twelve men at work. The one who employed these workers came on the ground, and saw twelve men looking down into an excavation that was being made. He did not see the overseer. He drew nearer and looked down and saw the director hard at work, but the twelve men only looking on. He called him up and paid him for his time and discharged him and said, "I hired you to keep twelve men at work. I pay these twelve men for their time. I find you, one man, at work and the twelve idle. I have not employed you to do the work for which I pay twelve men. I employed you to oversee these men, and instruct them, and to see that every man is doing his duty. I will now find another director."*8LtMs, Lt 89, 1893, par. 6*

Now, I do not see, with the light of the experience of the past, how you can repeat the same mistakes, with the result of such plans and devising before you. You have the sad result of Elder Butler's case before you. If he had been willing to follow the light given him of heaven, and unload, placing the extra burdens upon others, then he would not have become unbalanced in mind, and his help, which is so much needed today, would not have been lost to the work.*8LtMs, Lt 89, 1893, par. 7*

My dear Brother Olsen, if I had my letterbook which I had in Europe, I would send to you warning after warning that was given to Elder Butler. Notwithstanding these warnings, he went on and on pursuing an opposite course until the result followed which you

know. I have given you similar warnings about bearing too many burdens. When our conference placed on you so many burdens, they evidenced a lack of faith in God. It is positive unbelief. We have, as a people, been earnestly praying for the Lord to raise up laborers for the harvest. Then, can you not take them, and in faith place upon them responsibilities? Perhaps they will show lack of wisdom; nevertheless, they should be educated to bear responsibilities. If you continue to load down yourself, and those who bear heavy burdens, and bring no new men in to lift the loads, the present burden-bearers will soon be gone, and who shall we have as directors? We would be obliged to take the haphazard work of new uneducated recruits, and no one to direct them as overseers. Will you look at this matter as it is? I am pained at that which I know is a device of Satan to kill off yourself and others, just because men do not hear and obey the warnings the Lord has given them. I looked with intense interest to see not less than a score of men to share the burdens, but lo, the heavy loads were weightier than ever. [They] are placed on a few who were already bending and fainting under that which they carried. I would say to the General Conference, I do not admire your judgment, and I feel pained at your misjudgment. What do you propose to do?*8LtMs, Lt 89, 1893, par. 8*

Willie is not with me. He left Wellington in response to an urgent plea from the Australian Conference Committee one week ago last Friday. He said at Sydney. I consented to be left here, for I knew he was needed at Melbourne. I suspect the work there will require two months of his time. The interest to hear the truth in Wellington is small. There is a little interest in Petone, seven miles from here.*8LtMs, Lt 89, 1893, par. 9*

I received a letter from Bro. Philip Wessels saying that we should begin to build our school. He donated five hundred pounds sterling. He thought others might do something towards it yet. He wrote an excellent letter. It was all alive with cheerfulness, happiness, and thankful praise to God. He said he would send the money to Australia to Battle Creek to be sent. I would enclose you the letter, but I've sent it to Willie. I feel so thankful for this much. I wish it was a much larger sum.*8LtMs, Lt 89, 1893, par. 10*

Willie sent you a long letter last month, so I'll only send you a short one now. My heart is filled with gratitude to God for His lovingkindness and goodness to me. I've been unable to write part of the time on account of infirmities. I feel such exhaustion, and my head would not work. But the Lord is good. I am trusting in Him who has never failed me, and He will not disappoint me now. Good is the Lord and greatly to be praised. I will not be discouraged, because Jesus is my everlasting Friend.*8LtMs, Lt 89, 1893, par. 11*

Lt 90, 1893

Starr, G.B.

Refiled as *Lt 104, 1893*.

Lt 91, 1893

Hare, Edward

Bank's Terrace, Wellington, New Zealand

June 12, 1893

Previously unpublished.

Mr. Edward Hare
Turner St.
Auckland

Dear Brother:

I enclose in this letter to you a copy of a letter to W. F. Caldwell. I will explain so you will understand my reason for sending it to you. I suppose you know why this Bro. Caldwell came to these Colonies. Well, he is in the dark and we are trying to help him. Please read the letter I have written him, and that will give you some idea.*8LtMs, Lt 91, 1893, par. 1*

I received a telegram from him last week, from Melbourne, and he said he was waiting for me to advise him. We telegraphed back for him to wait in Melbourne, and that I would send letter. But I afterward received a long letter from him which he expected that I would have received a few days sooner than I did. In his letter he gave me instruction to telegraph an answer to him before the ninth, as he was expecting to leave Melbourne the ninth on his homeward journey to America.*8LtMs, Lt 91, 1893, par. 2*

If he heeded my telegram, he is in Melbourne yet. But fearing he may not have heeded it, we enclose a copy of a letter to him in this letter addressed to you; and we shall be indeed thankful to you if you will take it to the boat next Sabbath, when it arrives in Auckland from Sydney. Or if you can find his name on the list of steerage passengers on the American steamer to San Francisco, you could address it to him. We should prefer to have you hand it to him if it is possible.*8LtMs, Lt 91, 1893, par. 3*

This brother is terribly in the dark (he seems like a good man but is deluded), and we are trying to help him. I have written two articles on this subject which will appear in print ere long. We are sorry to trouble you.*8LtMs, Lt 91, 1893, par. 4*

Yours truly.*8LtMs, Lt 91, 1893, par. 5*

Lt 92, 1893

Kellogg, J. H.

Bank's Terrace, Wellington, New Zealand

June 14, 1893

Previously unpublished.

J. H. Kellogg, M.D.
Sanitarium
Battle Creek, Michigan

Dear Brother:

Your interesting letter received. How thankful I would be if there were a medical missionary in Wellington, or nurse who could take proper care of the sick. There is a Sister Glover, a sick sister, who would be benefited by such treatment. Sister Glover keeps the Sabbath, and her husband, who is a proprietor of some engineer works, believes the truth, but has not the converting power of God upon his heart, and does not obey the truth. Sister Glover's case seems hopeless. She suffers much with lung difficulty. I know if we had any one that could give the water treatment, hot and cold to the spine, and hot fomentations, she could be relieved of much of her pain. Sr. Tuxford called to see them, and Mr. Glover told her that he had sat up and watched over her so much that he was about worn out. He is very attentive to her.*8LtMs, Lt 92, 1893, par. 1*

A judicious nurse or medical missionary would do so much good. We are not one of us able to go and act as nurse. She does not want any one not of our faith. She says the unbelievers come in and talk their worldly talk, and she has no interest in any of those things. She knows she must die, and she wants those around her who will not distract her mind from Jesus. Mr. Glover is trying to act the nurse.*8LtMs, Lt 92, 1893, par. 2*

If we could have one fully calculated to educate and train persons to nurse, much good might be done. Mr. Glover has just sent for Sr. Tuxford, and she expects to sit up tonight. I have not been well for a

couple of weeks, else I should have visited her. I am thankful that I am not crippled with rheumatism. I can get around nicely now, but my right hip will not permit me to walk much. Efforts have been made to obtain for me a rolling chair, such as you have at the Sanitarium. I hope I will not be compelled to purchase one. I can walk a short distance without inconvenience, and go up and down stairs well. When the weather is fine, and when I am obliged to drop my writing for a little rest, I go out for a drive. Sometimes I go two and three times a week. It costs me 7/6d., that is about two dollars for each drive, and we can drive from two to four hours for this price. We generally go at nine o'clock and sometimes we remain out until one o'clock. They furnish us a very easy phaeton and good horse. I enjoy this very much. *8LtMs, Lt 92, 1893, par. 3*

In the March mail I think I sent you a copy of a letter that I had written to Stanton of Montana. Well this confederacy of error sent over here a man full of zeal, and with pamphlets treating on this new light. They claim to have the third angel's message. And they call the S.D.A. [Church] Babylon, and their cry is to call all God's children to come out of her. They have, as you will see, used my name and testimonies to give influence to their erroneous positions. I think this is taking bold steps, but I am doing what I can to counteract these errors. The man sent to this country is about thirty-seven years old. Bro. Starr has seen him, and says he appears to be perfectly honest. Bro. Starr met him in Hobart, Tasmania, when he was on his way to Melbourne. He says he feels like treating him kindly, and he feels like helping him to see his mistake. He told him what he thought of his message. His name is Caldwell. *8LtMs, Lt 92, 1893, par. 4*

Since writing the above, a message (telegram) came to me from Caldwell. It said, "Waiting your advice. Caldwell, Melbourne." After much thought, I sent a return telegram "Advise with Starr, letter on way." I had written thirty-two pages upon this subject, and sent [them] to Fannie to prepare for circulation. You shall have the matter as soon as ready; but it will be three days more before it will reach Melbourne, and several days added to that before he can have it to read. These men get so uneasy, and in such a hurry, I question if he can be held long enough to get the matter. *8LtMs, Lt 92, 1893, par. 5*

As the Sabbath was drawing on, June 9, the mail from Melbourne was delivered to us. It brought to us a long letter from Bro. Starr; and Bro. Caldwell wrote out the evidences, as he called them, for his accepting this so-called new light. He unfortunately fell in with Stanton and has been carried away with his "Loud Cry." He states that he has been all melted down with the kind treatment he has received at the George's Terrace School. All have treated him kindly and courteously. He said when he was at Battle Creek that they shunned him and showed him as little attention as possible. I think there is a way to treat those that are in error, for some who are honest, may err from the truth. We should always be prepared to represent Jesus, else we are not Christians. We are not only to be Bible readers, but doers of the Word. For we are to live by every word that proceedeth out of the mouth of God.⁸*LtMs, Lt 92, 1893, par. 6*

Paul wrote to the Galatians, in *Galatians 6:1, [2]*, "Brethren, if a man be overtaken in a fault, ye which are spiritual, restore such an one in the spirit of meekness; considering thyself, lest thou also be tempted. Bear ye one another's burdens and so fulfil the law of Christ." I have been much pained when one is deceived and falls into error, that they are too often left out in the cold, without making decided efforts to recover them. To censure them, and call them dishonest is not the way to do. "Ye which are spiritual, restore such an one in the spirit of meekness." If this work has been done, and they will not hear, we must go forward in warning the church of their defection. But has there been the opening the Bible with prayer and earnest interest to recover the erring? If not, then there has been a positive neglect of following the counsel of God. Certainly these men have been weaving a very plausible fabric although it is error; but the erring should be treated with tender love for Christ's sake. "Brethren if any of you do err from the truth and one convert him; let him know, that he which coverteth the sinner from the error of his way shall save a soul from death, and shall hide a multitude of sins." [*James 5:19, 20.*]⁸*LtMs, Lt 92, 1893, par. 7*

Also in *Matthew 18:15-17*. "Moreover if thy brother shall trespass against thee, go and tell him his fault between thee and him alone; if he shall hear thee, thou hast gained thy brother. But if he will not hear thee, then take with thee one or two more, that in the mouth of

two or three witnesses every word may be established. And if he shall neglect to hear them, tell it unto the church; but if he neglect to hear the church, let him be unto thee as an heathen man and a publican.” *8LtMs, Lt 92, 1893, par. 8*

These special directions should be followed. The rules laid down are plain and explicit; but how few obey these rules, how few are doers of the words of Christ. How large a number neglect the very plain directions given, and as the result many souls are lost. How much we, as individuals, need tact, mercy, and the love of God. “The mouth of a righteous man is a well of life; but violence covereth the mouth of the wicked.” [*Proverbs 10:11.*] *8LtMs, Lt 92, 1893, par. 9*

I am sure we have work to do in these lines. We must do it under the influence of the Spirit of God. There must be no harshness of spirit manifested toward those who become deceived. While we stand stiffly for the truth, we are to be sure to exercise the meekness of Christ. Self must be hid in Christ. Self must not be puffed up. Self must not become exalted. We are on test, on trial. Whatever may be our position, whatever our influence, it will be augmented fifty-fold if we act the principles of truth in our daily life. We are forming characters that we are to take with us in the future life, and we cannot be careless and excuse defection of character in ourselves. Do the best we can, and we often give offense, and cause pain and misapprehension; but if we keep an eye single to the glory of God, we shall have tact and wisdom. Angels of God will be close beside us, and sometimes in human form, but we see them only as men. These angels have stood by your side again and again, and you knew them not. Unseen angels have on occasions held and guided your hand; and could your eyes be opened, you would have seen that heavenly intelligences were cooperating with you. Ever bear this in mind. *8LtMs, Lt 92, 1893, par. 10*

You will meet with persons who are jealous and sensitive, and too often they make you impatient; but remember that Jesus bears with them, even those who have pampered their pride into morbid activity, and their spirit is like an inflamed wound; it will not even bear to be touched. Our Master, Christ Jesus, was often misunderstood and unkindly judged, and if you follow in the

footsteps of Jesus, [you] realize the same experience. But if we study to show ourselves approved unto God, we shall avoid, as far as possible, anything that will stir up the feelings and leave disagreeable impressions, remembering we are working out characters for the future, immortal life. The Lord God will teach and guide us individually. If we seek Him with all our heart, He will be found of us. But let us not forget that He is no respecter of persons.*8LtMs, Lt 92, 1893, par. 11*

Let us hear what Christ hath to say unto His followers, “Ye have heard that it hath been said, Thou shalt love thy neighbor, and hate thine enemy. But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you; that ye may be the children of your Father which is in heaven; for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust. For if ye love them which love you what reward have ye? Do not even the publicans the same? And if ye salute your brethren only, what do ye more than others? Do not even the publicans so? Be ye therefore perfect, even as your Father which is in heaven is perfect.” [*Matthew 5:43-48.*]*8LtMs, Lt 92, 1893, par. 12*

Since writing the above, Sr. Tuxford has returned from Sr. Glover’s. The physicians had a consultation and consider her case hopeful, but deferred giving their opinion until they had an examination of the matter they pumped from her stomach. Sr. Tuxford used the hot water bag and it eased the pain. A medical missionary could do good. If we could only have medical missionaries for the large cities, that would be capable of training nurses for usefulness, what a vast amount ... [Incomplete.]*8LtMs, Lt 92, 1893, par. 13*

Lt 93, 1893

Harris, Brother and Sister [J.]

Bank's Terrace, Wellington

June 1893

Previously unpublished.

Mr. and Mrs. J. Harris
Lincoln Street
Ponsonby, Auckland, New Zealand

Dear Brother and Sister:

I have prayed much for both of you since you left us, but when praying I cannot make it appear that you and Willie are together. I seem to have conviction you are not journeying together to Melbourne. I sincerely hope you have not been listening to the suggestions of the enemy and decided to remain in Auckland. In that case you will not have the opportunities and privileges that I have felt it was my duty to make in your behalf, because I am convinced that it is the very thing the Lord would have you to do. I know that the time is short. I know that we have but a little time to work, and we want all our powers brought into the service of God.*8LtMs, Lt 93, 1893, par. 1*

How soon the way may be hedged up by the powers of darkness, moving from beneath upon the living human agents who serve under his black banner, we are not able to say. This we do know, that the powers of darkness are working fast and strong to bring about the last crisis. Christ is addressing yourself and wife, "Follow Me." The soul of Sister Harris is as precious as your soul. I greatly desire that she shall have opportunities to obtain a better knowledge of the only true God and Jesus Christ whom He hath sent.*8LtMs, Lt 93, 1893, par. 2*

I have a deep yearning of soul for both of you. Jesus Christ paid the purchase money of His own precious life, giving Himself to a shameful death of crucifixion upon the cross that He might save

your souls. And there is nothing that I would not do to be able to cooperate with Jesus Christ that your souls might be saved. I greatly desire that you, my brother, should become a worker in the cause of God; but it is positively essential that you have a more thorough education to do your work acceptably in the sight of God. You need to learn your trade from the great Teacher, that you may labor in wisdom to draw souls away from the pit to Jesus Christ their Redeemer. You may learn, my brother, to be a successful, humble, and faithful Christian representing Christ in your character. *8LtMs, Lt 93, 1893, par. 3*

I know your wife has had many discouragements in her experience, and if she had only loved and trusted in her Saviour she would have received comfort and know that He loved her, and that knowledge would have given her strength to do the duties devolving upon her, because she trusted in her Redeemer. He knows her every weakness, her every trial; He is acquainted with her fears and doubts. She considers it a hopeless task to live a Christian life, and the enemy of God and man is taking advantage of her unbelief to draw her away from Christ to the world. But peace and rest is not to be found there. *8LtMs, Lt 93, 1893, par. 4*

All the presentations of Satan in worldly inducements are as false today as when he tempted Eve in Eden. Jesus wants to save you both. Will you turn away from His invitations and neglect this great salvation? Jesus is acquainted with the strength of Satan's temptations. He clothed His divinity with humanity, became a man of sorrows and acquainted with grief. He was tempted in all points like as we are, that He might know how to succor those who should be tempted. *8LtMs, Lt 93, 1893, par. 5*

When the love of Jesus is lost from the soul, the love of the world rushes in to supply the vacuum. Omnipotent power alone can dislodge it from the human affections. The apostle inquires, "Who hath bewitched you, that ye should not obey the truth?" [*Galatians 3:1.*] Having lost that organ of spiritual vision which should keep another world in view, counterbalancing the affections, would have preserved the mind and heart to love and glorify God. The present world and its alluring, deceptive presentations would not be allowed to tyrannize over the mind and soul with the advantage of a power

which is ever visible, ever at hand, soliciting the mind to find happiness in this life. Our Saviour seeks to correct this evil. He comes to save the one lost sheep, the one world fallen. He enters the busy world where nothing is heard but worldly speculations, and lifts His voice like the trump of God, and seeks to break the spell of infatuation, and exclaims, "What shall it profit a man, if he gain the whole world, and lose his own soul?" Or "what shall a man give in exchange for his soul?" [*Mark 8:36, 37.*] A short period of time, at most, and death will force the human being away from his chosen idols. The world and all in it must be left. But what will compensate for the loss of the soul?*8LtMs, Lt 93, 1893, par. 6*

The work of the world's Redeemer is to bring the nobler world within range of the spiritual vision, and He bids you seek a home in that city whose Builder and Maker is God. The Lord of life and glory would have every one seek most earnestly for that future life, which measures with the life of God. He takes us to the threshold of heaven, and bids us look that we may see it flushed with living glories. He tells them, I died that you might make this your home, and enjoy its glories through the ceaseless ages of eternity. And has He designed that the infinite grandeur of the future life should incapacitate us for the essential duties of this life? No, but by beholding the glories of heaven, we should be better qualified to perform the duties of the present life.*8LtMs, Lt 93, 1893, par. 7*

He would seek to impregnate every moment of this life with the endless results, a crown of glory that fadeth not away. Weeding this life of its vanities, He would have every human being cultivate every power of their being to enjoy all that is useful and precious in this life, being good and doing good, laying up a heavenly treasure for themselves in the future life.*8LtMs, Lt 93, 1893, par. 8*

I entreat of you, my brother, my sister, not to view the Saviour and eternal realities in a vague sort of a way. You are called of your Redeemer to work for time and for eternity. I know that perils are in your pathway. You have reached a period in your history when very much depends on the choice you will make. The Lord is opening the way where you may greatly improve your relation to Him. Opportunities are placed within your reach which leave upon you both an accountability you cannot evade. The Lord is opening

before you a way that you may be connected with His chosen people who love and serve Him. The Spirit of God would open the spiritual eye to discern the treasures of life in His Word, and a flood of light may be seen poured upon every page rich with history, and illuminated with [the] glory of a suffering, dying Jesus, that you may through faith come under the rainbow of promise that encircles the throne of God.*8LtMs, Lt 93, 1893, par. 9*

The Lord Jesus came to our world, not to belittle one iota of the claims of the law of God, but to reinstate the holiness of the divine Word which the human instruments had degraded to serve the purposes of Satan. He came to uphold the rectitude of the divine government, and through the giving of His own life makes it possible, through His imputed righteousness, for man, fallen by transgression, to keep His commandments and live, and His law as the apple of the eye. And He, through His death, brings in everlasting righteousness and life that all may claim who will believe in Him as their personal Saviour. Had not Christ become our Substitute and Surety there would have been no hope for any one of us—no atonement for sin, no fountain open for sin and uncleanness, no pardon, no acceptance, no peace, but only fear and woe and lamentation.*8LtMs, Lt 93, 1893, par. 10*

But Brother and Sister Harris, we have an intense desire that you shall be saved, and if you are finally overcomers it will not be by your having your own will and your own way. You are tempted, Sister Harris, “that no one careth for my soul;” but do not let the enemy deceive you with his temptations of this character, for it is not truth. There are those who do love you and care for your soul, and do have an intense interest that you shall have the comfort, peace, hope, and joy that your Redeemer has purchased for you, “For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.” [*John 3:16.*] Then having done so much for you, will He leave you neglected and uncared for? He is the Author and Finisher of your faith. The most infinite God loves you with that depth of love that Calvary alone can express.*8LtMs, Lt 93, 1893, par. 11*

He gave Jesus to come to our world as a man, His divinity clothed

with humanity; and He for our sakes became poor, that we through His poverty might be made rich. It was decided in the council of heaven that His human nature should endure all the temptations wherewith man would be beset. He was the exalted and loved Commander in the heavenly courts; but with the full consent, in counsel with His Father, entered into an agreement, in unity with His Father, to secure the salvation of all in the world who would believe in Him. By the most solemn, irrevocable bonds He engages to take the penalty of the transgressor upon His divine soul and die, the Innocent and Just for the guilty and the unjust. He entered freely into a bond to cancel the mighty debt incurred by transgression of the law of God, and by this transaction He delivers those bound in slavery to Satan, by their faith in Him.*8LtMs, Lt 93, 1893, par. 12*

This infinite sacrifice in behalf of man invested the throne of God with unsurpassed glory in that He made His only begotten Son the Substitute and Surety for fallen man, that every repentant, believing soul in Jesus Christ as their personal Saviour should stand before God acquitted, justified, as though he had never sinned. Oh, what love, what matchless love evidenced for humanity! The world's Redeemer humbled Himself to humanity to be tried in a much greater degree than it is possible for man to be tempted, that He might know how to succor all who should be tempted. What part of the price did He withhold? He gave Himself for us because He loved us; constrained by this love the Son of God, the Prince of heaven, gave His soul, His body, His life, and in this sacrifice He gave all that He possessed in heaven and on earth. This was to save us when we were enemies to God.*8LtMs, Lt 93, 1893, par. 13*

It was a whole, a perfect sacrifice. Nothing was wanting on the part of the Father or on the part of the Son. And then what is required of the sons and daughters of Adam? To believe in Jesus as One able to save unto the utmost all who come unto Him. His merits, His righteousness, are imputed to the undeserving, and His purity and holiness are the sacrifices offered to God in behalf of the sinner, and as a sweet smelling savor, come up fragrant and acceptable before God. Oh, what love, what matchless love!*8LtMs, Lt 93, 1893, par. 14*

He was the Majesty of heaven, the Lord of life and glory, yet He

humbled Himself as a man, lived a life of self-denial and self-sacrifice. He was wounded for our transgressions. He was bruised for our iniquities. The chastisement of peace was upon Him, and with His stripes we are healed. Let us, as we behold this great plan of redemption, bow our souls in humility before Him, and as we contemplate this amazing love, let gratitude flow from our hearts continually. Shall we yield without delay our cold, hard hearts, to be melted by His goodness, His sympathy and love? Whatever streams of creature love may become cold and dried up, shall this cause the heart to love Jesus less? Is your soul cast down within you?*8LtMs, Lt 93, 1893, par. 15*

Does Satan try and tempt you? Give your mind and heart to Jesus. Satan will tempt to draw you from Christ's side in attractive paths. Will you change leaders? Is it safe for you to withdraw yourself from under the banner of Jesus Christ? Will you place yourself under the black-stained banner of Satan who murdered the Son of God? Have your feet become weary in walking the path cast up for the ransomed of the Lord to walk in? Jesus' love never fails. He says, "Follow me." "They that follow me shall not walk in darkness but shall have the light of life." [*John 8:12.*]*8LtMs, Lt 93, 1893, par. 16*

You need now to put forth every energy that you shall not fail of the grace of God, but make your calling and election sure. Then your life is hid with Christ in God. You are prepared to die, or qualified to live to glorify God. Jesus loves you, and will you withdraw from such love? Will you not rather be willing for Jesus to lead you, for He will lead you upward in safe paths. Let the surrender of yourself to Jesus be full and entire, as His surrender of His precious life for you. Then will you be able to comprehend with all saints what is the breadth, and length, and depth, and height, and to know the love of God which passeth knowledge, and be filled with all the fullness of God. Anyone who will be saved in the kingdom of God can obtain the victory only through the merits of Jesus Christ.*8LtMs, Lt 93, 1893, par. 17*

The apostle Paul said, "God forbid that I should glory, save in the cross of Jesus Christ, by whom the world is crucified unto me, and I unto the world." [*Galatians 6:14.*] Here is brought to view a double crucifixion. It is a crucifixion to the believer to be compelled to

separate the affections from those who love and enjoy the pleasures of the world, and it is a crucifixion to these pleasure-lovers to have their relatives separate from them in their worldly associations. "Come out from among them, and be ye separate," saith God, and "touch not the unclean thing, and I will receive you. I will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty." [2 Corinthians 6:17, 18.] *8LtMs, Lt 93, 1893, par. 18*

Will you comply with these conditions? Shall you choose Christ and heaven as your portion in this life? Is the promise not rich and glorious that you shall become members of the royal family and children of the heavenly King? Will you make any and every sacrifice that you may join the heavenly family above? "Choose ye this day whom ye will serve." [Joshua 24:15.] "Behold the Lamb of God, which taketh away the sin of the world." [John 1:29.] Will you refuse Him and choose the world? The world crucified Jesus. They are choosing today between Christ and Barabbas. Many have made their choice and others are deciding their destiny. Which will you have, Jesus or Barabbas? *8LtMs, Lt 93, 1893, par. 19*

We need not be horrified at any crime of cruelty and monstrous wickedness that is perpetrated by a world who would not receive and confess Christ, but reject and crucify Him. We read in the secular papers the police reports, the grand juries' decisions. History is being made in our cities and towns in regard to iniquity of every stripe and type. Should we be surprised, when the world would not receive Jesus but crucified Him, at the development of every stripe and type of iniquity? He was the Life and Light of the world, yet the world knew Him not. But we know Him; He is our precious Saviour. He is our risen Saviour. He proclaimed over the rent tomb of Joseph, "I am the resurrection and the life." [John 11:25.] The world would not have Jesus. "But as many as received him to them gave he power to become the sons of God." [John 1:12.] *8LtMs, Lt 93, 1893, par. 20*

The world that could reject the divine, personification of the Infinite God, are repeating the same history as transpired when Jesus was in the world, refusing Jesus but choosing Barabbas. Shall we be on the world's side of the question? There can be no confidence put in

human nature only as it is refined and sanctified through faith in Jesus Christ. The world is not to be trusted. The love of the world brings to us no peace. The Lord would have both of you place yourselves, not in the great thoroughfare of the world, not in harmony with its customs, its practices, but the voice of exhortation comes to us individually, "Come out from among them, and be ye separate." [2 *Corinthians* 6:17.] *8LtMs, Lt 93, 1893, par. 21*

Place yourselves in the most favorable position possible for the development and cultivation of Christian character. Place yourself in connection with the light shining from heaven. I beg of you both to choose Christ as your Saviour. And choose for your companionship the society of those whom the Lord is teaching, leading, and guiding. Let not Satan have his way and his will that he may through his temptations sift you as wheat. I beseech of you to have respect to the recompense of the reward. We have a Saviour who has ascended to heaven to be our Advocate, and to prepare mansions for us. He says that He will come again. He will take us to Himself, that where He is we may be also. The Lord has bought you with the price of His own blood. "Ye are not your own, ye are bought with a price; therefore glorify God in your body and spirit which are God's." [1 *Corinthians* 6:19, 20.] *8LtMs, Lt 93, 1893, par. 22*

We know that it cannot be the duty of Brother Harris to leave his wife and his children, for it would not be the least use for him to do this. We could not advise him to go to Melbourne alone, and could not accept him on these conditions. We want you to stand by his side and be benefited with the influences and light which will shine upon both of you. I can assure you that you will meet with those whose acquaintance you will prize. They will be a comfort, a hope, and a blessing to you. They will love your soul for Christ's sake. You will be where your husband can come to you and be with you, and help in caring for and training your dear little children, that they may have precious opportunities to receive blessings in instruction that they would not otherwise have. *8LtMs, Lt 93, 1893, par. 23*

We want both of you to go to Melbourne, and it shall be made as pleasant for you as possible. And as soon as you can safely go, do not delay. Eternal life is worth a lifelong, persevering, untiring effort, and you both want to shine as lights in the world. You must have,

my sister, an experience in religious things, if you [will] have happiness in this life or in the future life. You can have this now in the hours of probation. You have been in spiritual sickness, but the Lord would have you in spiritual health.*8LtMs, Lt 93, 1893, par. 24*

I again address both of you: You need much more of the grace of Jesus Christ than you have had. Brother Harris has many things to learn to be a successful laborer together with God. You, Sister Harris, can be a great hindrance to him, and you can be a great blessing, but it will not be in consulting your own way and will. God loves you both. The little children need the wise discipline of the father combined with the mother's instruction, that their characters shall be molded not after the world's standard, but the standard God has given in His Holy Word. You will need to learn of Jesus, and watch unto prayer. There will be thus supplied high themes of conversation by the fireside, of Christ and His love, of the salvation of the soul, of eternal interest. Human love should draw its closest bonds from divine love.*8LtMs, Lt 93, 1893, par. 25*

Family religion must be maintained for your own good, and for the good of your little ones. It is the duty of both of you to combine faith and works to educate and train your little ones to love Jesus. Said the Searcher of hearts about Abraham, "For I know him, that he will command his children and his household after him, and they shall keep the way of the Lord, to do justice and judgment." [*Genesis 18:19.*] Abraham would cultivate home religion, and cause the fear of the Lord to circulate through his tent. Brother Harris, you have not in firmness and decision occupied your position in your family that you should. There must be, as you value your soul, no betrayal of sacred trust and truth on your part, no yielding to any guide but One.*8LtMs, Lt 93, 1893, par. 26*

Brother and Sister Harris, you are the Lord's property. You have brought children into this world without any will or choice of their own. Now it is your special duty and study to seek to place these children under the most favorable circumstances to form characters for the future immortal life that they shall be shielded as much as is in your power from influences which will bring them from the side of Christ into the ranks of Satan.*8LtMs, Lt 93, 1893, par. 27*

These little ones are God's property. Wake up, father. Wake up, mother, to the present and eternal interest of your children. Do not regard this matter of little account. Jesus died for them. Parents and children are God's purchased possession. By the combined influences of authority and affection rule your house. Allow no influence to interpose and take either wife or children from your side. The will of God must be paramount in your home. Unitedly you can say, "As for me and my house, we will serve the Lord." [*Joshua 24:15.*] When the love and fear of God reign there will be restfulness, peace, and joy; but to follow and be controlled by any other principle will leave hearts unblessed.*8LtMs, Lt 93, 1893, par. 28*

Every family should call on the name of the Lord. Spread out His Word before Him and ask, "What has God said?" For that is the rule from which the way and will of the children, nor engrossment of worldly things on the part of the parents, can warrant any departure. Oh, inquire, How does God, our Owner, whose property we are, instruct us to act? What is His mind at any perplexing point? Once learn the will of God, and go forward in His holy name.*8LtMs, Lt 93, 1893, par. 29*

In much love.*8LtMs, Lt 93, 1893, par. 30*

Lt 94, 1893

Hare, Elsie

Wellington, New Zealand

July 17, 1893

Portions of this letter are published in *ML 283*.

Mrs. Elsie Hare
Kaeo, New Zealand

Dear Sister:

Your letter was received with pleasure. I thank you for writing, also thank you for the nice present you sent me, the silk net. It is a good fit. I was much pleased with the good spirit which was evidenced in your letter. I am very pleased and thankful to our heavenly Father that His Holy Spirit has been moving upon your hearts to decide that John should go to school. It will be best for him, and for you in the end. I knew his peril, for the Lord had impressed this upon my mind and opened before me his great danger. And now the Lord has been pleased to work in His providence in bringing around matters so that he is now in attendance in the school. Let us still supplicate at the throne of grace that John may be while thus favorably situated, soundly converted. There are excellent traits of character in John if they could be developed and trained, and be brought to his Saviour. But while in the company he has been keeping only hopeless ruin was before him. We will now exercise faith that he will give himself to Jesus, and love and serve Him.⁸*LtMs, Lt 94, 1893, par. 1*

You must miss your children; but you have quite a little flock requiring much patient instruction, much persevering teaching, line upon line and precept upon precept, here a little and there a little. In your efforts to patiently discipline and bring up these children in the nurture and admonition of the Lord, you are doing the greatest, grandest work ever committed to mortals. You cannot do this of yourself, but you can do all things through Christ strengthening you. Cling to Jesus, walk in all humility of mind before God. Watch unto

prayer, and you will have grace because He has promised it. How thankful we should be that we are not left to stumble our way alone. Jesus the precious Saviour leadeth us. *8LtMs, Lt 94, 1893, par. 2*

When tempted, when sorrowful, take it to the Lord in prayer, and believe that He hears you. Believe ye receive the things ye ask for and ye shall have them. I am so glad that we have not to walk the narrow path alone. You are a teacher in your family, and then, bearing this responsibility, be as well a learner. Daily learn in the school of Jesus meekness and lowliness of heart, and how to wear His yoke. The Lord will bless every one just in accordance with their capacity to receive and make a right use of His rich and heavenly gifts. Learn then of Jesus, my dear sister. *8LtMs, Lt 94, 1893, par. 3*

We must daily trust in Jesus as one who knows our every weakness, one who has a heart that can feel the deepest sympathy, for His heart was ever touched with human woe. In all our afflictions He was afflicted. He was tempted in all points like as we are, and He knoweth how to succor those who shall be tempted. Thank God for such a Saviour. My heart is filled with gratitude and thanksgiving every day. Let us cultivate that faith that works by love and purifies the soul. Let us educate our lips to praise God. Let us not cherish murmuring or complaining or fault-finding, for it always tends to soul poverty. *8LtMs, Lt 94, 1893, par. 4*

It is our privilege to establish habits of looking unto Jesus who is the Author and Finisher of our faith. He hath promised to be the widow's God and husband. You need in seasons of trial all the support and consolation which can be drawn from righteous principles, from fixed religious convictions, from an abiding trust and confidence in One who loves you and hath said, "Lo I am with you alway." [*Matthew 28:20.*] *8LtMs, Lt 94, 1893, par. 5*

Let the heart go out in strong earnest yearning for the Spirit of God, educating your mind and heart to unwavering trust and holy endeavor, of increasing strength, of faith and willing cheerful obedience. For your children's sake this is essential, that they may be in their home in an educating school, their mother the kind, patient loving teacher. Jesus will help you as you learn your lessons how to be a faithful child of obedience to God, to educate your

children to do His will by being obedient to His wise directions. O, what may we not accomplish in Jesus Christ if we set heart and soul in the work to be a faithful servant of Jesus!⁸*LtMs, Lt 94, 1893, par. 6*

You can educate your children to love and to do the will of Him who first loved them, and died that through His death He might save every soul who would believe in Him. Teach them the simple lessons of faith; establish yourself in habits of trust, committing your soul to His care and guidance, and you will grow in grace and the knowledge of our Lord and Saviour Jesus Christ as sure as you surrender your soul, body and spirit unto Him to do and suffer His will, as well as to enjoy His love and His rich blessings. You want, dear sister, to feel your constant need of the love and grace of Christ. In your own heart you may have it. Thank the Lord it is our privilege to have this indwelling, abiding Christ in the soul, and to know that you always have an unchanging Friend.⁸*LtMs, Lt 94, 1893, par. 7*

You need more than human, finite energy to give wisdom in words of counsel and commands to your children. You are certain to need the fortitude and courage and divine assurance, the fulness of divine life, every day. You need to place yourself in the channel of light, employ all the means of grace heaven has provided to increase and strengthen moral power in your own soul. You have found great comfort in religion, and you need to drink deeper of the fountain of living waters, that you may lead your precious little ones to drink also of the streams of the Water of life.⁸*LtMs, Lt 94, 1893, par. 8*

You need, and I need, that the spiritual wisdom shall be cleared and intensified to behold the scheme of redemption as we have never viewed it before. We want that our hearts should feel the mighty throbs of a Saviour's love. In searching the Scriptures, in feeding upon the words of life, O consider it is the voice of God to the soul. We may be confused sometimes over the voice of our friends; but in the Bible we have the counsel of God upon all important subjects which concern our eternal interests, and in temporal matters we may learn a great deal. Its teachings will be always suited to our peculiar circumstances and calculated to prepare us to endure trial,

and fit us for our God-given work.*8LtMs, Lt 94, 1893, par. 9*

O, study the Bible with your children; you have a little flock of lambs in your own house, and you may be a faithful shepherdess. You may lead them into living green pastures, yourself being first led beside the living waters. O, repeat the heavenly treasures of truth over and over again, that your children shall become acquainted, familiar, with its sentiments, and treasure them up in their hearts, and the heavenly precepts made to govern the whole life. May the Lord bless you and your little flock at home, and the children that are abroad is my prayer. "Sanctify them through thy truth, thy word is truth." [*John 17:17.*]*8LtMs, Lt 94, 1893, par. 10*

The revealed truth is the only instrument by which they could be sanctified and saved. "Seeing ye have purified your souls in obeying the truth through the spirit unto unfeigned love of the brethren, see that ye love one another with a pure heart fervently being born again, not of corruptible seed, but of incorruptible, by the word of God which liveth and abideth forever." [*1 Peter 1:22, 23.*] I have faith in God that He will be near you and lead you, and guide you if you will commit all to His keeping.*8LtMs, Lt 94, 1893, par. 11*

Much love to yourself and your dear children.*8LtMs, Lt 94, 1893, par. 12*

Lt 95, 1893

Waterman, Cora B.

Wellington, New Zealand

July 20, 1893

This letter is published in entirety in *TSB 163-166*.

Miss Cora B. Waterman
Barrow, Wisconsin, U. S. A.

My Sister:

I have received two letters from you and have a desire to relieve your mind if I can. Your position was a very remarkable one, and God gave me a decided message for you. I did not consider from the facts presented that your case was without hope; but your perception of what constituted right and wrong was so low in the scale that it was entirely unsafe for you to be traveling and be canvassing and giving Bible readings, and be exposed to temptations. [You are] one who could not distinguish in the Word of God what sin is, in giving your body to be polluted by a man, whatever may be his profession, and claim to be relieved [forgiven]. This matter was shown to me to be a heinous sin in the sight of God, and yet your senses were so benumbed and demoralized that you would continue to canvass for our religious books and give Bible readings, and you committing fornication. *8LtMs, Lt 95, 1893, par. 1*

The law of God proclaimed upon Mount Sinai, "Thou shalt not commit adultery" [*Exodus 20:14*], and yet you who transgressed that law in so marked a manner were teaching others the Bible. God did not accept your labors. You ask if the Lord gave me that letter to give to you. I say He did. The Holy God of Israel will not serve with your sins. That message was given of God. If you have had, since that message was given, a new sense of what constitutes sin, if you have become truly converted, a child of God in place of being a transgressor of His law, then there is no one who will be more pleased than myself. *8LtMs, Lt 95, 1893, par. 2*

I could not present your sin before you in too strong language. I had presented before me several, living in different states, who were engaged in the canvassing work who were unfit to have any connection with the work of God. They would dishonor God and bring the truth into reproach. They would make light of sin. They were dishonoring their own bodies. But not one among the number was having so little sense of what sin was, as you. Any one pursuing the course you did, and belied apparently to the criminality and degradation of such a course, was just terrible. You had not a sense of the aggravated character of sin.*8LtMs, Lt 95, 1893, par. 3*

The message was given Jonah to Nineveh, that in forty days it should be destroyed. Nineveh repented, and God spared the wicked city, because kings and nobles humbled themselves greatly before God, and the Lord gave Nineveh chance for repentance. If the Lord in His great mercy treats your case in a similar manner, O, I shall be so thankful. If He grants you probation in which to manifest that repentance that needeth not to be repented of, because you see and sense the real nature of sin, that you abhor yourself because of your sin, and have an abhorrence likewise of the sin, the Lord is gracious, of pitying tenderness and loving kindness. "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." [1 *John 1:9*.]*8LtMs, Lt 95, 1893, par. 4*

I believe you have confessed your sin, and that God will pardon the sin as He has promised. The only drawback in my mind is that the very same want of perception of what constituted sin, in the prostituting of your body, giving it up to the use of an adulterer, a whoremonger, and you connected with the work and cause of God giving Bible readings, as though the Lord would serve with your sins while you were engaged in His work and voluntary seeking the embrace of an adulterer [is still a weakness with you].*8LtMs, Lt 95, 1893, par. 5*

I presented you with the matter as presented to me, and tell you that God abhors all such things. If your moral sensibilities are quickened, it is through the converting power of God. If you are transformed in character, the Lord knows all about that. And if you have through repentance been uplifted to reach a high and holy

standard, I cannot myself say the Lord will not regard your case in the same light He regarded Nineveh.*8LtMs, Lt 95, 1893, par. 6*

Said the king of Nineveh, "Let man and beast be covered with sackcloth, and cry mightily unto God: yea, let them turn every one from his evil way, and from the violence that is in their hands. Who can tell if God will turn and repent, and turn away from his fierce anger, that we perish not? And God saw their works, that they turned from their evil way; and God repented of the evil, that he had said that he would do unto them; and he did it not." [*Jonah 3:8-10.*] Read this over carefully, and if the Lord trusts you with His work, I have not a word of objection. This is all I can say to you.*8LtMs, Lt 95, 1893, par. 7*

Now, please to take your case to the Lord, and if you are in communion with Him, He will hear your prayers, and will guide you in judgment. My hearts pities you. The first time the sin was committed, it was done without so much time for meditation; the second sins were committed after time to meditate, after time to consider the matter in the light of the Word of God, in the face of the seventh commandment. That you should voluntarily submit your body to the man who led you astray, and you engaged in seeking to enlighten other minds in regard to the commandments, is a most decided exhibition of depravity, and reveals a character as presented to me untrustworthy, and you were incapable of discerning why you should not go right on with the work as you had done.*8LtMs, Lt 95, 1893, par. 8*

But I leave the matter where it is. I could say to you to go to trustworthy persons in the conference (not men but women), and talk with them; but I am inclined to think that should you do this, you would be giving publicity to those things which would cause all to be removed from you; and they would not encourage you or accept you to engage in any branch of the work, when they should understand the matter as it is. I must now leave this matter between you and your God, and please do not trouble me any more with it. I have no disposition to expose you, but leave you to develop character. I pity you and hope that you will move in discretion, and become altogether that which God would have you.*8LtMs, Lt 95, 1893, par. 9*

Lt 96, 1893

Piper, Brother and Sister [I.]

Napier, New Zealand

September 27, 1893

Previously unpublished.

Mr. and Mrs. I. and M. Piper
Petone, New Zealand

Dear Friends:

This evening, I have received a letter from you, making inquiries in regard to Nina Piper. I will write all particulars as you requested me to do. When on the train on our way to Napier, Nina had a violent attack of nose bleeding. I understood at once that something was not right. I made inquiries and learned that she had not been regular in her monthly periods and had scarcely any show. We saw that she bloated and looked very large, but did not menstruate as she should, and we felt troubled about her. We knew that if she was careful for a time, and would take treatment, such as sitz baths, and a remedy I gave her for this very difficulty, she would probably come out regulated and right.*8LtMs, Lt 96, 1893, par. 1*

After knowing the above, I concluded that it would not be safe to take Nina with us where at times she would be more or less exposed when we travel, either by train or steamer and when attacked with such violent nose bleeding, we could not give her proper treatment. We counseled with Nina and told her all about this.*8LtMs, Lt 96, 1893, par. 2*

We were expecting to go to Auckland, and I was in uncertainty as to what to do. I did not like to have Nina separate from us, and yet I did not think it wise to take her too far away from her home, fearing that exposure of traveling on cars and boats, and continual changing, would make it impossible to do those things for her, at the right time, that I knew ought to be done. Unless Nina could be regulated in the matter referred to, it would not be safe to place her

in school, for it might cost her her life. I had no intimation of this state of things when I proposed to take Nina with me. We are so situated that we cannot give proper care to one that needs treatment that should not in any case be neglected.*8LtMs, Lt 96, 1893, par. 3*

When we were at Paremata, just out of Wellington, Sister Tuxford proposed to Nina that after we were gone Nina remain with her, and then when Grandma Charlton should come to Napier that Nina accompany her. This Nina considered would be a good plan, and before she would have fully entered into it, no doubt, she would have consulted you. And yet Nina thought that her parents would be in harmony with this plan. But when I asked Nina to go, this consideration was not referred to you. About two weeks ago it was supposed that we would not have our camp meeting in Auckland, as had been anticipated last fall, on account of the plans being changed. Then I wrote to Sr. Tuxford, asking her if she still desired Nina to accompany her mother, and if so we would let Nina go with her from Hastings to Napier and remain with her at her home in Napier for the present. Since the plans were being changed, we did not know but we might be called away to Melbourne. We knew the work could not be hard at Sister Charlton's home, as there would only be the two of them. And at the present, this was the best opening we could see for Nina. I could not bear the responsibility of Nina's case, and would not have taken her in the first place if I had known about this. Nina is the same good, helpful girl as she has been. I love the dear child, for she is a Christian and of an amiable disposition, but when I need one to help I must have one who will not be a constant source of worry. I gave up my niece, who was my nurse and treatment girl, because she did not seem to have sound health, and I left her in good care at the school in Melbourne. I cannot have the responsibility of taking those with me who through a little exposure might endanger their health. I do not demerit Nina in the least.*8LtMs, Lt 96, 1893, par. 4*

Since the above decisions were made, we received a telegram from Elder Olsen, the president of our General Conference, and he expects to be with us at our New Zealand camp meeting. It is decided that we hold our camp meeting at Wellington, and we do not expect to go to Auckland. The camp meeting will begin about

November 23, and we shall be in New Zealand until some time in December.*8LtMs, Lt 96, 1893, par. 5*

I do not want you to think that Nina has not done the right thing for we have no fault to find with her at all. We would be glad to have Nina with us, but we cannot possibly give her the attention that is needed. We thought with special directions she could do much for herself, and exercise is no injury to her, if she will do those things that she ought to do, and which she can do, in the little family of two at Sister Charlton's. Nina is a precious, dear good child and needs to be cared for now and placed under the most favorable circumstances. I promised Nina that I would write to you, and now I have given you full particulars.*8LtMs, Lt 96, 1893, par. 6*

Lt 97, 1893

Friends in Hastings, New Zealand

Gisborne, New Zealand

October 16, 1893

Previously unpublished.

Dear Friends in Hastings,
Beloved Children of God:

I will write you a few words. We had a very pleasant passage to this place, and when we arrived found that there was an appointment out for me to speak the first evening. We had a very intelligent, though not large, congregation. I spoke to them upon the necessity of keeping all the commandments of God, just as God gave them, and explained why we were Seventh-day Adventists. We kept the seventh day because that was the very day God had specified as the day of His rest, whatever interpretation man may place upon it; and placing the first day, in the place of the seventh day, did not convert it as the Sabbath the Lord had set apart and blessed and sanctified the seventh day. Our only security is to take the language of the Bible in its true specification, and obey the fourth commandment just as it reads.*8LtMs, Lt 97, 1893, par. 1*

To worship God on a common working day upon which He has placed no sanctity, in our ignorance is not sin, but when light comes to us showing us what is truth, we are to give up error and accept the truth. If God plainly states that He requires one thing, and we present to Him another, claiming for ourselves that it makes no difference, we deceive our own souls to our own ruin, for God will not be trifled with. We see that it is essential that we should every one show our colors and stand fully and entirely under our own standard, which is the commandments of God and the faith of Jesus. We are not to do just as the world does and think that this is all that is required. We are to adhere strictly to the Scriptures and are under obligation to God and man to present the subject to others just as God has specified. Not the hearers of the law are just before God, but the doers of the law shall be justified. We do not

wish to hide our faith or drop our standard because the world will look upon us with disfavor. The favor of God we should prize highly above gold, yes, above fine gold. We are not to meet the world's standard, for Christ declares the world knew Him not, and because they knew Him not, they will not know His followers. [John 1:10.] We are Adventists. We believe our Lord is soon coming in the clouds of heaven with power and great glory. Said Christ, just before His crucifixion, "Let not your hearts be troubled; ye believe in God, believe also in Me. In My Father's house are many mansions: if it were not so I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto Myself; that where I am, there ye may be also." *John 14:1-3.8LtMs, Lt 97, 1893, par. 2*

We believe in a personal Saviour, and that He is coming to our world the second time to be admired in all those who believe. This is our faith, and we are waiting and watching for the appearing of our Lord, and we would be found obedient children to His commandments. We will not evade them. We will not explain them away, but we will be doers of His commandments.*8LtMs, Lt 97, 1893, par. 3*

I would present to our people the necessity of standing in moral independence in God. Being not ashamed because we keep the fourth commandment just as it reads for this is an honor to every soul. It is those who evade the truth, who accept a spurious sabbath instead of the genuine, that need to be heartily ashamed of their keeping a day that He has not placed His sanctity upon, and of their departure from God's commandments. I wish all our friends seeking after the truth could see this subject in the true bearings and never for one moment feel to beg pardon of the world, because they will be loyal children to do ... [several lines illegible].*8LtMs, Lt 97, 1893, par. 4*

Sabbath forenoon, October 14, I spoke to the people from (*John 14*), presenting before them the manifest love of God for all the world, and [how] when we draw nigh to God He always responds and draws nigh to us. Not one takes a step toward Jesus, but He advances toward them. I presented the dangers of a half and half service. This kind of serving God is no satisfaction to our own souls,

and in no way pleases Him who hath bought us with His own precious blood. Children as well as the parents should give themselves without reserve to the Lord and He will accept them. The Lord came near to us, our hearts were softened by His Holy Spirit, and it had a subduing influence upon the hearts of all present.*8LtMs, Lt 97, 1893, par. 5*

We see that the prejudice was very great, and Satan was working to the strength of his power that we should have no influence in this place. The ministers we find in every place we have tried to labor refuse to search the Scriptures with a teachable spirit, having prejudice at the door in beginning their investigation of the Word of God. They feel indignant at the proposition to come with sincere, candid minds to investigate evidences. Like the Pharisees, they are determined to close every avenue whereby light should find entrance, and they then try with persevering effort that they may induce every one to treat the message and the messenger whom God sends with contempt. They are ... [last page illegible.]*8LtMs, Lt 97, 1893, par. 6*

Lt 98, 1893

Vickers, George T.

Gisborne, New Zealand

October 21, 1893

Portions of this letter are published in *2MCP 452*.

Pastor George T. Vickers
Covington, Louisiana, U. S. A.

Dear Brother,

I am awakened this morning at three o'clock with deep feelings, and impressed by the Spirit of the Lord to arise and write words to you from the Lord. "Look and live." [*Numbers 21:8.*] "And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up; that whosoever believeth in Him should not perish, but have eternal life. For God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." *John 3:14-16.8LtMs, Lt 98, 1893, par. 1*

"And they journeyed from Mount Hor by the way of the Red Sea, to compass the land of Edom; and the soul of the people was much discouraged because of the way. And the people spake against God, and against Moses, Wherefore have ye brought us up out of Egypt to die in the wilderness? for there is no bread, neither is there any water; and our soul loatheth this light bread. And the Lord sent fiery serpents among the people, and they bit the people; and much people of Israel died." *Numbers 21:4-6.8LtMs, Lt 98, 1893, par. 2*

"And the soul of the people was much discouraged because of the way." [*Verse 4.*] The Lord does not remove all difficulties and trials and hardships from the people. He would have them put their trust in Him, the unseen, the invisible God, who is their helper. They had become so accustomed to the pillar of cloud by day to cover them as a canopy, and the pillar of fire by night, that this was treated as a common thing. They did not consider that the only begotten Son of God, One equal with God, was accompanying them, and He had

done wondrous things for them in their journeyings, notwithstanding their perversity, and rebellion and murmuring. *8LtMs, Lt 98, 1893, par. 3*

“Behold, I send an angel before thee, to keep thee in the way, and to bring thee into the place which I have prepared. Beware of him, and obey his voice, provoke him not; for he will not pardon your transgressions; for My name is in him. But if thou shalt indeed obey his voice, and do all that I speak; then I will be an enemy unto thine enemies, and an adversary unto thine adversaries. For mine Angel shall go before thee, and bring thee in unto the Amorites, and the Hittites, and the Perizzites, and the Canaanites, the Hivites, and the Jebusites; and I will cut them off. ... And ye shall serve the Lord your God, and he shall bless thy bread, and thy water; and I will take sickness away from the midst of thee.” *Exodus 23:20-25.8LtMs, Lt 98, 1893, par. 4*

Here was the promise of God and the one great object of His care and guardianship, which was this church in the wilderness. He had given Egypt for them, laid the land desolate with plagues that it became a wasted land, to deliver them and make them His own heritage. The people did not appreciate the goodness and mercy and love of God toward them. The Lord, their Redeemer, their Guide and Leader, they did not appreciate; and when brought into straight places, they were discouraged because of the way. *8LtMs, Lt 98, 1893, par. 5*

“And the people spake against God, and against Moses, wherefore have ye brought us up out of Egypt to die in the wilderness? for there is no bread, neither is there any water; and our soul loatheth this light bread.” *Numbers 21:5*. The Lord had fed them with bread from heaven, even with angels’ food, but they appreciated it not. The Lord had hitherto held in check by His own power the reptiles and beasts, that they had not hurt them; but He removed His restraining hand and let these poisonous serpents do as they would have done all the way if the Lord had not restrained them. *8LtMs, Lt 98, 1893, par. 6*

“And the Lord sent fiery serpents among the people, and they bit the people; and much people of Israel died.” [*Verse 6.*] This had the

influence to call them to their senses, and awaken their paralyzed thoughts to their course of action. "Therefore the people came to Moses and said, We have sinned, for we have spoken against the Lord, and against thee; pray unto the Lord, that he take away the serpents from us. And Moses prayed for the people, and the Lord said unto Moses, Make me a fiery serpent, and set it upon a pole: and it shall come to pass, that every one that is bitten, when he looketh upon it, shall live. And Moses made a serpent of brass, and put it upon a pole, and it came to pass, that if a serpent had bitten any man, when he beheld the serpent of brass, he lived." *Numbers 21:7-9.8LtMs, Lt 98, 1893, par. 7*

Who was it that gave the directions to Moses? It was Jesus Christ speaking to them from the pillowy cloud. There were the suffering, dying ones under the deadly sting of the serpent, wounded and bruised, and the promise was that whosoever looked upon that serpent should instantly be healed. And all who did look the promise was verified to them. But if any said, What good will it do for me to look, I shall certainly die under the serpent's deadly sting and continue to talk of their dreadful wounds and declared their own case hopeless, they would have died.*8LtMs, Lt 98, 1893, par. 8*

This simple act of obedience was life and salvation to them, and every one who looked lived. Now Christ says, "And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up: that whosoever believeth in Him should not perish, but have eternal life." [*John 3:14, 15.*] Look upon Jesus who was lifted upon the cross for you and you shall live. Christ is speaking to you as certainly as He spoke to the children of Israel through Moses.*8LtMs, Lt 98, 1893, par. 9*

Will you look unto Jesus who is the great healer of soul and body? "Behold the Lamb of God which taketh away the sin of the world." *John 1:29.* Just as long as you look at your sins, talk and bemoan your deplorable condition, your wounds and putrefying sores will remain. But take your eyes away from yourself, and fasten them on the uplifted Saviour. This is your only hope. The Lord Jesus speaks to you through His Word, through His humble instrument, and bids you look and live.*8LtMs, Lt 98, 1893, par. 10*

“He that hath received his testimony hath set to his seal that God is true. For he whom God hath sent speaketh the words of God: for God giveth the Spirit not by measure unto him. The Father loveth the Son, and hath given all things unto his hand.” *John 3:33-35*. Now hear these words from the lips of Jesus Christ, “He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him.” *John 3:36.8LtMs, Lt 98, 1893, par. 11*

The Word of Jesus Christ is everything to the one who believes it. “Come now, and let us reason together saith the Lord: Though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool.” *Isaiah 1:18*. This is the Word of the Lord, will you accept it? Will you believe His Word? If not, how will you believe any words I may speak to you with my pen, the only medium of communication?*8LtMs, Lt 98, 1893, par. 12*

Here again are the blessed words of one who was oft afflicted with the sting of the serpent, “Blessed is he whose transgression is forgiven, whose sin is covered. Blessed is the man unto whom the Lord imputeth not iniquity, and in whose spirit there is no guile.” *Psalms 32:1-2.8LtMs, Lt 98, 1893, par. 13*

Now transgressions are forgiven, sins are covered. “When I kept silence, my bones waxed old through my roaring all the day long. For day and night thy hand was heavy upon me: my moisture is turned into the drought of summer. Selah. I acknowledged my sin unto thee, and mine iniquity have I not hid. I said, I will confess my transgressions unto the Lord; and thou forgavest the iniquity of my sin. Selah. For this shall every one that is godly pray unto thee in a time when thou mayest be found: surely in the floods of great water they shall not come nigh unto him. Thou art my hiding place, thou shalt preserve me from trouble; thou shalt compass me about with songs of deliverance.” *Psalms 32:3-7.8LtMs, Lt 98, 1893, par. 14*

“The Lord is nigh unto them that are of a broken heart; and saveth such as be of a contrite spirit. ... The Lord redeemeth the soul of His servants; and none of them that trust in Him shall be desolate.” *Psalms 34:18-22*. “I sought the Lord, and He heard me, and

delivered me from all my fears.” *Psalms 34:4*. You will find only accumulated pain and distress as you look to your condition, talk and mourn over your wretchedness. I will seek the Lord on your behalf. In His name I rebuke the enemy, the adversary of your soul. *8LtMs, Lt 98, 1893, par. 15*

Arise in the strength of Jesus, for you have no strength, and be free. Has the Lord Jesus spoken truth to you from the Word, or falsehood? Your feelings have not to do with this matter. Have you faith? Look and live. Where, you may say, shall I look? Away from your miserableness, away from the serpent’s sting, to an uplifted Saviour who declares, They “that cometh unto Me I will in no wise cast out.” [*John 6:37*.] Behold Jesus. Behold the Lamb of God, which taketh away the sin of the world. No longer make your feelings your ideal, and bow your soul and entire will and all your powers to serve your feelings, and worship your feelings as God. *8LtMs, Lt 98, 1893, par. 16*

“Thou shalt worship the Lord thy God, and Him only shalt thou serve.” *Matthew 4:10*. Christ has borne your sins, for God laid on Him the iniquity of us all. You are under shelter of the sure refuge, under shelter of the atoning sacrifice. *8LtMs, Lt 98, 1893, par. 17*

Said Christ in response to the accusation of the Scribes and Pharisees, “Why eateth your Master with publicans and sinners?” “I am come not to call the righteous, but sinners to repentance.” *Matthew 9:11, 13. 8LtMs, Lt 98, 1893, par. 18*

If you feel yourself to be the greatest sinner, Christ is just what you need, the greatest Saviour. Lift up your head and look way from yourself, away from your sin, to the uplifted Saviour; away from the poisonous venomous bite of the serpent to the Lamb of God who taketh away the sin of the world. What will it avail all your groaning, shrieking in your agony, torturing your soul. You may study and entertain your ideas, what will condemn, and what will save. Put your thoughts away. God’s thoughts, God’s words, amount to much. *8LtMs, Lt 98, 1893, par. 19*

“For a small moment have I forsaken thee; but with great mercies will I gather thee. In a little wrath I hid My face from thee for a moment; but with everlasting kindness will I have mercy upon thee,

saith the Lord thy Redeemer.” *Isaiah 54:7-8*. Why will you carry your burden of sins when Christ has become your burdenbearer. Roll your sins at the foot of the cross, unload, unload. “He taketh away the sins of the world.” [*John 1:29*.] Listen and hear what this voice saith. “I even I, am He that blotteth out thy transgressions for mine own sake, and will not remember they sins.” *Isaiah 43:25*.⁸*LtMs, Lt 98, 1893, par. 20*

Your character is pronounced a sinful one, then accept the remedy. God has provided for you a sin-pardoning Saviour. What if the children of Israel kept looking at the poisonous serpent’s sting, exclaiming, “I am undone,” shrieking and groaning in their terror over their inflamed wounds. “How inconsistent,” you would exclaim. “Truly there was the brazen serpent uplifted. Why did they not look at that symbol of Christ, the world’s Saviour and live? How strange that he should not do so simple an act when it would save his life.” I address myself to you, Seek no longer your own feelings. Listen to the invitation, “Seek ye the Lord while He may be found, call ye upon Him while He is near: let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the Lord, and He will have mercy upon him, and to our God, for He will abundantly pardon.” *Isaiah 55:6-7*.⁸*LtMs, Lt 98, 1893, par. 21*

Why should he forsake his thoughts? Because they are not correct and true. He is tempted of the enemy to believe God has, because of his sins, given him up to the will of the enemy, that God will not pardon so great a sinner. All these thoughts are dishonoring to God, whose he is by creation and redemption. “For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.” [*John 3:16*.]⁸*LtMs, Lt 98, 1893, par. 22*

You are one of the “whosoever,” and your unbelief of God is the cherishing of thoughts that lie at the foundation of feeling that your case is hopeless. God says, “For my thoughts are not your thoughts, neither are my ways your ways, saith the Lord. For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts. For as the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may

give seed to the sower, and bread to the eater: so shall My word be that goeth out of My mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it. For ye shall go out with joy, and be led forth with peace: the mountains and the hills shall break forth before you into singing, and all the trees of the field shall clap their hands." *Isaiah 55:8-13.8LtMs, Lt 98, 1893, par. 23*

"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.*] My poor discouraged, doubting brother, I address you as one of the world for whom God gave His Son. He loves you. He will save you if you will receive His gift, even His only begotten Son. God revealed His glory, which was His character to Moses, in answer to his earnest prayer. "And the Lord passed by before him, and proclaimed, the Lord, the Lord God, merciful and gracious, longsuffering, and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity and sin, and that will by no means clear the guilty," who continue in sin and defy God by continual transgression of His law. *Exodus 34:6-7.8LtMs, Lt 98, 1893, par. 24*

These words are addressed to you, "Who is among you that feareth the Lord, that obeyeth the voice of His servant, that walketh in darkness and hath no light? let him trust in the name of the Lord, and stay upon His God." [*Isaiah 50:10.*] God is love. Repeat it under every temptation. Repeat it. God is also [as] just as He is merciful; as true as He is gracious and will by no means clear the guilty. Just as you are will God accept you, for there is not the least hope of your being better until you come to Jesus for pardon and sanctification. *8LtMs, Lt 98, 1893, par. 25*

You mourn your life away in unbelief and bitterness of soul, but the sin-pardoning, sin-cleansing Redeemer is fully able to save the vilest sinner from his sins. God has given Jesus to you as your Saviour. Will you receive the priceless gift? God does not ask you to feel Him your Saviour, but to believe He died for you, that His blood cleanseth you from all sin. You are bitten by the serpent, and Christ is lifted up as the serpent was lifted up in the wilderness, "That whosoever believeth in Him should not perish but have everlasting life." [*John 3:16.*] Here is the simplicity of saving

faith. *8LtMs, Lt 98, 1893, par. 26*

You must cry no more. You must hang down your head no more as a bulrush. You must look to an uplifted Saviour and believe He saves you, be your sins ever so grievous. All the drugs, all the medicine, manufactured in the world could not save one poor soul bitten by the venomous serpent. God has a remedy for the sinner. "Behold the Lamb of God, which taketh away the sin of the world." [*John 1:29.*] Believe in the Lord Jesus Christ and thou shalt be saved. Christ the world's Redeemer said of the scribes and Pharisees: "And ye will not come to me, that ye might have life." [*John 5:40.*]*8LtMs, Lt 98, 1893, par. 27*

O, how he longed to save them! Will you now believe? While we were yet sinners, not waiting to make ourselves good, Christ died for us. Will you believe in God? I have authority from God to command you in the name of Jesus Christ of Nazareth to believe He saves you now. Feeling has not to do with the matter. Christ says "Look and Live." [*Numbers 21:8.*] Now break with the enemy who has kept you under his hellish shadow so long and so firmly. Whatever you feel is not to control you. Believe God loves you, for He hath declared it. *8LtMs, Lt 98, 1893, par. 28*

Come and cast your burden of sin and guilt just where Jesus wants you to place it—at the foot of the cross. Then be free. The Sin-bearer has taken your burden. When Satan tries to fasten the burden upon you again, take your Bible and read, "For God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." [*John 3:16.*] Satan is answered. You would not, could not, repulse him by relating your fearful doubts, your unbelief, your terrible horror that you are lost; all this is music in his ears. He wants to make you as miserable as himself; but when you look away from yourself to the Lamb of God, and proclaim, "Behold the Lamb of God, who taketh away the sin of the world" [*John 1:29*], the controversy for that time is ended. He was wounded for my transgressions, He was bruised for my iniquities, the chastisement of my peace was upon Him, and with His stripes I am healed. *8LtMs, Lt 98, 1893, par. 29*

Trust not one moment longer to your feelings, but to the immutable word of God. Will you receive the gift of God, which is life, eternal life? All the legacies, all the sorrow and woe you bring with you and compass your soul with, will not give you one moment of relief. What does your estimate of sin avail? You must accept God's estimate. It is heavy indeed, and the guilt if you bore it would crush you, but a sinless One takes your place, all undeserving bears your guilt, and accepting the provision God has made, you the sinner are free standing before God in the merits and virtue of your substitute. You then have a sense of sin, and godly sorrow takes the place of hopeless discouragement and grief. You turn from in with hatred and grief, and with true scriptural repentance go to God for help.*8LtMs, Lt 98, 1893, par. 30*

Jesus says, "Come unto Me, all ye that labor and are heavy laden, and I will give you rest." *Matthew 11:28*. Do not, O, do not think any human being is of more tender compassion, and more loving than He who has died for you. Do not turn from Jesus the divine, to the finite. I cannot remove one stain of sin, but I can bid you hope, for God's Word bids you hope. I can tell you to tell your heavenly Father all your troubles, as a child would tell his parent. Tell the Lord just what you will do, because He has given you Jesus.*8LtMs, Lt 98, 1893, par. 31*

Present to the Lord His word, For God so loved the world, etc., saying, I believe Thy word, I accept that love. Tell Him, O God, thou hast laid all my sins upon thine only begotten Son. Tell Him you cannot take these sins upon yourself, for you have been trying to do this and they are crushing your soul. And now you will believe that your iniquity is laid upon One who can bear them.*8LtMs, Lt 98, 1893, par. 32*

Repeat in full confidence, "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you; for everyone that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened. Or what man is there of you, whom if his son ask bread, will he give him a stone? or if he ask a fish, will he give him a serpent? If ye then, being evil, know how to give good gifts unto your children, how much more shall your Father which is in heaven give good things to them that ask him?" *Matthew 7:7-11*.

“Whatsoever ye shall ask in My name, that will I do, that the Father may be glorified in the Son.” *John 14:13.8LtMs, Lt 98, 1893, par. 33*

Now, take the word of Jesus Christ as more sure and valuable than any word that can come from a human agent. Thank God with your whole heart and soul and voice that you are barricaded with the rich promises of His infallible Word, that the wicked one shall not touch you. The Lord is your God. He will reveal Himself unto you for His own name's sake. It is the very simplicity of the truth in the rich promises of God which is not comprehended. The assurance of the Holy Spirit to every needy soul seems too good to be true. Nothing that God can give you will be withheld, for He has given you all heaven in the richest gift, Jesus Christ. Will you receive Him?*8LtMs, Lt 98, 1893, par. 34*

Lt 99, 1893

Vickers, George T.

Duplicate of *Lt 98, 1893*.

Lt 100, 1893

Rousseau, L. J.

Wellington, New Zealand

November 21, 1893

This letter is published in entirety in *WM 329*.

Elder L. J. Rousseau
No. 1 George's Terrace
Melbourne, Victoria, Australia

Dear Brother:

Will you please inquire of Brother William Makeiro in regard to the clothing that he requires; and what he needs please furnish to him, and charge the same to my account. He has not received his trunk, and I fear he may suffer for the want of necessary changes.⁸*LtMs*, *Lt 100, 1893, par. 1*

Lt 101, 1893

Brethren of the Napier Church

NP

1893

Formerly Undated Ms 8. Previously unpublished.

Dear Brethren of the Napier Church,

I write to the church in Napier: But the end of all things is at hand, be ye therefore sober and watch unto prayer. Please read *Titus 2:5-15*. Resist the enemy. Do not be seduced by his flattering presentation. This is the work of the human agent—to “Be strong.” In his own finite strength? No! “Be strong in the Lord and 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.” [*Ephesians 6:10, 11.*] This is the work man is called to do, to be constantly on guard as a sleepless sentinel, strong in God and in the power of His might. Christ said, “Without me ye can do nothing.” [*John 15:5.*]*8LtMs, Lt 101, 1893, par. 1*

All the resolutions made in your finite strength are as ropes of straw; but if you pray in sincerity, and surrender soul, body, and spirit unto God, you put on His armor, and you open the soul to the righteousness of Christ; and this alone, Christ’s imputed righteousness, makes you able to stand against the wiles of the devil. Then the work of every soul: resist the enemy in the Lord Jesus Christ and the power of His might, and he will flee from you. But your soul is in great peril. Be assured that you comply with the first part of the text, “Draw nigh to God.” [*James 4:8.*] How? In secret earnest examination of your own heart and then, with heartfelt, humble, childlike dependence, making known to Jesus all your weakness, confessing all your sins (this is your only hope). “Draw nigh to God and He will draw nigh to you.”*8LtMs, Lt 101, 1893, par. 2*

But let us read the remaining part of the lesson given for our instruction, that more fully defines what this drawing comprehends,

“Cleanse your hands, ye sinners; and purify your hearts, ye double minded.” [Verse 8.] Here is an essential work to be done by the human agent, and because this work is not agreeable to the inclination of the human heart, the heart is not in a prepared condition to appreciate the purity and perfection of Christ’s character, and the offensive character of sin is not discerned. Purify your hearts, ye double minded. While professedly a Christian, you have the mold of the world, and the affections are not wrapped up in God—double minded. Making an attempt to serve God and mammon, which the world’s Redeemer declares they cannot do. A double-minded man (trying to serve two masters) is unstable in all his ways. He cannot be depended on; when he is from outward appearance serving God, the heart is yielding to ... [A page is missing here.]*8LtMs, Lt 101, 1893, par. 3*

Is that genuine faith that says, “I know that I am committing sins, but Jesus Christ hath pardoned my sins,” and when they are tempted they do not resist the temptation, but sin just the same as before? Is there any virtue in that man’s religion? “He that hath this hope in him”—abiding principle in the soul—“purifieth himself even as He is pure. ... Whosoever abideth in Him sinneth not.” [1 *John* 3:3, 6.] Here is the power of God to keep the soul in Christ under temptation, “Whosoever sinneth hath not seen him, neither know him.” [Verse 6.] That is, every human agent that claims to believe the truth, if the truth is in his heart, it sanctifies the life and character.*8LtMs, Lt 101, 1893, par. 4*

“Little children let no man deceive you: He that doeth (not professeth) righteousness, even he is righteous.” “Whosoever is born of God, doth not commit sin; for his seed remaineth in him: and he cannot sin because he is born of God. In this the children of God are manifest, and the children of the devil.” Now mark the distinction, “Whosoever doeth not righteousness is not of God, neither he that loveth not his brother.” “My little children, let us not love in word, neither in tongue; but in deed and in truth.” [Verses 7, 9, 10, 18.]*8LtMs, Lt 101, 1893, par. 5*

All the profession made of being children of God is valueless unless you are abiding in Christ. “Every man that hath this hope in him purifieth himself, even as he is pure.” [Verse 3.] Our youth in every

clime, in every nation, can cooperate with God. The only means of purifying man is to make him like-minded with God. How can he know God? By studying His Word. "And this is life eternal that they might know thee the only true God and Jesus Christ whom thou has sent." [*John 17:3.*] Unless the mind of God becomes the mind of man, every effort made to purify and uplift him will be vain. To elevate man without belief and knowledge of God is impossible. The outward gloss may be put on, as Jesus described the Pharisees as whited sepulchers, but within are dead men's bones. There may be outward polish, but inward corruption. All is deformity in the eyes of God.*8LtMs, Lt 101, 1893, par. 6*

Sin covered, sin cherished, but God sees beneath the surface and He judgeth righteously. Unless the truth is planted in the heart it cannot control the life. The cleaning the outside of the cup will never make the soul pure. The nominal acceptance of truth, the ability to give a reason of their faith, is good as far as it goes, but will never save the soul. The heart must be purified from sin and moral defilement. "I know also, my God, thou tryest the heart and hath pleasure in uprightness." [*1 Chronicles 29:17.*]*8LtMs, Lt 101, 1893, par. 7*

They reveal that they do not feed on the Word; they may have a certain knowledge or theory, but have not a sense of the necessity of practicing every word that cometh out of the mouth of God. They live to please self, to enjoy their own way, to indulge their own habits and costumes, to seek pleasure in holidays. If they have earned a little means, [they] use it up to gratify their inclinations to visit or to get some articles of dress to gratify their pride. They study self, they glorify self. They seek to be in the society of young girls, and girls are just as forward to be in the society of young men. Their names are, many of them, on the church books but not in the Lamb's book of life. Now these youthful professed Christians are not living for Christ; they are not bringing their will in subjection to Christ.*8LtMs, Lt 101, 1893, par. 8*

The young get together, not studying how they shall best glorify the Master in their association. Their talk is cheap, commonplace lightness, trifling, the giddy laugh, the profitless talk, the cheap nonsense is the highest aim many have; in association with youth in

this way, they will never grow in grace, they will never perfect Christian character. They are not educating and training themselves to become missionaries for God. If they ever enter heaven they must obtain altogether a different experience.⁸*LtMs, Lt 101, 1893, par. 9*

You must compare your character with the great moral standard of righteousness, God's holy law. If the character will not bear the comparison to that law now, how will it stand the test of the judgment? "And I saw the dead, small and great stand before God, and the books were opened. And another book was opened which is the book of life: and the dead were judged out of those things which were written in the books according to their works." "And whosoever were not found written in the book of life were cast into the lake of fire." [*Revelation 20:12, 15.*]⁸*LtMs, Lt 101, 1893, par. 10*

We rejoice that any souls have turned their face Zionward. Have you abandoned the service of Satan? Have you ceased to sin? Have you come out from your wicked associates? Have you received Jesus Christ with soul, body and spirit? The lawyer came to Christ and asked, "Master, what shall I do to inherit eternal life? He said unto him, What is written in the law? How readest thou? And he answering said, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and thy neighbor as thyself; and he said unto him, Thou hast answered right. This do and thou shalt live." [*Luke 10:25-28.*]⁸*LtMs, Lt 101, 1893, par. 11*

Have you this wholeheartedness for God? You need the converting power of God upon soul and upon character. It is a great privilege to be sons and daughters of God, to be refined, ennobled, elevated, to become members of the royal family, children of the heavenly King.⁸*LtMs, Lt 101, 1893, par. 12*

Lt 102, 1893

Wilson, Brother and Sister [G. T.]

Wellington, New Zealand

April 27, 1893

Previously unpublished.

Elder and Mrs. G. T. Wilson
Napier, New Zealand

Dear Brother and Sister:

We were made sad to hear of your affliction. We are praying for you. Do not be discouraged. Put your trust in God. Look and live. There is light and strength and help for you in God. Be of good courage, the Lord hath not forgotten you. His eye is upon the sheep of His pasture, and the undershepherds of His flock, to give them meat in due season. We are weak and helpless, but we have a mighty Helper.*8LtMs, Lt 102, 1893, par. 1*

Satan is the destroyer; Jesus Christ is the Restorer. There is balm in Gilead; there is a physician there. Earthly physicians may fail, but God never. This sickness is for the glory of God. Hold fast the promises. Press the petition to the court of heaven and believe. The Lord in His providence has brought Brother Wilson to this Colony not to die, but to live. Then we will take the pledged Word of God, and lay it before Him, and in the simplicity of perfect trust say, "I believe Thy word. I take Thee at Thy word." "Whatsoever ye shall ask of the Father in my name, he may give it you." [*John 15:16.*] Believe, O, believe that this sickness will be healed, and the name of the Lord will be magnified.*8LtMs, Lt 102, 1893, par. 2*

Jesus lives to make intercession in our behalf, and He will not leave you comfortless. His Holy Spirit will not depart from you; only believe and trust. God says it, let faith rest upon His word. There is grace and assurance in the promise; but we are not to look so much at this, as at God in the promise. This is an irresistible force, a mightiness above all the powers of Satan. The promise is the heart

of God speaking. See it in its true greatness. It is the faithfulness of your heavenly Father performing. Rest then not so much in the blessing promised, but in the thus saith the Lord.*8LtMs, Lt 102, 1893, par. 3*

He who promises is to be exalted, and to inspire you with hope and faith and confidence, that you shall rest in Him, God revealed in Christ. How dim are the brightest views, and how essential that the eyes of our understanding be opened, that God may reveal through Jesus Christ His own love to them that are chosen and faithful. God is love. How dim are the brightest views, and how low the highest conceptions of the minds of the human agents of the love of God. "For God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ." [*2 Corinthians 4:6.*]*8LtMs, Lt 102, 1893, par. 4*

"That which we have seen and heard (of the Word of life) declare we unto you." [*1 John 1:3.*] Let us not dishonor God with our unbelief, for then we shall indeed show ourselves unworthy and unfaithful depositories of so rich a treasure. All our trials, all our afflictions, are to give us a growing knowledge of Jesus. "Thou shalt see greater things than these." [*John 1:50.*] Our life must be a clear reflection of the matchless love of Jesus.*8LtMs, Lt 102, 1893, par. 5*

Our prayers shall ascend to our heavenly Father with yours that the Lord will manifest unto you His grace, His wisdom and His great salvation. The enemy is at work to bar the way, that the truth shall not triumph. But the Lord of hosts is mightier than the strong man armed. I will trust in my heavenly Father with all the simplicity that a little child trusts in its parents. I see how hard it is to get hold of the people, but the Lord can and will make a place for His truth in the hearts of those who are not settled against it. It is for us to do our duty, and the Lord alone can water the seed sown that it shall bear fruit unto His glory. Every one is precious in His sight.*8LtMs, Lt 102, 1893, par. 6*

I long to see the Spirit of God striving with human hearts, and the souls who have been in darkness thirsting for God, and the hearts, fully determined in their purpose of entire surrender to God,

cultivating higher views and aiming for a loftier standard, carrying their way through the hellish shadow of Satan cast athwart their path to intercept their progress to the throne of God. They are striving for the mastery of some easy besetting sin, sometimes defeated and sometimes with the shout of victory on their lips as the defeat is turned into victory, because they trusted less to themselves, and pressed onward in the name of Jesus, repeating His words, "Be of good cheer, I have overcome the world." [*John 16:33.*] As the compass to the pole, with certain movements still pointing to the glorious attraction Jesus, with increased humility and stronger faith, and courage that will not die, and love that becomes more and more intense, the warfare is continued, fighting at every step the good fight of faith.*8LtMs, Lt 102, 1893, par. 7*

The Lord has a work for His chosen workers in the ministry to do in this country. Satan will oppose every advance effort made to take souls away from their slavery under Satan, and they stand under the bloodstained banner of Jesus Christ in whom they are made free.*8LtMs, Lt 102, 1893, par. 8*

"Thanks be unto God for His unspeakable gift." [*2 Corinthians 9:15.*]*8LtMs, Lt 102, 1893, par. 9*

Yours truly.*8LtMs, Lt 102, 1893, par. 10*

Lt 103, 1893

Amadon, Brother and Sister

Bank's Terrace, Wellington, New Zealand

June 15, 1893

Portions of this letter are published in *5MR 168-169*.

Dear Brother and Sister Amadon:

I received and read with deep interest Brother Amadon's letter. I sincerely thank you for writing so fully in regard to our old hands. I thank you any time that you can write; I shall be glad to hear from you. I am sorry, so sorry for Katy. Oh that God may touch the heart of Fred, for he will need a Saviour by and by. Tell Kate to keep her hand in the hand of Jesus and He will hold her, that her feet shall not slide.*8LtMs, Lt 103, 1893, par. 1*

I am pressed continually with work, and I am frequently up at three o'clock writing, and seldom ever later than five o'clock. The Lord does strengthen me and keep me as I put my trust in Him. I have everything to be grateful for, and I will not murmur or complain, for His lovingkindness changeth not.*8LtMs, Lt 103, 1893, par. 2*

Satan may seek to obtain control over us, but just as long as we look to Jesus and trust in Him, we are perfectly safe. We are kept by the power of God, through faith, and that not of ourselves, for even faith is the gift of God. I am happy in the love of God. I long for His salvation. I know I love Jesus, and I long to see the King in His beauty.*8LtMs, Lt 103, 1893, par. 3*

Oh, how thankful I am that Jesus has revealed Himself unto you in Battle Creek! I hope and pray that the church in Battle Creek may follow on to know the Lord until they shall know His goings forth are prepared as the morning. Light, precious light, is to shine upon God's commandment-loving people. Satan meditates their destruction but Jesus has thoughts of mercy upon them. Then let there not be one doleful note sounded, for the church is the special object of His care and of His love. Talk faith; always talk hope; talk

courage.*8LtMs, Lt 103, 1893, par. 4*

You may be sure Satan will make desperate efforts, after this evidence of the power of God, to get standingroom in your midst; but you are perfectly and entirely safe from his power if you walk humbly with God. "In my Father's house are many mansions"—permanent, abiding. "I go to prepare a place for you, and if I go ... I will come again, and receive you unto myself; that where I am, there ye may be also." [*John 14:2, 3.*]*8LtMs, Lt 103, 1893, par. 5*

The same precious hope which gladdened the heart of Abraham brings joy to the hearts of the children of Abraham. Every soul of us stands by faith, happy in hope. We are seeking a better country, even an heavenly, "a city which hath foundations, whose builder and maker is God." [*Hebrews 11:10.*] Oh, that the church in Battle Creek could discern by faith the eternal weight of glory that is the reward to be given to every overcomer. Bless God, oh my soul.*8LtMs, Lt 103, 1893, par. 6*

P.S. What more could a God do for us than He has already done? He has led us along so tenderly, shielded us so lovingly, and He is our precious Redeemer. We want hearts full of love and full of gratitude, and His praise on our lips continually. Jesus lives, and because He lives we shall live also. May the Lord bless you as a family abundantly.*8LtMs, Lt 103, 1893, par. 7*

Lt 104, 1893

Starr, George B.

Bank's Terrace, Wellington, New Zealand

June 9, 1893

Previously unpublished.

Elder George B. Starr
No. 1 George's Terrace, St. Kilda Road
Melbourne

Dear Brother:

Yesterday afternoon we received the following telegram:*8LtMs, Lt 104, 1893, par. 1*

Ellen White
Bank's Terrace, Wellington
Waiting here for advice.
Caldwell, Melbourne.*8LtMs, Lt 104, 1893, par. 2*

We were surprised at this telegram, but we answered as follows:*8LtMs, Lt 104, 1893, par. 3*

Melbourne
Xylography
Caldwell advise with Starr, Letter sent.
Ellen White*8LtMs, Lt 104, 1893, par. 4*

Last week I sent an article of 34 pages bearing on this late delusion. By the time this reaches you, I expect Fannie will be able to hand one copy of it to you. We told her to read it to W. C. White, and he would advise with her as to its distribution. I'll enclose in this letter a copy of a letter to Brother Caldwell. Please hand it to him. We do not know his address, but will give it to you and you will see that he receives it, if it will be possible for you to find him.*8LtMs, Lt 104, 1893, par. 5*

In haste. *8LtMs, Lt 104, 1893, par. 6*

Lt 105, 1893

Hare, Joseph

NP

March 17, 1893

Portions of this letter are published in *AH 119-120, 214-215, 280, 439; 6BC 1086, 1101.*

Dear Brother Joseph Hare,

The Lord has given you capabilities which are not being used to His name's glory. He cannot give prosperity to any member of the human family who is not willing to accept Him by faith. "As many as received him, to them gave he power to become the sons of God." [*John 1:12.*] "Ye are God's husbandry, ye are God's building." [*1 Corinthians 3:9.*] What kind of a husbandry, what kind of a building, are you? *8LtMs, Lt 105, 1893, par. 1*

Speech is a most valuable talent, but how many words are spoken which only do harm to the souls of those who utter them and to the souls of others, especially those who are the fruit of their bodies. The wild beast of the forest may be tamed, "but the tongue can no man tame." [*James 3:8.*] The influence of the cruel words that came from your lips yesterday was not refreshing, but destroying. Like hailstones these words have beaten down the Lord's workmanship. *8LtMs, Lt 105, 1893, par. 2*

Hard words beat upon the heart through the ear, awakening to life the worst passions of the soul, and tempting men and women to break God's commandments. My brother, will you for Christ's sake, for your soul's sake, make an honest effort to overcome this sin? Will you humble your proud heart before God? Will you cast yourself on Jesus Christ? When you do this, your words will bring forth fruit unto eternal life, for words are as seeds which are planted. *8LtMs, Lt 105, 1893, par. 3*

Your life, my life, is only pure, sweet, peaceful, and happy when we are under the control of the Holy Spirit, when we hold communion

with God. As the root is to the tree, so the heart is to the Christian. Both are invisible; but that which is seen plainly reveals their work. By his fruit every man will show from whence he draws the supplies that sustain life. If Christ is not enthroned in the heart, another power is there, working no good to heart or character. The heart that is not under the influence of the Spirit of God is under the control of satanic agencies, who love to create dissension, alienation, and strife.*8LtMs, Lt 105, 1893, par. 4*

I have a love for your soul, and I have a message for you. God has given me light to impart to you. You must have a genuine conversion before you can gain eternal life. You must place yourself as clay in the hands of the potter, and be fashioned after the similitude of Christ. The Lord is not pleased with your ways, with the words you speak, and the spirit you manifest in the home life. Your wife would be an entirely different woman if you should treat her as every Christian man should treat his wife. You both need to take heed.*8LtMs, Lt 105, 1893, par. 5*

My brother, do not allow the vexations of your business to bring darkness into your home life. If, when little things occur that are not exactly as you think they should be, you fail to reveal patience, long forbearance, kindness, and love, you show that you have not chosen as a companion Him who so loved you that He gave His life for you, that you might be one with Him.*8LtMs, Lt 105, 1893, par. 6*

In the daily life you will meet with sudden surprises, disappointments, and temptations. What saith the Word? "Resist the devil (by firm reliance upon God), and he will flee from you. Draw nigh to God, and he will draw nigh to you." [*James 4:7, 8.*] "Let him take hold of my strength that he may make peace with me, and he shall make peace with me." [*Isaiah 27:5.*] Look unto Jesus at all times and in all places, offering a silent prayer from a sincere heart, that you may know how to do His will. Then when the enemy comes in like a flood, the Spirit of the Lord will lift up a standard for you against the enemy.*8LtMs, Lt 105, 1893, par. 7*

When you are almost ready to yield, to lose patience and self-control, to be hard and denunciatory, to find fault and accuse, this is the time for you to send to heaven the prayer, "Help me, O God, to

resist temptation, to put all bitterness and wrath and evil-speaking out of my heart. Give me thy meekness, thy lowliness, thy long-suffering and thy love. Leave me not to dishonor my Redeemer, to misinterpret the words and motives of my wife, my children, and my brethren and sisters in the faith. Help me that I may be kind, pitiful, tender-hearted, forgiving. Help me to be a real house-band in my home, and to represent the character of Christ to others.”*8LtMs, Lt 105, 1893, par. 8*

You can be a very happy man if in the strength of Christ you will take yourself in hand. Jesus will help you, He will send His angels to minister to you if you will co-operate with Him. But He can do nothing for you while you are determined to reveal your own likeness rather than the likeness of Christ.*8LtMs, Lt 105, 1893, par. 9*

Pure religion is an imitation of Christ. A religion that is built on self-confidence and selfishness is worthless. The true Christian is a follower of Christ. This following means walking in the light. The heart must be opened to receive the heavenly guest. As long as the heart is closed against His entrance, there can be in it no abiding peace. No sunshine can flood the chambers of the soul-temple, breaking through the mist and cloud.*8LtMs, Lt 105, 1893, par. 10*

God makes no compromise with sin. A genuine conversion changes hereditary and cultivated tendencies to wrong. The religion of God is a firm fabric, composed of innumerable threads, and woven together with tact and skill. Only the wisdom which comes from God can make this fabric complete. There are a great many kinds of cloth which at first have a fine appearance, but they cannot endure the test. They wash out. The colors are not fast. Under the heat of summer they fade away and are lost. The cloth cannot endure rough handling.*8LtMs, Lt 105, 1893, par. 11*

So it is with the religion of many. When the warp and woof of character will not stand the test of trial, the material of which it is composed is worthless. The efforts made to patch the old with a new piece does not better the condition of things, for the old, flimsy material breaks away from the new, leaving the rent much larger than before. Patching will not do. The only way is to discard the old

garment altogether, and procure one entirely new. *8LtMs, Lt 105, 1893, par. 12*

Christ's plan is the only safe one. He declares, "Behold, I make all things new." [*Revelation 21:5.*] "If any man be in Christ, he is a new creature." [*2 Corinthians 5:17.*] Christ gives man no encouragement to think that He will accept a patch-work character, made up mostly of self, with a little of Christ. This is the condition of the Laodicean church. At first there seems to be some of self and some of Christ. But soon it is all of self and none of Christ. The root of selfishness is revealed. It continues to grow, striking its roots deeper and deeper, till its branches are covered with objectionable fruit. Christ looks with pitying tenderness on all who have combination characters. Those with such a character have a connection with Christ so frail that it is utterly worthless. *8LtMs, Lt 105, 1893, par. 13*

My brother, the Lord would have you obtain from Him a living, healthy, all-round experience. The faithful and true Witness sees the great want of your soul, and His voice is raised in warning, "I know thy works, that thou art neither cold nor hot, I would thou wert cold or hot. So then, because thou art lukewarm, and neither cold nor hot, I will spew thee out of my mouth. Because thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou are wretched, and miserable, and poor, and blind, and naked: I counsel thee to buy of Me gold tried in the fire, that thou mayest be rich, and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eyesalve, that thou mayest see." [*Revelation 3:15-18.*]*8LtMs, Lt 105, 1893, par. 14*

Your discernment needs to be cleansed and sanctified. You need to have an eye single to the glory of God. Then you will no longer see things in a perverted light. Every Christian has his own burden of responsibility, which he cannot evade. He must work and watch and pray. The one who is a child of God has a vital spiritual union with Christ. Religion is no guesswork with him; for he knows in whom he was believed. "Learn of me," says the greatest Teacher the world ever knew. [*Matthew 11:29.*] Keep the eye fixed on Me. Take Me as your model. Let nothing interpose between your soul and Me. *8LtMs, Lt 105, 1893, par. 15*

March 26

Again in the night season the Lord has presented your case before me, and I cannot withhold the truth from you. The Lord calls upon you to serve Him with an undivided heart. He desires to bless and sanctify and cleanse you, to make you white in the blood of the Lamb. The inward fountain of your life must be cleansed. Your will, your way, must be surrendered to God. You are His property by creation and redemption. Then offer to Him the supplication, "Create in me a clean heart, O God." [*Psalm 51:10.*] The response will come, "A new heart also will I give thee." [*Ezekiel 36:26.*]*8LtMs, Lt 105, 1893, par. 16*

I beg of you to make no delay, for you are not in a safe position. You are not a happy man, and therefore you cannot bring holy angels with you into your family. But frequently in your business life and in your home life evil angels are by your side. When you are discontented, when you spend your time relating your grievances, the evil angels come to you. Your relatives too often see things through your representation, and because of this, they judge unjustly. They do not realize what they are doing. They forget that there are two sides to the vexed question, and speak words which encourage and confirm you in a course which God disapproves. They unite with you in judging unjustly. They do not strive to expel the demon of jealousy by wise counsel, by the exercise of tenderness, compassion, and love.*8LtMs, Lt 105, 1893, par. 17*

For many years your wife has had a hard and severe conflict. She has had trials which you have manufactured. You feel that she has caused you great trial, and your jealousy of her has been reflected back upon yourself; for she has become exasperated, and has lost self-control. She needed wise counsel, she needed tenderness, encouragement and love. To these she would have responded. Her heart has not been disloyal to you; but O, how many times have you by your words and action driven her to Satan's battleground, where she has greatly humiliated herself by becoming desperate and losing command of herself. You have been represented to me as watching your wife and becoming desperate over the suspicions you entertained regarding her. These suspicions were unjust, untrue, and cruel. Nevertheless Satan triumphed. You carried

yourself in a masterly manner, and your charges against your wife have more than once driven her for the time being into insanity.*8LtMs, Lt 105, 1893, par. 18*

You have not treated your wife and children as a Christian husband and father should have done. You have even been jealous of your own children, because of their affection for their mother. And when she sees her children, whom she cared for in their helpless babyhood treated with unreasonable severity, she cannot endure it. God is not pleased with your course of action. He would have you speak patiently to your wife and children.*8LtMs, Lt 105, 1893, par. 19*

How remorseful your wife feels after an outburst of temper, to which you have driven her by your jealousy and evil-surmising. God holds you responsible for these terrible outbursts. Will you see the cruelty of your course? Will you expel Satan from your heart? Will you help a wife who has a sore malady and needs your help? Or will you pursue a course which will call into being the worst traits of character in one whom you should endeavor to heal and to soothe? With whom, think you, lies the sin? Who is deserving of censure? Is it not the one who has made your wife's life very wretched, who has provoked her to retaliation?*8LtMs, Lt 105, 1893, par. 20*

You need to pray earnestly and continuously, as you engage in the warfare, not against your wife, but against the enemy who is too often your counsellor. Control yourself. Give your wife the love and respect you promised her when you married her. You know that your words have made her insane for the time being. Change, for your own sake, for your wife's sake, and for the sake of your children, and see if the result of this change will not reflect on yourself. When you see these things as God sees them, you will show genuine repentance. There will be in your case a transformation of character. Decided reforms will bring peace and hope and joy into your family.*8LtMs, Lt 105, 1893, par. 21*

Your wife has been jealous of you, and you have given her more occasion to be jealous than she has you. But this demon should receive his death blow from you both, in the name of your Redeemer. God calls upon you and your wife to work upon a plan

altogether different from that which you have followed in the past. You each have a soul to save or lose. My brother, my sister, open the door of the heart to receive Jesus. Invite Him into the soul temple. Help each other to overcome the obstacles which enter the married life of all. You will have a fierce conflict to overcome your adversary the devil, and if you expect God to help you in this battle, you must both unite in deciding to overcome, to seal your lips against speaking any words of wrong, even if you have to fall upon your knees, and cry aloud, "Lord, rebuke the adversary of my soul."*8LtMs, Lt 105, 1893, par. 22*

Refuse to listen to words, spoken by relatives on either side of the house, which encourage a wrong course of action. Choose ye this day whom ye will serve. Strive to enter in at the strait gate, at which many will seek to enter, and will not be able. If you enter, you must make a determined effort to overcome the mistakes which have made your home so wretched. Husband and wife must unite in this work. Both must practice the law of kindness and true Christian courtesy. Your children should be given daily lessons in kindness and respect. But if this is practiced by one and ignored by the other, the desired result will not be brought about.*8LtMs, Lt 105, 1893, par. 23*

The Lord holds parents responsible for the mold of character they give their children. The father is to act as a tender shepherd in his home. My brother, you are not to lord it over your wife. She is God's property. As a father, you are to be a pattern to your little flock. They are the Lord's heritage, and your work is to see that these children are so educated and trained that they can stand as faithful subjects in the kingdom. Never are they to be tyrannized over. Self-importance, a desire to rule with authority, has been as natural to you as your breath. Remember that Christians never manifest this spirit. Remember that your children are not your own, and that you must one day render an account for every word you have spoken to them under the inspiration of Satan, the provocations to wrath you have given them, the evils you have worked in your home. If you would meet God in peace, feed His flock now with spiritual food, for every child has the possibility of attaining unto eternal life. Children and youth are God's peculiar treasure. They are to be carefully instructed and trained to do Him service. They are the younger

members of His family. They are to be distinguished from the world by their faith, their circumspect behavior. *8LtMs, Lt 105, 1893, par. 24*

I am sure that as a family you can be happy in one another's love if you will determine to close the door of your heart and your lips to Satan's temptations. A Christian will not dwell upon the faults of others. He will not speak one word which will strengthen suspicion, or nurture the root of bitterness. My brother, teach your children by precept and example to love one another, to be kind, tender, and respectful to one another. *8LtMs, Lt 105, 1893, par. 25*

God would have you both make thorough work for eternity. If you expect the heavenly intelligences to help you, you must both decide to co-operate with them. My brother, you know what this comprehends, for you have trained yourself to exercise firmness and determination in business matters. Bring this firmness and determination into the work of correcting your own defects. The Author of your salvation knows the weak points in your character, and if you are determined to resist the enemy, He will raise up a standard for you. See that you refuse not the God who sends you this warning. "Quench not the Spirit. Despise not prophesyings. Prove all things; hold fast that which is good." [*1 Thessalonians 5:19-21.*] *8LtMs, Lt 105, 1893, par. 26*

"Wherefore gird up the loins of your mind, be sober, and hope to the end for the grace that is to be brought unto you at the revelation of Jesus Christ; as obedient children, not fashioning yourselves according to the former lusts in your ignorance; but as He which hath called you is holy, so be ye holy in all manner of conversation because it is written, Be ye holy; for I am holy." [*1 Peter 1:13-16.*] *8LtMs, Lt 105, 1893, par. 27*

Christians have a great work to do. They are to strive to convince their fellow men of their errors and mistakes, but if they would bring those who need their tender compassion into harmony with right sentiments, they must never exalt themselves above them. Our mission is not to accuse, not to manifest bitter enmity against the propagators even of error. With all meekness, longsuffering, gentleness, we are to present to them in the simplest way a

crucified and risen Saviour. We are not to assault their prejudices or still their voices by denunciations. *8LtMs, Lt 105, 1893, par. 28*

“We are laborers together with God.” [1 *Corinthians 3:9.*] He provides us with all the facilities, all the spiritual weapons necessary for the pulling down of Satan’s strongholds. Present the truth as it is in Jesus. Let the tones of your voice express the love of God. Lead, but never drive. Approach the most obstinate in a spirit of kindness and affection. Dip your words into the oil of grace, and let them flow forth from your lips in love. *8LtMs, Lt 105, 1893, par. 29*

The one whose religion is sound and healthy has nothing to fear from being brought in contact with error. The Captain of our salvation leads His army of workers on to success and victory. If we are indeed laborers together with God we shall have fellow laborers who will see the consistency of our faith. We have not time to lose. Great reforms are to be made. These must be made in the love of Christ. “Love worketh no ill to his neighbor; wherefore love is the fulfilling of the law. And that, knowing the time, that now it is high time to awake out of sleep; for now is our salvation nearer than when we believed. The night is far spent, the day is at hand; let us therefore cast off the works of darkness, and let us put on the armor of light. Let us walk honestly, as in the day; not in rioting and drunkenness, not in chambering and wantonness, not in strife and envying. But put ye on the Lord Jesus Christ, and make not provision for the flesh, to fulfil the lusts thereof.” [*Romans 13:10-14.*]*8LtMs, Lt 105, 1893, par. 30*

“Ye are no more strangers and foreigners, but fellowcitizens with the saints, and of the household of God: and are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone; in whom all the building fitly framed together, groweth unto an holy temple in the Lord: in whom ye also are builded together for an habitation of God through the Spirit.” [*Ephesians 2:19-22.*]*8LtMs, Lt 105, 1893, par. 31*

“What, know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own? For ye are bought with a price;” “be not ye the servants of men;” “glorify God in your body, and in your spirit, which are God’s.” [1

Corinthians 6:19, 20; 7:23.]8LtMs, Lt 105, 1893, par. 32

By the sacrifice of His own precious life Christ purchased all men, therefore we are not our own. In the beginning God placed a high value upon man by making him in His own image. Man bore the stamp of divinity. God gives men and women noble intellectual and moral powers. He has made them capable of placing the will in perfect harmony with His will, and He says, "Let this mind be in you, which was also in Christ Jesus: who, being in the form of God, thought it not robbery to be equal with God; but made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men: and being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross.*8LtMs, Lt 105, 1893, par. 33*

"Wherefore God also hath highly exalted him, and given him a name which is above every name, that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father. Wherefore, my beloved, as ye have always obeyed, not in my presence only, but now much more in my absence, 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 2:5-13.*]*8LtMs, Lt 105, 1893, par. 34*

These words show the value God has placed upon men. We cannot in our finite wisdom understand how God could be manifest in the flesh, humiliating Himself below the world of man, yet be higher than the angels, equal with God in majesty and glory. Christ clothed His divinity with humanity, yet in Him dwelt the fulness of the Godhead bodily. He purchased His church with His own blood. This is the price that has been paid for our ransom. The meek, holy Sufferer bore our individual sins and carried our sorrows. On the cross of Calvary mercy and truth met together, righteousness and peace kissed each other.*8LtMs, Lt 105, 1893, par. 35*

"Who is this that cometh from Edom, with dyed garments from Bozrah? This that is glorious in his apparel, travelling in the greatness of his strength? I that speak in righteousness, mighty to

save. Wherefore are thou red in thine apparel, and thy garments like him that treadeth in the winevat? I have trodden the winepress alone; and of the people there was none with me; for I will tread them in mine anger, and trample them in my fury; and their blood shall be sprinkled upon my garments, and I will stain all my raiment. For the day of vengeance is in mine heart, and the year of my redeemed is come. And I looked, and there was none to help; and I wondered that there was none to uphold; therefore mine own arm brought salvation unto me, and my fury, it upheld me. And I will tread down the people in mine anger, and make them drink in my fury, and I will bring down their strength to the earth.” [*Isaiah 63:1-6*.] *8LtMs, Lt 105, 1893, par. 36*

My brother, my heart is very tender toward you, but I must speak to you faithfully. You have walked contrary to the Word of God in your family, I know that there are those who have allowed jealousy, which is as cruel as the grave, to enter their hearts. Those persons have nourished their pride into such morbid activity, that to mention their faults is like touching an inflamed wound, which shrinks from the slightest touch. *8LtMs, Lt 105, 1893, par. 37*

Why manufacture such heavy yokes for yourself and your wife and children? I implore you to act upon the words here given. Seek the Lord humbly with all your heart. As you do this, you will realize that the Lord is willing and ready to forgive. “These things write I unto you that ye sin not. And if any man sin, we have an Advocate with the Father, Jesus Christ the righteous; and he is the propitiation for our sins, and not for ours only, but also for the sins of the whole world.” [*1 John 2:1, 2*.] Do not cast these words away. Do not rise against them and resist them. Do not keep on hand an unhappy line of reasoning to justify yourself. *8LtMs, Lt 105, 1893, par. 38*

You may excuse yourself and lay the blame on circumstances and on the wrong course others have pursued, but remember that this will not help you. While you justify yourself, you will continue in a wrong course, helpless and hopeless, because you close the door against Jesus. What chance is there for improvement in him who realizes not the need for improvement? May the Lord help you to receive this testimony, which I send you in love to your soul. *8LtMs, Lt 105, 1893, par. 39*

Lt 106, 1893

Kellogg, Br-Sr. [J.H.].

Refiled as *Lt 85a, 1893*.

Lt 107, 1893

Starr, Brother and Sister

Wellington, New Zealand

May 22, 1893

Previously unpublished.

Dear Brother and Sister Starr:

I was pleased to hear W. C. White read your good letter. We have prayed for you, and we believe that the blessing of the Lord will rest upon you, on your journey. I have spoken Wednesday evening, Sabbath, and Sunday. The Lord has given me freedom of spirit although there were only a few out to hear. I think we will have just as many Sunday afternoon as in the evening. Mrs. Somerville continues to attend every meeting when I speak, and her interest increases rather than diminishes. Friday we had a horse and phaeton from their stable and took a long ride to New Town by the road by the bay—Sister Tuxford, Emily, W. C. White and me. We all enjoyed the ride very much. I seemed to suffer some with my hip.⁸*LtMs, Lt 107, 1893, par. 1*

Sunday I walked out just a short distance before dinner and a very short distance after dinner. At night Willie came into my room and said we would have to start immediately, if we [would] reach the tram. I felt unusually active and was boasting in the Lord because of His goodness and restoring power, but no tram came along and we thought there would be none. I walked on, but no tram. As we turned the second corner, going by the way of the Reserve, I felt pain in my hip. Well, there was nothing for me to do but go on. I suffered much pain in my hip while speaking, and I had a free time. Mr. Somerville listened with deep interest.⁸*LtMs, Lt 107, 1893, par. 2*

Brother Simpson spoke to him that as soon as I should cease speaking, if he would send a cab for me to take me home it would be a great accommodation. He went, and Mrs. Somerville, Emily, and I sat in the hall waiting fully thirty minutes and had a pleasant

visit. She related that Mrs. Glasco, the governor's wife had attended a Mother's Meeting in a church, and several of the dignitaries of the city were present. She read an article and there was not, she said, much of anything interesting in its high-flown language. She said to Sister Tuxford's sister-in-law that she had much rather attend such a meeting as was held Wednesday afternoon and listen to her address upon home religion, for there was solid instruction in her address that would be a blessing to all who heard her. Sister Tuxford's sister-in-law was fully of her mind.*8LtMs, Lt 107, 1893, par. 3*

After she sat down then some of the influential men spoke flattering words thanking her that the nobility had thus favored them with her influence and her talent. But all this parade was to them as shadow and pretense to the substance.*8LtMs, Lt 107, 1893, par. 4*

We had about twenty-eight Sunday night. I spoke upon the first three verses of *John 14* and *Acts 1:8-12*, telling them we were Adventists and not at all did we blush to acknowledge this. The disciples rejoiced after the message given to them by the angels and returned to Jerusalem with great joy. And when they heard any one speaking sneeringly—"Oh, they are only Adventists," to tell them Mrs. White considered it an honor to be a Seventh-day Adventist.*8LtMs, Lt 107, 1893, par. 5*

Christ preached His second coming. Two angels gave the message to the disciples who were gazing up into the heavens to catch the last glimpse of their ascending Lord. And the message of the angels was in perfect harmony with the words of Christ, and His promises [that] He had gone to prepare mansions for them gave them great joy. And we are Adventists waiting and watching and working patiently for the second personal appearing of Christ to come to our world the second time with power and great glory. I then described His appearance and the resurrection of the dead.*8LtMs, Lt 107, 1893, par. 6*

There were quite a number came in at eight o'clock, think that was the time of the meeting, and were much disappointed.*8LtMs, Lt 107, 1893, par. 7*

Well, the word came the carriage was waiting. There was the most

stylish hack drawn by two horses. Mrs. Somerville rode to the mission with us and we are pleased with her acquaintance.*8LtMs, Lt 107, 1893, par. 8*

Will you please to draw out Byron Belden to open his mind to you, then give him good advice. He needs counsel. He is one who, with proper instruction, will make an earnest worker, sincere and devoted. Please do help my sister's child in every way you can and you will help me in so doing.*8LtMs, Lt 107, 1893, par. 9*

With much love, I remain,*8LtMs, Lt 107, 1893, par. 10*

Your sister in Christ.*8LtMs, Lt 107, 1893, par. 11*

Lt 108, 1893

Davis, Marian; Walling, May

Auckland, New Zealand

February 14, 1893

Previously unpublished.

Dear Sister Marian and May:

I sent you a lengthy letter from Sydney, and now I will write you a short epistle. We left Sydney at two o'clock Sabbath afternoon. We—that includes Elder Starr and wife and Emily and I—had the very best berths on the boat. One window in our stateroom opened upon the deck, and the door was opened all the time except about one hour when washing the deck. We had still another good-sized window, opening into a conservatory, and windows were opened on all sides into this apartment. Next to this was the social hall. The advantage was that this conservatory had no floor, but only beams—broad beams—running across. On these beams were many shrubs and flowers and ferns. Above was a skylight to let the light in to the lower saloon and diningroom for helpers; and the children's table was there. So you see we could not be fixed better for air.⁸*LtMs, Lt 108, 1893, par. 1*

We felt very much pleased with our quarters. Everything was sweet and clean—no musty smells. The wash bowl was constructed so that a pipe carried off waste water and there was none of this emptying of slops or standing of slops. Everything that could not be conveyed through the waste water pipes was pitched overboard at once. This you will see had every advantage over the *Alameda* arrangements. I would have slept better if I could have had a berth of the same width as the one on the *Alameda*, but the berth was very narrow.⁸*LtMs, Lt 108, 1893, par. 2*

The same day we stepped on board the boat we all, every one of us, had a general upheaving. I was glad for Marian and May and Fannie, that you were not passing through our experience. Almost all were quite sick. The first throwing up was not hard but the next—

oh, how it wrenched me, and nothing came but the very bitterest of bitter bile. Emily was sick all the way and could not assist me at all. Brother Starr was sick and Sister Starr very, very sick. Willie and I were sick to the vomiting part only the first day. Brother Starr, I think, was sick a little longer.*8LtMs, Lt 108, 1893, par. 3*

I wanted nothing that they had to eat, but be assured I tried to eat the best I could. We took all meals in our stateroom or lying in our steamer chairs on deck. The provisions and cookery were not equal to those on the *Alameda* by a large difference. Everything like soups was hot with pepper, and mixtures were hot with pepper.*8LtMs, Lt 108, 1893, par. 4*

Well, we had very nice weather until Monday night. Then it rained a little toward morning and about eight o'clock the canvas was fastened up on the deck to keep out the rain. It rained all day Tuesday—a regular downpour—but I felt some oppression for there was a great lack of vitality in the air. I lay in the steamer chair all day, languid, without appetite. Emily lay on one of the benches, Sister Starr in her steamer chair. We were much pleased to learn that we would get in about eight o'clock Wednesday morning.*8LtMs, Lt 108, 1893, par. 5*

The last night they gave an extra supper, and after that, until midnight, there was noise—carousing, stomping, dancing about, hollering, and every kind of uncertain sounds. The stewardess said this is the way they always do the last night on board. I bore it as long as I could, then I called out, at the top of my voice, Gentlemen, will you please to stop this noise and confusion and let us have a chance to sleep? I do not know as my words did any good, but they did stop their carousing. For a time it seemed as though hell itself was let loose, but we obtained a little sleep at last.*8LtMs, Lt 108, 1893, par. 6*

Wednesday we left the boat. Brother Israel came on board and helped us to get off. The rain had not let up at all; it kept pouring down. A hack was waiting. All went up from the wharf except Willie, who remained till breakfast was eaten, and Brethren Israel and Starr came to the boat to have the baggage removed. I need not say we were glad to be on land again. Although the passage was a

short one it was fully as long as we cared to have it.*8LtMs, Lt 108, 1893, par. 7*

We were taken to a house well furnished. The family left everything to go to an island and remain a few months, so we have the whole premises to ourselves and we are thankful for the accommodations. Had to pay thirty-two dollars for one month. We shall occupy it only two weeks, then we go to Kaeo and remain two or three weeks, and [then] have to come back and take another sea trip, which does not please us; but we will, with the Lord's blessing, get through it.*8LtMs, Lt 108, 1893, par. 8*

On the boat I was assured of the presence and watchcare of our heavenly Father. I did enjoy sweet communion with God most of the time. I felt happy in the love of God. But I could not write or read, scarcely at all. I felt exhausted most of the time. I think I wrote one page of letter paper, but my head was not well when I attempted to sit up.*8LtMs, Lt 108, 1893, par. 9*

Brother Starr talked to the people—I think Wednesday night. I spoke Thursday night and Sabbath. Brother Starr has spoken several times. We feel very sorry that the church here is in a state of lethargy. They do not seem to have enough vitality that they emit light, or shine. There has been so much faultfinding and dissension, so much striving to be first, that there are some who attend meetings who do not join the church. We have given them some very plain talk, but we are almost disheartened at the outlook.*8LtMs, Lt 108, 1893, par. 10*

This Auckland is a very pretty place. The inhabitants seem to be of a better order than in Australia. We are doing all we possibly can for them, but we greatly fear that unless those who have composed the church shall move elsewhere, or be converted, there is but little hope for much being done here. The Spirit of the Lord is grieved. The Lord will not work to convict and convert souls to be brought under such an influence, for they would be demoralized, and not elevated, purified, and ennobled. The truth is certainly made by many to serve with their sins. They drag it down to mingle with their human caprices. And I greatly fear for everything here. I know if there were consecrated workers sent in here a good work would be

done, but there would have to be a steady, firm, persevering steadfastness in the workers sowing the seeds of truth. If they will not fail or be discouraged a harvest of souls will be gathered.*8LtMs, Lt 108, 1893, par. 11*

We decided to remain here one week longer. There are several reasons for this. We want the mail. We see work that needs to be done and we do not feel clear to leave without doing the work; and the house is paid for whether we occupy it or not. We leave next Monday afternoon. Yesterday we intended to go. The Captain said they would have a very rough passage. It blew hard yesterday, and last night it rained through the night.*8LtMs, Lt 108, 1893, par. 12*

I have ridden out twice—once to Eden Hill, I think it is. We had the opportunity of viewing beautiful scenery. We have kindled a fire in the parlor only the first day we arrived here, to dry out our clothing. This is a very interesting place.*8LtMs, Lt 108, 1893, par. 13*

Now about matters: I have not written much, for I have not felt very well; but I am hoping to be able to write after a while. I spoke in Town Hall to a very respectful audience last Sunday night. We speak here in the Seventh-day Adventist church tonight, and keep up meetings all through the week. It will take a long pull, a strong pull, in the strength and power of God, to make any decided difference with the people here. They have educated and trained their abilities and powers to contend. I am hoping that the testimony sent to you to be prepared for Brother Hare will get to him, and a copy to me before I shall leave for Kaeo. I shall want the principles to use in the Hare family.*8LtMs, Lt 108, 1893, par. 14*

I hope we shall receive the mail tomorrow. I hope that you are all well and that Fannie is improving. May the Lord strengthen the weak and make them strong is my prayer. This must go tomorrow. If I have anything more to write, will send it before I close this letter.*8LtMs, Lt 108, 1893, par. 15*

Lt 109, 1893

Hare, Joseph

NP

March 12, 1893

Portions of this letter are published in *OHC 310*.

Dear Brother Joseph Hare:

“Be ye therefore perfect, even as your Father which is in heaven is perfect.” [*Matthew 5:48*.] As God is perfect in His sphere, He enjoins that His disciples should be perfect in their sphere. “Be ye therefore followers of God, as dear children; and walk in love, as Christ also hath loved us, and hath given Himself for us an offering and a sacrifice to God for a sweetsmelling savour.” *Ephesians 5:1, 2*. “For ye were sometimes darkness, but now (after conversion to the truth) are ye light in the Lord: walk as children of light: (for the fruit of the Spirit is in all goodness and righteousness and truth;) proving what is acceptable unto the Lord.” (*Vs. 8-10*)*8LtMs, Lt 109, 1893, par. 1*

These words, “Be ye perfect,” were not addressed to the publicans and sinners but to those who knew Him, who loved and trusted Him, those whom He always arranged to have close around, nighest unto Him, those who listened as pupils in a school to a teacher that they loved and that they knew loved them. The Pharisees and scribes, with few exceptions, approached Him as critics, as spies, as those who would perplex Him by their criticism and artful questioning. Eagerly they hung upon His words to see if they could not find something they could make capital of to misconstrue and pervert, that they could have excuse to condemn Him. The disciples came to Jesus as His disciples, eager and anxious to learn, looking into His face with love expressed in words, deportment, and actions, expressing their satisfaction, and wondering at the gracious words which fell upon their listening ears from His lips.*8LtMs, Lt 109, 1893, par. 2*

These disciples were not perfect in character. They sometimes

made mistakes. Jesus had to meet prejudice and selfishness and various wrong traits of character in them. He had to repeat His lessons to them again and again, illustrating them by symbols—things with which the disciples were familiar. They were called from their various occupations and had a great many things to unlearn and many things to learn which were new to them. They were desirous and anxious to learn from the Great Teacher come from God.*8LtMs, Lt 109, 1893, par. 3*

What is religion? It is a living principle to be brought into our hearts and to work outwardly in our lives and to be exemplified in our characters after the likeness of the character of Jesus Christ. The religion of Jesus Christ is the religion of the Bible.*8LtMs, Lt 109, 1893, par. 4*

There are very many who profess religion who do not know what religion means to them personally. They flatter themselves that it is doing their best and then trusting in Jesus to fill out the rest that is required. Very marked outrageous actions they must not do, and they purpose they will not do. They will not commit murder, or steal, or tell direct lies. There is a larger class of these religionists than many of us suppose, but they have not the genuine article. Such a class do not hear with their ears and understand with their heart to obey the words of Christ, “But seek ye first the kingdom of God and his righteousness; and all these things (referring to His precious lessons of instruction) shall be added unto you.” *Matthew 6:33.8LtMs, Lt 109, 1893, par. 5*

Please read the following verses: *Matthew 7:13-29; 11:28-30; 12:47-50.8LtMs, Lt 109, 1893, par. 6*

Then said Jesus unto His disciples, “If any man will come after me, let him deny himself, and take up his cross, and follow me.” *Matthew 16:24.* “He that loveth father and mother more than me is not worthy of me: and he that loveth son or daughter more than me is not worthy of me. And he that taketh not his cross and followeth after me, is not worthy of me.” (*Matthew 10:37, 38*) The Lord Jesus warns and cautions, and bids every one to count the cost and not live a life of deception and delude his own soul.*8LtMs, Lt 109, 1893, par. 7*

There is a class who need to search the Scriptures most diligently to understand individually what they must do to be saved. None need be left in ignorance, thinking the crucified Redeemer has provided for them, that He has done it all in suffering—the guiltless for the guilty, that Christ has died for their sins, and they are saved—and they need not be so very particular. Do they bear the characteristics of Christlikeness? Are they Christians in the home life? Are they tender of heart to the wife and children? Are they cherishing true courtesy in the home life? Are they cultivating the precious plant of love? Jesus said, “Love one another, as I have loved you.” [*John 13:34.*] *8LtMs, Lt 109, 1893, par. 8*

A saint in the home will be a saint everywhere and will receive the heavenly reward. Angels of God are ever watching the development of character and weighing moral worth in the golden scales of the heavenly sanctuary. Just what a man or woman is in spirit, in character, in his home life, he will be in the church. Has he the character of Christ? *8LtMs, Lt 109, 1893, par. 9*

Does the father allow envy and evil surmisings and jealousies to come into the soul temple and make him hateful in character, ungentlemanly, unchristian in his home? Does he allow his temper to overcome him? Will he act in the spirit suggested by the evil angels by his side, who have accompanied him to his home? As he opens the door of his heart to the evil guests, they blind his eyes to righteousness, blind his senses to reason, and circumstances occur which set his spirit ablaze. *8LtMs, Lt 109, 1893, par. 10*

Through him Satan produces a course of action which develops his attributes. He is fierce, exacting; his power of accusing is masterly; he is arbitrary, domineering, ordering wife and children as though he himself had created them and as though they belong, soul and body, to himself, and he can wound and bruise them, soul and body, as Satan shall take possession of his spirit. *8LtMs, Lt 109, 1893, par. 11*

Whose are these human agents? The wife is the property of Jesus Christ, bought with a price. He has taken the marriage vow to love, to cherish her as his own flesh, and as Christ loved the church and gave Himself for the salvation of all who will believe in Him as their

personal Saviour.*8LtMs, Lt 109, 1893, par. 12*

Now my brother, I hold up the picture before you, as it has been presented to me, of your home life when you open the door of your heart to the evil angels and close it firmly against Jesus and His grace and His love. You have acted a prominent part in creating the atmosphere in your home, through cherishing jealousy and evil surmisings of your wife, supposing evils in character had been transmitted to her by inheritance, but you have cruelly misjudged her. She has chosen you as her husband because she loved you and her allegiance is as true today as when she gave her heart to you.*8LtMs, Lt 109, 1893, par. 13*

Satan has woven a strange tissue of falsehoods from your imaginings that has no foundation in truth. You have interpreted circumstances, and had not jealousy been cherished in your heart as a guest, you would never have colored little things—the things which are liable to occur in any family—and through Satan's suggestions swelled little matters into mountains. You have colored little occurrences to suit the circumstances and frame of mind you were in. You have been unchristian in your feelings and your actions, and have made yourself very miserable and very wretched as you have taken falsehood for truth to suit your prejudice and convenience.*8LtMs, Lt 109, 1893, par. 14*

And you misinterpreted the perfectly innocent words and actions of your wife. You have censured, you have condemned, you have pronounced her guilty, and if anything could produce the very things of which you have criminated her, your course of action would have weaned her affections from you, for you have not pursued a course to keep love alive in her heart. But she has not killed the love for you out of her soul. The very things of which her father was guilty have made her more cautious and have made her despise anything which savors of impurity and unchastity.*8LtMs, Lt 109, 1893, par. 15*

I tell you that which I know. You may ask, Oh, is my wife entirely innocent? Has she no sins in her life? She is not guilty of the sins of a grave character of which you accuse her, and she has a depth of affection that needs to have encouragement from her husband—

affection for her husband and the children whom she has carried for nine months and nourished by her own body and then nursed and cared for. She cannot but manifest the mother's love which is instinct in her and inseparable from her own life. They are a part of her being. She can no more cease to love deeply and care for them with a mother's strong affections than she can cease to exist.*8LtMs, Lt 109, 1893, par. 16*

When you pursue a course to kill with your spirit and your words that fall as desolating hail falls upon the precious plants, you find she has a spirit. You drive her to desperation. Satan comes in and she forgets that God is her shield and she turns upon you, retaliates upon you, and expresses her jealousy of you. God is a witness to every word and every deed. She gives you in kind what you give her. But you have only reflected back on you that which your words and actions have reflected upon her. If she loses her reason or her soul through your perverse course of action, the blood of her soul will be required at your hand. Why, you are even jealous of her own sisters and your own children.*8LtMs, Lt 109, 1893, par. 17*

Jealousy is very inconsistent. There is no foundation for the immense fabric you have knit to rest upon. I must tell you the truth, for it is life or death with you. All your profession of belief in the truth cannot save your soul. The question is, Are you a Christian? Are you Christlike? Do you manifest the Christlikeness in your home life?*8LtMs, Lt 109, 1893, par. 18*

You have a masterly spirit. You feel that it is your right to dictate to your wife as you would to a child—to order her to do this or to do that. What do you mean by this course of action? Where did you receive your education as to how to treat a wife? This is not at all essential. She is not your servant. But you give her love and tenderness, and she will reflect back the same on you. She is the property of Jesus Christ, and He will demand at your hand your wife and children whom He has ransomed with His own blood.*8LtMs, Lt 109, 1893, par. 19*

You know not what your wife would have been in spirit, in love, in growth of Christian character, if you had treated her as the Word of God directs you to do. You would not have seen the exhibitions of

temper which dethrone reason if you had pursued the course you should have done. But you have pursued a course to irritate. Your accusing powers have been growing and strengthening with every exercise you have exhibited of this spirit, and I speak now decidedly because the whole matter has been opened before me and I dare not repress the truth.*8LtMs, Lt 109, 1893, par. 20*

Your relatives on your side have been a large circle. They do not see these matters as the Lord sees them, and they judge your wife from a human standpoint. They give to you their sympathy because of relationship, and, I am sorry to write, they strengthen you in your false ideas. I am so sorry that your brothers give you their sympathy when you do not deserve it, except as one who is walking in blindness and darkness, and has lost his way from following the true path—even the example of Jesus Christ. Your wife has erred. She has strong feeling when exasperated and she can say stinging things and has said them, but you yourself are the real cause by your course of action. Just die to self; open the door of the heart to Jesus. Let the peace of God rule in your heart, and be ye thankful.*8LtMs, Lt 109, 1893, par. 21*

I do not propose to go into particulars, but I ask you what account will you render to God for the example you have repeatedly given your children in the treatment of their mother? Do you think this course of action will inspire them with respect for you, their father? Do you think it will increase their reverence for you, their father? They may do your requirements through fear, while their hearts rebel against your injustice. Your own course of action creates an atmosphere in the home which is deleterious to your children.*8LtMs, Lt 109, 1893, par. 22*

How much have you encouraged in your children the manifestation of tender affection and love for the mother that has given them birth? The mother should have love and affection for her children that it is impossible for her to repress. She has seen your manner of dealing with the children—which she knows is not right—when they displeased you and did wrong. The influence in severity is detrimental to them in every way in which it can be viewed. You need to be thoroughly converted. Your head, your mind, has been enlisted in the theory of the truth, but your heart is not converted. It

is a temple defiled with jealousy, with cruel thoughts and purposes. Turn out the demon and let Jesus in. You have not been in heart assimilated to the mind and will of God and animated in your aims to make all your endeavors according to the pattern plainly revealed in the Word of God, reproducing in your life and character the life and character of Jesus Christ. Let this mind be in you which was in Christ Jesus. *8LtMs, Lt 109, 1893, par. 23*

When you fall upon the Rock Christ Jesus then you will be broken and the Lord will put upon you the divine superscription. You will then see that there can be no lording it over any portion of God's heritage. You will have no disposition to do this. You will not have vain assumption of authority, but you will have the mind of Christ and the power of a good example; and your personal influence in righteousness must first begin in your home life. You will have faithful oversight over your part of the heritage of the Lord as a faithful, tender shepherd. Harshness in correcting your children will not cure the evils. You have, as parents, given them the disposition in firmness and independence that you as parents possess. When your heart is broken before God, and you are a converted man, you will see these things as God sees them. *8LtMs, Lt 109, 1893, par. 24*

It is my duty to lay the facts before you, then the responsibility becomes yours. There is ever a witness from heaven present to behold every action, and could your eyes be opened you would see him tracing in a book the history of every day's occurrence. If you knew you would meet that record again before the assembled universe would you not tremble for your future, eternal interest? I raise before you the danger signal. *8LtMs, Lt 109, 1893, par. 25*

You need never expect that all temptations are forever to cease, for the church militant is not the church triumphant. The conflict will continue as long as life lasts, and you will be tested. You are being proved, to see if you will be a fit subject to become a member of the royal family and a child of the heavenly king in the mansions Christ has gone to prepare for us. The conflict with the powers of darkness will test the highest development of your powers for good. *8LtMs, Lt 109, 1893, par. 26*

I dare not withhold the truth from you. You must have the religion of the Bible, which will not exalt one virtue at the expense of another. Christlikeness blends all—every quality—in harmonious proportions, so as to present a symmetrical whole. The members of the church are not to antagonize, for Christ prayed that His disciples may be one as He was one with the Father. Members, many or few, who are brought together in church capacity constitute the members of Christ's body. Each one of these has his distinctive place to act a part, as hand, head, ear, eye, or limbs of the body. When one member suffers then all members suffer with it.*8LtMs, Lt 109, 1893, par. 27*

When the imprint of the divine character is upon you you will see that envy, evil surmisings, and passionate, insane actions shall not come into your home life, and that when talking or dealing in any way with wife or children you are dealing with Christ in the persons of those for whom He has given His own life—His purchased possession. He will call you, both father and mother, to an account for any action of the tongue, any action of the spirit in thinking evil, and any action of the hands in practicing evil and causing unnecessary pain upon the spirit or bodies of Christ's purchased possession.*8LtMs, Lt 109, 1893, par. 28*

They have individually to meet the principalities of the powers of darkness, Satan and his confederacy of evil, that he may afflict, that he may tempt and annoy and destroy. He is the accuser of the brethren. Do not as parents learn his lessons in the art of torturing and accusing one another. Leave that work for Satan to do; and do not become instruments in his cruel hands to weaken, to distress, and afflict each other. Satan is the destroyer; Christ is the Restorer. Those who are working on Christ's side of the question will be seeking to heal, not to tear in pieces. Each disciple of Christ must have his experience in trial and conflicts and buffetings of Satan. Then God forbid that any one of His professed disciples shall become skillful instruments in the hands of Satan to annoy and manufacture trials, to make wounds and leave scars upon the spirits and souls of the Lord's children who are striving to do right and yet are compassed with human infirmities and with satanic agencies at work to overcome them in the battle.*8LtMs, Lt 109, 1893, par. 29*

Let my brother remember his wife is a child of God. She loves Jesus. She loves the truth. The first love is to be quickened and kindled into love which, cherished, leads to forbearance and gentleness and generous nobility of soul. Through faith in the truth, which is brought into the inner sanctuary of the soul, you are both to be sanctified. You are born of God. Now live the new life unto Jesus Christ, walking in the light as Christ is in the light, thinking and doing the will of God. Christ, who is your life, will be distributed through the home life, through every phase of the business life, throughout the church. It is thus we become the light of the world.*8LtMs, Lt 109, 1893, par. 30*

Blessed are the meek. Every true disciple of Christ seeks with meekness the engrafted Word. They are learners in the school of Christ. They are teachable. Their ideas, their prejudices, their preferences and stout masterly self-will, which would crush souls, is softened, subdued, and teachable. Christ is longing to communicate with a spirit that is longing and eager to learn.*8LtMs, Lt 109, 1893, par. 31*

Blessed are the merciful for they shall obtain mercy. The Lord Jesus Christ is waiting to be gracious unto you, to your wife, and to your family; but you can no longer pursue the course you have done in deception. I bring to you the light. All the Lord requires is for you to be a laborer, not in your own might and the strength of your own will, but a laborer together with God.*8LtMs, Lt 109, 1893, par. 32*

There are two grand forces at work in the salvation of the human soul. It requires the cooperation of man with the divine agencies—divine influences, and a strong, living, working faith. It is in this way only that the human agent can become a laborer together with God. The Lord does not sanction in any one of us a blind, stupid credulity. He does not dishonor the human understanding, but, far from this, He calls for the human will to be brought into connection with the divine will. He calls for the ingenuity of the human mind, the tact, the skill, to be strenuously exercised in searching out the truth as it is in Jesus. You must know for yourself the prescribed conditions under which you are to become children of the heavenly King, and called as such to “work out your own salvation with fear

and trembling: For it is God which worketh in you both to will and to do His good pleasure." *Philippians 2:12, 13*. Ye are laborers together with God. *8LtMs, Lt 109, 1893, par. 33*

"Looking unto Jesus the author and finisher of our faith" [*Hebrews 12:2*], the experience of the beholder is this: "We beheld His glory, the glory as of the only begotten of the Father, full of grace and truth." *John 1:14*. "He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?" *Romans 8:22*. After giving the human family such a pledge of His parental love, will He leave us in difficulties unassisted? Will He require sacrifices that we cannot offer Him? Oh no. *8LtMs, Lt 109, 1893, par. 34*

Listen to the words of Paul, "For this cause I bow my knees unto the Father of our Lord Jesus Christ, of whom the whole family in heaven and earth is named, that he would grant you, according to the riches of his glory, to be strengthened with might by his Spirit in the inner man; that Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love, may be able to comprehend with all saints what is the breadth, the length, the depth, and height; and to know the love of Christ, which passeth knowledge, that ye might be filled with all the fulness of God. Now unto him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, unto him be glory in the church by Christ Jesus throughout all ages, world without end." *Ephesians 3:14-21. 8LtMs, Lt 109, 1893, par. 35*

"I therefore, the prisoner of the Lord, beseech you that ye walk worthy of the vocation wherewith ye are called, with all lowliness and meekness, with longsuffering, forbearing one another in love. ... There is one body, and one Spirit, even as ye are called in one hope of your calling; one Lord, one faith, one baptism, one God and Father of all, who is above all, and through all, and in you all. But unto every one of us is given grace according to the measure of the gift of Christ." *Ephesians 4:1-7. 8LtMs, Lt 109, 1893, par. 36*

"Put on therefore, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, longsuffering; forbearing one another, and forgiving one another, if any man have

a quarrel against any: even as Christ forgave you, so also do ye. And above all these things put on charity (love), which is the bond of perfectness. And let the peace of God rule in your hearts, to the which also ye are called in one body; and be ye thankful. Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord.” *Colossians 3:12-16.8LtMs, Lt 109, 1893, par. 37*

“Walk in wisdom toward them that are without, redeeming the time. Let your speech be always with grace, seasoned with salt, that ye might know how ye ought to answer every man.” *Colossians 4:5, 6.8LtMs, Lt 109, 1893, par. 38*

My dear Brother Joseph Hare, I have waited for some time before sending you this communication, but I cannot wait longer. Scenes have been presented to me, and conversations between you and your wife, which grieve the Holy Spirit of God. You must change your course of action for you are both doing wrong in cherishing a wrong spirit and in your speech. My guide led me into your presence. The Spirit of the Lord came upon me, and I was bearing a very close personal testimony to you, Brother Hare.*8LtMs, Lt 109, 1893, par. 39*

I said, Brother Joseph Hare, do you know the Lord has a witness present upon every occasion like this? Your spirit and your words are oppressive. Your temptations are strong, and you harbor them and act under them toward your wife as though you expected a long and continuous course of injustice and cruelty toward your wife would wear her into submission to your mind and to acknowledge that your charges against her are correct. While she is not insensible to the degradation that you have at times put upon her, she will never, never, while reason holds its throne, testify to a lie and acknowledge herself guilty of unfaithfulness to yourself. With your qualities of mind you should know that a human being with independent mind will never increase in amiability under abuse simply it is of long endurance. One will never naturally become passive and gentle or cultured by repeated overbearing charges that she knows are not true.*8LtMs, Lt 109, 1893, par. 40*

Your spirit and words cut deep, and all this is unwise in you for it reacts upon yourself. She cannot possibly act as freely and naturally as a wife should toward her husband, for you palsy the powers of mind and soul through your jealousy. Satan's temptations take you and you are entangled in his net, and your jealousies will drive her to desperation unless you are a truly converted man. You wound her spirit. You are pursuing a course to take all happiness out of her life, and it were better had she never looked upon your face.*8LtMs, Lt 109, 1893, par. 41*

Your wife is the Lord's child and He will not long bear with your treatment of His heritage. He has purchased her with the price of His own blood. God speaks to you through His humble servant. Your present and future happiness depend very largely upon the course you pursue in your home life. You are spoiling your own happiness by thoughts unworthy to come into your imagination. You express these thoughts, and Satan stands close by your side, exulting over you and imbuing you with his own spirit of intensity until you have not self-control.*8LtMs, Lt 109, 1893, par. 42*

There is help for you only in God. All the advantages you have in meetings, when the Spirit of the Lord strives with you, is gone when you allow your mind to dwell upon your supposed wrongs caused by your wife. And who, I inquire, is the origin generally of these unhappy scenes? What advice would you give to one similarly situated?*8LtMs, Lt 109, 1893, par. 43*

The Lord has given you a mind and reason. If reason kept control over impulse, you would not be domineering, arbitrary, and unreasonable. You would have a well-balanced mind under the subduing influence of the Holy Spirit. You will need to meet with a radical change in your thoughts and in your heart in order to be a happy man. When this change shall take place you will carry with you a correct influence, a mind more evenly balanced, habituated to observe, to compare spiritual things with spiritual, and to reason sensibly.*8LtMs, Lt 109, 1893, par. 44*

The power of concentration is large with you. In some lines it is a blessing, in other lines a curse. You need a thorough change of thought. If you heed the guidance of the Holy Spirit, a thorough

change of action will follow. You will keep Joseph Hare under control, and your eyes will be anointed with heavenly eyesalve to discern all things clearly.*8LtMs, Lt 109, 1893, par. 45*

You have allowed Satan to put his magnifying glasses before your eyes and you see things in connection with your wife in a false light. Her words and actions are misinterpreted and misconstrued. You have presented to your kinsfolk your own ideas, gathering sympathy to yourself, and your words have caused them to view things in the light in which you view them; therefore the root of bitterness springing up in your heart is misleading others and they are being defiled.*8LtMs, Lt 109, 1893, par. 46*

God bids you call a halt. Take yourself in hand. Overhaul yourself. You are bringing dark shadows to brood over your home. Be indignant at yourself, and ashamed, and Jesus will lift and dispel the shadows by the bright beams of the Sun of Righteousness. The Lord will do that molding and fashioning if you will resign yourself to the hands of the Potter. You are committing sin against God in not breaking the spell that Satan has worked with all his subtlety to weave about you.*8LtMs, Lt 109, 1893, par. 47*

I entreat of you, for your own sake and for Christ's sake, for the sake of your dear children who are the heritage of God, to change your course of action. Think righteously and work righteousness in your own home.*8LtMs, Lt 109, 1893, par. 48*

Lt 110, 1893

Robinson, A. T.

Wellington, New Zealand

April 24, 1893

Portions of this letter are published in *OHC 352; TMK 173, 345; HP 86; 2MR 161-164.*

Dear Brother A. T. Robinson:

We received your letter and thank you for it. Willie has just come into my room and informs me a boat sails tomorrow for South Africa direct. It is now just 4 p.m. and I feel that I cannot consent to let such a good opportunity go by and not improve it. We are so far separated that when we can reach and connect by letter we ought to do so.*8LtMs, Lt 110, 1893, par. 1*

I have a deep interest for you in Africa, and from the light which the Lord has been pleased to give me in regard to that country the Lord has many precious souls to hear the message of mercy and warning to be given to the world. If the workers will hide themselves in Jesus and let Jesus alone appear, if they will walk humbly with God, if they will be doers of the lessons Jesus Christ has given us in His Word, then the heavenly intelligences will co-operate with their efforts; and they will not take one particle of glory to themselves but give all the glory to God. You will surely see of the salvation of God as you look to Jesus and trust wholly in Him, for then He will clothe you all with the garments of His righteousness. The great danger will arise from individuals seeking to be first. The Lord Jesus has no sympathy with this spirit, and will leave any soul who will seek for the supremacy for himself.*8LtMs, Lt 110, 1893, par. 2*

We need the Holy Spirit of God, and we may have it if we will not exalt our poor finite selves. Our work is to open the door of the heart, and let Jesus come in. He is knocking for entrance, and there are some poor souls who are inquiring how they shall find Jesus. Why, dear souls, Jesus has been hunting for you, and He stands at

your door knocking. He says, "Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him and will sup with him, and he with me." *Revelation 3:20*. Doubting souls, unbelieving souls, will you open the door? Jesus is standing at the door of your heart. Let Him in, the heavenly Guest. *8LtMs, Lt 110, 1893, par. 3*

We have been in New Zealand a little more than three months. I have spoken forty-two times and written four hundred pages of letter paper. I have visited Auckland, Kaeo, and Napier. Our camp meeting was excellent because of the manifest workings of the Spirit of God upon human hearts in the conversion of souls and the reclaiming of backsliders, and the precious knowledge that many received. The reproofs given were not rejected, but brought souls to repentance and confession and renouncing of their wrongs. Many things needed to be set in order. Selfishness and unfaithfulness in those connected with various lines of work were discerned and deplored. There are so many in this country who want their own way. They do not see how important it is to preserve unity in plans of action and to work and act after the Pattern, Christ Jesus. *8LtMs, Lt 110, 1893, par. 4*

In Africa, in this, and all other countries, every soul must understand that in order to work in Christ's lines in word, in councils, and in plans, he must keep the prayer of Christ before him: "That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us; that the world may believe that thou hast sent me. And the glory which thou gavest me I have given them; that they may be one, even as we are one: I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me." *John 17:21-23. 8LtMs, Lt 110, 1893, par. 5*

Oh, let these words be oft repeated, and every soul train his ideas and spirit and action daily that they may fulfill this prayer of Jesus Christ. He does not request impossible things of His Father. He prays for the very things which must be in His disciples in relation to their oneness to each other and their unity, and oneness with God and Jesus Christ. Any thing short of this is not attaining to perfection of Christian character. The golden chain of love, binding

the hearts of the believers in unity, in bonds of fellowship and love, and in oneness with Christ and the Father, and makes the connection perfect, and bears to the world a testimony of the power of Christianity that cannot be controverted.*8LtMs, Lt 110, 1893, par. 6*

“A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another. By this shall all men know that ye are my disciples, if ye have love one to another.” *John 13:34, 35*. Satan understands the power of such a testimony as a witness to the world of what grace can do in transforming character. He is not pleased that such a light shall shine forth from those who claim to believe in Jesus Christ, and he will work every conceivable device to break this golden chain which links heart to heart of those who believe the truth, and binds them up in close connection with the Father and the Son.*8LtMs, Lt 110, 1893, par. 7*

Then will selfishness be uprooted and unfaithfulness will not exist. There will not be strife and divisions. There will not be stubbornness in any one who is bound up with Christ. Not one will act out stubborn independence of the wayward, impulsive child who drops the hand that is leading him and chooses to stumble on alone, and walk in his own ways, following the imagination of his own heart.*8LtMs, Lt 110, 1893, par. 8*

We believe in Jesus Christ. We unite our souls to Christ. He says, “Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain: that whatsoever ye shall ask the Father in my name, he may give it you. These things I command you, that ye love one another.” *John 15:16, 17*. “As many as received him, to them gave he power to become the sons of God, even to them that believe on his name.” *John 1:12*.*8LtMs, Lt 110, 1893, par. 9*

We must not take counsel of our own hearts but we must take counsel of God. Pray with humble hearts. Seek the Lord often in prayer. In the secret place, alone, the eye sees Jesus and the ear is open to Jesus. You come forth from the secret place of prayer to abide under the shadow of the Almighty. Temptations come, but you press closer and still closer to the side of Jesus and place your

hand in His hand. Then you gain a rich experience, resting in His love and rejoicing in His mercy. The worries and perplexities and cares are gone, and you rejoice in Jesus Christ. The soul is quick to hear the Father's voice, and you will commune with God. All criticism is banished, all judging of others has been expelled from the soul. There is no striving for superiority, which brings upon you the sin of the Pharisee and strengthens pride and hardness of heart.*8LtMs, Lt 110, 1893, par. 10*

In Jesus Christ there is fragrance of character. There is the developing of nobleness of character, of refinement and purity, for by beholding you reflect the image of Christ. Sons of God, daughters of God, we must be like Him, and in this close relationship to God we receive power and heavenly endowment that we may work the works of God. "And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent." *John 17:3.8LtMs, Lt 110, 1893, par. 11*

Oh, what joy we experience in the service of God! What peace, what contentment and rest! Members of the royal family, children of the heavenly King! "It doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is." *1 John 3:2*. With such a hope, such a relationship, with all the great and precious possibilities, should not our faith grasp much more than it does? Should we not be inspired with hope and courage that will not fail nor be discouraged under any difficulties?*8LtMs, Lt 110, 1893, par. 12*

I would in this letter to you, my brother, communicate to our brethren and sisters in Africa words from the Lord to you. "Be ye therefore perfect, even as your Father which is in heaven is perfect." *Matthew 5:48*. "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." *John 3:16.8LtMs, Lt 110, 1893, par. 13*

Now, this is the work given you individually to do, to have an earnest life in yourself. Cease to watch and find fault with your brethren and your sisters, but be sure that you have the genuine faith in Christ that you should not perish. Set your faces as a flint

Zionward. Let the attractions of heaven win you, inspire your soul, and bring into your heart purity and tender compassion and love for all your brethren and for the erring. Take the straying ones in your arms, and be so joyful that you can bring them back that you forget all your worries, all your pain and difficulties, and rejoice. The angels will rejoice with you. This is your work.*8LtMs, Lt 110, 1893, par. 14*

You have no time to pore over your bruises and scars and discomfitures. "Ye are the light of the world." [*Matthew 5:14.*] This is God's will made known to you, to shine as lights to the world. Let not your words be full of despondency and complaints. Show forth the praises of Him who hath called you out of darkness into His marvellous light. Gather light from the Light of the world and then shine, every moment. Let not the hellish shadow of Satan enshroud your soul, in dissatisfaction and complaining, for it is dangerous business. Just as sure as you do this you lose the love of Christ out of your soul and become like a funeral pall to other souls.*8LtMs, Lt 110, 1893, par. 15*

God has great claims upon you, individually, because of His great love manifested to you. All mourning, all sighing, all complaining from your lips is misrepresenting Jesus and gathering gloom and unhappiness about your own soul, to diffuse to others. Your lamp, like the foolish virgins, has gone out. O, trim it, pour in the oil of grace, and let your lamp burn and send forth brightness in clear, steady rays to lighten and cheer the pathway of others.*8LtMs, Lt 110, 1893, par. 16*

Take Christ as your strength. Stop every word of complaint, and rejoice in a Saviour's love. Ever seek to speak words of good cheer. Express the love you have for Jesus. Talk of His mercy, tell of His power, and you will light the pathway of some others who are weak in faith and in hope. Be an amiable, pleasant, happy child of God. Reveal to the world that Christ is your salvation. He is one whose presence is ever abiding, and He has power to keep you, to heal all the bitterness of spirit you have ever suffered, and to give you the garment of joy and gladness in the place of bitterness and mourning.*8LtMs, Lt 110, 1893, par. 17*

All the universe of heaven is surprised at your silence, in view of the matchless love of Jesus. Do not give to the world the impression that Christ has proved to you without form and comeliness and “as a root out of a dry ground,” and that there is no beauty in Him that you should desire Him. [*Isaiah 53:2.*] Reveal Christ as He is—the One “altogether lovely” and the “chiefest among ten thousand.” [*Song of Solomon 5:16, 10.*] O how His glory is dimmed by His professed followers because they are earthly-minded, disobedient, unthankful, and unholy! How shamefully is the Lord Jesus kept in the background! How is His mercy, His forbearance, His long-suffering, and His matchless love veiled, and His honor beclouded by the perversity of His professed followers!*8LtMs, Lt 110, 1893, par. 18*

How long shall this be? Is it not full time that we receive in the school of Christ an altogether different education? If the image of Christ is seen by spiritually anointed eyes you will say, “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 fullness have all we received, and grace for grace.” *John 1:14, 16.8LtMs, Lt 110, 1893, par. 19*

Let every one who has named the name of Christ depart from all iniquity. Lift up Jesus. Talk of His love, tell of His power, and let self be lost behind the glory of His person and mighty power of the cross of Calvary. O, search and try your hearts before God. If His gospel is preached, you will rejoice, by whomsoever it is preached. If you love Jesus you will be individually laborers together with God, and you will successfully draw souls to Jesus, that in their turn they will, by their influence, draw other souls to the Lamb of God who taketh away the sins of the world.*8LtMs, Lt 110, 1893, par. 20*

It is time we were endowed with power from on high. Satan and all his confederacy of evil are working with untiring vigilance to oppose good. Never was there a stronger combination formed to neutralize the lessons and teachings of Christ and to sow the seeds of infidelity in regard to the inspiration of the Scriptures and sap its very foundation. Then I ask you, Where is the light and the power which shall withstand this terrible incoming darkness which is covering the world like a funeral pall?*8LtMs, Lt 110, 1893, par. 21*

Satan is moving with his power from beneath to inspire men to form alliances and confederacies of evil against light and against the Word of God. Infidelity, papacy, and semi-papacy are coming in close and powerful companionship with professed Christianity. The low views of inspiration, the exalting of human ideas from men called wise, are placing human talent above the divine wisdom and forms, and science so-called above the power of vital godliness. *8LtMs, Lt 110, 1893, par. 22*

These are the signs of the last days. Let every one who believes in Jesus Christ stop his dark, gloomy utterances, and use his talent of voice in exalting Jesus and presenting testimonies that will magnify, honor, and adore the Word of God, illustrate its value, and extol its preciousness. The gospel makes itself known in its power in the consistent, holy, pure lives of those who are believers, hearers, and doers of the Word. The unity and love among believers makes the impression upon the world that the Word of God is true. Purely, boldly, faithfully, and uncompromisingly show the validity and divine character of the Word of God. *8LtMs, Lt 110, 1893, par. 23*

“Ye are my witnesses” (*Isaiah 43:10*), saith Jesus. “That was the true Light, which lighteth every man that cometh into the world.” *John 1:9*. Oh, arise and shine, all who believe the truth, for “the glory of the Lord is risen upon thee.” *Isaiah 60:1*. Let every soul humble himself before God, seeking Him in all meekness and lowliness of mind. Then the Lord will exalt you by giving you richly of His Holy Spirit. Mercy and the love of God will appear gloriously triumphant. *8LtMs, Lt 110, 1893, par. 24*

In much love. *8LtMs, Lt 110, 1893, par. 25*

Lt 111, 1893

White, W. C.

Hastings, New Zealand

August 25, 1893

Previously unpublished.

(This letter was written to W. C. White but he informs us by letter he will start August 26 for New Zealand. I send this to you—Fannie [Bolton] and Marian [Davis].) *8LtMs, Lt 111, 1893, par. 1*

Dear Son Willie:

I will write you a few lines this morning. I mailed a letter to you from Napier just one week ago. *8LtMs, Lt 111, 1893, par. 2*

I spoke with much freedom on Sabbath to a well-filled house, from *John 12:35, 36*. "Then Jesus said unto them, Yet a little while is the light with you. Walk while ye have the light, lest darkness come upon you: for he that walketh in darkness knoweth not whither he goeth. While ye have the light, believe in the light, that ye may be the children of light." *8LtMs, Lt 111, 1893, par. 3*

I was not well, and yet the Lord gave me His Holy Spirit. We had an excellent social meeting. The Spirit of the Lord was in our midst. Many testimonies were borne. Iverson was present and seemed deeply impressed. Sunday evening Brother Wilson spoke. Sister Caro talked with Iverson and he said he would keep the Sabbath although he knew he should be discharged from his position in the school. *8LtMs, Lt 111, 1893, par. 4*

Elder Wilson left after the forenoon meeting in Napier to meet with the Sabbathkeepers in Hastings in the afternoon. After the Sabbath, Emily and I returned to Hastings on the cars. We two women were alone. The cars filled up with Maoris and they were under the influence of liquor. They hallooed and yelled and stamped with their feet, gesticulated fiercely with their arms, and acted like a set of demons. One or two white men were behaving worse, if possible

than the Maoris. I was weary and I became nervous—not afraid, but annoyed. They were also smoking.*8LtMs, Lt 111, 1893, par. 5*

Opposite us in the car sat three well-dressed, clean, nice-looking young men who seemed ill at ease, I thought, because they knew we were annoyed. Soon they commenced singing in English in regard to Christ saving sinners and this quieted the most boisterous part of the company. We thanked them for their singing. They pointed to the noisy crew and said, “They are showing their colors, and we thought we must show our colors.”*8LtMs, Lt 111, 1893, par.*

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They then stated that they were going back to the school, twenty miles beyond Hastings, and would have to walk twenty miles that night. There were no cars going from Hastings to the place of their school. They helped us off the cars at Hastings, as Brother Wilson was a little late in meeting us. We thanked them, for it was to us a great accommodation. I wish we knew who those men were. I think they must have known who we were.*8LtMs, Lt 111, 1893, par. 7*

Sunday I spoke in Odd Fellows’ Hall to the small company, and we had a good meeting. Three not of our faith were present. In the evening I spoke in the parlor of Brother Wilson’s house. He was at Napier. I had much freedom in speaking. Next day I had a crisis. Monday night I did not sleep until two o’clock and I have been weak since that. I do not think I will go to Napier today and speak tomorrow. I have to take my bed along, and it makes so much work and breaks up my time.*8LtMs, Lt 111, 1893, par. 8*

Sister Caro said she would have me at her house this week but no summons has come for me to go so I presume it will be this coming week. My upper set of teeth will be made then, temporary lower set the week following.*8LtMs, Lt 111, 1893, par. 9*

We see that to go back and forth between Hastings and Napier costs the two of us, for cab fare and car fare, twelve shillings to go and return. We decided we must hire a carriage. That carriage will take four persons, but it costs us four dollar per week for carriage alone. Brother Stephens purchased Brother McCullagh’s horse. He let us have this horse for the keeping. Brother Wilson has bought a new harness and we can, when it is pleasant weather, go and come

from Napier.*8LtMs, Lt 111, 1893, par. 10*

I must secure a calligraph for writing as soon as possible.*8LtMs, Lt 111, 1893, par. 11*

Lt 112, 1893

Kellogg. Br-Sr. [J.H.]

Duplicate of *Lt 36, 1893*.

Lt 113, 1893

Faulkhead, Brother

North Fitzroy, Victoria, Australia

January 2, 1893

This letter is published in entirety in *20MR 282-290*.

Dear Brother Faulkhead:

I am anxious that you shall be a free man from the slavery of all bondage. You have been binding yourself in bundles with those who are an offense to God. Your brethren, or any of them, do not know that which you yourself and the Lord know—the inward workings of the association with which you are connected. You do not yourself know its character. You are like a man intoxicated; every advancement perverts your senses.*8LtMs, Lt 113, 1893, par. 1*

I have determined that I will not confess the sins of those who profess to believe the truth, but leave these things for them to confess. This I sincerely hope that you will do. You know the things which are keeping you from making progress. Will you, in the name of Jesus, be determined that you will be an overcomer? You will not grow spiritually until you do this. Jesus came to our world and fought the battles with Satan in our behalf. He overcame the wily foe, making it possible for every soul to overcome in the name and strength of Jesus on his own account and in his own behalf.*8LtMs, Lt 113, 1893, par. 2*

(*Revelation 2:7*): “He that hath an ear, let him hear what the Spirit saith unto the churches; To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God.” (*Verse 11*): “He that overcometh shall not be hurt of the second death.” (*Verse 17*): “He that hath an ear, let him hear what the Spirit saith unto the churches; To him that overcometh will I give to eat of the hidden manna, and will give him a white stone, and in the stone a new name written, which no man knoweth saving he that receiveth it.” (*Revelation 3:5*): “He that overcometh, the same shall be clothed

in white raiment; and I will not blot out his name out of the book of life, but I will confess his name before my Father, and before his angels." (*Verse 12*): "Him that overcometh will I make a pillar in the temple of my God, and he shall go no more out: and I will write upon him the name of my God, and the name of the city of my God, which is new Jerusalem, which cometh down out of heaven from my God: and I will write upon him my new name." (*Verse 21*): "To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne." *8LtMs, Lt 113, 1893, par. 3*

I beseech of you, my brother, to carefully consider the matter in the light of the oft-repeated promises, and decide whether these promises shall be yours. The servant is not greater than his Lord. If Christ Jesus came to our world to perfect a Christian character in behalf of the fallen race, the requirement of God to us is to practice the example of our Substitute and Surety. Let not a blot or stain be found upon you. Be open and frank as the day, knowing that every hidden thing shall be brought to light. *8LtMs, Lt 113, 1893, par. 4*

The Lord has given us precious probationary time in which we are to form characters that will place our names in the book of life as overcomers. One step in the forbidden path and you are on Satan's side, an easy prey to his manifold temptation. *8LtMs, Lt 113, 1893, par. 5*

The truth as it is revealed in the Word of God is a sanctifier, else it is of no value to us. The question is, What has the truth done for us personally? Has it transformed us into Christ's likeness of character? Have we, under its refining, ennobling influence become pure from every defiling sin? The truth is a transformer; it reinstates and subscribes the image of God upon man. *8LtMs, Lt 113, 1893, par. 6*

Let wisdom utter her voice, let her mark out the path. "Her ways are ways of pleasantness, and all her paths are peace." *Proverbs 3:17*. "The fear of the Lord is the beginning of wisdom." *Proverbs 9:10*. Whoever loves God supremely and his neighbor as himself is keeping the commandments of God. Although he has to meet the annoyances that will come from a fallen world, yet he is not

discouraged, because Christ has said, “I have overcome the world.”
[*John 16:33.*]8*LtMs, Lt 113, 1893, par. 7*

It remains for you, my brother, to step over the line that God has marked out. The path of implicit obedience is the only path of safety, for this is the path cast up for the Christian to travel—the path which leads him close to the side of his Redeemer. He will have a converted body. His soul is in harmony with the laws of God. He is daily receiving renovating grace and is made rich by his title to an immortal inheritance. He is walking in the path of the overcomer. He has a title that will stand the test of law. Through the righteousness of Christ he holds a claim to the priceless gift of eternal life. His heart reposes upon the promise of full and free salvation, imperishable wealth, a far more exceeding and eternal weight of glory.8*LtMs, Lt 113, 1893, par. 8*

But the promises so oft repeated are not to the one who is overcome by any perverted appetite, but to him who is an overcomer. You may win a crown of life if you are marching steadily forward and the record of your life is registered, “Overcame through the blood of the Lamb and the word of his testimony.” [*Revelation 12:11.*]8*LtMs, Lt 113, 1893, par. 9*

Let every idol be cleansed from the soul temple, for this must be if you grow up to the full stature of a man in Christ Jesus. Heaven is worth everything to us. We are to fix our eyes upon Jesus, the Author and Finisher of our faith, and press forward toward the mark for the prize of the high calling of God in Christ Jesus. Will you make straight paths for your feet, lest the lame be turned out of the way? Will you, by faith, grasp the hand of infinite power and say, “Jesus, I am Thine; Thou hast purchased me—my reason, which I must not dim by any indulgence; my affections, which I must not withhold from Thee who hast first loved me; my virtue, which I will not tarnish for this would dishonor my Redeemer? Take me just as I am, weak, helpless, unworthy; bind my heart to Thy great heart of infinite love. I would stand purified, refined, ennobled, sanctified through the truth. Then shall I discern between the sacred and the common.”8*LtMs, Lt 113, 1893, par. 10*

The line of demarcation will be distinct between you and the world.

The love of the truth will be in the heart, and you will be charmed with contemplating heavenly things.*8LtMs, Lt 113, 1893, par. 11*

The world has altogether too much influence over you. If the Lord has given you your work to associate with those who are worldlings and schemers, He will give you the grace which He gave to the noble statesman, Daniel, who was a bright light from heaven shining amid the moral darkness in the wicked courts of Babylon.*8LtMs, Lt 113, 1893, par. 12*

You have been receiving a mold of character which is not favorable to religious growth. You will need more of Jesus, less of self. You will need to guard against sharp practice in dealing with brethren and with those not of our faith. These words should be written on the tablets of the soul, "Whatsoever ye would that men should do to you, do ye even so to them." [*Matthew 7:12.*] Look not on your own things, but upon the things of others. It would be well in matters of deal if you would put yourself in the place of the one you are dealing with, and watch unto prayer lest a sharp spirit come in, selfishness have a controlling power over your mind, and your soul become tarnished.*8LtMs, Lt 113, 1893, par. 13*

There are many things in one's character that are not discerned. I tell you these things because I want you to make thorough work in character building. Draw nigh to God, and He will draw nigh unto you.*8LtMs, Lt 113, 1893, par. 14*

Oh, how thankful should we be because of the promises of God! As you closely examine your own heart, the Lord will reveal to you the work He wishes you to do. "Work out your own salvation with fear and trembling: For it is God that worked in you both to will and to do of his good pleasure." *Philippians 2:12, 13.* God works in you; cooperate with God, and you are a worker together with God in the saving of your own soul. Says Christ, "Without me ye can do nothing." [*John 15:5.*] With Christ you can come off more than conqueror through Him that has given His life for you.*8LtMs, Lt 113, 1893, par. 15*

Ellen G. White

Dear Brother Faulkhead:

During the conference in Melbourne I was compelled to bear a very plain testimony to the church. I have spoken to some personally, but my work was not to single out individuals in the congregation and say, "Thou art the man." [2 *Samuel 12:7.*] I read some matters which I had written in my diary, expecting that the Lord would give me strength to labor through the winter and seek to correct existing wrongs.*8LtMs, Lt 113, 1893, par. 16*

In the providence of God I was unable to labor as I had hoped, and my mind has been again exercised in reference to the existing state of things. Some things will need to be set in order in the church and in the Echo office. In my great weakness I read to some of those connected with the office, who are bearing responsibilities, the things which the Lord had shown me should control the workers in the office, from the highest to the lowest. I hoped that these things would have an influence to make a change for the better. But the burden comes back upon me again, and I will now copy some things that have been shown me of the Lord.*8LtMs, Lt 113, 1893, par. 17*

I was shown that the Spirit of the Lord has been working in convicting your heart. You have been drawn by the Spirit of God to make an entire surrender to God, but while your heart has been touched by the Spirit of the Lord you have not made a complete surrender, and the light which has come from the throne of God to you has not been cherished. One great hindrance to your clear spiritual eyesight is your connection with secret societies. If Christ were abiding in your heart by faith you would understand His will in this matter, and would not need that anyone should enlighten you. You are losing faith and confidence in, and love for, the Lord and the truth.*8LtMs, Lt 113, 1893, par. 18*

We are amid the perils of the last days, and trying times are before us. Everything that can be shaken will be shaken, that those things that cannot be shaken may remain. Drought, famine, pestilence, earthquakes, casualties by sea and land, will multiply. Life will be unsafe anywhere, only as the life is hid with Christ in God. Now, while the angels are holding the four winds, is our opportunity to seek the Lord most earnestly.*8LtMs, Lt 113, 1893, par. 19*

You do not realize your peril. Nations and people have in different ages separated from God and lost faith in truth, in duty, so that they could not discern man's eternal responsibility to his God. You are passing over the same ground. You have clung to your idols and are becoming spiritually benumbed. Whatever, it may cost you to recover your faith, you would better deny self and make any sacrifice than live without the presence and favor of God. There is something more to be dreaded by individuals who have had light and knowledge of the truth than drought, famine, or temporal inconveniences. It is a worse thing to lose faith in God, in truth, in duty. It is far worse to choose your own way, to love money, to love those things that minister to selfish gratification and indulgence. It is a terrible thing to imperil the soul's highest interest for any temporal gain or worldly advantage.*8LtMs, Lt 113, 1893, par. 20*

If you, my brother, lose heaven, you lose everything. You cannot afford to fail of receiving the heavenly treasures which are to be given only to those who love God supremely and their neighbor as themselves. Treasures of immortal value will be given only to the self-denying and the pure in heart. Stand before God with a heart cleansed from every idol, a conscience void of offense, and you are prepared for anything. Life or death, trials or sufferings, will not uproot your faith, but make you strong to do and to suffer.*8LtMs, Lt 113, 1893, par. 21*

Many have a knowledge of the truth, but it is of no saving value to them unless they practice the truth. It is the ruin of thousands that they are pleased to have close connection with those who have no love for God and for the truth. Uniting with them, binding up with them by secret cords which God and heaven have never devised, will, in the place of making one Christlike and humble, holy, pure, and undefiled, make him, after a time, of the same mind and spirit as his associates.*8LtMs, Lt 113, 1893, par. 22*

I have been permitted to look in upon these secret societies, their feasts, their order, their works, and my prayer has been, "Hide them from my sight forever. Let me not understand more." One thing I do know, that those who remain in connection with them will be burned up with the bundles of tares, one with them in the last day.*8LtMs, Lt 113, 1893, par. 23*

Your eternal interest is hanging in the balance. The longer you associate with these men, the more will you become assimilated to their customs, their spirit, their practices. The unbelief, the infidelity, which is expressed by them will come to intrude upon your thoughts and weaken your faith. Can you, my brother, serve God and Baal at the same time? Can you, for a moment, associate Jesus, the world's Redeemer, with your gatherings, your councils, your feasts? If Christ is there it is as the Witness was present at the feast of Belshazzar. They who composed the number at that hilarious feast knew not that the eternal God was there. They drank wine and indulged appetite, feasting themselves. Sacred things were profaned. Money was expended freely. They deceived not the God in the midst of them—taking cognizance of every action, listening to their God-dishonoring sentiments. And when revelry was at its height, a bloodless hand came forth and wrote the words of doom upon the wall of that banqueting hall.*8LtMs, Lt 113, 1893, par. 24*

Could a child of God, an heir of heaven, be found in such society? The men who drink wine prepare the way for further excess. The tobacco devotee worships an idol, and the Lord speaks—listen, for He speaks to you—“Come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and will be a Father unto you, ... saith the Lord Almighty.” *2 Corinthians 6:17, 18*. All the enjoyment you can have in their riotous mirth and in the conversation of these men, unfits you for the study of the Scriptures, for the hour of devotion, for the service of God. What if you should behold Jesus, the world's Redeemer, in the midst of you—as He certainly is—would there not be a fainting of heart, even with you and your associates?*8LtMs, Lt 113, 1893, par. 25*

The Lord God of heaven witnessed every form of your ceremonies; His ear heard every pledge, every oath that bound you in unholy bonds to these secret societies. Every tie which you strengthen by continuing with them is binding your soul, body, and spirit in stronger unholy bonds.*8LtMs, Lt 113, 1893, par. 26*

The money paid in to increase their revenue is God's money, perverted to a wrong use. The tax you pay in your feasts had much better be put into the treasury of God to advance His cause.*8LtMs,*

Lt 113, 1893, par. 27

There is nothing said or done or even thought that God does not know; nothing can escape His infinite eye. There is a Witness to every thought and word and action of our lives, and that Witness is the Holy One, a sin-hating God. The God of heaven is measuring character and weighing moral worth in the golden balances of the sanctuary. How many in these gatherings of the secret society are weighed and found wanting—wanting in the fruits of a life of piety and heart service! I speak that which I do know. To be found wanting when God, the Creator of heaven and earth, weighs character, is a terrible thing. Christ died for every individual soul of them, that He might draw them to Himself. God has made every provision, bestowed every gift, even heaven itself. Having given Jesus, He withholds nothing for the benefit of man. Your mind needs to dwell upon these things.*8LtMs, Lt 113, 1893, par. 28*

I address myself to you, Brother Faulkhead. Your soul is in peril. You are insensible to your perils and to your responsibility to God. The price paid for your redemption has bound your individual being up with God. You are His property, whatever course you may decide to pursue. Grave decisions are being made by you. You can never cease to be responsible to Him who “so loved the world that He gave His only begotten Son, that whosoever believeth on Him shall not perish, but have everlasting life.” [*John 3:16.*]*8LtMs, Lt 113, 1893, par. 29*

God has given you talents, both in faculties and in opportunities. You are to employ these entrusted capabilities in His service. Years are passing into eternity. What are you doing? Are you making returns to God in the improvement and increase of your talents for His service? You must give an account to God for every jot of your influence, for influence is a power for good or for evil. If weighted with the Spirit of truth, you can surround your soul with an atmosphere that will be to those with whom you associate a savor of life unto life. If true to God, you will be indeed a colaborer with Him. You will be as a branch of the Living Vine, vitalized by the nourishment which flows through the parent stock.*8LtMs, Lt 113, 1893, par. 30*

God has appointed you your work. You are not to make your temporal business all-absorbing. “Not slothful in business, fervent in spirit, serving the Lord.” [*Romans 12:11.*] God has entrusted you with precious talents to use. You are to trade wisely with the entrusted goods of heaven. Your work is to glorify God. Watch unto prayer. But where is your devotion to God? You have almost divorced yourself from Him. In the place of educating yourself, by practice, how to pray, you are forgetting how to approach God in sincerity and truth, forgetting how to bear your testimony for Him. You have no special love for the Bible. You see not the hidden treasure there. Did you discern its value, you would sell all to buy the field.*8LtMs, Lt 113, 1893, par. 31*

You are now connected with the work of God, and you are constantly and strongly tempted to break this connection. You will be separated from the work eventually, because your heart takes little delight in it.*8LtMs, Lt 113, 1893, par. 32*

I feel an interest for your soul. Better, for your soul’s sake, cast your idols out of your soul, sever the chains that bind you to secret societies, and surrender wholly to God. Your future, eternal interest demands this. Consider your associates. God is drawing you. You hear the message from the messengers God sends to you, but in the position in which you now stand, you are so much absorbed you do not practice the truth, and its solemn appeals fade from your mind because it is not mixed with faith as you hear the truth. There is only one course for you to pursue—to humble your proud heart before God and become as a little child. Then He can lead you and use you in His cause and can say to you, “Ye are a laborer together with God.” [*1 Corinthians 3:9.*]*8LtMs, Lt 113, 1893, par. 33*

If you would find joy and satisfaction in everything you do, you must do everything in the order of God and with an eye single to the glory of God. The character of a Christian will be intensely practical, because the human agent bears the stamp of the divine nature.*8LtMs, Lt 113, 1893, par. 34*

You are to be house-band in your home. You need not be a spiritual weakling at home or in the church, but a stalwart son of God, prepared through vital connection with God for all the

circumstances of actual life. In your home you are to stand as priest of your household. Your wife will walk interestedly by your side; but your indifference, your manifest want of devotion, gives no strength of spirituality to your wife and her mother. *8LtMs, Lt 113, 1893, par. 35*

Said Christ, "I sanctify myself that they also may be sanctified." [*John 17:19.*] This you need candidly to consider. What influence are you exerting in your home, and in the business transactions in connection with His work and cause? I must tell you, your heart is not in the work. Your Christian life should sanctify the whole. It should pervade every branch of human action from the first to the last, from the highest to the lowest. "Whether ... ye eat, or drink" (*1 Corinthians 10:31*), or "whatsoever ye do in word, or deed, do all in the name of the Lord Jesus." *Colossians 3:17.* *8LtMs, Lt 113, 1893, par. 36*

The great and precious words of the Bible are treasures of knowledge, and its power you do not know by individual experience. God calls you to take a higher stand. You need to be transformed in character. The Lord will use you as a vessel unto honor if you will cooperate with God. *8LtMs, Lt 113, 1893, par. 37*

Study the Bible and then you will break with the associates in secret societies. Jesus associated with publicans and sinners and ate with them—not in words or spirit to become one of them, but by His words to sow the seeds of truth that they might be enlightened and become one with Him. And His influence was not in vain. We are not to go out of the world, but we are to be as stars shining amid the moral darkness, that souls may come to the light and by seeing our good works glorify God. When thou art converted, then thou wilt have a work to do to enlighten others. *8LtMs, Lt 113, 1893, par. 38*

You must be divested of self. You must be meek and lowly of heart, and then the teachings of Christ will be appreciated by you. There must be in the Echo office transforming grace of Christ. Things are not as they should be. God forbid that religion should be only a profession with you. In your family you want the subduing, sanctifying power of the grace of Christ upon your own heart. Then levity and cheap nonsense will not prevail, but there will be

cheerfulness and hopefulness and courage and faith. There will be no need of a cheap, forced cheerfulness, but there will be peace and joy in the assurance and love of Jesus.*8LtMs, Lt 113, 1893, par. 39*

Cast no stumbling block in the way of others. With the Sun of Righteousness shining into your heart, there will be joy in everything. Heaven's peace may be yours, although you have lost much time and are today dwarfed in Christian growth of character. It is not too late. Jesus calls you today, "If any man thirst, let him come unto me, and drink." *John 7:37.8LtMs, Lt 113, 1893, par. 40*

Happiness is not dependent on the frivolities and dissipations of the world. When the door of the heart is opened to the love of Jesus there are opened fountains of pure and never-ceasing joy in the soul. Jesus has said, "These things have I spoken unto you, that my joy might remain in you, and that your joy might be full." *John 15:11.* We have a precious, loving Saviour who wants us to find our happiness in Him, because the happiness He gives is not fluctuating but enduring. The religion of Jesus Christ never makes its possessor unhappy, never creates gloom or despondency. God calls on every soul to enter His way of peace and find rest in placing all their burdens upon Him.*8LtMs, Lt 113, 1893, par. 41*

He has a work for you to do. You might have been far in advance of where you are today in a knowledge of God and Jesus Christ our Lord. The Lord has a work for you to do in His service. He accepts no divided service. The service of God and serving idols will not agree. He requires your entire cooperation. The talents He has entrusted to you are to be improved by exercising them in doing His work. The converting power of God must come to your heart.*8LtMs, Lt 113, 1893, par. 42*

You or I cannot be safe to defer obedience until every possibility of doubt or of mistake is removed. The human agent who demands perfect knowledge will never yield to faith. Faith is not sight. It rests upon probability, not on demonstration, for then it would be no faith. You can, through consecration to God, with every capability and power sanctified, be a colaborer with Jesus Christ. You can, in connection with the Echo office, be an efficient workman that

needeth not to be ashamed. Your hands handling sacred things may be clean, your spirit pure, and you vitalized with the Spirit of God. The word of the Lord comes to you to change your course of action. The Lord will use you as His human instrument to do a good work for the Lord who gave His life for you. *8LtMs, Lt 113, 1893, par. 43*

My brother, the money you expend in the tax imposed in connection with your secret organizations, would supply many a want in the various branches of the cause of God. Saith God, "Them that honor me I will honor." [*1 Samuel 2:30.*] There are many ways opened whereby you could be a light to the world. The work of every follower of Jesus Christ is to seek and save those who are lost. God will give His Holy Spirit to all who manifest their love for the truth in good works. He supplies all providential opportunities and facilities to make them laborers together with Him. All who will place themselves in the channel of light will seek and use the helps the Lord has provided. *8LtMs, Lt 113, 1893, par. 44*

Lt 114, 1893

Faulkhead, Br.

Extract from *Lt 113, 1893*.

Lt 115, 1893

White, Edson; White, Emma

Napier, New Zealand

March 1893

Previously unpublished.

[Edson and Emma White:]

We came to Napier from Auckland. Left Kaeo Wednesday, March 15. Brother Starr, his wife, and I were taken in a boat by Brother Metcalf to the harbor Whangaroa. We had an appointment to speak in the hall owned by Mr. Lane, who, I think, is of the order called The Brethren. His wife is Father Hare's oldest daughter. *8LtMs, Lt 115, 1893, par. 1*

We first rode in the boat up to the landing close by Mr. Lawrence's front yard. He came out of his house to receive us, and he very kindly helped me in the landing and up the steps into the house. It was indeed a nice establishment. He married a daughter of Father Hare's. She keeps the Sabbath. He is no professor. We remained with them about two hours, and being very tired I lay down to rest. Sister Starr called me. We again took the boat for Major Lane's where the meeting was to be. We found him in a nice location, a large establishment. He is carrying on a large business in boat-making and is at the head of a large number of workmen. *8LtMs, Lt 115, 1893, par. 2*

When we entered the house we were received very coolly. We felt that we were not welcome, and everything was as cold as an iceberg. Major Lane said to Elder Starr he was not pleased to have a meeting appointed on their night when they have a prayer meeting. Elder Starr said he did not know anything about it being prayer meeting night. "Well," he said, "Joseph Hare knew all about it;" and he thought he ought to have known better than to have sent that appointment. We felt sorry enough and my soul was chilled, and I tell you I was not very much enthused. I was weary and compassed with infirmities. We walked to the place of meeting,

feeling sad; but I determined to rise above this depression and witness for Jesus.*8LtMs, Lt 115, 1893, par. 3*

After the meeting opened I arose to speak. The unbelief and prejudice were so strong that a thick granite wall seemed to bar our way. Oh, how I longed for warmth and power. And it came! The Lord gave me His Holy Spirit and I was perfectly free. I spoke of the love of Jesus and His great sacrifice made in our behalf that we might have happiness in this life by being obedient to all of God's commandments, and the blessing of the future life. "Blessed are they that do his commandments, that they may ... enter in through the gates into the city" and "have right to the tree of life." [*Revelation 22:14.*]*8LtMs, Lt 115, 1893, par. 4*

I spoke one hour, feeling that I was shut in with God. His peace was as a river and His righteousness as the waves of the sea. I was carried out of and away from myself. Oh, how little humanity appeared to me—small as the dust of the balance. "The nations are as a drop of a bucket." "He taketh up the isles as a very little thing." [*Isaiah 40:15.*] Oh, how precious it is to feel the presence of the Holy Spirit!*8LtMs, Lt 115, 1893, par. 5*

Elder Starr spoke with much spirit and deep feeling. Then Major Lame arose and commended the words spoken.*8LtMs, Lt 115, 1893, par. 6*

I had not talked five minutes before I felt the freedom of the Holy Spirit of God had cut up their prejudice by the roots. We were in an entirely different atmosphere soon after the meeting had commenced, for the Spirit of God made a place for itself. After the meeting closed one of their deacons or elders took hold of my hand firmly. "Oh," said he, "I thank you for the words you have spoken. They were so new, so grand, and I shall never forget them." He was filled with such deep feeling he could hardly speak. Tears rolled down his face, and he could scarcely articulate his words for his emotion. "Oh," said he, "what fields of contemplation have you opened up to my mind, and to others also, that are food and good pasturage for my soul. I praise the Lord you held this meeting tonight." Others spoke just as ardently, and Major Lame thawed out and was as glad of the meeting as any one of us.*8LtMs, Lt 115,*

1893, par. 7

In the early morning we were on the little boat. Mr. Lawrence and a hired man were using the oars, Brother Starr guiding at the helm. We were taken all safe to the *Clansman*. We saw the larger boat, guided by Joseph Hare, come on its way from Kaeo with its load of passengers—Brother Samuel Hare and wife, Brother Wesley Hare, and Brother Joseph Hare's wife. There were passengers for the camp meeting. Willie White and Emily were also among the passengers. They could not leave when we did because of the appointment, which was in the providence of God. We met at the steamer. We had a fine passage. Major Lane was very social and courteous.*8LtMs, Lt 115, 1893, par. 8*

We find that those who professedly kept the truth in Kaeo had not manifested in its presentation the spirit and love of Jesus. Their zeal had been in advocating a theory and dwelling upon controversial subjects. It is sad to see the truth and Jesus Christ misrepresented by its advocates. Unless the truth sanctifies the soul, making us more after Christ's likeness, it is of no value to us. If the truth makes us no more lovely in character, then it is not saving truth to us. Truth enthroned in the heart will make man pure and keep him pure. Caprice and changing passions—envy, jealousies, evil surmisings—deface the image of God in man.*8LtMs, Lt 115, 1893, par. 9*

I see that which makes me tremble. The Word of the Lord is not supreme with those who claim to believe the Word. God cannot alter His Word without ceasing to be true. That Word cannot bend to men's liking, and if it will not bend they break its requirements. No man can judge the Word of God. He must get his religion from the Bible. The many who have lost their first love labor at wonderful disadvantage. They know not how to deal with human minds. They are harsh, arbitrary, dictatorial, and commanding; and the truth is judged by unbelievers to be the cause or foundation of the miserable spirit which some possess who claim to believe the truth.*8LtMs, Lt 115, 1893, par. 10*

We had a very pleasant passage on the *Clansman* to Auckland. We changed at Auckland by going just a few steps to the boat *Wairarapa*, which was to take us to Napier. The boat did not sail

until afternoon.*8LtMs, Lt 115, 1893, par. 11*

April 17

Wellington, New Zealand

My writing ends rather abruptly, but the time I had to write during the conference was very limited, and I have just jotted down a few lines here and there, now and then. We purpose to spend some months here in New Zealand, for they need help so much.*8LtMs, Lt 115, 1893, par. 12*

This is a good field in which to work. There have been professed believers who have shown by their fruits the character of the tree. They have been miserable representatives of the truth. They have left a stigma upon the cause of truth, misrepresented the truth, and brought dishonor upon it so that we will have a much harder task than we at first supposed to do away with the prejudice and bad odor that have come in consequence. Oh, why will not every soul consider that there is a judgment and that every one will meet the exact record of his life?*8LtMs, Lt 115, 1893, par. 13*

We think now of remaining in this country until after the conference in November. I have not May with me. She was not well. Emily Campbell and I get along nicely, and Emily is a girl of solid sense and is attentive to my wants. I would not have you suppose I reflect on May. She was faithful to me, but she has not been well since she left the sanitarium. I send her to school the next term. It would have cost so much for traveling expenses—more than one hundred dollars. With that money I can give her a term in school. We intended to return to Australia in three months, but we cannot see it duty to leave. The three months has ended and we are now in the fourth month. Much love to you, my children.*8LtMs, Lt 115, 1893, par. 14*

Mother.

Lt 116, 1893

White, Edson; White, Emma

Wellington, New Zealand

April 18, 1893

Previously unpublished.

Dear Children, Edson and Emma White:

I received your letter, Emma. I thank you because I have ever an interest in my children and want to hear from them as often as possible. We have been traveling so much and speaking so constantly that my time and strength have been used to the uttermost. I have seen the necessity of being diligent in doing the work for the Master. I am not entirely free from pain, and work while compassed with infirmities. I feel like doing double work for those who will not work in the service of Jesus Christ, and I will seek strength and wisdom of God to do the work in accordance with His will, for I do have respect to the recompense of the reward.*8LtMs, Lt 116, 1893, par. 1*

I thought I could not possibly find time to write to you without bringing upon myself nervous prostration. When I consider that the closest relationship exists between the mother and her children, I am often placed in a position where my burden of thoughts would crush me if I did not cast my burden upon the Burden Bearer. I have hoped and prayed that my son Edson would not disappoint his mother and his Redeemer who gave His life for the life of the world, “that whosoever believeth in him”—in Jesus as his personal Saviour—“should not perish, but have everlasting life.” [*John 3:16.*]*8LtMs, Lt 116, 1893, par. 2*

We see very much to be done in this country. It is, I think, a most beautiful country—far superior to Australia, and oh how my heart has hungered and thirsted for the help I know Edson could give me if he was transformed in character by the grace of Jesus Christ! God has given you, my son, great privileges and advantages. He has given you a knowledge of the truth, and I have thought with

your entrusted talent what good you might do in this country. While no man is debarred from doing good, the Lord has given to special ones the talent for special work to labor for souls and through the grace of Christ stand as a representative of the truth and be the means of saving souls to Jesus Christ by holding forth the Word of life.*8LtMs, Lt 116, 1893, par. 3*

I know that a great work is to be done in this field, but as I see the lack of knowledge and of experience, I think of those who might do God service but who will not obey His call, and all I can do is to work early and late. But I can never do the work of another. “Unfaithful servant” must stand registered against them in the books of heaven. The Lord lives and reigns, and we must all soon appear before the judgment seat of Christ to answer for the good we might have done and did not do in the service of God. What answer will they make in that day? What is a man profited if he gain the whole world and lose his own soul? Or what will a man give in exchange for his soul?*8LtMs, Lt 116, 1893, par. 4*

Life, eternal life, is worth a lifelong, persevering, untiring effort. Oh, it is a terrible thing to lose eternal life, and in losing it themselves others are lost also through their example and influence. They never go alone. They take others with them through the power of their example. And then when I think that not one soul needs to perish—!*8LtMs, Lt 116, 1893, par. 5*

All your activity, all your zeal, can find ample scope, if sanctified, to be employed in good works, bringing into your life work not hay, wood, and stubble to the foundation stone, but gold and silver and precious stones. The Word of God does not repress and kill activity, but it directs it into proper channels. Time is hastening on. Soon the end will come. Are you, my children, ready to meet Him in peace? The Lord has placed a light in your hand, in His Holy Word, and tells you that you may be an heir of God, a joint heir with Jesus Christ, to an immortal inheritance.*8LtMs, Lt 116, 1893, par. 6*

All the life may be spent in seeking worldly gain, which hopes are never realized and never will be a success. The living oracles tell of unsearchable riches and treasures in heaven that are beyond all computation. The peace which Christ gives is of highest value.

There is a home in the mansions Christ has gone to prepare for His obedient children. No capability or talent in the human agent is to be extinguished, but all are to be brought to Christ to be blessed and sanctified to His service.*8LtMs, Lt 116, 1893, par. 7*

Oh, it seems at times more than I can bear that the world should find in any child of mine countenance to the forgetting of God. Having had great light, great opportunities, the example in being oblivious to God and His will and His ways strengthens the hands of the sinner and accumulates the evil in the same way that talents improved and not misapplied will double the lent talents; so it is opposite in its influence. If one who has had so large light will let himself down into Satan's service, Satan will make the most of him through his influence to make the truth of God a lie, to contradict the power of the truth on human character.*8LtMs, Lt 116, 1893, par. 8*

The worldly side of our religion should be watched with constant vigilance. Oh, how easy a matter to debase and corrupt the soul by sinning against light and knowledge. Transgressions may appear small, something from which you can recover yourself. A very small sin opened the floodgates of woe to our world, and the result will be the eternal ruin of thousands upon thousands, millions upon millions of souls. Well may the apostle say, Give no place to the devil. [*Ephesians 4:27.*]*8LtMs, Lt 116, 1893, par. 9*

It is not yet too late for wrongs to be righted, but if the devil can by his devices snatch you away from this life while you are in rebellion against God, then hell will triumph. Shall it be? For Christ's sake turn you, turn you, for why will you die? Oh, be converted, soul and body and spirit. Return to Jesus and give Him all your powers. Then come over and help us. I dare not deceive you by any word I may utter, but if you are not transformed in character, you are lost, eternally lost. The work before you is to seek the Lord with the humility of a little child. God alone can help you to raise the moral tone. He will work with every effort you make for personal culture and the training of principle. You have a work to do which no one can do for you. You have worked in the direction of stealing your heart from God. You have now an opportunity to open the door and let Jesus come in and then, united with Christ, you can set to work redeeming the time.*8LtMs, Lt 116, 1893, par. 10*

But these words are enough—you may think altogether too much. But it is your mother that writes, one who has an interest in your soul that no other one can have. When I am now requested to pray for the life of a child I never will do it. I think of you, Edson, my praying for your life, and that if you had then died in your innocent babyhood I could count you with the members of the family what will help compose the family of heaven. But when I am asked to pray now for any innocent child, a shiver of horror comes over me which almost takes away my life. Well, I must close. I pray for you.*8LtMs, Lt 116, 1893, par. 11*

Mother.

Daughter Emma, I send this to your address for I know not as Edson will receive it or even read it. I have had some quite plain revealings, and I am more sorrowful than I can express. Yet there is hope for his soul. Yet the tender mercies of God are extended. But how long shall this last? I hope you will not neglect to write to me, even if my own son, for whom I labored so long, has divorced himself from God and from his mother. Write to me, Emma. I will try to answer you.*8LtMs, Lt 116, 1893, par. 12*

Mother.

Send all communications to Auckland, New Zealand, care of Edward Hare, Turner Street.*8LtMs, Lt 116, 1893, par. 13*

Mother.

Lt 117, 1893

White, Edson; White, Emma

Wellington, New Zealand

July 12, 1893

Portions of this letter are published in *12MR 299*.

My dear Children, Edson and Emma White:

I am not in a favorable condition to address you, but I do not want one mail to pass and you be left to think Mother has forgotten her children. Last Wednesday, July 5, all my teeth were extracted. Sister Caro arrived at the mission about eleven o'clock p.m. and asked me if I was sorry to see her. I told her I could say, as Sister Caro I was much gratified to see her, as Mrs. Dr. Dentist Caro, I was not so certain about it. But this matter, although unpleasant, must be attended to sometime, and I had decided now was as favorable a time as I should have—and perhaps the most favorable. *8LtMs, Lt 117, 1893, par. 1*

She said she must leave at two o'clock sharp p.m. At about ten I was in the chair and in a short time the teeth were not where they once were, but scattered in every direction. Not a muscle or nerve quivered through the operation; not a groan or moan escaped my lips. Why, I had prayed about this matter, believing the Lord meant just what He said, "Ask and ye shall receive, seek and ye shall find, knock and it shall be opened unto you." [*Matthew 7:7.*] I relied on the Word that is sure and never failing. "And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son. If ye shall ask anything in my name I will do it." [*John 14:13, 14.*] Precious words of assurance! Certainly if I ever needed to trust in God it was at this time. I took nothing to stupefy me and not even anything to deaden the gums, knowing that reaction would be more severe than if left in their natural state. *8LtMs, Lt 117, 1893, par. 2*

After the operation of teeth pulling was over, I saw my physician was completely unnerved. Her hands shook like an aspen leaf. She bowed herself in pain and looked as if she was going to faint. Emily

brought her a little cholera mixture, the only thing I had like a stimulant. She had been riding all day on the cars and she said every time she thought of what she must do to Sister White she felt actually sick. She had great sympathy, affection, and love for me—until recently so much a stranger to her.*8LtMs, Lt 117, 1893, par. 3*

I, the patient, was waiting upon the doctor. I had her sit in my easy chair and tried to make her as comfortable as I possibly could. I was glad the job was over, but it has given me considerable to do to take care of these cavities. The doctor left me preparations—a lotion for my gums and a powder to use—which I have kept up until now, and shall continue to use as long as required.*8LtMs, Lt 117, 1893, par. 4*

Willie is not with me. He has been in Melbourne and Sydney some over one month. He did not think I would go through this operation until he should return and be with me. I have had so much trouble with these teeth and [have] expended on them no less than one hundred and fifty or two hundred dollars. I found Mrs. Dr. Caro a superior dentist of high repute. She had special interest in, and love for Sister White. The matter was decided as far back as the conference in Napier, to have this done at once after the conference. Then it was thought best for me to visit Hastings, Farmington, and Wellington first. So this carried me along until the present time. I wrote to her two weeks ago to come to Wellington whenever she could disengage herself from her business. I saw the camp meeting or conference would come in October or November in Auckland, New Zealand, and I must wait two months and perhaps three before I could have my permanent set of teeth. I could see no time as favorable as the present.*8LtMs, Lt 117, 1893, par. 5*

I leave Wellington in two months to go to Napier where Dr. Caro and Mrs. Dr. Dentist Caro live. Her dentist rooms are in their own house. I am glad the job that is the most disagreeable is done. I have not taken one particle of any drugs. Merely held a soothing lotion in my mouth, to be ejected. The second day I suffered considerably; the third day was the worst, for the inflammation was severe and pain no less; but no one has heard one moan or groan from my lips. The blessing of the Lord has been with me every

moment. My teeth have not troubled me for months so they were not inflamed and this made it better for me. And I have slept every night as sweet as a baby. I praise the Lord for His goodness and mercy and love to me.*8LtMs, Lt 117, 1893, par. 6*

I do not want you to suppose Sister Caro was a nervous, unstrung woman, usually, in her operations. No, far from this. She is a queenly woman, tall and every way proportioned. I lived in their home one month, and she was often called to the dentist's room—a woman full of business. We could hear the loud moans when in the diningroom (never heard anything from my chamber). She would return as composed as if she had been making a pleasant visit, when perhaps she had extracted no less than one dozen teeth.*8LtMs, Lt 117, 1893, par. 7*

I shall have the best chance here of getting a full set, upper and lower, for this doctor has not only an interest but love for Sister White. She is herself carrying credentials, and she is the one who bears the burdens in their church at Napier. She speaks to the people. She is an intelligent woman, in every way capable. She herself supports her three sons—two in Battle Creek and one who is studying law in Europe. Dr. Caro supports the house. She takes in a great deal of money but nothing is expended on luxuries. She is supporting young men in the Bible school at Melbourne, and she is supporting and carrying through several at Battle Creek. Noble, unselfish woman! The Lord does bless her indeed. She has treble the patronage of any other dentist in Napier. Well, I have written you these particulars, thinking they would interest you.*8LtMs, Lt 117, 1893, par. 8*

I will write a few words in regard to your uncle Stephen Belden. His health is not good, and when the hands from the Echo office were discharged he had no work. Byron could not be employed, for they had become so involved in debt they could not do a large business, so cut down the business and discharged the workers. Now Byron knew not what to do. He had no means. Unselfish, kind, and sympathetic, he had used largely of his wages to clothe and help his father, and when the discharging came he had literally not one dollar. I know that Byron is susceptible to deep devotional feelings, and I proposed he rent a house in Prahran near the school and take

student to lodge and board, hire a girl, and he should have my furniture to use, and I would carry him through this term of school now in session. Sarah also could attend the Bible school and both be educated and trained to do missionary work. Byron is in possession of talents that, if he is consecrated to God, will [enable him to] stand as a minister or at the head as canvassing agent, or in some position where workers are so greatly needed.*8LtMs, Lt 117, 1893, par. 9*

They thought the matter over and concluded to accept my proposition. So they are keeping house, and Brother and Sister Salisbury are with them. I furnish the rooms for Marian and Fannie, and every extra like wood and coal and gas, and pay Byron for their board as others pay. They are doing well. Willie writes Byron is taking several studies and is making a success.*8LtMs, Lt 117, 1893, par. 10*

I gave May Walling this term of school. It was essential, as we traveled to New Zealand, to have as little outgoing expenses as possible. In taking only Emily Campbell I would save enough to give her [May] the advantages of the school in Melbourne. I learn she is doing well in her studies. Emily is my secretary, my bookkeeper, my calligraph writer. She neglects nothing that needs to be done for me. Is true as steel to her post.*8LtMs, Lt 117, 1893, par. 11*

Now I think I have given you the news in regard to us all.*8LtMs, Lt 117, 1893, par. 12*

Willie was sent for, to see the land that might be favorable for the location of a school and to counsel with them at Melbourne. I gave my consent for him to go. I am pleasantly situated, as I have told you, I think, and now [that] I am bound away from speaking for two months, I shall write on the life of Christ as much as I possibly can.*8LtMs, Lt 117, 1893, par. 13*

If I only had Jessie and my carriage from Melbourne here, I should be fixed nicely. I have to pay nearly two dollars for horse and easy phaeton every time I ride out. I can walk only a very short distance—about as far as from my office in Battle Creek to your residence. My hip will not let me do more than this. I do not walk lame, but cannot walk because so great pain sets in. Tell me what have you

done with Jessie? I want to know.⁸*LtMs, Lt 117, 1893, par. 14*
Mother.

Lt 118, 1893

White, Edson; White, Emma

Hastings, New Zealand

September 6, 1893

Previously unpublished.

Dear Children, Edson and Emma:

I am sorry that I cannot send you a letter by this mail. I send no letters to any except the copies calligraphed. I have been working very hard. Notwithstanding I had no under set of teeth, I have been pressed into speaking to a full church at Napier five times, and then had to ride fourteen miles by private conveyance with slow horse. I have spoken four times at Hastings—these nine times in three weeks—and have written many letters for the people here in this country, keeping Fannie and Marian supplied. Last night I was so weary I was almost afraid to sleep. Rode out about ten miles and back in afternoon.*8LtMs, Lt 118, 1893, par. 1*

I speak tonight in Hastings and day after tomorrow go to Ormundsville and Norsewood to fulfill a promise made to them. Happily, Willie made his appointment on his way from Sydney to Wellington and from Wellington to Hastings, so we shall meet after being separated more than three months.*8LtMs, Lt 118, 1893, par. 2*

I am sorry I cannot write more. Time is short, and I must do up my work for time and eternity. Please send this to Mary Mortenson. I cannot write even a line to my grandchildren.*8LtMs, Lt 118, 1893, par. 3*

Much love,*8LtMs, Lt 118, 1893, par. 4*

Mother.

Here is a copy of letter written to the sons of Sister Caro, my dentist, the first letter I ever have written to them, and some copies

of letters to our schools.*8LtMs, Lt 118, 1893, par. 5*

Mother.

Lt 119, 1893

Children

Napier, New Zealand

September 27, 1893

Portions of this letter are published in *TMK 47, 80*.

Dear Children:

I am sitting on the bed and tracing these lines. This is the most comfortable place I can be in. The lower part of the spine does not recover. I can walk now quite well a short distance. I have thought of Jessie. How I should appreciate such a horse! Having to be dependent on hiring is quite expensive for me. I have been paying for a two-seated buggy three dollars seventy-five cents per week, and the horse was loaned me for the keeping, which is not a small item here. I have a horse and phaeton in Melbourne which they use at the school free.*8LtMs, Lt 119, 1893, par. 1*

You did not tell me who had Jessie. I am going to write to Byron Sperry to sell the horse for what he can get for it, for I need the money to use right along. Our expenses are not small, and yet I cannot see how we can leave this country until one or two years more, for the workers and the means have not come to us to do the things that need so much to be done, and the work has progressed very slowly.*8LtMs, Lt 119, 1893, par. 2*

We have sent for Brethren Porter and Colcord and hope they may reach us to be at the Wellington meeting. Brother Olsen has telegraphed that he will be at New Zealand the 23rd of November. Then our meeting will hold three weeks in or near Wellington, and then we go to Australia by way of Sydney, stopping off a few days on our way to Melbourne to look after the work there and secure a place to locate our school.*8LtMs, Lt 119, 1893, par. 3*

If I remain another year, I shall find the most healthful location possible and after these two camp meetings are ended in New Zealand and Australia, if the Lord will, shall settle down to earnest

work on *The Life of Christ*. Every place I have visited required a considerable amount of labor to set things in a correct shape, giving the right mold to the work. And beside this personal labor there has been much, very much, writing to be done for America, especially for Battle Creek. Now my mind is fully made up to find a pleasant location, either in Sydney or Tasmania, which is reputed cool in summer, and healthful. *8LtMs, Lt 119, 1893, par. 4*

I am looking to the Lord for His direction. The last years of my experience in America were so very taxing, and there are so many disagreeable remembrances that I look at the matter with great shrinking, having no particular desire to place myself where I shall be afflicted by the unconsecrated course and misapprehension of those who have had great light and have not walked in it. I had rather work among those who have not had the light and evidence so abundantly given, and resisted until their hearts were so hardened that the words God shall give me to speak to them are as water spilt upon the rock. Why is this? Because the love of Jesus is not in their hearts. I am waiting final decision as to what I shall do until Elder Olsen shall come to us. I had rather work among entire strangers than those who have known me and my life and seen the fruits of the tree and yet do not appreciate the work or the labor done. *8LtMs, Lt 119, 1893, par. 5*

September 29

Elder Wilson Israel, Brother Simpson, and I met at Sister Reed's away up on the mountain, where homes have been made. Napier Valley is of small dimensions for houses, and many have settled up about as high as they can build. We climb higher and higher on the winding road, passing many beautiful places high above the road. Stairs have been made in the mountain steep, ascending the very highest points and there are expensive residences surrounded with beautiful evergreens and geraniums in abundant bloom. The roads are perfect—hard as a floor and almost as even. These dwellings overlook the sea and present a beautiful scene. *8LtMs, Lt 119, 1893, par. 6*

The house of Sister Reed is not on the highest eminence, yet is high enough, I should say, for all practical purposes. Here are

cultivated flowers of choice varieties. There is a small fernery and quite a large space for [a] garden. Sitting on the back piazza, we overlook the bay, and the sun shining warm upon the broad piazza makes it to me an attractive place. At one end of the piazza is a lemon tree loaded with lemons—both green and ripe. Apple trees are in bloom, also quince and plum trees. I wish you could have looked upon the hedge of geraniums, scarlet bloomers—solid hedge the whole length of the long path leading to the cozy cottage. The place I am describing would be a favorable place for me to write, and if I were to remain in Napier I would seek to get a place high up on the mountain steeps. If furnished with a horse and carriage, I could get up and down very easily.*8LtMs, Lt 119, 1893, par. 7*

We assembled here for a special purpose—to have a season of prayer for Brother Anderson. He has been greatly afflicted with rheumatism and is a very great sufferer. He can walk, but it is very painful for him. He was one of the sailors who sailed on the first voyage of the *Pitcairn*. Then he passed through much exposure and the smell in the hold or some part of the ship was fearful. He contracted rheumatism and malaria. We had a most precious season of prayer. The Lord came graciously near unto us and blessed us abundantly and we hoped and believed that the Lord would heal our afflicted brother, but although greatly blessed, he suffers still.*8LtMs, Lt 119, 1893, par. 8*

Previous to this time we had decided to send Brother Anderson to America, and he was so thankful to go. Some mentioned they thought he would be healed and remain to work in this country. I was sorry to hear them say this, for our plans were all laid that he should go to America, to the Health Retreat, and work in a different climate and himself and wife secure a better understanding of how to work. His wife has been engaged as a Sabbath school worker and has done good and acceptable work but needs to be carried along still farther. This education she can get in America. Well, I think mentioning the matter stood before the mind of Brother Anderson, that he did not lay hold of perfect faith. He was looking to America for help.*8LtMs, Lt 119, 1893, par. 9*

There had been a praying season for him months ago, but there

was the Hot Springs kept constantly before him, and the wonderful cures wrought, and his mind was not in a prepared state, I think, to look to Jesus the Source of all power to be healed; then the Springs were before his mind. At great expense the New Zealand Conference undertook the case and sent him to the Springs near Auckland. He seemed to improve, but soon was as bad as ever. Left his money and left the Springs no better. We trust in God for our brother. America is so strong upon his imagination I fear it stood in his way of laying hold of faith for immediate restoration. We shall not, however, forget the precious season of prayer, the manifest Spirit of God in our midst.*8LtMs, Lt 119, 1893, par. 10*

This Brother Anderson is, I think, a Norwegian. He met us on the Napier campground with tears in his eyes saying, "Sister White, it was your money that sent me to school and educated me in Healdsburg, that I might proclaim the message of truth. Oh, I have so wanted to thank you for your kindness to me in thus helping me."*8LtMs, Lt 119, 1893, par. 11*

I have not engaged in praying for the sick of late years, but I shall do more of this for the future if the Lord will bless me and strengthen me for the work. The Lord will certainly hear prayer for the sick and suffering, diseased in body as well as diseased in soul. Our faith can only strengthen by exercise, and we must have more faith.*8LtMs, Lt 119, 1893, par. 12*

Jesus healed the sick and the suffering when He was upon the earth and we must pray and urge our petitions to the throne of grace in behalf of the afflicted one. Jesus, precious Saviour, never seemed to become weary of the importunities of the sin-sick souls and the sick with all kinds of diseases. "And Jesus, when he came out, saw much people, and was moved with compassion toward them." *Mark 6:34*. This means a great deal to the suffering ones. He identified His interest with theirs. He shared their burdens. He felt their fears. He had yearning pity that was pain to the heart of Christ.*8LtMs, Lt 119, 1893, par. 13*

Oh what love, what matchless love! He has become one with us that He might share with humanity in all their experience. He was tempted in all points like as we are, yet was without sin. Humanity is

not to be demerited as a cheap and common thing. Christ clothed His divinity with humanity that humanity might be clothed with the righteousness of Christ. Man is the object of His solicitude and great love.*8LtMs, Lt 119, 1893, par. 14*

Redemption—oh how much is comprehended in the word! All who will consent to be redeemed are uplifted and sanctified, redeemed through Jesus Christ from all commonness and earthliness, and enabled to co-operate with God in the great work of salvation. Jesus accepted humanity and revealed in His own life and character what man may be even when, in the providence of God, he is placed in the poorest circumstances of life. He had not even a penny wherewith to pay the tax money exacted, and wrought a miracle to obtain the little sum.*8LtMs, Lt 119, 1893, par. 15*

Jesus, precious Saviour, was homeless and often hungry. He had not where to lay His head. He was wearied out. Humanity is honored because Jesus assumed humanity to reveal to the world what humanity may become. He came to bring life and immortality to light, to fill the commonplace, homeliest pursuits of life with brightness. Jesus is bending over us, searching into our characters to see if His own character is reflected in us. “If thou knewest the gift of God, and who it is that saith to thee, Give me to drink; thou wouldst have asked of him, and he would have given thee living water.” *John 4:10.8LtMs, Lt 119, 1893, par. 16*

Jesus, precious Jesus, “merciful and gracious, longsuffering, and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity and transgressions and sin, and that will by no means clear the guilty.” *Exodus 34:6, 7*. Oh, how privileged we are that we may come to Jesus just as we are and cast ourselves upon His love! We have no hope but in Jesus. He alone can reach us with His hand to lift us up out of the depths of discouragement and hopelessness and place our feet upon the Rock. Although the human soul may cling to Jesus with all the desperate sense of his great need, Jesus will cling to the souls bought by His own blood with a firmer grasp than the sinner clings to Him.*8LtMs, Lt 119, 1893, par. 17*

I read this over and over again, for it is so full of assurance: “Seeing

then that we have a great high priest, that is passed into the heavens, Jesus the Son of God, let us hold fast our profession. For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin. Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need.” *Hebrews 4:14-16*. “Though he were a Son, yet learned he obedience by the things which he suffered; and being made perfect, he became the author of eternal salvation unto all them that obey him.” *Hebrews 5:8, 9.8LtMs, Lt 119, 1893, par. 18*

What a Saviour we have—a risen Saviour, One who can save all who come unto Him! When you perseveringly seek the Lord, giving yourself wholly to the Lord and willing to be anything and do anything for the sake of Jesus Christ, taking up the work to do your best, in the humblest position under circumstances that are not so pleasing, then you will learn the lesson the Lord would have you to learn. When you feel you are not your own but only a trustee, a steward of all your capabilities, of every dollar of means, and to be held to a reckoning for the administration of this trust, then you will endure the test and proving of God. It is all the same whether we have one talent or five or ten, not a farthing is to be misapplied to please any notion of our own. The eye must be single to the glory of God.*8LtMs, Lt 119, 1893, par. 19*

I hope you will see your way clearly. Much love.*8LtMs, Lt 119, 1893, par. 20*

Lt 120, 1893

White, Edson; White, Emma

Gisborne, New Zealand

October 15, 1893

Portions of this letter are published in *TMK 235; 4Bio 107*.

Dear Children, Edson and Emma:

When the American mail reaches us it will leave us little time to prepare to respond to the many letters which we shall receive. With my speaking and writing and visiting more or less, I am afraid I shall miss sending you a letter. I rise at half past three and at four o'clock get to my writing. I improve my time diligently in writing, reading for prayers, and engaging in prayer, then the sulky—it is named here—with a steady old white horse is brought to me, and we climb into the two-wheeled trap, and Emily and I ride two hours in the morning—the fresh part of the day.⁸*LtMs, Lt 120, 1893, par. 1*

This is a most beautiful portion of New Zealand. Great pains have been taken to cultivate trees—the poplar, the pine, and the cedar. The weeping willow grows very beautifully and abundantly in this soil, and there are these trees the whole length of the streets. Such a beautiful place, surrounded with hills and beautiful fields. If our Americans had this land they would, with their industrious habits, make it far more useful. Here are whole large tracts of land, level and so beautiful, growing up to the sweetbrier and unimproved.⁸*LtMs, Lt 120, 1893, par. 2*

There are abundant holidays—horse racing, fairs, football matches, hunting, sports—one thing following on the heels of another, and the people have no time or appetite for industrious, useful work. It seems that Satan is generaling matters to suit his satanic majesty, and it is so hard to get the candid attention of the young especially, but those of mature age seem crazed with the excitement that is created by horse racing and games. Smoking prevails, and rum drinking prevails to an alarming degree. Drunkenness is steadily increasing. I do not know that murders and self-murder are any

more common than in the cities of America, where by license the law gives its voice and sustenance to support liquor sellers.*8LtMs, Lt 120, 1893, par. 3*

Everybody now is getting ready for the horse race in this place. It has been in Hastings and in surrounding country towns, for this horse racing is considered a wonderful occasion. They look forward to it for weeks, and when young men will earn a little money to get a trotting horse, they get wild over the thought of winning in the races; and then you hear of men who have spent their last dollar, blind and deaf to caution, and have lost all and gained nothing but to drink of the cup of bitter disappointment. A fever of unrest is upon them. They have lost all relish for the common duties of life if successful, as they term it, and their minds are groveling and being debased under the discipline of horse racing, betting, gambling.*8LtMs, Lt 120, 1893, par. 4*

Call to get ready for meeting.*8LtMs, Lt 120, 1893, par. 5*

The record of the past can be blotted out with His blood, the page made clean and white. "Come now, and let us reason together, saith the Lord: though your sins be as scarlet they shall be as white as snow; though they be red like crimson, they shall be as wool. If ye be willing and obedient, ye shall eat the good of the land." [*Isaiah 1:18, 19.*]*8LtMs, Lt 120, 1893, par. 6*

The words falling from the lips of Jesus, "Thy sins be forgiven thee," are worth everything to us. [*Matthew 9:2.*] He saith, I have borne your sins in My own body on Calvary's cross. He sees your sorrows. His hand is laid upon the head of every contrite soul, and Jesus becomes our Advocate before the Father, and our Saviour. The lowly, contrite heart will make very much of forgiveness and pardon. Shall we not appreciate such love and consecrate the whole life to Jesus? This alone will satisfy our Lord.*8LtMs, Lt 120, 1893, par. 7*

We may repeat His tender compassion for us to others who are wandering in the mazes of sin. The grace of Christ revealed to us must be tenderly revealed to others. A great tenderness and compassion will fill the soul for human beings who are still under the control of Satan. Christ is to be multiplied in every man and woman

who believes in Him, for they are to live over the life of Christ in blessing and enlightening and bringing hope and peace and joy to other hearts.*8LtMs, Lt 120, 1893, par. 8*

If the Lord leaves us to ourselves for a time, it is that we may learn our own weakness. We need at all times to consider Him who made Himself of no reputation for our sakes. I should be so happy to see you.*8LtMs, Lt 120, 1893, par. 9*

October 21

Edson, the Lord Jesus is of tender, pitying, lovingkindness. This day we received your letter and were very glad that you had indeed made the surrender to God. I am glad more than I can express that you have, in the simplicity of faith, accepted Jesus, and I am not surprised that you found something to do at once. Your activity should not be less than it has been but directed into the proper channel. Your disappointments, your severe treatment, the harsh judgment of men have accomplished for you that which prosperity would never have done. We had no hand in bringing about this matter, but from the first I felt that God was undertaking for you and if I should take on the case I should interpose between you and God.*8LtMs, Lt 120, 1893, par. 10*

I am sure you have not understood the tenor of your brother's letter. That debt, I told you in sincerity and in truth, should never prove a hindrance to your giving yourself to the service of God, and I meant all I said and mean all I say now. Catch hold of the work anywhere it presents itself, and hold on to the work. Never fail or be discouraged. It is that which you ought to have done long ago, and your mother will give you encouragement and her prayers and so will your brother. Years that have passed into eternity are beyond your power to recall, but through the grace of Christ you may labor in the vineyard for the Master. There is a balm in Gilead; there is a Physician there. He can heal all your backslidings, blot out all your sins, and cast them into the depths of the sea.*8LtMs, Lt 120, 1893, par. 11*

November 1, 1893

I have been writing a long letter to William Gage and family and

Mary Roth. Oh, how much we need Jesus! I am so thankful your feet are being planted on the Rock, the solid Rock. I would clasp your hand and kiss you and weep and rejoice with the angels in heaven. This my son that was lost is found! A great weight is removed from my soul. *8LtMs, Lt 120, 1893, par. 12*

I have not seen Willie for five weeks. He left Auckland last Monday to sail in the *Pitcairn* to Wellington. The vessel anchors in the waters at a distance but cannot come into harbor. A launch goes to meet her and brings Willie into Gisborne. No steamer or common vessel can come into this harbor. A launch takes us and brings us to the wharf, and takes us from the wharf to the steamers or vessels. Willie is expected to be here Thursday, November 2. *8LtMs, Lt 120, 1893, par. 13*

We have had only one light shower since we have been in Gisborne—three weeks—and they had no rains for weeks before, but now today we are having a gentle rain. I hope it will continue to rain all night. This is, I think, a good climate. Much love to you, my children. *8LtMs, Lt 120, 1893, par. 14*

Mother.

Lt 121, 1893

Children

Auckland, New Zealand

December 15, 1893

Portions of this letter are published in *11MR 15-19*.

Dear Children:

We are now on the deck of the *Wairarapa*, alongside the wharf. Emily and I have not eaten our breakfast. I have been suffering some pain in stomach and bowels, having severe spasms of pain. Elder Olsen and Willie have gone off the boat now at nine a.m. to see if they can find me something in the line of fruit that I can eat, and bread. I have now lived without being able to masticate food six months, depending upon soft food and watery substances. For four weeks I have had my permanent set of teeth and must now learn to eat with them. Am making slow progress. I think eating so little fresh fruit and depending on soaked bread has produced such a condition of things with my digestive organs that it will take time to set them in a healthful condition. But I hope to overcome the difficulty very soon.*8LtMs, Lt 121, 1893, par. 1*

Elder Olsen is to be shown now something of Auckland. We thought we would study economy. The same conveyance that will take us to ride will take us to the house of Edward Hare where we will be entertained probably until we shall leave Auckland. We will have to leave Auckland harbor, I understand, Sabbath noon. We can hold meetings with the church this evening and tomorrow forenoon, then resume our position on the boat. The carriage takes us for our drive from the boat and saves us five shillings, going both trips in one. There are very fine drives about Auckland.*8LtMs, Lt 121, 1893, par. 2*

We were all just about used up when we came on board. Our meetings at Wellington were three weeks of solid labor, and I had spoken in Gisborne eleven times, in Napier once, and at Ormondville and Norsewood three times before this meeting in

Wellington. We have not recovered from the strain yet. Elder Olsen was the main worker in Wellington. He was much liked by all who heard him. Dr. M. G. Kellogg was also much liked. He dwelt upon health questions and was a real help in the meetings.*8LtMs, Lt 121, 1893, par. 3*

I have told you how difficult it was to get any hearing in Wellington. The prejudice that has been created by false reports from the clergy has made congregations afraid of Seventh-day Adventists. An expensive effort was made to reach the people, but with little results. It was not thought it could be a possible thing to have tent meetings and camp meetings in Wellington. The circus tried it with great loss. The winds are quite severe, coming up sometimes very, very tempestuous. Many of the circus tents were strung to ribbons soon after being pitched.*8LtMs, Lt 121, 1893, par. 4*

A very favorable place was secured, enclosed by a high fence, with gate which was securely locked every night. This was a great protection from winds and from intruders. Nothing superfluous was arranged in the large tent. There were nature's own treasures of flowers and growing ferns—plenty of large choice bouquets. There was a reception tent, furnished by Sister Tuxford—mostly with her own furniture. She also furnished oil cloth for the floor. The book tent was in a portion of this tent. It was nicely prepared and very attractive. The tents were all newly made in Australia and transported to Wellington and are to be taken back for the Australian camp meeting.*8LtMs, Lt 121, 1893, par. 5*

We had much fear lest we would have a very slim attendance, but we were happily disappointed. From the first to the last there was a good appearance of congregation of the best class of our own people who fed on the bread of life during the meeting. Evenings there were good-sized congregations of outsiders. The camp meeting was such a marvel of wonders that everybody who could get to the campground came and visited it and was delighted with the order and the thoroughly nice work which was manifested on the ground.*8LtMs, Lt 121, 1893, par. 6*

The tents are floored and carpeted. Elder Israel's tent was a square, roomy tent. A section was reserved for my special benefit,

then a center room was curtained off, then next there was a curtain between Elder Israel's bedroom and the center room. Here I was perfectly at home. Beside this we rented two convenient rooms within two minutes' walk of the ground. We were well situated.*8LtMs, Lt 121, 1893, par. 7*

But the very best of all is that we have had good, large, respectful audiences, and a very large number of people now understand what we do believe. The discourses have been close, plain, and thorough upon present truth, appropriate and applicable to our time. The people listened as if spellbound. The large tent had been spliced in the middle with new canvas, making the canvas to cover double the space of last year. The citizens were impressed with this meeting as nothing else could have transpired to impress them. When the winds blew strong, there would be many looking with wonder to see every tent standing unharmed.*8LtMs, Lt 121, 1893, par. 8*

Brethren Wilson and Kellogg and your mother had the labor to perform the first week, but the Spirit of the Lord came into the meeting and hearts were moved. Outside attendance was excellent on Sundays and evenings. The most plain testimonies were borne from the first. I felt, when speaking on Sabbath and Sunday afternoons, that the trumpet must give no uncertain sound. I showed them plainly I had a message from the Lord that the Sabbath of the fourth commandment meant much to them and to us, in reference to the manner in which we treat it. To the obedient, it is a sign of their loyalty to God, not only for the Jews but for all people, the whole posterity of Adam through all time.*8LtMs, Lt 121, 1893, par. 9*

At first the congregation could not be accommodated with seats, but plenty of seats were secured after the initial meetings, and all seats were filled. Many were standing inside the tent and outside. Thus it has been evenings and Sundays. The third angel's message has been heard—proclaimed with a loud voice. Elder Wilson has done splendidly in his discourses, and the people listened to the truth. It was the camp meeting which was a living notice to Wellington.*8LtMs, Lt 121, 1893, par. 10*

One young man heard of the meeting by accident. He is about thirty years old. He has embraced the truth and has been baptized.*8LtMs, Lt 121, 1893, par. 11*

I think I wrote you about a family by the name of Brown whom I visited—a large family twenty miles from Wellington. I remained with them ten days, and all who were at home pledged themselves to be Christians. One daughter has returned home. The mother, a very remarkable, pleasant woman, has been the mother of twenty children. Several are dead. She came the first part of the meeting. They rent a farm and the rent money comes quarterly, but for this once no rent money came in its season. I was very close in money matters, but I said, “This family, many of whom had never heard a discourse except from myself on that visit, should have the chance to attend this meeting.” Well, the mother and three youngest members of the family came—Alex, sixteen years old, and the two girls, one fourteen and the youngest nine. I advanced two pounds for them to come to the meeting. These children remained with the mother, were baptized, and returned to their home and sent the older members—four grown daughters from seventeen years of age to thirty. These were all united with the Wellington church after their baptism. They have a church now at Long Point, Paremata, numbering nine of their own household.*8LtMs, Lt 121, 1893, par. 12*

A very nice elderly lady has been living with them six years—a widow. She has a very nice house and a little farm, but rents it. She is a member of the State Church. She received the Sabbath and came to the meeting to be baptized. All were baptized and returned home happy in the truth. Twenty-two were baptized at this meeting.*8LtMs, Lt 121, 1893, par. 13*

I must stop writing for we now leave the boat. The hack has come.*8LtMs, Lt 121, 1893, par. 14*

This is miserable paper, but I cannot get hold of any other so Emily let me have this, for I cannot see what time I shall get to write. I calculated to do so much talking with Elder Olsen and writing on the boat, but we are just strengthless.*8LtMs, Lt 121, 1893, par. 15*

I am dizzy. I think the motion of the boat is the reason. Emily is unable to do much of anything. Willie is our main dependence. He

makes our beds and, the last few days, does all that is done. He braves it out quite well, but he is not free or feeling much force. He has to attend to us, because we cannot help ourselves.*8LtMs, Lt 121, 1893, par. 16*

December 24

Sydney, Tract and Mission House

Willie has not had time to read your letter to me. I have read it with joy. He has read yours to him and he wishes me to say to you that he will not have any time to write you to go in this mail. Elder Olsen and W. C. White and myself counted on doing much planning and writing on the boat, but we only had two seasons of talk together. He was under the weather and Emily much so. I was unable to hold up my head for so much of the time, and there were seven days on the boat and no writing of any consequence done. As soon as we came here, we found Captain McNursey and Brother Robert Hare and Elder Corliss waiting to see us. So we had to lay plans crisscrossing to meet the expectations of the people in Sydney, Parramatta and Kellyville.*8LtMs, Lt 121, 1893, par. 17*

But the first journey was in the cars, fifty miles travel in the interior to see a tract of land—if suitable for the location of the school. Here was rode miles in an old wagon, with a horse that would only walk over rough roads. We saw much that was interesting, but do not know any better or come any nearer a decision until we see other places. Then, from the cars W. C. White had to rush on to Parramatta to be in Kellyville on Sabbath. Elder Olsen spoke in Sydney Friday night, and I was to speak Sabbath afternoon and Elder Olsen go on cars to Parramatta.*8LtMs, Lt 121, 1893, par. 18*

Lt 122, 1893

White, Emma

Wellington, New Zealand

June 14, 1893

Previously unpublished.

Dear Daughter Emma:

I arise some time before day. Nights are long, and days are their shortest now. I find I cannot write as continuously as I have done. I have had a number of weeks of great prostration. My head and heart also were involved. I felt so great weariness it seemed that I could not hold my head up; it must recline on something. Writing it seemed impossible to do, and in the night seasons I had threatenings of paralysis.*8LtMs, Lt 122, 1893, par. 1*

I attempted to walk to the place of meeting, as the trams in their course do not run to the hall without a good bit of walking. I was feeling unusually well, but Willie is so careful and tender of me and so is Emily, they insisted I should not do it. Before I reached the hall, sciatica set in my right hip, and I could scarcely use my limb. Pain extended the whole length of my limb and up my spine, which is never free from pain now. I got there at last, and stood on my left limb, or rather let the weight come on that limb, and I got through with my appointment.*8LtMs, Lt 122, 1893, par. 2*

A livery team was secured to take me home, for which I am obliged to pay nearly two dollars. Every time I ride out it costs me this sum. But Willie felt so bad over his consenting to my trying to see if I could walk that I shall never insist again to experiment upon my strength when it is so painful to others.*8LtMs, Lt 122, 1893, par. 3*

I think Emily shed tears over the matter. Never could one be more devoted to me than is Emily—thoughtful, kind, doing everything in her power to make my lot easy and keep me from every perplexity that she can bear for me. She is very quiet in all she does, of few words, but her actions are telling.*8LtMs, Lt 122, 1893, par. 4*

I am so thankful to be just where I am this winter. I have no household perplexities. I could not bear them now. Anything in the line of hearing of one who is in trouble and suffering will rob me of sleep nearly the whole night. The Lord alone knows the load I carried one year ago while in Preston, but of that I will not complain, for His grace was sufficient for my day. The Lord let His light shine into my heart and mind and made me comfortable and peaceful in His love. Willie was in New Zealand, but the Lord was faithful to His promise, "I will be the widow's God and husband." On His strong arm I could lean; with Him I could hold sweet communion.*8LtMs, Lt 122, 1893, par. 5*

I am alone now with the exception of Emily. Willie has been gone nearly three weeks. He received an urgent call to Melbourne to advise and counsel in reference to the office and the school. Elder Daniells, in Sydney, was also very urgent to have his counsel. There is to be a school located in some favorable position. Elder Daniells went to see a large tract of land to be bought very cheap, because now money matters are greatly depressed in Australia, and terribly in Melbourne.*8LtMs, Lt 122, 1893, par. 6*

For a time a few years back, everything was booming and the Colonies were drawing large loans from England. They built, in the suburban territory, immense buildings, laid out large tracts of land for purchase in lots; and there stand the pointed posts like grave stones over acres and acres of land. In Preston pretty, new, nice cottages were standing for months without an occupant. Rental was to be about twelve and sixteen dollars per month, but they were glad to rent for six and eight dollars per month. The immense stone buildings erected for business stand unused. The public money has been appropriated in this way. They have really owned nothing and are buried up in debt. Banks have closed and thousands are starving. There are frequent deaths by starvation. The future looks so terrible to some, they see so much want and poverty, they throw themselves into the river and end their miserable, suffering lives. The boom in and about Melbourne collapsed like a full balloon, pricked.*8LtMs, Lt 122, 1893, par. 7*

Now appears to be our time to purchase, but where is the money to come from? The only way a start could be made here one year ago

was for me to appropriate a portion of the royalty on foreign books published in America. I could not do more than this. My debts have hung over me as a nightmare. Until these should be paid, I could not invest anything. But this royalty I had solemnly pledged to God to help in places where help was especially needed in foreign countries and to educate students coming from foreign countries. But sixteen hundred dollars was mine to appropriate from the royalty of foreign books sold in America. So I have had this sum to work upon, else no school would or could have been started.*8LtMs, Lt 122, 1893, par. 8*

I have been writing to Brother Wessels of South Africa, and Philip Wessels and his mother have donated six hundred pounds. They say, Go on and build and money shall be forthcoming. For this we have prayed most earnestly, and if the land forty miles from Sydney is in every way favorable, we shall advise its purchase and have school buildings erected, and settlements for our people, for it is a large tract of land. We pray much for the Lord to guide us and to open ways before us. The gold and the silver are His, and the cattle upon a thousand hills. I have confidence in God. I want to walk with God day by day and have converse with God.*8LtMs, Lt 122, 1893, par. 9*

I do not expect to see Willie again for two months. I shall know better when I can get a letter from him. It takes ten days to reach Sydney from here, and the same for any letter to come to me. I wish I had the information I desire, for then I could give it to you, but it will not come before this letter must be mailed. Today is Wednesday; tomorrow it must go. I received a telegram from Willie that he arrived safely in Sydney. To save expense he went steerage, and he did not let me know anything about this; but it leaked out from someone who thought I knew all about it. There was a most terrible wind storm in Wellington, and I worried much, but the telegram set me all right so I had no more trouble. The Lord had guided him on that ten-days' passage and I must wait patiently for all particulars.*8LtMs, Lt 122, 1893, par. 10*

I do not know as I have told you just how we are situated. Sister Tuxford is the tract and missionary agent for New Zealand. There is a room stored with books as a repository. This is a tenement house,

a wooden building—not a particle of plaster in it, just boards papered and ceiling papered. This I have decided upon, never to live in a brick house if I can possibly avoid it.*8LtMs, Lt 122, 1893, par. 11*

Sister Tuxford is a woman about forty-five years old. Her father was a sea captain. She married an Englishman, a gentleman. His parents were wealthy. She lived happily with him for ten years. Then he became a drunkard and a profligate and licentious. The last sin she could not bear. She left him. She has a cheerful, sunny disposition. She loves God and loves the truth. She has good business tact and is a treasure of a woman. She occupied the house with her own furniture.*8LtMs, Lt 122, 1893, par. 12*

We occupy three rooms. Two of these rooms are abundantly furnished. Many fancy ornaments we were obliged to have her pack away, for every nook and corner was containing trinkets, gifts of friends, and niceties in pieces of furniture, nice pieces of fine china, and vases of every variety and description. It was quite a museum, but I had no time even to look at these things.*8LtMs, Lt 122, 1893, par. 13*

Dead earnest work was before me. I know that the end of all things is at hand, the judgment is to sit, the books are to be opened, and every man judged according to those things written in the books. I want to meet my account with joy and not with grief. We are all making history which we must one day review. God grant that I may have wisdom to work as if I could see the eternal world and all heavenly intelligences looking upon me. We are “a spectacle unto the world, and to angels, and to men.” [*1 Corinthians 4:9.*]*8LtMs, Lt 122, 1893, par. 14*

The call to breakfast came so I will finish when I return from breakfast and from prayers.*8LtMs, Lt 122, 1893, par. 15*

I resume my writing. We have had our simple breakfast and our season of prayer, which is to us very precious. The Lord draws nigh. The Lord comforts my heart and gives me peace and joy in His love. We read *Isaiah 12*. It seemed so comforting: “And in that day thou shalt say, O Lord, I will praise thee: though thou wast angry with me, thine anger is turned away, and thou comfortedst

me. Behold, God is my salvation: I will trust, and not be afraid: for the Lord Jehovah is my strength and my song; he also is become my salvation. Therefore with joy shall ye draw water out of the wells of salvation. And in that day shall ye say, Praise the Lord, call upon his name, declare his doings among the people, make mention that his name is exalted. Sing unto the Lord; for he hath done excellent things: this is known in all the earth. Cry and shout, thou inhabitant of Zion: for great is the Holy One of Israel in the midst of thee.”*8LtMs, Lt 122, 1893, par. 16*

I fear it will be difficult for you to read this. The lamp has a reflector and the shining upon the metal pained my eyes and I may have made mistakes, but I will now finish my story.*8LtMs, Lt 122, 1893, par. 17*

I have a nice little parlor and a comfortable lounge. I have this with cushions, then sit with my limbs extended, which is the easiest position for my hip. I have an adjustable table at my right hand, and a prepared writing board resting upon my lap and partly on the table. Brother Israel has loaned me his large comfortable fur rug (they call them here). This covers me nicely, so although it is midwinter, I build fires but seldom. I have these two rooms furnished, nicely carpeted. Emily has a small room just across the hall so that she can be near me. Up a short flight of stairs there are two rooms, one for the storage of books. Across the passage is a room where Sister Tuxford sleeps.*8LtMs, Lt 122, 1893, par. 18*

We are upon a rise of ground on an elevation, which is an advantage. Part of this building is a dry goods store, the family living in one portion of the house. Across the road is a large brick building, the police station, not yet finished. Up a very high eminence just opposite is a large new brick building, the Wellington prison. Every day when pleasant and it is not a holiday, there are one or two officers who conduct several prisoners to this building. They are distinguished from the citizens by white canvas pants and caps. They have no fetters and work perfectly free, as any workman, on this unfinished building. After their day's work is done, they scramble up the high embankment to their prison cells.*8LtMs, Lt 122, 1893, par. 19*

Now, we do not have to pay rent for this home. When we came here we thought we would remain one month. Sister Brown, a women of twenty-eight years, tarried over a few nights, expecting to take the boat for Tycora. Meanwhile we engaged her for the month, and she has done our housework—cooking and washing and caring for the rooms—for three dollars per week. The Lord arranged the matter for us for there is not a girl we could have obtained anywhere. She is intelligent and has had a hard time in her life. Her father was rich but was a terrible drunkard, and when drunk was a terror in his family, really cruel.*8LtMs, Lt 122, 1893, par. 20*

Her lot was a hard one. Her mother had twenty children; the last six of these Martha Brown has had the care of. Her father died eight years ago. The man had fits and paralysis, and Martha had the entire charge of him till his death. The mother gave birth to her last child after his death. She, the mother, was at the hospital, for she was threatened with loss of both eyes; so Martha could keep the state of her father from her mother largely, but it nearly ruined the poor girl's health—the responsibility of the whole family and the sick father and the worriment over her mother. She had nervous spasms after her father's death. His body was examined, and his brain was all dried up like parchment. If he had not died he would have been a raving maniac. This was the result of liquor drinking.*8LtMs, Lt 122, 1893, par. 21*

The overworked girl was sad, and seemed to be depressed all the time. We thought we could help her and that it was the best missionary work we could do to bring sunshine, if possible, into her life. We found her quite proud and sensitive. Her father's business was left in such a state that there is not much left for this big family. Thirteen children are living. None are married. The mother has visited us. She is a tall, ladylike woman. One eye is forever closed. She can see persons and things with the one eye, but can do no work, the sight is so poor. She is a very pleasant-looking woman, of soft, low, sweet voice. You would hardly credit it that she has had twenty children.*8LtMs, Lt 122, 1893, par. 22*

Martha has worked for her mother and sisters, and the mother and sisters have embraced the truth. She is a live missionary, but sadness clings to her as a garment. She keeps everything neat,

clean, and is so quick of motion that we think we have been highly favored. We are but four of us women now. Willie is gone. Emily is teaching her to write on typewriter, and she has practiced but about two weeks and writes real well. This gives her some courage that she will not always be a drudge. She now is gathering courage, feeling as though someone did care for her advancement. She looks now like a different girl. She is improving in health, and the dimples are plainly revealed. She must have clothing. This we shall attend to next. She has made large donations to the cause and is paying those bills. She has been too zealous and has deprived herself of comfortable clothing in order to give and to help the work and cause of God.*8LtMs, Lt 122, 1893, par. 23*

I have taken her under my wing, and I shall care for her as for my own children. Unselfish—herself is the last thing she makes any provision for. She shall attend school next term if we can in any way bring it about. She has a portion of the estate, but it cannot be used until the children are of age. She longs for the privileges she has not had, and she shall have them. I never saw a person learn so quickly, but she has been deprived of schooling since she was twelve years old.*8LtMs, Lt 122, 1893, par. 24*

Well, I think I have told you all the particulars of how we are situated. The climate seems to agree with me. I have to be reconciled to being unable to walk any large distance. I can now go up and down stairs very well, but have to depend on hired carriage, paying two dollars for horse and phaeton from nine a.m. to one p.m. I am thankful for this privilege. I will not murmur and complain. The Lord is good, and I want to cultivate gratitude all the time. My head is growing stronger, and I am becoming stronger from my last ill turn.*8LtMs, Lt 122, 1893, par. 25*

I would be pleased to hear from Edson and Frank and Hattie. I do not forget you, but pray for you all. I may never see your faces again in this world, but if I can greet you in the mansions our Saviour has gone to prepare for us I will say, It is well. This is my most earnest, longing desire.*8LtMs, Lt 122, 1893, par. 26*

Byron was not needed in the Echo office. Stephen and he had no work. I do not know how Stephen will do. Willie and I were anxious

Byron and Sarah should have a chance to attend school. I told them I would help them. He has not a dollar. He has helped his father a great deal. He and Sarah live very economically. Sarah is a born manager. She will put to the use her inventive powers to get along. She brings in means for herself, earned by her own hands. She can carry herself through this term. We advised they hire a house and take in and board some of the students, for they have not room in the school building for all the students. Sarah is a manager, and they will have to have hired girl. I tell them they may have free use of my furniture. I will furnish Fannie's and Marian's rooms. They thought Marian's and Fannie's fires and lights would leave them no profits. I told them Fannie would pay for these extras from her wages, and I would pay for everything extra for Marian; and I would take from the fund for students and pay Byron's expenses. He has written me an excellent letter and says he shall never have such advantages again, and he will accept the offer I make him. So this matter is settled. The house is hired and arrangements made. I am so pleased with this. Byron can be educated as a worker in the cause of God in almost any capacity, and after he has this term of schooling we shall be able to decide what position he will fill. I was not pleased with his being a pressman. He has capabilities, and he can be growing into usefulness, and strengthening and increasing in ability.*8LtMs, Lt 122, 1893, par. 27*

Well, now the letters henceforth written to you will be very short. Many things have come in to break up my writing, and I have had to shoulder the load. Then Simpson [Stanton?] and Caldwell's efforts, claiming to have the loud cry, applying the message to be given, "Come out of her my people" to the Seventh-day Adventist Church. I have written many pages for next mail. You shall have the matter. We may be able to send copy of some things in this mail.*8LtMs, Lt 122, 1893, par. 28*

Emma, I am well situated to write, and hope to go at *Life of Christ*, after this week, with determined energy. Letters have to be answered and matters have to be attended to, else I pass sleepless nights fearing I have not done all my duty and some soul may be neglected.*8LtMs, Lt 122, 1893, par. 29*

Elder Israel and his wife are just across the road. They have a nice

arrangement with hot and cold water—a rare thing in this country. I take baths twice a week. Brother and Sister Israel are good company. We board Sister Tuxford for the use of her furniture. Much love to you all.*8LtMs, Lt 122, 1893, par. 30*

Mother.

Lt 123, 1893

White, J. E.

Wellington, New Zealand

June 21, [1893]

Portions of this letter are published in *4Bio 95-97*.

Dear Son Edson:

(Edson, please read this carefully. Do not cast it aside or burn it.)*8LtMs, Lt 123, 1893, par. 1*

Why should you express yourself as you have done? Why use such firm language? Why do you have any satisfaction in this selfish independence? If you were a man unacquainted with truth, I could address you in a different way, approach you by presenting the truth in all its beauty and attractive loveliness, but this would not move you. The answer would be, "I knew all that before. I am not as ignorant as you suppose."*8LtMs, Lt 123, 1893, par. 2*

It is most difficult to find words which will reach the mind with a power that will make an impression. You have had light shining all around you but refused to walk in the light. Is not your position clearly defined in these words, "We want not thy ways, O God, but our own ways"? Is it not wisdom to give up your ways, and your independent judgment? Your soul is in peril. Your own course of action has brought the sure result.*8LtMs, Lt 123, 1893, par. 3*

The Lord has endowed you with precious qualities of character which would have made your influence a savor of life unto life had you not perverted these amiable traits in bringing yourself down to a cheapness of words and unreliable deportment, in choosing to follow a course that is not the way of the Lord. This has lessened confidence in you, and this distrust has ripened into action, painful to you and doubly painful to me, because I am credited with sustaining you by keeping myself linked up with you in business.*8LtMs, Lt 123, 1893, par. 4*

You feel we have cut ourselves loose from you, but if you could only know how much we studied how to hold fast to you and have the approval of God, and not serve with your wrong course of action, you would pity us, for we have had soul agony and sent up our prayers to God with many tears. When we have not complied with your wishes it has been because we were forbidden of God to do so, for it would not be the means of accomplishing the thing we so much desired, but would prove in the end a stumbling block to you; in the place of helping you it would for the time be a selfish gratification to you, but leave you more entangled than ever in Satan's net.*8LtMs, Lt 123, 1893, par. 5*

You need not place yourself where you make it hard for you and for us. You should receive my counsel. But if you refuse to receive counsel and warnings from your mother, whom you should respect, honor, and obey, and will go on as you please, we cannot, knowing you have separated from God, have confidence in your judgment or course of action. If you surrendered to God and brought Christ and His instructions into your business, then the future would not be as forbidding as it now is. But as you choose to work apart from Christ, I cannot see how we can bind up with you in any way. We can and do pray for you.*8LtMs, Lt 123, 1893, par. 6*

June 21. I awoke quarter past one o'clock full of terror. I had a scene presented before me. You and four other young men were upon the beach. You all seemed too careless—unconcerned, yet in great danger. Many had collected on the beach to observe your movements, and this seemed to make you more determined and venturesome. The waves were rolling up nearer and still nearer and then would roll back with a sullen roar. Gestures and warnings were given by the anxious ones looking on, but in answer to all their warnings you were more presumptuous.*8LtMs, Lt 123, 1893, par. 7*

Someone placed his hand on my shoulder. "Did you know that is your son Edson? He cannot hear your voice, but he can see your motions. Tell him to come at once. He will not disobey his mother." I reached out my hands. I did all I could do to warn. I cried with all my power of voice, "You have not a moment to lose! The undertow! The undertow!" I knew that once you were in the power of the treacherous undertow no human power could avail. A strong rope

was brought and fastened securely around the body of a strong young man who ventured to risk his own life to save you. You seemed to be making light of the whole performance. I saw the merciless undertow embrace you and you were battling with the waves. I awoke as I heard a fearful shriek from you. I prayed most earnestly in your behalf and arose and am writing these lines. *8LtMs, Lt 123, 1893, par. 8*

The undertow! I have had opportunity to watch the movements of the waves as I have often visited Island Bay, four miles from Wellington. In Napier, I had a chance to see its more powerful movements. A few weeks before, a strong young man registered his name in the hotel books and walked out on the beach; no trace of him has ever been found. His hat was washed ashore. They supposed he was ignorant of the treacherous undertow, and once in its embrace there was no hope. *8LtMs, Lt 123, 1893, par. 9*

A few weeks since, I read the account of four young men, experts in the water, who were caught in the undertow. After having their sport in the water they attempted to reach the beach, but it required desperate energy, for the treacherous undertow would take them back. Many gathered on the beach to see them wrestling with the waves for their lives, but were perfectly helpless to rescue them. They battled bravely for a long time, and then with a fearful, agonizing cry gave up the struggle. One only was saved, and not by his own energies, for he gave up like the rest; but after being taken under by the undertow, a wave threw his supposedly lifeless body on the beach, and after some patient, lengthy efforts he was restored to consciousness. *8LtMs, Lt 123, 1893, par. 10*

I have since pondered on this representation almost constantly. "Not at all religiously inclined." These are the words of Satan, not of my son. There is nothing more sacred on earth than for a child to defend and shield his mother from any taint of misapprehension and reproach, a widowed mother who has felt so much alone, dependent upon that help which her sons could give her and which they promised to give her at the death of the husband and father. Your mother's worth, and the goodness, verity, and truth of her mission were assailed, her judgment questioned, her discernment pronounced unreliable, her influence limited. Should not her sons

rally around her then, and give evidence of the fact of the untruthfulness of these statements? Should they not, in their own lives and character, vindicate the honor of the mother? Should they not throw over her their protecting shield, and show to the world, to angels, and to men that they honored their mother and would not, by their course of action, place her in a position to be misapprehended, her usefulness lessened, her judgment dishonored?*8LtMs, Lt 123, 1893, par. 11*

You say you are “not at all religiously inclined.” What record does this bear to the world? I cannot say now, as one expressed in a letter to me not long since, “If my children are not saved, I do not care to be saved and know they perish.” No! No! I have seen the happiness and joy and glory of the blessed and I feel more and more my weakness and inability. Sometimes with remorse I look upon my efforts made in my intense desire to save my children, and see how worthless have been my efforts in some respects in your behalf. Then I go over the ground nearly entire nights, take up every action where I thought I was doing right, and review and criticize myself to ascertain where I have made a mistake, that even one of my children will not be a recommendation to the efforts, the prayers, the appeals, the counsel of the mother.*8LtMs, Lt 123, 1893, par. 12*

I shall not but go with remorse to the grave that it may be my best efforts in behalf of my own son have been as naught, that I should be brought to reproach and be a byword to my enemies and to apostates, to evil angels, and to men. They point to you, who have lived with me, traveled with me, and say, “He has no faith in his mother’s messages and mission;” and they build themselves up in their rebellion. I am grieved, sick to the heart, as I consider your case, one who will be judged according to the light he has received. All heaven is looking on with interest to see the case, to see you wrestling with the powers of darkness in your own human strength and Satan gaining inch by inch, victory upon victory, in playing the game of life for your soul. Shall Satan triumph? Shall apostates point to my children to substantiate their evil reports of me? God forbid this state of things should be regarded by you with indifference.*8LtMs, Lt 123, 1893, par. 13*

You seem to think you can say, “I will do as I please, serve with the

adversary of God and man as long as I please, then I will serve God.” How do such plans look with the God of heaven? Your life is in His hands. I have cause to feel deeply wounded and sorrowful. Carry out your resolution and I shall mourn over you as a soul lost to God, lost to your mother. Woe is me that I have brought into the world a son that helps to swell the rebel’s ranks, to stand in defiance against God. You can in the strength of Jesus change this order of things. You can now, while it is called today, harden not your heart.*8LtMs, Lt 123, 1893, par. 14*

God alone knows the limit of His forbearance. Your life, my life, is in His hands. The cold may be contracted, may pass on for a few weeks without awakening any concern, but it may prove the arrow of death. In one instant the blood of the living agent may cease its circulation. Accident may quench the life in a moment.*8LtMs, Lt 123, 1893, par. 15*

Last Thursday morning a gentleman, a proprietor of a water-cure establishment, was conversing with Mrs. Tuxford, agent and secretary of International Tract and Missionary Society. This was at twelve o’clock [noon]. He looked to be in good health, talked pleasantly of the beautiful sunshiny day. Between two and three o’clock he was silent in death. He ate a hearty dinner and worked in his garden and became quite heated, came into the house thirsty and asked his wife for a cup of water. He drank a glass of water, and she passed into the next room. He took the second glass and she entered the room again. He said, I have a pain in my stomach. She went out of the room to get him something and she heard him fall. She came into the room and said, “Husband, do you not know me?” He fixed his eyes upon her a moment and gasped his last breath. Any exposure to dampness, to rain, may lay any one of us upon the bed of our last sickness from which we may never rise. There are many ways that life may become extinct in a moment. God alone is able to guard your life and my life and the life of Emma.*8LtMs, Lt 123, 1893, par. 16*

The undertow—what does it represent? It represents the power of Satan and a set, independent, stubborn will of your own which has reached even against God. You have not preserved a surrender to God. It is easy for you to make your calculations as to what you will

do. So did the rich man whose grounds, through the blessing of God, produced abundantly. His treasures were not vague, in anticipation, but tangible, right before him. He thought them so sure he counted on years when he would enjoy them and he said to his soul, "Soul, ... take thine ease, eat, drink and be merry." [*Luke 12:19.*] The Lord sees that good bestowed upon that man did not bring into his heart any gratitude to God, but he would use heaven's gifts without one thought of the Giver, and he would misapply the blessings God had granted him to lead others into false paths, to forget God. The mandate goes forth, "This night thy soul shall be required of thee." [*Verse 20.*]*8LtMs, Lt 123, 1893, par. 17*

It has been easy for men to make grievous miscalculations and to leave Christ behind. "Without me ye can do nothing." [*John 15:5.*] You have decided to go a warfare at your own charges, and you may be occupied putting forth strenuous efforts but without results that will in any way correspond with the effort put forth. Your life has been wasted in the laborious effort that bears not the signature of the divine. Will it pay you when your accounts are settled in the judgment?*8LtMs, Lt 123, 1893, par. 18*

When I was observing your peril, I cannot express the feelings I passed through. It seemed that my soul would dissolve. I have not recovered from the impressions made on my mind as I cried to you, The undertow! The undertow!*8LtMs, Lt 123, 1893, par. 19*

When you were eighteen months old you were in my arms and part of the time in the arms of Clara Bonfoey. We had just gained a victory in prayer for your father, who had the cholera. Clara called me into the chamber where she slept. She said, "Edson is acting strangely. He sees something invisible to me." I found you fighting with both arms and hands an invisible foe. I took you in my arms. You clung to my neck tenaciously and then your eyes were filled with terror and you fought desperately, striking at something, saying, "No, no!" Then wearied out you would cling to me as if for protection. Now that very morning I had to go to Centerport, about three miles. When I came back you were apparently breathing your last.*8LtMs, Lt 123, 1893, par. 20*

Elder Rhodes was on the packet boat and he had been gone one

hour. I said to your father, Take Charlie and go for Brother Rhodes. Charlie was already harnessed. He went on the tow path as fast as Charlie could travel and that was with remarkable swiftness. I know there was never a ride more swift. No one stopped him, although it was against the law for horse and carriage to go on the towpath. All thought him an officer of justice and cleared the way before him. Well, he brought back Elder Rhodes. The Lord heard prayer in your behalf and you were saved to us, and there was great rejoicing.*8LtMs, Lt 123, 1893, par. 21*

Next night your father was taken, and we prayed for him nearly all night. The next night you were again fighting this invisible foe, with terror-stricken countenance. We prayed again all night and yet several times you awoke and it was to go over the same process until we rebuked Satan in the name of the Lord. Your head then rested peacefully upon my breast, and you slept and there was no more of this. We had the victory.*8LtMs, Lt 123, 1893, par. 22*

Several times has the Lord heard and answered prayer in your behalf and raised you up when your case was apparently hopeless. And now I see that invisible foe, lurking, alluring and deceiving your soul to your ruin. I know your only hope is to cling to God and to your mother and brother. This I have seen repeatedly. I have been made to feel there is a sorrow deeper than bereavement by death. It is breaches in affection—the closest ties rudely sundered and those who have done everything they could do in your behalf treated as your enemies, your love turned to hatred, the door of the heart rudely closed against those who have made your interest their own and lavished upon you every kindness in thought and in affections. Think you that your mother's heart is stone? Hopes are blighted. When there should be the reaping time and the treasures gathered in, there are only sand pillars.*8LtMs, Lt 123, 1893, par. 23*

You are no more a child. I would that you were. I would cradle you in my arms, watch over you as I have done. But you are a man grown. You have taken the molding of your character out of the hands of your mother, out of the hands of God, and are placing defective, rotten timbers into the building. Evil influences are accepted; the good and saving influences refused. You would almost fail to recognize yourself should your present picture of

character be presented by the side of the former one when you tried to walk in the fear of God. And you tell the mother who wept and prayed, cautioned and warned, giving you the word from the Lord again and again, you are “not at all religiously inclined,” and coolly state you will not change your course—that is, as I understand it, come into submission to God—until your debts are paid and you have a reliable competency. The pronouncement against the rich man may be made any hour against you. *8LtMs, Lt 123, 1893, par. 24*

Your religious history need not have been vacillating, but firm and true; but you would be independent and take your own course. You have been strong one hour, vacillating the next. I am now determined to press upon your notice and make you hear: “This is the undertow.” While you coolly calculate as though you had all power and sufficiency to shape your destiny, you will do your will, you will stand as an apostate in the sight of the world and angels and of men, working under the banner of the prince of darkness from your own deliberate choice; and after you have dishonored God and your Redeemer as long as you choose to do so, then you will take up the work in the Master’s service. The undertow! The undertow! Charlie Stone made his calculations, but in a moment he lost his life. *8LtMs, Lt 123, 1893, par. 25*

I will testify before the angels of God, before Him who sitteth upon the throne, I take no stock in this dishonoring of God. Of the sons of Eli it was said their sins should not be purged with sacrifice or offerings forever. “Wherefore the Lord God of Israel saith, I said indeed that thy house, and the house of thy father, should walk before me forever: but now the Lord saith, Be it far from me; for them that honour me I will honour, and they that despise me shall be lightly esteemed.” *1 Samuel 2:30*. I have moved in matters according to the best light given me of heaven, which to you is a great offense. I shall make no plea for Willie, for he must stand for himself. His own life and character should be his vindication to you. *8LtMs, Lt 123, 1893, par. 26*

I cannot say, “If my son Edson is not saved, blot out my name from the book of life.” No! No! I shall sorrow while you live in disobedience to God who is just and holy, merciful and gracious, longsuffering and abundant in goodness and truth, keeping mercy

for thousands, forgiving iniquity and transgression and sin, and that will by no means clear the guilty. I have love, deep and fervent love, for my two children that are living, and Emma my daughter. I hope to do them good as long as they both shall live, but I hope not to show respect and honor to either of them if in thus doing I dishonor God. I have respect to truth, to verity, to righteousness. When you surrender to God, I am one with you; but God forbid I should even appear to sanction your course in any respect when you are in rebellion against God, because you want to be revenged, on whom? Your mother, your brother, your God. And show resentment to those you think have injured you. What has the Lord Jesus done for you that He should be treated with contempt and put to open shame and crucified afresh?*8LtMs, Lt 123, 1893, par. 27*

My son, I am deeply sorry for you. I would turn your course if I could, but you are your own worst enemy. When you told me before I went to California that mother need not worry any more about you in regard to boats, for you would have nothing more to do with boats, I could be assured and easy, I believed your words. I trusted you. But you did not keep your word and have passed over the disrespect shown to your mother without one word of reference to the matter, as though it was nothing with which you were concerned. And the course you have pursued toward your Saviour, dishonoring Him, is grieving the Spirit of God and putting Him to open shame before the enemies of truth and righteousness.*8LtMs, Lt 123, 1893, par. 28*

I am sorry to have lost confidence in your word. The Lord is very merciful, but when you state you will pursue a certain course until there are certain results, and then you will begin to work, how does Heaven look upon such words? Just as it regarded the men who refused to go up and take possession of Canaan. The Lord told them His purpose in regard to the Canaanites. Then they said they would go up, but they were warned not to make the trial. God would not go with them. But they had their way and went, and the result you know full well. God will not be trifled with. That which ye sow ye shall also reap. No. When you plan had you not better plan in the fear of God?—Lead me, guide me. It will require an effort to unbind yourself from Satan's chariot. Nevertheless it is life or death with you. I would not have written you this letter, but I am exhorting you

day and night and I shall try to leave you now with God. I cannot save you; God alone can save you. But work, while Jesus invites you, in harmony with God.*8LtMs, Lt 123, 1893, par. 29*

Mother.

I am sorry to send you such a poor scribbling letter, but you know I do not want to put it in the hands of the typist.*8LtMs, Lt 123, 1893, par. 30*

Lt 124, 1893

White, J. E.

Wellington, New Zealand

July 18, 1893

Portions of this letter are published in *TMK 137; GH 07/1898*.

Dear Son Edson:

I received your last letter after your long silence, and [in my letter to you] stated to you that Willie was in Melbourne or in Sydney, and I had sent your letter directly to him the next mail that left; but yesterday I was searching for a letter and lo, there appeared before my astonished eyes your letter that had not left Wellington at all.*8LtMs, Lt 124, 1893, par. 1*

Now I will explain: After your letter came I was bitterly grieved and disappointed in you. I knew that you had been, as you say, “not religiously inclined” for a long time, and my soul carried the weight day and night of a son rebellious to God and to his mother, as Christ carried the weight of rebellious Jerusalem. But I knew the light from heaven was coming constantly through His messengers and that you were where you could come to the light if you would, and I thought you would; but when I read your letter I cannot tell you how I felt. That night I had a strange scene presented before me, which I will relate hereafter. I arose long before day because I could not sleep, and commenced to write to you and related the dream with my pen, upon paper.*8LtMs, Lt 124, 1893, par. 2*

I could not sleep. I prayed in an agony of my mind for a long time, under a sense of the terrible fact that one of my two sons—all left of my family—had joined the enemy’s ranks and was refusing the salvation purchased for him by the Son of God. It was something awful to me. The turning away from great light and choosing darkness—I knew better than yourself all that this meant. I feared it was sinning willfully after you had a knowledge of the truth.*8LtMs, Lt 124, 1893, par. 3*

After a time I fell asleep but awoke startled and rose up in bed. My left arm and the left side of my head were numb. I could not make Emily hear, and I did all I could for myself to get action in the left arm. After a while I felt a tingling sensation in my nerves and such sharp pain in my head. That day Emily and I rode out to Island Bay. We were out hours. I dared not keep in the house. During the day the mail went to Melbourne. Emily had got it all ready to go the day before. I could do nothing at all in any line. She was obliged to go with Sister Brown one hour's ride on cars to see her [Sister Brown] to her mother's. She was ill and threatened with fever and was not to be trusted alone on the cars.*8LtMs, Lt 124, 1893, par. 4*

In the morning I thought of your letter. It must go to Willie. All I know is, I thought for certain I put it in the envelope. I certainly sent him what I thought was your letter, but here it is discovered yesterday, not yet sent. I am sorry for this, because the enemy has so perverted everything before your mind in reference to your brother, there is nothing that should be done to strengthen these unjust feelings.*8LtMs, Lt 124, 1893, par. 5*

After I thought I had sent the letter, I gave up doing anything. My head would not produce a thought. It seemed like a seething furnace. I thought of father's wanting every window open in the coldest winter weather. It was midwinter with us, but I could not sit where there was any fire in the grates, and I had no fire in my room.*8LtMs, Lt 124, 1893, par. 6*

Elder Israel brought over his large fur lap robe, and I wrapped myself in it. Thus I continued for two or three weeks, my head so tired I could not write. Anyone coming into my room set my heart in terrible agitation and I was completely unnerved. I rode out in the air. I felt better. Every ride cost me nearly two dollars, but I went out three times per week.*8LtMs, Lt 124, 1893, par. 7*

Then word came from Sister Caro, dentist, that she might be expected any day to extract my teeth. I thought, I am in no condition to have teeth extracted, but I said, Let her come; it cannot be worse for me than it now is. Elder Israel and Brother Simpson were desirous I should fulfill a promise to speak at Petone, seven miles from Wellington, before I had my teeth out, for then I must wait two

or three months. I consented to speak in the hall at Petone. I rode out in a hack but felt so weak and prostrated it seemed I could not collect my thoughts to speak. *8LtMs, Lt 124, 1893, par. 8*

I selected a familiar subject and stood up to speak, when that subject was obliterated completely from my mind and another subject given me. "Walk while ye have the light, lest darkness come upon you." [*John 12:35.*] The closing scenes of this earth's history went like a procession before my mind. The judgment scene was portrayed before me in its awful, solemn reality. I was taken out of and away from myself and spoke under the deep movings of the Spirit of God. Believers and unbelievers listened as if spellbound. God's presence was in the meeting. The power of God was upon me in a marked manner, thrilling through my whole being. Deep impressions were made upon the people. *8LtMs, Lt 124, 1893, par. 9*

We rode home, but I felt a change had come upon me, and from that time the words once spoken in St. Helena were vividly engraved on my mind. "Satan is the destroyer; I am your Restorer" was verified to me. *8LtMs, Lt 124, 1893, par. 10*

Then came Sister Caro in a short time and extracted eight teeth and the Lord has mercifully sustained me. I have tried not to let the family know my real condition. I knew it; they did not. They thought I had written too much, but it was not that. It was trouble of soul on your account, known only to God. Since that meeting I have been increasing in strength and firm trust in God, and my head is able to work again. But all the relief I could get for weeks before was in riding in the open air and keeping my head upon a pillow. It seemed I was too tired to hold it up, and pains sharp and keen as a knife ran through it often. But it is now July 18. July the fifth I parted with my last teeth. *8LtMs, Lt 124, 1893, par. 11*

Now, my son, I have written these particulars that you shall understand the reason if your questions are not immediately answered. Your brother Willie is not to blame, for he has not your letter. I cannot get it to him at once. A steamer will not leave here before Thursday noon direct for Sydney. Then you will have to wait until the next mail shall go to America, which is three full weeks,

and I am sorry, so sorry. In another letter I will tell you what alarmed me so much about you. Now I do not consider your case beyond hope, only as you shall make it so by sowing stubbornness and resistance to the Spirit of God. Thus you silence the voice of conscience and reap the harvest you have sown. Your only course is to seek the Lord while He may be found. Little by little you have carried your inclination where you would, in a most persevering manner, and it remains now your only course to pursue to put your inclination under the control of the Spirit of God.*8LtMs, Lt 124, 1893, par. 12*

Men are greatly under the influence of their own words. You are not conscious how much you are affected by your words. You accustom yourself to speak in a certain way, and your thoughts and actions follow your words. One accustoms himself to assert certain things in regard to himself, and at last he comes to believe them. Our thoughts produce our words and our words react upon our thoughts. If a man forms the habit of using sacred words reverently, he will form the custom of carefulness of speech, knowing that there is a witness to every word uttered. When the feelings become excited and the speech is exaggerated, the mode of speaking is always extreme. It acts and reacts upon ourselves.*8LtMs, Lt 124, 1893, par. 13*

The Word declares, "By thy words thou shalt be justified, and by thy words thou shalt be condemned." *Matthew 12:37*. If our words act upon ourselves they act more powerfully upon others. There is great mischief done by words spoken. God alone knows and measures the result of a careless, exaggerated mode of speaking. There is much swearing done in spirit, and sometimes in words that are the unconscious productions of the inward thoughts. God help my son Edson! Whatever others' course may be, you are not answerable for their course of action. But you stand before God answerable for what you are yourself in His presence.*8LtMs, Lt 124, 1893, par. 14*

The opinions and judgment of men cannot make one hair white or black with your character. Your character is what you make it in the sight of a pure, holy, and just God. You are reproducing your own character in others. You may express many things that will create in

other minds a course of thought which will lead them into false paths. God may spare you to outlive your exasperated feelings and come to have sensible thoughts. You may outlive your doubts, and through repentance toward God and faith in Jesus Christ escape from the snare of the fowler. You may pass into the sunshine of faith, but oh, you may never be conscious—in your rebellion against God, in your exasperated extravagant feelings expressed in words—that these words are doing their mischievous work in the soil of the hearts of others, and poisoning it. Here is a harvest some must reap.*8LtMs, Lt 124, 1893, par. 15*

“The tongue is a fire, a world of iniquity: so is the tongue among our members, that it defileth the whole body, and setteth on fire the course of nature; and it is set on fire of hell.” *James 3:6*. That tongue of yours was consecrated to God by prayers and surrender to Him before you were born. You were chosen of God for the noble calling of a Christian, to adorn the doctrine of your God and Saviour in all things. Your life was to vindicate the light given by God to your mother. For this were you chosen, to glorify God by being a witness daily of the sacred and eternal truth, demonstrating in character that Christ is formed within, the hope of glory.*8LtMs, Lt 124, 1893, par. 16*

God would not have you walk in darkness as if He had taken away all inward light from all outward things. God designed you should be a comfort, a stay, a support to your mother, and that you should be cheerful and uplifting, joyous in God, as becomes those who are rich in faith and heirs of the kingdom, and whose inward peace of soul reflects its cheerful, sanctified beams upon all around you. You have made a mistake in your association with men. Young men in your employ have not had a right example in your conversation.*8LtMs, Lt 124, 1893, par. 17*

There are tests and trials which come to you, and will come, but will you at such times almost curse God? You will be beneath His chastening hand. Will you then draw apart from God and say, I want not Thy ways but my ways? There are times when Christians suffer by abuse in their connection with men. There are connivings at evil. There are feelings created in a sensitive, proud spirit. At times, in the presence of some evil deed we cannot approve, silence is

golden and the most decided condemnation that can be given to wrong actions. There are times when in the presence of men whom we think would injure us and are injuring us, the kindest words spoken would only call forth bitter retaliation. Then it is best to keep silent. At times, for our own sake, our strength is to keep still. *8LtMs, Lt 124, 1893, par. 18*

Oh, my son, you needed self-examination all these years. You need to turn your thoughts inward, and in diligent searching examine your own individual self critically to see if every action will bear the test of the grand and solemn review. Stand in awe before God and sin not, for remember the wages of sin is death. My soul is drawn out in pity and warning to you. "Seek ye the Lord while he may be found, call ye upon him while he is near: let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the Lord, for he will have mercy upon him; and to our God for he will abundantly pardon." *Isaiah 55:6, 7*. Oh, wound not Jesus, the One who died for the salvation of your soul! "Abhor that which is evil; cleave to that which is good." *Romans 12:9.8LtMs, Lt 124, 1893, par. 19*

Come to the Lord just as you are. Raise the standard for Christ Jesus and have all your words select, seasoned with salt. Cultivate true dignity, through the grace of God possessing a higher, holier sympathy. God calls upon you to cease to do evil and learn to do well. Let your words feel the influence of the converting power of God. Let wholesome words be spoken. *8LtMs, Lt 124, 1893, par. 20*

You need now the transforming grace. You need now the refining, elevating, ennobling Spirit of God. Fall upon the Rock and be broken. It is not too late for wrongs to be righted. God has a right to your time, your talents. You may say, Have I not a right to do what I will with myself? I answer, No. You are indebted to One who has paid the ransom money in His own life. Your body, my son, is not your own. Christ has paid the ransom money for it. Give it to Him. Return to God His own. Your heavenly Father daily maintains you. You have God's stamp upon you, and He asks your faith and obedience in Him, the full surrender of yourself to His service, to follow Him through evil report as well as good. *8LtMs, Lt 124, 1893, par. 21*

We are admonished to consider the world's Redeemer, "him that endureth such contradiction of sinners against himself, lest ye be wearied and faint in your minds. Ye have not yet resisted unto blood, striving against sin. And ye have forgotten the exhortation which speaketh unto you as unto children, My son, despise not thou the chastening of the Lord, nor faint when thou art rebuked of him: for whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth. If ye endure chastening, God dealeth with you as with sons; for what son is he whom the Father chasteneth not? But if ye be without chastisement, whereof all are partakers, then are ye bastards, and not sons." *Hebrews 12:3-8.8LtMs, Lt 124, 1893, par. 22*

Will you consider it is God alone who can continually put enmity between the seed of the woman and the serpent's seed. After the transgression of man, his nature became evil. There was peace between Satan and fallen man. Had there been no interference on the part of God, man would have formed an alliance against heaven and in the place of warfare among themselves carried on nothing but warfare against God. There is no native enmity between fallen angels and fallen men. Both are evil, and that through apostasy. And evil, wherever it exists, will always league against good. Fallen angels and fallen men join in companionship.*8LtMs, Lt 124, 1893, par. 23*

The wise general of fallen angels calculated that if he could induce men as he had angels to join in rebellion, he would use them as his agents of communication with men to league in rebellion against heaven. Just as soon as one separates from God, he has no power of enmity against Satan. The enmity on earth between men and Satan is put there supernaturally. Unless the converting power of God is brought daily to bear upon the human heart, there will be no inclination to be religiously inclined, but men will choose to be captives of Satan rather than free men to Jesus Christ. "I," says God, "will put enmity." [*Genesis 3:15.*] Man cannot put it. When the will is brought into subjection to the will of God, it must be through man's inclining his heart and will to be on the Lord's side.*8LtMs, Lt 124, 1893, par. 24*

I am sorry that all these words are needed but I will, as your mother,

do all I can possibly do to save your soul. I am sorry, very sorry, that I have thought to do this by lifting your responsibilities when you were suffering the sure result of refusing counsel and refusing God's warnings and the entreaties of His grace.*8LtMs, Lt 124, 1893, par. 25*

As all our efforts have failed—decidedly failed—in that direction, now I can only hope and pray and ask God, who hath wisdom, to deal with your case. I leave this now. I enclose this in an envelope, seal it up for you when next month's mail shall be sent to you. I wish to write on the life of Christ and so I have tried to relieve my soul of this heavy load.*8LtMs, Lt 124, 1893, par. 26*

Mother.

You asked, Emma, in regard to the chair. The springs were too stiff. I could not use it. But when I return to Melbourne I shall have lighter springs put in it; then I can use it. I purchased an easy chair in Auckland and am using it. I could not have taken that chair on this journey.*8LtMs, Lt 124, 1893, par. 27*

It was so heavy. The lower part of my spine is very tender and will not bear any pressure, not the least.*8LtMs, Lt 124, 1893, par. 28*

It is now time to close up my mail. Thank you, Edson, for the pocket dictionary. I think it a valuable little book. I forgot to send Willie his, but will send it next mail. What did you do with my Jessie and carriage? Please tell me. I know not when I shall return to America.*8LtMs, Lt 124, 1893, par. 29*

In much love,*8LtMs, Lt 124, 1893, par. 30*

Mother.

Lt 125, 1893

Hall, Sister

Wellington, New Zealand

July 31, 1893

Previously unpublished.

Dear Sister Hall,

I am beginning to feel that it will soon be time for me to return to America. My two years are nearly up; and yet if our urgent supplications and entreaties had been heeded, and proper help sent to us, I would have remained here another year if necessary. We have put in the time well. I have worked hard as ever I did in my life. When for eleven months I was suffering pain and anguish, I wrote twenty-two hundred pages of large letter paper. It was God's plan that I should be tested with suffering. It was His plan that I should have the experience I did have in that long affliction. And my time was well employed. My right hand was not sick. That remained firm and true to hold the pen and trace the lines that the Lord by His Spirit constrained me to write.*8LtMs, Lt 125, 1893, par. 1*

I have been this winter in Wellington. It has rained about every two days, but we have had some beautiful days. Measles, mumps, and bronchitis combined are carrying to the grave many children. And I cannot wonder when I see little girls from nine to twelve years of age with skirts reaching within two inches of the knees, and their limbs covered with one thickness of thin stockings. The smaller ones from two to five years of age have their little socks reaching not halfway to their knees, leaving many inches of bare leg exposed in this rainy winter weather, heavy winds blowing about their limbs.*8LtMs, Lt 125, 1893, par. 2*

I see little children of four years going and coming from school dressed in this style. The boys are still more exposed. Their little pants come halfway from their hips to their knees—the larger boys wear stockings, but the smaller boys' limbs are entirely bare halfway from the hips to within a few inches of the ankle. The part of

the body most remote from the vital organs that require the greatest amount of covering is left perfectly naked. Where is the common sense of the people to dress their children in this cruel deathly fashion? But it is the style. Mothers must be ignorant of the laws of health and life or such things would not be.*8LtMs, Lt 125, 1893, par.*

3

The tenement we live in has not one particle of plastering on it. In the adjoining tenement they have all been sick with measles, and the mother is down with rheumatic fever. Now what means all this? They have no air in their home—the windows are never opened—the curtains seldom lifted, and the impure air is breathed over and over again—this is the custom. O, they need a voice lifted to teach them that they are abusing themselves and putting out the lamp of life that God has given them!*8LtMs, Lt 125, 1893, par. 4*

I wish we had fifty missionaries in this country (New Zealand and Australia), workers to show the people what causes so much sickness. I see little children sitting and lying on the wet ground that has been saturated with a three days' rain. I see men and women walking in the wet and mud with thin shoes, but well clothed about the chest.*8LtMs, Lt 125, 1893, par. 5*

We have no house of worship to call the people to, no place except halls, and these at large cost. And we seem to be staying in this country with, as it were, no facilities to work with. Our hands have been so tied that we cannot do a fiftieth part of what we might do if we had the facilities you have in America. O, it seems sometimes I can scarcely contain myself I feel so deeply over this state of things! Money is found to extend and enlarge in America wherever they please, but here in this country, where there must be a beginning, and where nothing can be done to give character to the work without money and workers, we have not the article. Not a place even to meet and worship God. This is terribly against us.*8LtMs, Lt 125, 1893, par. 6*

The prejudice in these cities is deep and satanic. There are many honest souls here, but how can we reach them? We cannot go into the churches—we can get into the halls by paying a high price, but we cannot get the people. There are many minds stirred, but the

ministers tell their congregations that Seventh-day Adventists are only adventurers. Where is their house of worship? Should you leave your home, your church, where could you find a home? They will go away from here and all the interest will die down, and you are left out in the cold. Thus minds are unsettled. Many are inquiring, "What is truth?" But the ministers so present matters that nothing can be done to reach them without money, without workers.*8LtMs, Lt 125, 1893, par. 7*

I want to go home. I am tired of this feeling of anguish of soul, and agony of mind. Hands tied. Can do so little. But I have done to the very best of my powers, both in money and labor, and now I will be willing to come home and give the field and the responsibility into the hands of the conference, that when they get waked up and ready to do something they will do it. But we will not be here to be benefited by their tomorrow movements. I know God is not glorified with any of this kind of management, and I feel loth to leave the field, but our being here can do little without facilities, and without suitable workers.*8LtMs, Lt 125, 1893, par. 8*

I am pained to trace these lines, but I have come to the point [where] I cannot consent to remain in this field barehanded, unfurnished with provisions for these fields that need so much done for them, where we cannot get standing place, and all the needed facilities and money bestowed on home missions where the work has character, where the people are known, and where the truth is established.*8LtMs, Lt 125, 1893, par. 9*

If this is the way our people design to spread the gospel and unfurl the banner of truth in foreign fields, God pity the unenlightened. It will take a temporal millennium to do the work of publishing the truth to all nations, countries and climes. I feel almost bowed down with a weight of sorrow too great to be approached by our brethren and sisters in America who stand [at] the head of the work, if I shall judge them by what has been done while we have been here pleading, imploring, and begging for helpers and for means, and foreign missions must suffer.*8LtMs, Lt 125, 1893, par. 10*

I leave this subject with keen pain of soul I cannot express. I want now to come home. I want not to go to Africa or any foreign fields. It

seems it would kill me if I see the destitution I have seen here in this field, and watch and wait for our brethren to do, but watch and wait in vain for some means to make a beginning. But everything is swallowed up in America by making enlargements.*8LtMs, Lt 125, 1893, par. 11*

I am through now. Forgive me, Sister Hall, forgive me, but I felt I must say what I have. Let others see this if you please.*8LtMs, Lt 125, 1893, par. 12*

But I am coming home.*8LtMs, Lt 125, 1893, par. 13*

Lt 126, 1893

Brother

NP

1893

Previously unpublished.

Dear Brother _____:

The Lord sent you a call to partake of a rich banquet. The bells of heaven were ringing out the blessed invitation, "If any man thirst, let him come unto me and drink," etc. [*John 7:37.*] *Mark 1:13, 34-45.* The Lord Jesus is working to save. Read and receive the instruction given. *8LtMs, Lt 126, 1893, par. 1*

While at the meeting my soul was yearning after Brother _____ and Sister _____, that they would have ears to hear and hearts to perceive the words of life and feel their vitalizing power. But I was sad to be compelled to acknowledge that the heavenly feast was not enjoyed by you. While the words of life were sounding in your ears and the seed of truth was being sown, it was, as far as you two were concerned, falling on the dry ground of a preoccupied heart. The tares left no chance for the wheat to take root. *8LtMs, Lt 126, 1893, par. 2*

The duties of church members are those of active responsibility. Every one at his baptism has pledged himself as a gospel worker, each according to his several ability. You are to consider you are not to remain indolent in spiritual labor. You are to improve in character, in qualification, in accordance with the Word of God. Christ says, "He that is not with me is against me; and he that gathereth not with me scattereth abroad." *Matthew 12:30.* These lead others to be do-nothings in the work and cause of God. Every one whose name is on the church books is to feel he is in service, a worker together with God. He is to bind his interests up with his Master's interest, to go to work for Christ, together with Him to exalt the salvation of God in its highest attainable sense. *8LtMs, Lt 126, 1893, par. 3*

Break the bonds of spiritual indolence that bind your soul and body. God would have you sowing the seeds of truth in someone's mind. You will not understand by experience the necessities of souls ready to die. You are to be helpers together with God. God calls, "Go, work today in My vineyard." [Matthew 21:28.] There is hard work to be done. Be faithful workers. *8LtMs, Lt 126, 1893, par. 4*

All must search the Scriptures to know the instruction given therein and have a treasurehouse of knowledge. If you ask the Lord to open your understanding that you may understand His Word, your prayer will be heard. *8LtMs, Lt 126, 1893, par. 5*

I would that every soul could discern the voice of the True Shepherd from the voice of the tempter. If we would know God, we must behold Him by study and contemplation of His truth. God has loved us and given His only begotten Son to die for us, that we should not perish. Will you recount His mercies? Can you do this? The Lord is soon coming. Brother _____, there is a world, God's heritage, to be saved. What are you doing that they may become the precious plants in the garden of God? Turn your attention to this work. God has lifted up Jesus to your view that you shall behold Him in His matchless loveliness, admire Him, and sense the great sacrifice He has made that you should be saved. Oh, you do not sense this, else every power of mind and body would be consecrated to Him. *8LtMs, Lt 126, 1893, par. 6*

No human eye discerns when the soul bows to its idols and places itself in the ranks of the Lord's enemies. God hath loved us; He requires our entire obedience that we may be accepted in the Beloved to walk not in the ways of the world, not in the path of self-righteousness, not in the path of selfish indulgence. The way we should choose is a way of holiness and it is cast up for the ransomed of the Lord to walk in. *8LtMs, Lt 126, 1893, par. 7*

My brother, Christ is doing everything for you. What are you doing for Jesus? Christ says to you, "Brother, Sister, can you leave all to follow Me?" Will you call a halt just where you are and put the question to your own soul, Is my life all that Christ would be pleased to have it? Is it after the divine Model? Is it answering His expectations when He called me to follow Him? Do I live in the light

of His countenance? Have I not testified in my business of plant culture that my plants have been treated as if they had souls while I have neglected my own soul culture and therefore have failed to grow as a fruitful branch of the Living Vine?⁸*LtMs, Lt 126, 1893, par. 8*

All who grow in grace and the knowledge of Jesus Christ will live in daily, hourly communion with God through Christ. His name, His praise will be first in our mind, just in proportion as we shall realize that our sustenance must come from the Source of all strength, of all knowledge, of all power.⁸*LtMs, Lt 126, 1893, par. 9*

You have a soul to save or to lose. If the time and delight you expend to develop a plant or a shrub were given to the saving of souls ready to perish, your own soul would be saved in the kingdom of God, and you would have the pleasure of seeing saved from death the precious soul plants that you have watered carefully and cultured by words and by close, interested efforts to pull them out of the fire of moral pollution. God help you, my brother, to learn lessons from your plant culture how to save precious souls that will perish in their sins if some one's helping hand is not stretched out to save them.⁸*LtMs, Lt 126, 1893, par. 10*

Lt 127, 1893

White, W. C.

Parramatta, New South Wales, Australia

January 29, 1893

Portions of this letter are published in *4Bio 70*.

Dear Son Willie:

Sabbath is now past. Today is Sunday. After I had been seated a short time in the cars, I became so weary I felt that it was impossible for me to sit up. I was in great pain and much exhausted. The mattress was taken out of the bundle and a bed arranged for me on the seat. I lay down and felt easier in a reclining position. We made the change of cars at half past ten or eleven o'clock. We did not get settled in our berth until about twelve o'clock. I rested well until five o'clock. The porter seemed so anxious to do everything to accommodate us. I think he was very kind. I still felt exhausted the next day. I tried to walk a little but was so glad to get in the bed in my berth, and I did not sit up until we were about to enter Sydney. I felt utterly strengthless.*8LtMs, Lt 127, 1893, par. 1*

We found Brother Reekie waiting for us and he helped us to change our baggage. When we arrived at Parramatta, Brethren Hare and Steed were waiting for us. Emily and I were put in a hack for Brother Hare's, where we were welcomed and had a good dinner. Fruit is plentiful and I enjoyed eating, for I was hungry. All our party came to Brother Hughes' where we are made welcome.*8LtMs, Lt 127, 1893, par. 2*

Oh, what should I have done without my bed convenience? There is not a spring mattress among our people. Everything was done for me that could be done, but my flesh was so sore I could not rest. Mosquitoes and fleas were plentiful. But Brother Steed had a single wire-woven spring. This he lent to me, and my bed was made up on it. My bed was good, but I slept only about one hour, for I was very nervous. Elder Steed seemed anxious. He thought I might be

unable to speak Sunday night if I spoke Sabbath. But I determined, in the strength of God, to go forward. The church was well filled. I spoke from (*John 14*) with great freedom, and I know the Lord did send His angels to strengthen me. The people were much pleased with the words spoken. They said they had feasted. Brother Starr spoke at Sydney. He was with me in the afternoon. Social meeting was good and quite a number of testimonies were borne.*8LtMs, Lt 127, 1893, par. 3*

Monday morning

Last night I spoke to a full hall, the Town Hall. I did my best on that occasion, considering the difficulties under which I was laboring. It was quite warm, and although we had plenty of ventilation, my clothing was wet through. The people listened with great attention, and the people here, believing the truth, are much pleased. But I do not feel satisfied. I needed physical strength that I could do justice to the great and important themes that we are dealing with. What a work is before us! I scarcely know where we need to work most.*8LtMs, Lt 127, 1893, par. 4*

I am much pleased with Parramatta climate. I think it will be my duty to spend the winter here, or near here. Come to this place, if possible, that you may have part of Thursday and all of Friday to look about before leaving for New Zealand. It may not be unwise to commence the next term of school in New South Wales. At any rate, come as soon as ever you can, and a full day here may make a great difference in deciding several things.*8LtMs, Lt 127, 1893, par. 5*

Mother.

Tell Byron to send me scratch books.*8LtMs, Lt 127, 1893, par. 6*

Lt 128, 1893

White, W. C.

Wellington, New Zealand

June 2, 1893

Previously unpublished.

Dear Son Willie:

I have written a few lines to Brother Starr in response to a letter he has written to you. I thought it not best to send it to you as you will, of course, see him and learn all about matters. I received the letter from Philip Wessels and sent it to Melbourne. You will be gratified, not only to read the promise of money donations, but that he is in so good a state of mind spiritually. Oh, that letter did me so much good!*8LtMs, Lt 128, 1893, par. 1*

We are very much alone. My head troubles me—is not in good working order. But I rode out Sunday, Tuesday, and Wednesday. The two last days was out all the forenoon, and the air revived me. I seemed to be exhausted—my head and my heart tired.*8LtMs, Lt 128, 1893, par. 2*

It seems so nice to be quiet once more. But this does not mean that I do not want you. I miss you much every day and will be so pleased to have you return. I see the hand of God in this money being donated from Africa. Now we can see a school established in some favorable location.*8LtMs, Lt 128, 1893, par. 3*

Anna Ingels wrote a letter to you and a letter came written to her from Cora Chapman in regard to *Pitcairn*. Will take a copy before sending it to you.*8LtMs, Lt 128, 1893, par. 4*

I have determination to rest. No mail from America. Cannot tell when it will come. I do wish they would send our mail here to New Zealand, but I will be patient. Much love from your*8LtMs, Lt 128, 1893, par. 5*

Mother.

Lt 129, 1893

Starr, Brother and Sister

Wellington, New Zealand

June 2, 1893

Previously unpublished.

Dear Brother and Sister Starr:

I have opened the letter you have written to W. C. White I have written a long letter, taking up this business of Stanton. I want it carefully prepared. After you left I was so tired that I could do nothing in the way of writing, but rode out twice. Yesterday for the first time could write with any success. Now I am getting nervous and cannot write much. I am glad you saw the young man. See if you cannot get him to attend school. Make every effort in your power to save the poor soul. If this letter does not do up the work right, do seek to have everything done that can be, to stop this false message.*8LtMs, Lt 129, 1893, par. 1*

I rejoice that you had a good passage. We prayed for you every day and twice a day. We feel rather that we are left. Willie left on the steamer for Auckland one week ago today. Brother and Sister Wilson are gone to Blenheim, I think it is, to stay one week. Brother McCullagh writes that an interest is at last awakened where he is laboring. He has received a challenge for discussion of the Sabbath question, and wants Brother Wilson to come to help him. I suppose he will go. Sister Tuxford left early last Tuesday morning for Napier; will return next Tuesday. Only three of us are seated at the table now.*8LtMs, Lt 129, 1893, par. 2*

Willie, I suppose, is in Sydney. You will see him before this letter reaches you. You will see a letter we have sent to Melbourne, to his address, from Brother Philip Wessels of Africa, saying that we may commence to build, for there is six hundred pounds coming from his mother and himself. One hundred he donates, his mother donates five hundred pounds, and there is still more pledged. Thank the Lord, thank the Lord! I will write to Willie next mail. I do not know

whether he is there or not. This matter needs careful attention. I hope it will arrive safely, for it has cost me much care and burden. I do miss you so much.*8LtMs, Lt 129, 1893, par. 3*

Much love to you both. I cannot write more, for my brain is tired.*8LtMs, Lt 129, 1893, par. 4*

Lt 130, 1893

White, W. C.

Wellington, New Zealand

June 7, 1893

Portions of this letter are published in *11MR 32; FBS 14*.

Dear Son Willie:

We have received the box of fruit from Auckland; also the paper. I think the paper is satisfactory and will answer my purpose. I am pleased with this which I am now writing upon. Our American mail came from Napier. Sister Tuxford brought it yesterday morning. There were letters for you which we send to you, thinking you may want to know their contents, even if you are with the parties. Some ideas may be left out of your oft-interrupted talks.*8LtMs, Lt 130, 1893, par. 1*

I have not been well since you left. My head seem to refuse to work. I shall have to write to Brother and Sister Daniells, for the burden is on my mind so much; I am talking with them and lie awake hours, unable to sleep. I shall hope, after I have written them, that I shall have peace of mind. This is the third time I have been so completely stirred up. Nothing at all has been spoken of them, and they have not been in my thoughts until in the night season I am talking with them and once with Sister Starr, cautioning her not to be too stiff, but to be sure and encourage tenderest sympathy and to bear in mind her own infirmities of body, and then put herself in the place where those are who are doing the work in the kitchen day after day, drudge, drudge, drudge, and encourage them and give them periods of rest. I was saying, Carrie did not have all that consideration she would like to have were she in her place. There must be no rigid persistency to require more when the workers feel that they have done all they can safely do and preserve their health and patience. For, said I, there is not, in many cases where girls stand over the hot stove day after day when they should be resting, a fair chance given them to perfect a Christian character. But I have but little chance to write, for mail goes at ten o'clock.*8LtMs, Lt 130,*

1893, par. 2

Well, my head is strengthening a little, but I can write only a little daily. We have not been out to ride since last Wednesday, one week ago. That week I went three times, but we have had a little experience of what Wellington wind is. The house shook, my bed shook, but we had no fears. Letters were received from Brother Haskell. He is clear down in the valley, by letters he let Stanton have.*8LtMs, Lt 130, 1893, par. 3*

Well, I am glad the mail has come. Brother Amadon wrote a particularly newsy letter. He gave all the knowledge he could of the old hands. Well, I am going to be careful and not overdo. I hope you will be careful of your strength.*8LtMs, Lt 130, 1893, par. 4*

I dreamed we were having a praying season, and we could not seem to get hold. I thought I said, "Now, Willie, it comes to me very forcibly that there has been too much relating stories and too much lightness and trifling." I thought we all decided that we had lost many blessings because of this and had exerted a wrong influence. Encourage a spirit of relating stories and it detracts from the solemnity and dignity of the work. We decided the time was too momentous, and the condition of our people too perilous, to give them the least example of carelessness in this direction. They go much farther and are full of stories and exploits they have done, or some one else, and quote W. C. White as doing this. Now let us be always cheerful, and yet let our words be full of wisdom and instruction and give no warrant for anyone to be light and trifling.*8LtMs, Lt 130, 1893, par. 5*

Our Lord is a jealous God, and we want His name glorified and honored. I have sent May Walling a very close, plain letter, for I felt that it was time to do so. I dreamed last night I was praying and she whispered to one next her, so loud that all present heard her, "Aunt Ellen made a mistake. She used the wrong words." I heard her but went on, but then again she whispered out her criticisms. The third time this was repeated. I then rose from my knees and said, "May, you have done this same criticizing when I have been speaking in meeting, to the one next to you. You have said, 'Aunt Ellen did not state that as it is.' And now, May, I shall not consent to this kind of

work any longer. You dishonor God. You show no respect for me, and I cannot be clear in the sight of God to let this matter go on. You must cease this criticizing, every iota, except to criticize yourself before God. I will not permit my influence to be injured by you any longer.”*8LtMs, Lt 130, 1893, par. 6*

I thought May was dreadfully provoked and excused herself. Well, I write this to you. I had been feeling sorry that I had written the letter, not that it was not all true and deserved by her, but I feared it would make no difference with her. She would not feel and sense her wrong and would think me unjust, but since this dream I am feeling it was none too severe.*8LtMs, Lt 130, 1893, par. 7*

I do not know what will change her unless something shall set the thing home to her with determination. Now I leave the Spirit of the Lord to work upon her mind. She need never feel that I shall connect with her again unless there is a decided change on her part and she becomes teachable as one should in her position and of her age.*8LtMs, Lt 130, 1893, par. 8*

The Lord is soon to come, and those of defective character, if they devote their God-given powers to self-defense and self-vindication rather than reform, then what can we do with them? They cannot be saved. They will be lost, and how much better for them to humble their hearts before God and seek with determination to learn in the school of Christ His meekness, His lowliness, and He will lift them up. He will give them rest and peace.*8LtMs, Lt 130, 1893, par. 9*

I must close. Brother McCullagh is laboring in Ormondville and has sent for Brother Wilson in Blenheim. I think he has been there nearly one week. I have written to Brother and Sister Harris. Much love.*8LtMs, Lt 130, 1893, par. 10*

Ellen G. White

Willie, C. H. Jones wrote that Lawyer Adams, before his death, stated that Mrs. Scott was ready to pay that note and since Adams' death they could find the mortgage but not the note. Will you consider this and write at once? Why he did not attend to the matter at once is among the mysteries, when it was so uncertain whether I should get anything. If I get that money, I will dedicate every penny

to the Lord to help build a house of worship in some place where it seems a necessity.*8LtMs, Lt 130, 1893, par. 11*

Now write at once and tell C. H. Jones what to do*8LtMs, Lt 130, 1893, par. 12*

Mother.

I have a stove at Sister Tenney's. Please see that it is secured and placed with my things. I give my full consent to place Marian where she will have the very best advantages. If she has not a sunny room and Fannie cannot get a sunny room, see if it is not possible to secure the same in some home where the students are hiring, that they can have rooms that have the sun. This is my great anxiety, that both should keep well.*8LtMs, Lt 130, 1893, par. 13*

Lt 131, 1893

White, W. C.

Wellington, New Zealand

June 15, 1893

Portions of this letter are published in *3SM 116*; *4Bio 94*.

Dear Son Willie:

Three weeks since you left us, and the Stanton matter and American mail have kept us very busy. We sent off a large mail yesterday and we, Emily and I, were very busy, but we did not get confused. Everything went off nicely. Sister Brown is not well. She has a severe cold on her lungs. Wants to go home for a few days and be treated at home, but we thought that was not the best thing to do.*8LtMs, Lt 131, 1893, par. 1*

Friday, June 16

Emily gave Sister Brown treatment this morning and I rode out, the first time for one week. I was quite ill for a few days, but I am better now. The wind was so strong, the storm of dust so disagreeable, I thought indoors the happiest place I could be in. We have had considerable steady rain. It has been quite an unpleasant week. One week ago last Tuesday Brother and Sister Wilson went to Blenheim. They think they had a profitable season with the little few in that place. They returned Wednesday morning. He is much improved in health. Elder Israel has been, for several days, considerably crippled with rheumatism. He cannot stand erect, feels easier when he is keeping still.*8LtMs, Lt 131, 1893, par. 2*

There is nothing of special importance to write. We see by the papers that the boat from San Francisco was at Auckland the 14th. Mail will be at Wellington Friday night at ten o'clock p.m. If our mail comes direct, we will receive it tomorrow. If it goes to Melbourne, we must wait its return.*8LtMs, Lt 131, 1893, par. 3*

Last night we had an earthquake shock at about twelve o'clock. It

shook our beds. This morning was cold, quite cold. We rode out at eleven a.m., and it was sunshiny and warm as summer. We rode to Bay Lake and we enjoyed the ride very much. I have not ventured to walk much since my experiment. I am feeling very much better; appetite good, and my head is now rested and the confusion and tired feeling is all gone. I am moving now more cautiously.*8LtMs, Lt 131, 1893, par. 4*

We feel very anxious to learn something of your history since you reached Sydney and Melbourne. But we must learn patience. We pray most earnestly that the Lord will give you wisdom and His rich grace, that Jesus may preside in all your councils and deliberations. We pray much for those who are officiating at the Echo office, and those bearing responsibilities in the school. Heaven is full of blessings, and the rich gifts of heaven are waiting our demand by asking in faith for them. And shall we be negligent in asking that we may receive? God forbid! We must press our petitions to the throne of grace. Ask and ye shall receive. Seek and ye shall find. Knock and it shall be opened unto you.*8LtMs, Lt 131, 1893, par. 5*

I think at least once a day we should have a special season of prayer for one object—that is for wisdom from heaven that we shall have counsel from One who never makes mistakes. Unless we have more than human wisdom, we will repeat the mistakes of the past, and may do worse than they. God must be our wisdom, our stronghold, our present help. We need now, as never before, special guidance. I have my decided convictions that there is danger of uprooting too much in the Echo office. I am not so thoroughly satisfied with such a rapid going out of the little end of the horn. But you will see and better understand the situation when on the ground than when at a distance. May the Lord anoint your eyes with the grace of spiritual discernment. I long to see building up and not a continuation of tearing down. May the Lord give His Holy Spirit to every individual that is connected with the Echo office.*8LtMs, Lt 131, 1893, par. 6*

Now, another subject. I want to employ Eliza. I want her to help me. There should be a testimony gotten out at once. I have to keep repeating and working over things easily forgotten and passed out of mind; in a testimony all is secure, and these warnings in regard

to physicians, and in reference to false messages, and in regard to canvassers, and in regard to ministers, should be speaking to the churches and should be in shape to be easily referred to. I feel burdened over this matter. Eliza Burnham could place these testimonies in shape, with Marian's counsel, and get out matter which is much needed. Now I will ask for Eliza, who was taken from me. As to her being placed as teacher in our school, I see no light in this.*8LtMs, Lt 131, 1893, par. 7*

Please consider my proposition. She can help me, and I am not willing to give her up to the school. You know I have pled for Eliza a long time. She has an experience in my work, and I know not where I could find help as I know I shall need. Marian, you know, cannot be closely confined. She is all enthused with hospital work. I am anxious to get out the life of Christ. Marian specifies chapters and subjects for me to write upon that I do not see really need to be written upon. I may see more light in them. These I shall not enter upon without the Lord's Spirit seems to lead me. The building [of] a tower, the war of kings, these things do not burden my mind, but the subjects of the life of Christ, His character representing the Father, the parables essential for us all to understand and practice the lessons contained in them, I shall dwell upon.*8LtMs, Lt 131, 1893, par. 8*

But I want Eliza. She and Marian will be able to work together and compose me. Both are physically weak, but I would not know how to supply their place in my special work. To leave all my work in Marian's hands is a terrible drawback. She is up and down, on the mountaintop and in the lowest valley. I want to secure Eliza. I can pay her well if she will help me.*8LtMs, Lt 131, 1893, par. 9*

The temperance question is to be considered and a new edition of the Temperance book edited and she can help me in this. I am not satisfied with it as it is, and it needs to be enlarged for a popular edition, to be rigorously worked and go broadcast. A department is needed with additions on medical missionary work. Will you please to consider this question?*8LtMs, Lt 131, 1893, par. 10*

I see there are things to divert the time and attention of Marian, and I do not flatter myself that very much progress can be made on the

life of Christ. I am writing on it as fast as I possibly can, but Stanton's work and Caldwell's work combined, has taken much time and I hope that matter will be put in shape to be sent out wherever his book is liable to be sent. Now I am putting myself into the work most earnestly. The days are short and are gone before we really know it. I am glad that before this reaches you, the shortest days will have passed and they will begin minute by minute to lengthen.*8LtMs, Lt 131, 1893, par. 11*

And here is a letter from Edson. I know not what to say. You must take up the matter as you see best and give such satisfaction as you feel is wisdom. I do not discern how much this involves. I have no comments to make on his letter. I leave his case in the hands of God. It is certainly a very cool-blooded letter, but if you can comply with his requests without involving me more, do so, and I will approve your decision.*8LtMs, Lt 131, 1893, par. 12*

Another matter: Brother and Sister Anderson sent for a German sister, nearly blind, who lives with her son and two daughters who are unbelievers. She wrote Brother Anderson a letter stating she wanted to live with Sabbathkeepers. He had been reading Dr. Kellogg's appeals for persons to take some old person or some child into their homes, and they would receive a great blessing in so doing. They thought this case was made for them, and they sent for her to come to them the next morning. I heard about the affair and it was like this: she is a woman very set and determined in her way, and wants to carry out her own ideas. Her son has a little home and he is unmarried. He earns three pounds per week as a tailor. He has hens and chickens that he keeps; the mother feeds these, and he does not want her to leave now. He did at one point of time, but her children, I think, do not respect their mother as they should and told her they would not give her a home with them. Brother Mountain took her into his family, but he says he had quite a severe trial of it, and when he found her children were abundantly able to support her, he took her back to them and let them have the burden, placing it where it belongs. Brother Mountain did not feel that Brother Anderson understood what he was entering into. The mother has sixty pounds of her own and this, Brother Anderson said, would pay her expenses when she traveled from place to place with them. What a calculation! Attaching to themselves a blind

woman to impose this additional burden upon those who entertain them!*8LtMs, Lt 131, 1893, par. 13*

Brother Mountain said the son declared if the mother went now, he would never receive her into his home again. She could at least feed the poultry and be some little help in that line, but if she went, he should have to break up his home, for there was no one to see to the hens and chickens. We took the responsibility of advising her to remain. We shall now see if we can ascertain more particulars of this matter. I shall write to Brother and Sister Anderson. A letter written to Brother Wilson came from Brother Anderson, stating that he had taken six baths only, and the effect was marvelous upon him. He speaks in the highest enthusiasm. He says he shall be able to go to work in six weeks. But I hope he will make a thorough matter of it now he is there. I am glad to hear this.*8LtMs, Lt 131, 1893, par. 14*

Brother and Sister Wilson have been to Blenheim and stayed one week; returned Wednesday morning. He is much better healthwise. He left last Friday for Palmerston en route to Napier and intends making his home in Hastings. They need help in these two places very much. I think Brother McCullagh made a mistake in leaving these places without labor to go to Ormondville. He is having a close, hard time there. Opposition—blind, bitter and stubborn—from ministers hedges up his way. He is of good courage; he sent for Brother Wilson, but we advised Brother Wilson to go at once to Napier and Hastings and work in these places. I had a long talk with him in regard to cultivating voice power.*8LtMs, Lt 131, 1893, par. 15*

June 19

It was thought best to have Sister Martha Brown go home to her mother and remain there until she recovers from her cold and gains strength. She is not inclined to take care of herself. Emily gave her very thorough treatment. Her cold, we ascertained, came from damp straw in her bed, and she thought it was musty. She and Sister Israel put it in her bed. They both thought it was crisp and dry, but a handful or two of wet must have slipped in, and the cold has brought her down so that she has done nothing for several days, and now Emily and Sister Tuxford have had a little experience

of what it means to do the work of the house. Both think your counsel wise. Emily accompanied her home, for we feared to have her go alone.*8LtMs, Lt 131, 1893, par. 16*

Yesterday was dark and cloudy and windy. It rained all night and is pouring down this morning, but the girls left a few minutes since, for the six o'clock train. I have a cold, but otherwise am doing well. Nothing of particular interest here. Brother Israel is suffering from rheumatism. We learn from Sister Tuxford that it has been a very cold, wet season in Napier. She was glad to return after a week's stay with her mother. I think I could not be better situated this winter. The days are remarkably short, although I get up at three and four in the morning.*8LtMs, Lt 131, 1893, par. 17*

We have read and reread your letter in regard to the land you went to see. We hope to hear more in reference to the matter by the next mail. We learn that Brother Harris and John Hare went to Melbourne on last Tuesday's boat, but nothing was said in regard to his family. He should have received my letter, but if he did he made no response. I hope you will take good care of your health. I do not altogether approve of your going steerage passage to Sydney. You may do tolerably well one time and ill another time, but I am very thankful to our Heavenly Father that you did not have a rough sea voyage.*8LtMs, Lt 131, 1893, par. 18*

Brother Faulkhead has written to me in regard to his going to America. Of course I cannot say anything, only I would be pleased indeed to have him go. I think it would be a great blessing to him. I suppose he takes his mother with him. Quite a little flock to transport. You will see Brother Faulkhead and talk with him.*8LtMs, Lt 131, 1893, par. 19*

A letter has been received by me from the sister of the one who left Melbourne to enter the nurses' training school in Battle Creek. This sister wants to go to Battle Creek and have a season in the hospital. She has internal difficulties, and she has only money to pay her way there. You had better see her and tell her to have the work done in Melbourne. I would not send her or advise her to go to America, depending, as others have done, on paying her expenses after she gets well. I will enclose a letter to Elder Starr. You may be

so engaged you cannot give it attention. I think there may be some attraction or earnestness for her to go to Battle Creek because Brother Shannon is there. I understand there was some tender feelings between them.*8LtMs, Lt 131, 1893, par. 20*

I think I should want very positive evidence in this case before I advised her to go to America. There are as good surgeons here in these countries as in America. Why she should write to me seems as mystery. Will you tell our good brethren and sisters, if they are anxious for me to get out the life of Christ, to advise no one to send to me for counsel in such matters, for are there not good counsellors close at hand? Did she suppose I would send her, on my advice? I cannot do this kind of business. I have done more of it in the past than I shall do in the future. I shall not take the responsibility of recommending her to Dr. Kellogg. Her sister is there, and if she can make any satisfactory terms with Dr. Kellogg, she can do so. I cannot fathom the matter, why she should write to me. I do not know the girl; let her seek counsel of those who do know her.*8LtMs, Lt 131, 1893, par. 21*

I have written you a long letter, and next Thursday I shall have an opportunity to send again. Sister Tuxford and I compose the family today; we expect Emily back at one o'clock or later.*8LtMs, Lt 131, 1893, par. 22*

Write as often as you can, for I shall be anxiously waiting some word from you.*8LtMs, Lt 131, 1893, par. 23*

We had a most precious season of prayer for you this morning, that the Lord would guide you and strengthen and bless you, but I pray constantly that divine counsel shall be given to you and the workers of God, that no move shall be made without God guides and devises and plans.*8LtMs, Lt 131, 1893, par. 24*

Mother.

I sent a letter to Mary and my grandchildren last mail.*8LtMs, Lt 131, 1893, par. 25*

Lt 132, 1893

White, W. C.

Wellington, New Zealand

July 2, 1893

Portions of this letter are published in *3SM 116*; *4Bio 98*.

Dear Son Willie:

Sabbath, yesterday, we received the portion of the American mail that went to Melbourne and returned. I thought there must be some mail straying about somewhere, and I was not surmising wrong in the matter. We read your letter with interest. I am very anxious to learn something in regard to the land you went to see, but you did not tell us in your letter in regard to the matter. We do wish to know if you consider the investment of money favorable in that land you saw. Will you report in the next letter that reaches us?*8LtMs, Lt 132, 1893, par. 1*

I sent you letters written to me, thinking you would be interested in them. Elder Haskell says he sent two hundred and twenty-five dollars for me to appropriate as I saw fit. He did not wish anyone to know who sent the money. He said the draft would be inclosed, but no draft came. Did he send a draft to Echo office? I shall write to Europe, making inquiry of him in reference to the matter. A letter came from Battle Creek, that twenty dollars were due me from *Instructor*, inquiring if they should send it. Heretofore it has come promptly to me.*8LtMs, Lt 132, 1893, par. 2*

N.B.: Will you give orders to take up every note paying interest, if there is money to my credit to do this? I want this horrid nightmare of debt off my hands and mind.*8LtMs, Lt 132, 1893, par. 3*

You will see I have sent letters taking up the erroneous ideas of Caldwell and Stanton. See that these are put in some shape where they will do the most possible good. You will see my letters, and please answer them as soon as possible. Tell me, where is Caldwell? We hear nothing from him.*8LtMs, Lt 132, 1893, par. 4*

You will see Edson's letters. If you think it is best to comply with his request, you have my consent to attach my name to the things he desires. If you see that that is another scheme to involve me in more difficulty, on no account regard his request.*8LtMs, Lt 132, 1893, par. 5*

I have pleasure in seeing that my financial prospects are more favorable than they have hitherto been. The Lord is good. I praise His Holy name.*8LtMs, Lt 132, 1893, par. 6*

I am pleased to report I am much better healthwise. We have not one word to say against Wellington climate. We have had days in succession of most bracing, clear, beautiful weather. Then we have a day or two of rain and wind. Last Thursday morning I arose feeling full of vigor and stimulated with the cool, bracing atmosphere. I think this climate would suit Marian well. I thought my head would not come straight and feel natural again, but it is all right. I rise at three and four o'clock in the morning and write. I walk a short distance, but my hip does not recover. I am obliged to sit on the lounge with my limbs even with my body, to do my writing.*8LtMs, Lt 132, 1893, par. 7*

Sister Caro is coming here next Monday, you know what for. When this reaches you, I shall be toothless. Last Thursday I visited Sister Glover, and we had a season of prayer for her. I ventured to walk to the tram, by the park. This was nothing, but when we left the tram and walked to the house and then back to the tram and then home from the tram, it tired me. I am now convinced I can walk but a short distance. I will be thankful I can walk at all. I will not murmur or complain, if the Lord gives me my reason.*8LtMs, Lt 132, 1893, par. 8*

I spoke one week ago today at Petone; had quite a fair audience, and a good impression was made. Mrs. Worthington, from Christchurch, spoke in Petone and Wright—or Dwight—had so talked to the people that there was a mob in the hall I had occupied when you were here. She occupied it, and there was a high time. Stones were thrown, and there was hooting and yelling. Windows were broken and great demonstrations were made. I told Elder Israel and Brother Simpson I did not care to speak in Petone until

this unfragrant odor had cleared away.*8LtMs, Lt 132, 1893, par. 9*

I had special freedom while speaking. The power of God rested upon me. Elder Israel was desirous I should speak in the Rechabite Hall this evening as it would be some time before I should be able to speak to them again. I consented to try this matter once more. I have not attended one meeting since you left, except the appointments that were then out, and the meeting mentioned is the only one I attended, besides these, since you left.*8LtMs, Lt 132, 1893, par. 10*

You speak of the Echo office. I beseech of you to help the things that have been ready to die. If any kind of means can be devised to give it a chance to breathe and live, do your very best in this line. The proposal in regard to the paper being partially printed in Melbourne is a relief to my mind. The decision to print the *Echo* as it is thus, we believe is right, even if it is at a loss. The printing books from plates, I am not able to say anything in reference to it. I do not know.*8LtMs, Lt 132, 1893, par. 11*

When we all humble our hearts before God, and will put off the garments of self-esteem and self-exaltation and will walk and work in the meekness of Christ, we shall receive wisdom daily from heaven. But just as long as there is a fragment of that spirit that is striving which shall be the greatest, the Lord cannot safely confer His favors upon us, because we would take all the glory to our individual selves. Abiding in Christ, we can do His will, act Christ and Christlikeness in character. I am not discouraged. I cannot but praise the Lord that it is as well with me as it is. Satan will not always triumph, even in Wellington. God will make a place for His truth.*8LtMs, Lt 132, 1893, par. 12*

A sad circumstance occurred here last Thursday. The proprietor of the water cure, who was out to hear me speak three times, was looking well and Sister Tuxford and he had some words in regard to the beautiful weather. It was a glorious morning. This was at twelve o'clock, and between two and three he breathed his last. He had been at work in his garden and had eaten a hearty dinner of fish, followed by dessert of pudding. He said he was thirsty and drank two glasses of cold water, heated as he was. He immediately

complained of pain in his stomach. She [his wife] stepped out of the room and heard a fall. She ran into the room and asked her husband, "Do you know me?" He opened his eyes, gave one glance, gasped and the lamp of life went out.*8LtMs, Lt 132, 1893, par. 13*

It is a time when, I believe, the Spirit of God is being withdrawn from the world and there are casualties, disasters, loss of life by floods, by fire, by rail, by earthquakes in divers places. There is so much of this death by plagues and disease of every kind that people are not impressed but go on the same as ever with amusements of every description. A power from beneath is moving in these things, and Satan is full of devices to keep the minds so full of pleasure that the day of God will come upon them as a thief in the night. While from the pulpits of the land are heard "peace and safety. Lo, all things remain as they were from the beginning," sudden destruction cometh upon them and they shall not escape. [*1 Thessalonians 5:3; 2 Peter 3:4.*] Oh that souls would heed the warning and be saved!*8LtMs, Lt 132, 1893, par. 14*

I read your letters to Joseph and Elsie Hare. They were good. Elsie wrote me an excellent letter, and I shall respond. Two or three students will go over on the next boat to attend the school. I wish that Melbourne would feel the blessing right in their midst and do what they can in attending the school.*8LtMs, Lt 132, 1893, par. 15*

Brother Faulkhead wrote to me in regard to going to America. You are on the ground and can consider the subject and advise as you think best. The very least responsibilities I take upon my own shoulders in such matters, the more favorable the prospect will be for sleeping nights. Every responsibility comes up with such grave appearance when I lie down to sleep that I cannot roll it off and I do not want to take these things upon me.*8LtMs, Lt 132, 1893, par. 16*

In regard to your remaining in Melbourne and Sydney, be perfectly free, as far as we are concerned. I would be pleased to have you with us, but I dare not plan for my pleasure. I want you to be just where the Lord would have you to be. If the Lord has important work for you to do in Melbourne, do that work, and we will not draw you away.*8LtMs, Lt 132, 1893, par. 17*

Sister Brown is at her mother's. We have the young girl, sixteen years old, from Petone. She was visiting at Brother McIvor's when we were at Palmerston. She would serve us well if Martha Brown was not able to come back. She is a quiet, well-balanced Christian girl. I see so much that is excellent in her that I would be willing to exchange Martha for her. She is strong and willing to be told and does exactly as she is told. We sent word to Martha to remain at home four weeks until she becomes strong. I sent her a new dress to make while at home, costing one pound.*8LtMs, Lt 132, 1893, par. 18*

Brother Israel is still afflicted with rheumatism. Sister Israel is still better. We four women, Sister Tuxford, Emily, our hired girl and I, get along nicely together. I do not know how I could be better situated. I have premonitions of rheumatism, but I am not a sufferer with it, with the exception of my hip. To get that nicely located is a job.*8LtMs, Lt 132, 1893, par. 19*

In regard to hot springs, I think, Willie, I had better go as you proposed and spend one month, at least, in taking treatment before the meeting shall convene in Auckland. I wish we had a meetinghouse here, and Wellington would be the place for the meeting. But I cannot see any better place to have the meeting than in Auckland, so make calculations, please, to be with us at the hot springs. I shall prevail on Elder Israel to go if possible. He needs it. He is attentive as he can possibly be to everything we need, lame as he is. He visited Sister Brown last week; returned the same day.*8LtMs, Lt 132, 1893, par. 20*

July 5

You inquire about the fruit. We have only opened one can of berries and quinces or apples. It had begun to work. We scalded it up at once, but it was poor. I took one taste. Most of the sauce is of that same order, rather poor. Nevertheless, give good cans of fruit. You know they were very kind to us and we can do no less than to do our best to be kind to them. I am so pleased that they are there, and we feel deep interest in the school.*8LtMs, Lt 132, 1893, par. 21*

Now, Willie, Emily thinks she read that the royalty on the books sold the past year at Pacific Press was twelve thousand dollars, and as

much more in London. I thought you had made a mistake. Please let me understand the matter definitely, for this means to me freedom from debt. I want every debt canceled, and then stay clear.*8LtMs, Lt 132, 1893, par. 22*

We must begin, very decidedly, to understand where the forthcoming book is to be published, for we must move carefully in the fear of God. It makes bad work to move without counseling the Lord God of Israel. If my captivity is turned, there is hope in your case that you will be free, and I shall be as glad for you as I am for myself, for I know you have not squandered money on any foolish enterprise. The Lord will not disapprove to have you stand, not in luxury, but with comfortable home for self and your children.*8LtMs, Lt 132, 1893, par. 23*

I am some troubled with rheumatism in my arms. My limbs, with the exception of the hip, are quite natural. I have felt languid in the mornings, even when it rained—quite natural for me.*8LtMs, Lt 132, 1893, par. 24*

I write some every day on the life of Christ. One chapter sets my mind fresh upon other subjects, so that I had several scratch books that I am writing upon. I dare hardly send manuscript by young Linden [?], fearing it may get lost, and I wish to give more time to some subjects.*8LtMs, Lt 132, 1893, par. 25*

We had a couple of foggy mornings, July 3 and 4. It rained yesterday, gently, most of the day. No wind. July 5, this morning, it is clearer.*8LtMs, Lt 132, 1893, par. 26*

Sister Caro did not come as we expected. I was dreaming through the night of the pulling teeth process and had nightmares. I have not yet learned certainly, but I think she did not come. Expected the Maori boys, but I think only Lyndon came. It is seven o'clock, and I shall now go to breakfast and shall know better who has come.*8LtMs, Lt 132, 1893, par. 27*

After Breakfast. Sister Caro is here; leaves at half past one o'clock. You know what will take place. I am not afraid. My teeth are troubling me a little too much for comfort. The Maori boy was baptized last Sabbath. He goes to Battle Creek. There are two

others who have asked for permission to go. Have not heard from them.⁸*LtMs, Lt 132, 1893, par. 28*

Mother.

Lt 133, 1893

White, W. C.

Wellington, New Zealand

July 5, 1893

Portions of this letter are published in *3SM 116*.

Dear Son Willie:

This day has been important to me. Sister Caro came last night, in company with Brother Linden [?]. This morning she said she must leave at noon and my teeth must come out in the morning. So she performed the operation, which I endured bravely. She felt so bad over it, she was in great pain; and after the teeth were out, she was trembling like an aspen leaf. I got her into my easy chair and gave her a cordial to give her a little strength. All we had to give anyone was cholera mixture.*8LtMs, Lt 133, 1893, par. 1*

[July 7]

The pain was not so very bad last Wednesday, the day they were drawn, as today, Friday.*8LtMs, Lt 133, 1893, par. 2*

Emily has just been working with me, giving me a sitz bath and foot bath in my chamber. Last night and today I had fomentations over left side of my face. I should think the old root of one tooth was in my head still, getting up all the pus possible. The abscess was broken, and I shall probably have a serious time of it for a few days. I am glad the last tooth is out of my head. I have been very careful not to take cold, yet I suffer much pain and now feel sick all over, but "this also will pass away."*8LtMs, Lt 133, 1893, par. 3*

Yesterday Elder Israel purchased two rugs for me at a sale. He paid only fifteen dollars each. One is for you, a present from mother. Now, I write this that you need not purchase anything of the kind. These are good, and I shall enjoy you having one of them. If it had only been purchased I would have sent it to you and had you deliver the one you have to Marian, but do not let go the one you

have while you are traveling, for I cannot consent to it. After you get this one, then we will let Marian have the one you have now, to use in any way she pleases.*8LtMs, Lt 133, 1893, par. 4*

Sister Caro says two months must elapse before I have a permanent set of teeth. Meanwhile I will write as fast as I possibly can when I get over this distressing occasion.*8LtMs, Lt 133, 1893, par. 5*

Fifteen minutes past two. I am interrupted in this letter. My housemaid brings me a letter from Willie White. I am so glad. I will write this much and then read letter.*8LtMs, Lt 133, 1893, par. 6*

I have just read your letter to me. Will say, Let Brother Forster have some dried fruit and Brother Stephen all he can use. I gladly donate the fruit to Brother Forster and let the school have some. That bag of peaches that we used some from, I want kept for me. It is about the only fruit I care for. Stephen thinks much of the raisins. Please supply him with what he can use freely; see that a good mess is brought here. I would have you give to Brother Stockton the number of cans, two-quart cans, of fruit which they so kindly and generously sent to me while I was at Preston, and if you can help them to some dried fruit, do so. The peaches I prize most of anything, but you be sure that Marian and Fannie have some of that choice dried fruit, and give Fannie some canned fruit.*8LtMs, Lt 133, 1893, par. 7*

I would be glad to help Uncle Stephen. I have designed to give him five dollars. When I was in Preston, they kept sending me eggs liberally and gave me corn. She helped me sew. I thought a time would come when they would be in a pinch. Now let them not be neglected. I cannot let him suffer for anything. He may draw from the office, if necessary, if you approve, two dollars each week until he sees better times.*8LtMs, Lt 133, 1893, par. 8*

We have been having three days of rain, very continuous, and a heavy blow. I would be much pleased to be in Sydney if this is where the Lord would have me, but you see for two months I am a toothless old lady. I can talk, some say here, as well as ever, but I shall not try to talk anyway. It is too much exertion.*8LtMs, Lt 133, 1893, par. 9*

Sister Tuxford and Emily have gone down to a private sale to see if they can get me a fur cape at any reasonable figures. My shoulders must be kept warm. Brother Wilson and wife are in Hastings. We sent you letters the very first mail. I have written you a little bit every mail we heard of that went to Australia, and when Brother Linden [?] went, sent you a letter and manuscript for Fannie and Marian—some on life of Christ and some for Fannie. That on life of Christ can be used for articles for the paper. You will see, when Brother Linden [?] arrives. I am not in any condition to leave here until I have my teeth.*8LtMs, Lt 133, 1893, par. 10*

The Lord is at work in Napier, and Sister Caro pleads hard for a few weeks' stay there, but it is rain, rain and harsh weather, nearly all the time in Napier. Brother Linden [?] can tell you I feel that I am now in the very line of my duty. We are very pleasantly situated, not a burden anywhere in the house. All the anxieties come from without. Edson's letter cost me many restless nights. Poor boy. Oh, that he could see where he is drifting!*8LtMs, Lt 133, 1893, par. 11*

I have now read your letter to Brother and Sister Wilson, and I say "Amen" in regard to Brother and Sister Anderson. That looks light. I have not one reason to pull up stakes here, and last Wednesday fixed myself so that I am bound here for two months. We have had mostly beautiful weather, and I am comfortably situated. Sister Tuxford changes not. She is so full of pleasure because we are here, and she makes no complaints whatever. We could not be better situated than we are, and we will not get one bit uneasy. I would like to labor in Sydney for the little flock there, but last Wednesday decided that question. I must live on soft food now for a time. My appetite has been good. I lived almost wholly on shipbread, a new kind we did not have when you were here. I felt the worst to give it up. Shipbread and apples have been my principal food, and it is so good; I enjoy it so much. The Lord takes care of me this winter, I believe it. This is the third day it has been raining.*8LtMs, Lt 133, 1893, par. 12*

I have written as fast as I can, fearing that my mouth may trouble me so that I cannot write.*8LtMs, Lt 133, 1893, par. 13*

Evening after the Sabbath, July 8. It is a beautiful day after the

storm. I am happy to report that I passed a very comfortable night and a pleasant, restful Sabbath. Did not suffer severe pain as on Friday. I prayed over the matter and asked the Lord to help me through this trial, and He has done so. The Lord has heard my prayer. I am so thankful we have One to whom we may take all our trials and all our pains and difficulties. I have kept my rooms through this uncomfortable time with me.*8LtMs, Lt 133, 1893, par. 14*

I think I would not say any words in reference to Sister Anderson's coming to this place. She will not be the one who can do justice in this place. She is no bookkeeper and lacks other essential qualifications in regard to order and conscientiously caring for things which are not her own. She will not do here. Let this proposition be "laid on the table." As to their going to Sydney, if that is best, so let it be.*8LtMs, Lt 133, 1893, par. 15*

I am comfortably situated; keep fire in room. Sister Brown is still at her mother's. Nina Piper here does well. We tell Martha to remain at home until she is strong. It is next to impossible for a person of weak lungs to work here and go in and out of that cold, draughty woodshed and not endanger health and life.*8LtMs, Lt 133, 1893, par. 16*

We are all happily situated. We pray night and morning for you, my son, that the Lord will give you wisdom and that He will lead and guide in the matter relating to the Echo office. We have the school upon our hearts, crying to the Lord to help the teachers and the students. We believe He will preside in the school.*8LtMs, Lt 133, 1893, par. 17*

We pray for Wellington. We believe the Lord will work in this city. Satan cannot always have his own way. We see the necessity of a house of worship being erected where we can in this way have a standing place and give character to the work. The ministers are holding the people, filling their minds with unreasonable prejudice. They have, like the ancient nation, the Jews, taken away the key of knowledge. They will not enter in themselves and them that would enter in, they hinder. But the Lord lives and reigns. He has His eye upon Wellington. There are many honest souls here who long for

the revival of the Spirit of God. They feel the dearth of the Spirit of God. God means the banner of truth shall be uplifted here. He will work in His own way and in His own times. This deep and dark prejudice will not always hold the minds of the honest. The Lord is rich in resources. He will open ways for us and His salvation will be revealed. I think if we just hold on by faith, and walk humbly with God, we will see a church raised up here. Although we shall be obliged to leave before we may be permitted to see any encouraging results, yet the hold upon God must not relax. The truth now is in disrepute but it will not always be thus, but will triumph.*8LtMs, Lt 133, 1893, par. 18*

Elder Israel feels much pleased because he is improving in health. He has not been able to go out only a few times to Petone and the Hall and hold some meetings. I am anxious to see work done by spiritual persons from house to house. There must be an organized effort of first-class laborers in coming close to the people. I see no other way to break up this deceptive power of the ministers upon the people. I think there must be planning to this end. When Sister Caro came to this place from Napier, she heard a conversation between two ministers stating how the people were in an unsettled condition where McCullagh has been laboring, and the response was that since Mr. Starr and Mrs. White came to Wellington, "the minds of the people were unsettled, and this is the way it is everywhere they go."*8LtMs, Lt 133, 1893, par. 19*

Elder Israel thought he had gained a victory in getting our publications into the Bible book store. They were received without an objection, but in two or three weeks Elder Israel was told the proprietor of the bookstore refused to offer them for sale or have them in the store, so this small entering wedge is thrust out. Even *Steps to Christ* they refused to offer for sale. The agent keeping the store received them without an objection, but the proprietor utterly refused them as if they contained poison. When prejudice and priestcraft assume such proportions as in Wellington, Satan's special seat seems to be here. When opposition to truth is so marked it is a positive sign God has many souls in this place that Satan is fearful of losing, and there must be a charge upon the enemy.*8LtMs, Lt 133, 1893, par. 20*

I hope you will be able to accomplish much good in this journey. And when you get through, please return to us. We will receive you gladly. I have yet to see for myself the terrible climate that Wellington has the name of possessing. We are well situated here, and are better pleased with the accommodations than we have been since we came to this country, taking it all around. I would not, even if my teeth were not out, venture to Ormondville, to Palmerston or any out of the way country places, where Brother McCullagh is. If he had remained at Hastings and Napier, his labors might have amounted to something. I do not think they will amount to much where he has been laboring. From the letters that have been received he seems to consider the people are so low down it will require a wonderful power to raise them. Now I cannot see as it is my duty to go to these places. When it is especially wet and cloudy and damp, one such visit might unfit me for labor for months.*8LtMs, Lt 133, 1893, par. 21*

I have had some further talk with Sister Tuxford. I asked her a plain statement. She says Sister Anderson will never do in such a position as this office at any time or in any place. She is very careless and loose and disorderly with her own room and her own belongings. Sister McCullagh and Sister Anderson had the use of the rooms furnished by Elder Israel. Neither of them took any care of things. They were very unfaithful stewards. When Sister Anderson was talked with by Sister Tuxford she told her to mind her own business. She did not consider it her place to have special care with other people's furniture and goods. She had told me this some weeks ago, but I thought you should know in regard to these things. Sister Tuxford says Elder Daniells knows about matters in her course of action in connection with Brother McCullagh. When she was in Wellington giving Bible readings, she would not receive counsel of anyone, but followed her own way and did not observe proper care to abstain from all appearance of evil. Sister Tuxford says if she comes into this mission, she will store all her goods, for she would never let them be where there would be such persons as Sisters McCullagh and Anderson to treat her goods as they abused the goods of Elder Israel. Brother Israel mentioned the name of Sister Edith Brenden of Auckland. He says she is an excellent missionary and a good bookkeeper and she will be conscientious and careful with the things she handles. Sister Tuxford says the

same.*8LtMs, Lt 133, 1893, par. 22*

I write you this because there are too many after the selfish Edith Donaldson style. I shall tell Wilson not to mention to Anderson and wife anything in regard to Sister Anderson's coming into this place, I mean as bookkeeper and to occupy Sister Tuxford's place for a few months.*8LtMs, Lt 133, 1893, par. 23*

A letter just read from Brother Anderson. He says he is very weak, but he thinks the baths are doing him some good. It may be best for him to come to Sydney. The change of climate may be an advantage to him.*8LtMs, Lt 133, 1893, par. 24*

Monday morning, July 10

I have slept more hours since my teeth were out than for months. I have a wondrous sore mouth, but am trying not to get cold. Do be careful and do not expose yourself. Get good warm stockings and change them as often as twice per week. Please do not forget to bring me those scratch books that were left in the school building. In much love,*8LtMs, Lt 133, 1893, par. 25*

Mother.

Would it not be well to make Sister Ebdall a present of some dried fruit from me? She has been very kind to me. Mother.*8LtMs, Lt 133, 1893, par. 26*

Please try the dried apples. If good they will be almost as good as peaches in my estimation, but this does not mean that you are not to part with them, only save some for my use.*8LtMs, Lt 133, 1893, par. 27*

Mother.

Lt 134, 1893

White, W. C.

Wellington, New Zealand

July 17, 1893

Previously unpublished.

Dear Son Willie:

Whenever I learn that a boat is going to Sydney, I improve the opportunity to send you a few lines, knowing that suspense is not pleasant. July five I had my teeth extracted, and you may be assured that I have appreciated this place of retirement. My mouth has been so sore I could not talk much, if any; it hurt my mouth. But Sister Caro thought in twelve days I could talk without feeling the pain. It is so. I have been able to converse quite well for one week. I cannot use my gums to masticate any food, but I get along nicely and feel no want of nourishment. It has been fully as severe a process after the extraction of the teeth as I expected. I have had to keep using lotions and powder to keep these lacerated cavities cleansed and my mouth sweet. I am glad I am just where I am.⁸*LtMs, Lt 134, 1893, par. 1*

We have much rain, considerable wind, and only one and sometimes two days of very beautiful weather. I have not dared to ride out, yet it has been so I could not ride because of rain. Sabbath was a beautiful day. Friday was a very nice day; Sunday stormy. This morning is cloudy; I know not what it will be. This last storm was on my side of the house. Generally, it is on the opposite side. I have slept well every night. The pain has nearly left my mouth. I am enjoying very good health, much better than when you left and for a few weeks after you left. I have not had, since my operation and some little time before, any of those sinking feelings and exhausted prostration of feelings. I think it is wonderful. I praise the Lord for His goodness and mercy and tender loving care of me. Oh, He is better to me than my fears!⁸*LtMs, Lt 134, 1893, par. 2*

In this unsettled weather I would not have dared to travel and go to

new places. My room was so cold, with wind circulating in the stairway and coming in at the crevices of the door. I was constantly getting stiff, rheumatic shoulders. But Sister Tuxford was equal to the emergency. She had heavy curtains. She put them in the hall the full length of my door, and all this was remedied. It has been a complete success.*8LtMs, Lt 134, 1893, par. 3*

Sister Caro and Dr. Caro have complained some that I was kept here; thought I might do so much more good in Napier, and yet they all admit it is damp, wet, unpleasant weather there nearly all the time. Sister Caro, when she saw how comfortably I was fixed, said I was in the best place I could be in this winter. And you may be sure I am not indolent. I find so much writing pressing me, I have commenced at the early hour of three a.m., but I am now trying not to write before four o'clock a.m. If I can possibly get over till five or six, it would please me better.*8LtMs, Lt 134, 1893, par. 4*

I have been writing to Christie, who is in Napier, stopping at Sister Carlton's, Sister Tuxford's mother. She has [so] wound herself up in his sympathies and affections that she thinks he is ill-used and a martyr. She pounces out upon her daughter even, but this is a secret communication from Sister Reed, so it should not go further.*8LtMs, Lt 134, 1893, par. 5*

Last Friday I sent a letter of six pages' letter paper to Elder Wilson and cautioned him to manage discreetly and see the young man alone. He thinks he is unjustly used because he is not trusted with the canvassing or some other branch of the work. He takes right hold and will help Sister Carlton do her work and wash dishes, wash floors, etc. Now she will, Sister Tuxford fears, let him have money. But I think that what I have written in reference to the qualifications of canvassers, or the ones who shall have any connection with the work, will stop this at once. I am sure he has not overcome his inclinations to dishonesty. I wish he could be connected with some of our people who have authority and influence, to do him good. I pity the young man. He has gone wrong and will go wrong continually if he is not yoked up with stable, firm-principled young men, or old, who can be constantly educating him in the right direction. You will know how young men have been sent out without education, without a model or system to work from

correct principles. I do know this young man has most excellent traits of character, but he has failings which are constantly like the dead fly in the ointment. It spoils the whole. Please think of this case, for if he is left to himself, ruin will be his certain lot, and I want that special efforts should be made to save him.*8LtMs, Lt 134, 1893, par. 6*

Will it be best to try to connect him with someone who will be to him a constant balance and an angel of mercy? I will write again when I hear more in regard to his case. What will he do under the influence of the letter I have sent him, not to go into his hands, but to be read to him by Brother Wilson, and see if he has any real sense of what sin is? Brother Wilson has taken a house in Hastings and when the sun shines, they have it. In about six weeks or two months I go to Napier for my teeth. I thought I would go to Brother Wilson's and board with them. What think you of this arrangement?*8LtMs, Lt 134, 1893, par. 7*

American mail came last Sabbath. Not many letters for me; one from Elder Olsen which I will send you, and that is about all. One letter from Elder Daniells I will send. He seems to write well, and I shall respond in next mail as though I did receive his confession. Nothing from Edson or Emma in this mail. If you can comply with Edson's request without imperiling my future business, do so. I leave the matter with you. The note Brother Haskell said he would send has come. Sister Bee said he was so hurried at the last, the note was left in the drawer, and she sent it to me—two hundred twenty-five dollars to be used in the cause where most needed. Let us be careful where we appropriate it. Twenty-five dollars came from other parties in letter orders, so that makes two hundred and fifty dollars.*8LtMs, Lt 134, 1893, par. 8*

A receipt for the fruit has come; it was sent in the box with the typewriter. They sent a Denison machine, carbons, and the fruit in a box together. So we will get it in one week from today, Sister Tuxford says. This came in a letter to you which we will mail to you to Sydney. Now, seeing the fruit is sent to us, of course this will save the expense of your taking fruit all this distance. This fruit was sent direct, not to be halted at Auckland and transferred. They do not mention sending any raisins or dried apples. We bought some

dried apples, only one pound, and paid the sum of twenty cents a pound, so you see dried fruit is precious, even dried apples. I shall let Brother Israel have some fruit. They are so kind to us in every respect. A few dried apples and raisins will complete our complement of fruit to the full.*8LtMs, Lt 134, 1893, par. 9*

The receipt calls for fifteen pounds of apricots, fifteen pounds of peaches, and about the same in French prunes. So you see we have no need of transporting fruit and paying duty on it. I am so glad of this. Fruit is very high here, especially green apples and all kinds of dried fruit. But they say all fruit is nearly double in Napier, Farmington, and such places.*8LtMs, Lt 134, 1893, par. 10*

Elder Israel left today to visit Blenheim and several places. He is not yet free from the rheumatism but he is straightened up considerably. He has been very busy at work, writing.*8LtMs, Lt 134, 1893, par. 11*

An inventory was taken of stock of books in the office. Brother Mountain was here all day Sunday and Monday one week ago. He came Monday because it rained. That man is a jewel, I believe. Sister Tuxford worked hard. The school has been closed two weeks for vacation, but there are other reasons. Measles are all through the school. The grocer directly across the road has a three-year old child in a perilous condition, little hope of its life. In the other part of the house, three children are down with measles. Emily is having a pretty close call, but we hope she will escape. We do not wish the poor child, in addition to all her other business cares, to have the measles.*8LtMs, Lt 134, 1893, par. 12*

Sister Brown is still at home. We have fears to have her come and do the work here while the weather continues so rough and cold. It was very chilly last night. It is now seven o'clock a.m. and it reveals a cloudy day, and rainy. But I have a good fire in my room. Whenever I go below, in the office is a good fire, and we are comfortable. I have not passed a more pleasant winter in years. We have the sunshine of the presence of the Sun of Righteousness within our dwelling. My peace rests here. Should I have attempted to travel this winter, I think I should have made a mistake. I fully believe I am in the very place the Lord would have me, and with this

assurance there is no restlessness, no uneasiness. I am grateful to the Lord every day for His wonderful love and care and mercy to me. I want much to accomplish more on *The Life of Christ* Now the mail is gone, I am free to write and shall make the most of my time.*8LtMs, Lt 134, 1893, par. 13*

I see in the receipt which I have just read, fifteen pounds of dried peaches, fifteen pounds of apricots, and twenty-five pounds of French prunes. Should you bring some dried apples and raisins, that would be all we would have any use for.*8LtMs, Lt 134, 1893, par. 14*

I was very sorry to hear that you were so disagreeably affected with the Melbourne climate. When you have stayed as long as duty requires, we will be very happy to have you with us again. I have not heard a mention of Caldwell until yesterday. Elder Israel received a letter from Mary in which she mentioned sitting at the table with Caldwell—thus the name read. Is he in the school? I wish we could hear oftener from Melbourne. I might employ all my time answering letters. I wanted to answer the one from Brother Faulkhead, but I dare not cut up my time unnecessarily. I thought you could answer it. You were there in person and could talk with him and learn his purposes, and then could know what counsel to give him. Take good care of your health. Keep your feet warm. Trust fully in God and He will work for us in His own way and in His own time. The Lord is never in a hurry, but I think we get in haste sometimes.*8LtMs, Lt 134, 1893, par. 15*

I received good letters from Elder Daniells and his wife. I have not answered them and therefore told them I thank them for the letters. I call my health better than it has been any time since some time before leaving America. This letter I must get in this forenoon, about twelve o'clock. I had a letter from Frank Belden, a sort of complaining letter. I think I will not send it. He is complaining of the way the office has used him. I could but think he was receiving or reaping that which he has sown. This letter came in the last month's mail. I think if he were back in the office, he would be glad of the position.*8LtMs, Lt 134, 1893, par. 16*

He makes decided protests against Henry Kellogg's coming back to

the office, the same class of objections that ever has been raised. One objection is: he was no printer. I think he considers if Henry Kellogg is there, he is shut out for certain. Well, I will send you the letter. It certainly looks rather objectionable to have Henry Kellogg out in association with unbelievers so long, and receiving the mold which he must necessarily have, that he has not grown in spiritual understanding and in growth of grace and religious experience. And yet I cannot see but in many respects he will fill the position for the office better than the two men, Frank and Eldridge, have done. In some lines he has far more skill and understanding. In some things he will be able to understand the value of those who have been connected with the work from the beginning. These men had no respect for those who had brought up the institution to its present growth in spiritual efficiency. I am sorry you can count so little on Henry Kellogg. I shall write to him, to go in next American mail. As far as spirituality is concerned, Eldridge and Frank were, neither of them, prepared to be a strength spiritually. I will send you a copies of the letters to Frank Belden and to Edson White, which I have written to them.*8LtMs, Lt 134, 1893, par. 17*

Write me a few lines, if no more, every boat that comes, as I do to you. Give my love to Brother and Sister Daniells, Brother and Sister Hare, Brother and Sister Steed and Brother and Sister Reekie and Sister Ingalls. I should be glad to see her and welcome her to this country. In much love,*8LtMs, Lt 134, 1893, par. 18*

Mother.

Lt 135, 1893

White, W. C.

Wellington, New Zealand

July 19, 1893

Previously unpublished.

Dear Son Willie:

Monday last, after I had sent the mail to you, I was searching over my letters and found the veritable letter which I thought I had sent to you from Edson. I do not know what you could think of the letters I have written to you relating to this letter. Oh, how sorry I am that it did not go to you some time ago when I thought I sent it. It was immediately after the mail, next to the last mail. It was the boat that went to San Francisco in June. I suppose Edson will feel very much hurt over this delay. If it will not cost too much, telegraph to him at my expense. I think you will have no objections to comply with his request. But you can see and understand these business matters better than I. *8LtMs, Lt 135, 1893, par. 1*

I am much better healthwise than I have been; sleep better and my head is much better. I feel very sad over Edson's case, and nothing went to him in June and nothing in July in reference to the matter he wishes to know about. I cannot say what effect it will have upon him. May the Lord take his case in hand and deal with him in mercy is my prayer. After his letter came, I was very ill. I was not well when it came. I could not sleep, thinking whether we had made a mistake. I really have not very much confidence in Mason [?] or his wife. As to Harmon Lindsay, I have no reason to put much dependence on his wisdom or loyalty. In Eldridge and Henry you know I have not any real faith. And Eldridge has never shown any genuine interest in my financial matters. I question his sincerity very much. It seems to me we are having quite an uncertain, unreliable company as managers, and I fear Edson has been used badly by them. But I leave this disagreeable matter. The Lord only knows the facts in the case. *8LtMs, Lt 135, 1893, par. 2*

I came very near having a paralytic stroke the night after the mail came last month. I worked over myself the best I could, but my left arm was numb, the left side of my head was numb, and after some time a sharp, pricking sensation was felt in the nerves. My head would not work. I was in the open air that next day, in carriage five hours. I dared not do any work and could not command my thoughts for days. I consented to go and speak in Petone, and the Lord blessed me while on my feet and healed me. Ever since I have felt like a new being. I have not had any kidney trouble, and I am quite well. But what I sent you to Melbourne for Edson's letter I do not know. It is like a dream to me.*8LtMs, Lt 135, 1893, par. 3*

I expect this morning a letter from Brother Wilson in regard to Christie's case. If it comes before this is mailed, will write you in regard to what has been done in his case. Received a postal from Edward Hare that he sent you a large mail. Emily wrote to Edward Hare to send your mail direct to Sydney on the same boat that brought it from America. He wrote he had done so. After you read the letters, if there are matters I would be interested in, please re-mail to me. My mail did not contain much. Several letters from strangers and nothing you would care for except that which I sent you.*8LtMs, Lt 135, 1893, par. 4*

I have no news to write, as I wrote you last mail. Now, in regard to the fruit, fifteen pounds of nice peaches, fifteen pounds of apricots, twenty-five pounds of French prunes cost me the nice little sum of fourteen dollars freight and duties. The cost of this fruit, I wrote you, was ten cents per pound. It was twenty cents per pound in California, and then all the expense of bringing it here has brought it up to fourteen dollars. I think I would be a little careful how the fruit is disposed of in Melbourne if it costs like this.*8LtMs, Lt 135, 1893, par. 5*

Mother.

Lt 136, 1893

White, W. C.

[Wellington, New Zealand]

[July 19, 1893]

Previously unpublished.

Dear Willie:

Mail just received from Melbourne—a short letter from Brother and Sister Starr, a letter from Marian. In regard to letter to Brother Harris, Emily tells me she sent a copy to Brother Rousseau. I should think he would have passed it to you as we supposed he would do. I will see if we have another copy of letter; will send it if we have. Emily tells me she has no other copy. I am glad to hear from you. You can get that copy from Brother Rousseau. I have written a long letter to Willie White, sent to Sydney as you told me you would leave Melbourne on the fourteenth, so we sent your mail from America to Sydney from Wellington. If you do not return immediately to Sydney, they will send the same to you at Melbourne.*8LtMs, Lt 136, 1893, par. 1*

In regard to fruit, if I knew how soon you were coming back to New Zealand, then we would know how to write to you in regard to bringing fruit. Bring what you can and what you think we need. I would be glad to use more common fruit than this, for it is the best fruit I have seen, choice as possible. The peaches are superior, the apricots look good—have not tested them.*8LtMs, Lt 136, 1893, par. 2*

This letter must go at two p.m. I will say that you need not bring the fruit here, but leave it at Auckland for me at the camp meeting. If this fruit which we now have is used freely by all, it will not last long. It is very nice. I think you can safely bring peaches (of the quantity you may be judge), dried apples, some raisins; none have come, so I would be pleased to have some. Transport no canned fruit. I can do nicely eating now, by soaking everything in broth or in hot water and milk.*8LtMs, Lt 136, 1893, par. 3*

Mrs. Somerville has sent me two chickens, one week ago and another yesterday. Mr. Somerville brought it himself, the nicest tasting I have eaten since I have been in this country. I eat only the liquid.*8LtMs, Lt 136, 1893, par. 4*

If I knew just how long we were to be here, then I could tell you more definitely how much to bring of dried fruit. I would say, bring only enough for our use while here in New Zealand. I do not expect to travel much this winter. September will, I hope, open pleasant. Sunshine today, July 19. All are well in our home.*8LtMs, Lt 136, 1893, par. 5*

Much love,*8LtMs, Lt 136, 1893, par. 6*

Mother.

I must write to Marian and Fannie.*8LtMs, Lt 136, 1893, par. 7*

I expect a letter sent to me which will reach me tomorrow morning, from Brother Mason.*8LtMs, Lt 136, 1893, par. 8*

Lt 137, 1893

White, W. C.

Wellington, New Zealand

July 27, 1893

Previously unpublished.

Dear Son Willie:

I will drop you a few lines now, while I have a few moments to write. We are going to Sister Brown's to stay one week. Emily has not been very well, rather nervous. Poor child, she certainly has had much to do, and a great amount of responsibility to get off the mails and do so much typewriting and be my treatment girl, and in addition has had a dressmaker to fit up her wardrobe: made two full suits and then had some of her old garments repaired. She was getting very much in need of a work being done for her. It is very sickly here now, and surrounded as we are with measles and such diseases, it is not to be wondered at that she was getting down. I keep well and no plague has come into our dwelling, although it has been nigh us, only a slight partition of boards between us.*8LtMs, Lt 137, 1893, par. 1*

Mrs. Merrill is very sick with rheumatic fever. I know what that means. The measles are everywhere, and I thought if they would be glad to see us at Sister Brown's, we would visit them. I wrote to them thus. They were overjoyed. Emily says that they have a beautiful place close by the Bay. Their post office address is Long Point. We thought Emily should not write much, if any, for that week, but if pleasant be out on the beach, and if she can get a horse, ride horseback. Well, we leave this noon, in about one hour. It will be a change anyway. They have a horse and trap and I shall ride. Their conveyance is like Brother Forest's.*8LtMs, Lt 137, 1893, par. 2*

Willie, I am able to speak very distinctly, notwithstanding I have only my upper set of teeth, and I am going to Napier and be with them in Napier and Hastings. Sister Caro sent me word that if I did not

spend as much as six weeks in Napier, she would not make me my sets of teeth. But I have been here long enough silent.*8LtMs, Lt 137, 1893, par. 3*

Brother Wilson is doing his best in Hastings. There are twenty now keeping the Sabbath and they think they will have a stronger, larger church than at Napier. I am not discontented one bit, but it seems I might be where I can labor and do a little something. It is very monotonous here. I feel so thankful for this comfortable, pleasant home.*8LtMs, Lt 137, 1893, par. 4*

Sister Tuxford went to Napier. I told you Christie was not doing well. He has run in debt about seven or eight pounds and cannot pay, but he utterly refuses to receive advice or to be corrected in anything. He has the qualifications which win friends and confidence. But the defects of character are objectionable. He will do injury to the cause of God if he has connection with it. Sister Tuxford brought her mother back with her. Sister Tuxford is the same kind, accommodating sister as she has been all along.*8LtMs, Lt 137, 1893, par. 5*

One man in Hastings sent ten pounds by Sister Tuxford, and we think it should be appropriated to help the students in the school.*8LtMs, Lt 137, 1893, par. 6*

We have had a fearful storm Tuesday and Wednesday. It stormed hard for a short time this morning, and I think hailed some.*8LtMs, Lt 137, 1893, par. 7*

It is not settled yet, but we shall go, for everything is ready. It does not rain, and I am so glad for Emily's sake that we are going. She seems so happy over it.*8LtMs, Lt 137, 1893, par. 8*

Lt 138, 1893

White, W. C.

Wellington, New Zealand

Sunday, August 13, 1893

Portions of this letter are published in *12MR 136-138; 4Bio 101*.

Dear Son Willie:

We are packing up to go to Hastings. Two telegrams have come, one from Brother Anderson and another from Brother McCullagh, to stop off on our way to Hastings, but I am not prepared to speak until I shall get a temporary set of teeth. I can speak to a few who know me, and I would not be embarrassed, but to stand before a congregation I would not be doing justice to myself or justice to those who so much desire me to speak. Ormondville is only three hours' ride from Hastings. So, after seeing Sister Caro, I can have a temporary set of teeth and then go to Norsewood and Ormondville, much better prepared to speak.*8LtMs, Lt 138, 1893, par. 1*

I am not very well just now, but I will be all right when we can have sunshine. Yesterday, Sabbath, was a nice day and I consented to meet with the little few in Elder Israel's house. Mrs. McCalpin and her two daughters were present, and Sister Carlton [?], Sister Tuxford's mother. Sister Tuxford was sick in bed with a severe cold. Emily gave her treatment, and she is much improved; is up today. Brother Camp and Brother Mountain and family, Sister Irving, Sister Ward and children were present. We had a good little meeting. I read to them a letter from Elder Daniells, very interesting to all. This is the only meeting I have attended in Wellington since my teeth were extracted.*8LtMs, Lt 138, 1893, par. 2*

I labored with the family of Sister Brown every morning and night for ten days, and on the Sabbath had a regular service. The last Monday morning I called for a decision from the children. All present decided they would serve the Lord. I was so thankful I cried with joy. Martha came home with us and has been helping to get ready to get off. I thought it best to go now to Hastings and Napier

and get in working order, for I know not what emergencies may arise, calling for labor.*8LtMs, Lt 138, 1893, par. 3*

I expected the mail might be, by some means, secured to us Sunday, but it does not appear. Therefore I must wait until Monday before receiving the news. Brother Mountain is here helping Emily pack. Elder Israel left last Friday, intending to visit several places and join Brother Simpson. It has been very stormy, and that was the reason we were held in Long Point, Paremata, so long. It is a most beautiful day today. I hope it will continue pleasant for a few days. August has been thus far rainy and windy until Saturday and today, Sunday.*8LtMs, Lt 138, 1893, par. 4*

We will take your things to Napier with us. Elder Israel said he would return in two weeks, then he thought he would visit the Brown family, and some may want to be baptized. Then he would accompany us to Napier. But that would bring us to September; then before I could get to Napier and be ready to labor in Hastings and Napier, it would use up a good bit of September. So Emily and I decided we could go to Napier, if unaccompanied by any man. We intended to leave Monday, but as the mail did not come, we leave Tuesday. Brother and Sister Wilson are very glad to receive us in their home, which has room enough for us all.*8LtMs, Lt 138, 1893, par. 5*

The girl, Nina Piper, has been with us several weeks. She is a remarkable girl among the girls. She is a sincere Christian. They have a large family, and it is hard to support them. Mr. Piper has been a drunkard, and poverty has been their experience. I pay the girl seven shillings per week and she is getting herself some clothing. But she was very sad when we decided to go to Napier. She had been told by her father that she must go out to work and earn her food and clothes. He has work now and has not drunk for two or three years, but he is not a Christian. I thought it would cost too much money to have her go with us, but as the time drew near when we must go, I told Emily my mind was ill at ease. I could perhaps get a girl in Napier, but she might be frivolous and want to be with the boys. She might be wasteful. She might be one who would be ill satisfied with the work, and Nina is feeling she is so privileged. She is willing to work hard and is saving, quiet, not

forward. She answers well for us. I did not want Emily to do the housework, for she has more than she can do now. I could not lay any extra burden on Sister Wilson, for she must go with her husband. We decided that we will not in the end save anything to go at a venture and leave a good girl behind.*8LtMs, Lt 138, 1893, par. 6*

When I proposed the matter to her, she was so elated and felt so privileged, she acted as though it was a dream. I never saw a girl as thankful, and it is such a rare thing to have anyone who does the common duties of life thankfully. I felt thankful that it was my privilege to make anyone so happy. She immediately communicated with her father and mother. They both felt very much pleased to have the girl with me, and the mother said it seemed so much of a favor to do her, to employ her daughter. She thought it was too good news to be true.*8LtMs, Lt 138, 1893, par. 7*

She went to the government office where her brother is employed in the stamp department, and she told her brother of the proposition made to her. He told her that her lines had fallen in pleasant places. He is not a believer and is a staunch Presbyterian, but she came back so happy. She said he told her he was glad to see her. The mother came down, evening after the Sabbath and remained until past ten. I had a pleasant interview with her. I never saw a woman more thankful, for she has a mother's interest in her child. The mother is a sweet-faced, amiable-looking woman.*8LtMs, Lt 138, 1893, par. 8*

We shall have no trouble now in getting the help we so much need, and we know what we have by experience—a child in years, yet a woman in stern experience. This is the way matters stand. If I go to Sydney, I shall certainly take her with me.*8LtMs, Lt 138, 1893, par. 9*

The mail day was a trying day. We sent off quite a mail, and we all have felt like doing next to nothing since. We have now quite a little mail for South Africa, copies of letters sent to America. We will be glad to welcome you to Napier. Elder Israel says he shall break up as soon as we do, so by the first of September Sister Tuxford will be left alone to manage the office. I will now leave this until

tomorrow, after looking over the mail.*8LtMs, Lt 138, 1893, par. 10*

Monday, August 14

About eleven o'clock at night there was a knock at the door. My window being opened, I looked out and saw a man at the door. I inquired, "Is it the postman?" He answered, "Yes." Then I called Emily and they received the mail. It was a very light affair. I send your mail. Today, I think, the boat leaves.*8LtMs, Lt 138, 1893, par. 11*

I send you Edson's letter. Poor boy, I feel sorry for him. I do not think he knows himself, else something more would have come than that scrap of a letter contains.*8LtMs, Lt 138, 1893, par. 12*

I send you the draft upon Echo office. My letters were: one from Elsie Hare, Emma and Edson, Reekie, Ebdall, Marian. I cannot believe this is all the mail I shall receive. It is very small indeed. I think there must be more to come. We have very little to answer this time if this is all.*8LtMs, Lt 138, 1893, par. 13*

August 15

We leave here for Napier. I think we will be comfortable. Brother Mountain is going to help us off in the morning. He worked late. Last night Nina's father came to see us and her. He seems quite an intelligent man. He thinks it the most wonderful thing that I take an interest in their daughter and expressed great gratitude, as though we were doing them a great favor. I assured him we would have an interest in her. He thought it was such a rare thing, so unexpected.*8LtMs, Lt 138, 1893, par. 14*

Lt 138a, 1893

Rasmussen, Annie

Napier, New Zealand

October 2, 1893

Previously unpublished.

Dear Sister Annie Rasmussen:

I received your letter and was glad to hear from you—very glad indeed. I am very grateful to our heavenly Father for His great love wherewith He hath loved us. I am sorry you have been ill. I hope that you are recovered. I wish to say I sympathize with you. I wish I could see you and say some things to you.*8LtMs, Lt 138a, 1893, par. 1*

I write this to you for your own private self. I do not think, if Sister Haskell should appear worse or failing, that the particulars should be communicated to Elder Haskell while he is at so great a distance. If she should die and be buried, it would not be essential for him to be present. He has faithfully performed his duty to his wife, and if the Lord has given him work in a distant part of our world, any news of her being worse would only harass him and create in him feelings that he must return at once, and he could not reach the place before it was too late. He might leave an important interest and much be at stake. The cause might be imperiled.*8LtMs, Lt 138a, 1893, par. 2*

Now, between you and me and Sister Ings, manage this matter so he shall be relieved of the burden if possible. Keep the news of the varying symptoms from Elder Haskell. When he went on the tour the last time, some from Lancaster, Massachusetts, felt a very great zeal to write every change—they supposed she was not going to live. I think they telegraphed to him while he was in a most distant country, and he telegraphed back; and thus telegrams were traversing sea and land at large, very large, expense, which brought only distress and anxiety to Elder Haskell and not a grain of relief to anyone. I thought those people ought to have a little more wisdom

from God and use at least common sense in such matters, under such circumstances. I want not that this matter should be repeated, for there is not heavenly wisdom in it.*8LtMs, Lt 138a, 1893, par. 3*

If Sister Haskell dies when he is away, let her be buried in good order. But do not start an alarm clear the other side of the globe when it throws upon the receiver of the news a most perplexing burden that he knows not how to manage. I am only giving you, my sister, words of caution. Communicate the same instruction to those who are caring for Sister Haskell.*8LtMs, Lt 138a, 1893, par. 4*

I am so glad you have been so long sustained in bearing the burden you have had to bear. The Lord comfort and strengthen and uphold you by the right hand of His power. Oh, “What a Friend we have in Jesus, All our griefs and woes to bear. What a privilege to carry everything to God in prayer.” The warfare is almost over. Be faithful to the end, and you will receive a crown of life. We will trust in Jesus every moment. We will exercise living faith in His rich promises. It is not the promise we will worship, but He who is behind the promise. He will work for us, and it is God that is true which makes the promise of any value.*8LtMs, Lt 138a, 1893, par. 5*

I am unable to write you more now, but keep of good courage—the faithful watch will soon be over, the worn-out body will soon be at rest. The Lord knows all your cares and burdens for the poor soul. Keep looking unto Jesus and He will give you grace according to your day. If Sister Haskell is rational, tell her to trust in Jesus, to look unto Jesus and leave herself in His hands and rest in Him. In much love,*8LtMs, Lt 138a, 1893, par. 6*

Your sister.*8LtMs, Lt 138a, 1893, par. 7*

Lt 139, 1893

White, W. C.

Gisborne, New Zealand

October 11, 1893

Previously unpublished.

Dear Son Willie:

We are now at Sister Bruce's cottage, and we are welcomed here; and everything that can be done to make us at home is done. Sister Bruce urges we remain until just before camp meeting, and this we shall do unless you have some other plans for us. You have been here and know what is the situation. We have a steady horse and trap, called a sulky, which is a two-wheeled trap. I thought at first I could not ride in this conveyance; it seemed to hurt me. But yesterday I rode two hours and felt much better when we returned.*8LtMs, Lt 139, 1893, par. 1*

I should be pleased to receive a letter from you that will tell us your plans and what you are going to do, and where to remain. I thought in regard to camp meeting, we would secure rooms if possible, close to the grounds, or have a tent and not attempt to provide for ourselves, but our meals will be provided—I mean, we board at the dining tent. This will save all care and the perplexity of providing for ourselves.*8LtMs, Lt 139, 1893, par. 2*

We are invited to remain here in this cottage. Sister Bruce will have to go into the country in a couple of weeks, but we can, she says, remain in the house just as though it were our own. And Willie, this constant moving process, settling and unsettling, is making me very weary. I am expected to go to Ormondville when I go to Wellington, but I do not think I shall do this. I think this carrying the bed and bedding from place to place is a trying affair, and if I am to have any strength for camp meeting, I must not engage in labor to tax the strength I already have. I think Elder Wilson will have all the work he should have right here, for I shall not speak evenings more than I have to. I spoke last Sunday evening and shall speak next

Thursday evening, and then next Sabbath and Sunday.^{8LtMs, Lt 139, 1893, par. 3}

I thought I would have this letter ready to send to you. I want to write so much. I am trying to speak and do what I can here, and then shall go to Napier; and may not remain in Napier to tug up my bed and bedding again, but keep the same boat to Wellington. This will save considerable moving and expense and work. I am not strong. I must be careful. Brother Wilson and I have had a long talk and entered into an agreement to speak only three quarters of an hour to one hour at the longest, and as yet we have done this. Do not you think it would be wisdom to remain here as I suggest?^{8LtMs, Lt 139, 1893, par. 4}

Please answer this if you can. With much love.^{8LtMs, Lt 139, 1893, par. 5}

Lt 140, 1893

White, W. C.

Gisborne, New Zealand

October 16, 1893

Portions of this letter are published in *3MR 411*; *4Bio 106-107*.

Dear Son Willie:

I received your letter this morning, written on board *Pitcairn*, dated October 8. I am glad for what you say in regard to Brother and Sister Anderson having a good room on the *Monowai*, and that they were of good courage. I am glad to read your letter to the California Conference Committee, and to the managers of the Rural Health Retreat. I have written to Dr. Maxson and wife, and also to Sister Ings, in regard to Brother Anderson. I have sent you one letter from here. I wish so much that Dr. Kellogg could be here while we are here, but this cannot, I suppose, be brought about.*8LtMs, Lt 140, 1893, par. 1*

Will it not be a good thing to have Carrie Gribble be at the Melbourne meeting? Would it cost too much? Would it leave a wrong impression on her mind? I merely suggest the matter and wish you to think of it.*8LtMs, Lt 140, 1893, par. 2*

In regard to our being here, we found things in rather a low state.*8LtMs, Lt 140, 1893, par. 3*

We have just returned from a five-mile ride, Elder Wilson and I, riding out in company alone for the first time. Emily and I have ridden out every day. Emily could not go today. Last Thursday we had the privilege of a two-seated buggy just like the one we hired at Hastings. Sister Bruce, Brother and Sister Wilson in the carriage, Emily on horseback, and a lad of twelve years accompanying on horseback. We rode out by the riverside and had a little picnic. We had a very pleasant time, gathered a lot of dock greens and returned.*8LtMs, Lt 140, 1893, par. 4*

We have Mr. Wade's two-wheeled trap and we have nothing to pay for it. They send a lad with it for me. We have to pay seven shillings whenever we attend meeting, to and from, if we employ a carriage. We had to get this conveyance from a livery stable to come from boat to Sister Bruce's; now we pay nothing, but give the horse a feed occasionally. The interest from outside has not been much—a good congregation Sunday evening, the day we came, smaller attendance since. We thought we would strike out on a new line. We would have Sunday afternoon services, an open-air meeting. We did not know how it would come out. Brother Wilson has worked diligently, having morning meetings and evening meetings. I spoke Sunday night, October 8, Thursday night, October 12, and Sabbath, October 14. But the appearance was the same course would be pursued as at Wellington. *8LtMs, Lt 140, 1893, par. 5*

Brother Wilson and Brother Alfred Wade secured the paddock just back of [the] post office. There was one large willow tree. Under this a platform was made and the organ and stand placed on the platform. Lumber for seats was right in the yard, costing nothing for their use. Well, we had a crowd—men, women and children. There were hundreds out and some commenced smoking, but I kindly asked them to desist and at first they would not, but after a little they did so. *8LtMs, Lt 140, 1893, par. 6*

The Lord helped me to present temperance from the Christian standpoint. I spoke over one hour and the attention of the audience was all that you could ask. Children were as quiet as if they had taken a dose of morphine. Many were standing on the outskirts. Many seemed deeply interested and stood behind, a little at one side of the platform, sharp, keen-looking men. Quite a number of Maoris were present, first-class people who listened with deep interest. *8LtMs, Lt 140, 1893, par. 7*

Well, it was a success. Sister Bruce says it is altogether the best advertisement of our people they have ever had in Gisborne. Brother Wilson gave his appointment in [the] Seventh-day Adventist chapel, and they had a good congregation and Elder Wilson, Sister Bruce says, did well. She whispered in his ear, "Please talk slow," and he thanked her. We are so glad for this meeting in the open air. No noise, no confusion, all moved off with decorum and solemnity

and many remarks were made of great satisfaction. We shall try this again before we leave.*8LtMs, Lt 140, 1893, par. 8*

Now comes the horse race in two days. This will continue three days. Nothing can be done for the outside until this bewitching scene is ended. Sunday we shall secure a good place, either in Theatre Royale or in some grove or the same paddock. There needs to be labor here. We have felt very much burdened, having impressions that we must do something to break down this barrier of unreasonable prejudice.*8LtMs, Lt 140, 1893, par. 9*

Sabbath we had a most precious meeting, and our hearts were softened and subdued by the Holy Spirit of God. Nearly all were in tears, and the presence of the Lord was with us. Brother Wilson has worked hard to get hold and stir up the people who need it so much. Brother Glass' son, also Brother Smith and wife, were down on Sabbath and first day. We think Elder Wilson is doing good work. Mr. Bruce is expected to come for his wife Thursday and take her with him to the country; then we will be left alone.*8LtMs, Lt 140, 1893, par. 10*

Willie, will you please get me a couple of quires of the fine-ruled letter paper you purchased for me in Auckland when we were there? From,*8LtMs, Lt 140, 1893, par. 11*

Mother.

Lt 141, 1893

White, W. C.

Gisborne, New Zealand

October 24, 1893

Previously unpublished.

Dear Son Willie:

We are having most beautiful weather. Emily and I chose the morning in which to ride out. The night before—Sunday night—we had beautiful rain, but we were favored. There was time to reach the meeting, then the rain came down. Brother Wilson spoke upon religious liberty. Not very many were in attendance, it may be because they were afraid of the rain; but again, at close of meeting, all could reach their homes, for it ceased raining and no one was obliged to get wet.*8LtMs, Lt 141, 1893, par. 1*

We are thinking of having one meeting in the Theatre Royal and see what kind of a hearing we shall have. There were the same Maoris out to hear me Sunday afternoon as on previous Sunday. Two came together. One had been elected to serve as member of the Legislature. His appearance was not as prepossessing as that of his companion, who was a noble specimen of humanity, physically. They kept at a distance, lying upon the greensward, and the member-to-be of Congress was apparently interpreting to the other the words spoken. There were other Maoris present who were deeply interested.*8LtMs, Lt 141, 1893, par. 2*

I took my pen this morning to unsay that which I had written in reference to Carrie Gribble. It would not be best to send for her to come to Wellington at such an expense, and I fear it might not have the best influence on her. We must put our trust entirely in God, and He will not fail anyone who will do this.*8LtMs, Lt 141, 1893, par. 3*

Why we did not have better success in Wellington we cannot determine. But we will not doubt but that the Lord has a people in Wellington who have not bowed their knees knowingly to Baal, and

we need more simple, firm faith that the Lord will remove the existing prejudice and give victory to His truth. I am feeling that we ought to have more leaflets and tracts in the place of having less. We ought to have far more to scatter like the leaves of autumn. I feel burdened over this matter. If two-, four-, six-page leaflets and tracts were issued that, after every discourse, these little truth advocates could be distributed free, I believe the will of the Lord would be done.*8LtMs, Lt 141, 1893, par. 4*

May the Lord help us is my prayer. I expect this is the last mail that will reach you in Auckland. We will remain here as long as we can. All that are in the home are Emily, Emma Wade, and me.*8LtMs, Lt 141, 1893, par. 5*

Mother.

P.S. I have written to Echo office to Marian and Fannie in reference to preparing short, pithy materials on points of faith to use in distributing among congregations who come to hear.*8LtMs, Lt 141, 1893, par. 6*

Sister Lockwood says she shall remain as long as possible. She just cannot leave. She wants all the light she can get to carry away with her. She is a nurse for the sick. She rides her pony into the mountains near her home.*8LtMs, Lt 141, 1893, par. 7*

Lt 142, 1893

White, W. C.

Long Point, Paremata, New Zealand

August 7, 1893

Previously unpublished.

Dear Willie:

We are making our third attempt to take the train for Wellington. Alex Brown and his sister Martha have just gone with the luggage to the depot. Martha will watch the goods while Alex comes back for Emily and me.⁸*LtMs, Lt 142, 1893, par. 1*

Wednesday was pleasant. Today it is showery. I awoke at one o'clock a.m. and the burden was on my mind for this family. I was repeating the words, "While it is called today, if ye will hear his voice, harden not your hearts." [*Hebrews 3:13, 15.*] "If the Lord be God, serve Him, if Baal, serve him." [*1 Kings 18:21.*] I could not sleep. We had been kept here against our will, and previous calculations, and O, what a weight of responsibility rested upon me. I felt pressed as a cart beneath sheaves.⁸*LtMs, Lt 142, 1893, par. 2*

At morning worship I read a chapter in the Bible, and then I said, "Before we engage in prayer I feel constrained by the Spirit of the Lord to urge you to come to a decision. What will you do, Belle? Will you tell me in the presence of God that you will be a Christian?" She said, "Yes, I will." I then urged Alex and he responded that he would serve God. Then Victoria and Charlotte both confessed Christ, and this embraced all at home but the little children who had gone to school.⁸*LtMs, Lt 142, 1893, par. 3*

My heart was broken. I felt so grateful I knew not how to express my gratitude. Three of their unmarried children were wild and unconverted. The mother is so thankful and knows not how to express her gratitude. We are so glad that all at home have decided to serve God. Now I can go to Wellington. I have been here ten days, laboring all the time and in every way. I could not have

worked harder during a series of meetings. But thank God there is rejoicing in the courts of heaven today, and among the angels there is joy.*8LtMs, Lt 142, 1893, par. 4*

Wellington—home again. We succeeded in getting to the depot with only a shower of rain. We waited fifteen minutes for the cars, then tried to find the seat, but found them all full. Tried to get a seat in the first class cars, but every seat was full. Then Emily saw a chance in the luggage car, and we went in there with the store of large hogsheads, huge baskets, and boxes of dogs. But it was the only place we could find, and I rode quite comfortably. Once we came near being tumbled into a heap. Five men and seven women had come into the car, which was a small one. But I was made quite comfortable with my spring cushion.*8LtMs, Lt 142, 1893, par. 5*

We arrived here at one p.m. and had a hearty welcome from Mrs. Tuxford and her mother. An excellent dinner was waiting for me, and I was so hungry, I enjoyed the dinner well.*8LtMs, Lt 142, 1893, par. 6*

I must say we were a queer looking set in that baggage car, some sitting on hogsheads and some on boxes, and O, how it rained. And since we arrived here it has just poured down.*8LtMs, Lt 142, 1893, par. 7*

My health is good. You need not hurry back if the work must be neglected. I am glad to see the work moving somewhere. Keep in the line that the Lord would have you. I will never complain.*8LtMs, Lt 142, 1893, par. 8*

With much love.*8LtMs, Lt 142, 1893, par. 9*

Lt 143, 1893

Davis, Marian; Bolton, Fannie; Walling, May

Wellington, New Zealand

April 17, 1893

Previously unpublished.

Dear Sister Marian and Fannie and May Walling,

I have been pressed almost beyond measure in getting off suitable matter this week for American mail. We had an intensely interesting meeting at Napier. We have not time now to give you the particulars, but will send you a copy of some of the matter written if I can do so.*8LtMs, Lt 143, 1893, par. 1*

We left Napier for Palmerston, five hours' ride, one week ago. We had a partially comfortable place. They were poor, but needed help spiritually.*8LtMs, Lt 143, 1893, par. 2*

I received your good letter, Marian, and I am surprised that letters have not reached you which I have sent. You speak of the school being in Melbourne and the students could be educated by putting to a practical use that which they shall learn. This is a matter which is of considerable consequence, and I hope will be prayerfully considered. The Melbourne church will be deprived of great strength; so will the Prahran church. And if missionary work can be done which ought to be done better in Melbourne, then let it be arranged in some way, if tents have to be used to accommodate and piece out the arrangements for room. I will not plan myself. Let those on the ground seek the Lord most earnestly and let Him plan for them. There is a God that hears prayer and that will answer prayer.*8LtMs, Lt 143, 1893, par. 3*

I hope, Fannie and Marian, you will keep up the very best of courage, and trust in the Lord, and He will work for us all.*8LtMs, Lt 143, 1893, par. 4*

I have spoken in Auckland eight times, in Kaeo about 12 times, in

Harbor with inscrutable and unpronounceable names on our way to steamer; once in Napier, 17 times in Hastings, 13 miles from Napier, in Town Hall once, in Palmerston in Theatre Royal once, in the hall hired for our church meeting once, and then came on here to Wellington.*8LtMs, Lt 143, 1893, par. 5*

We feel bad about being so far separated, and now it looks as if we will not get to Sydney as soon as we supposed, but you must do the best you can, looking constantly to Jesus. The Lord sees just how we are individually situated, and He knows just the things we need, and He is not unmindful of the inconveniences under which we labor.*8LtMs, Lt 143, 1893, par. 6*

I had a premonition it was not best for May to go with me. I am so glad she did not go. I think two of the girls accompanying me would have been a subject of remarks. I had in mind that May desired to stay and that the money I would pay for her fare would keep her in school a term at least, and although I should miss her in giving me treatment, the gain to her if she improved her time would be enough advantage to her I should consider it paid well. If May has become rested, I am glad, and now if she is in a condition to apply herself to study I shall be more than compensated for the effort on my part. I want May to be feeling that she cannot wholly depend upon her education in giving movement cure for a livelihood. She should study the art of typewriting, and fit herself for this kind of a business.*8LtMs, Lt 143, 1893, par. 7*

I thought if I proposed it, she would keep that object before her and work to the point. The Lord expects every one of us to put into exercise all the powers with which He has endowed us to reach perfection.*8LtMs, Lt 143, 1893, par. 8*

Now, I do not want May to work for her board, for it is never known when her work is done, and she is quite slow in the business of homework. I will pay her expenses. The time she would devote to doing work would so occupy her mind she would lose more than she would gain.*8LtMs, Lt 143, 1893, par. 9*

I think Jessie Israel had better give her whole time to her studies the next term.*8LtMs, Lt 143, 1893, par. 10*

Well, children, I hope you will be cheerful and of good courage. When you do not feel able to work, just stop work and you will be able to improve healthwise. I shall send Fannie articles, but it is not that she shall have a specified time to do the work. Do it as the providence of God shall give you strength, and be cheerful and of good courage that you are not a cripple for life. Thank God and rejoice. Marian, don't worry. If you should never lift your hand to do another stroke of work, I should pay you exactly the same while you live, as if you did work. You have done work that I appreciate highly, and this is your future—to work when you please and no more than you please, and share with me in what I have. God bless you all is my prayer. Love to all.*8LtMs, Lt 143, 1893, par. 11*

[P. S.] We are laborers together with God. Take no unnecessary burdens. Look on the bright side, talk light and faith and hopefulness, and you will be all light in the Lord. Live in the blessed sunshine of the Sun of Righteousness.*8LtMs, Lt 143, 1893, par. 12*

Cannot send you copy. Am sorry, but the *Review* will give the travels.*8LtMs, Lt 143, 1893, par. 13*

Lt 144, 1893

Ings, Brother and Sister

Auckland, New Zealand

February 2, 1893

Previously unpublished.

Dear Brother and Sister Ings:

I received your letters as soon as they could reach me. We left Melbourne for Sydney just before the mail was due from America. W. C. White was detained one week in Melbourne, but he was obliged to leave before the mail, for the boat from San Francisco was delayed. We left Sydney without the mail, and did not receive it until last Thursday, 17 [19th]. This gave us but little time to answer letters. We labored in Auckland quite constantly, Elder Starr and myself, speaking evenings. This was from necessity; we could not get people out in the daytime. I spoke Sabbath forenoon, Elder Starr filling in wherever he could. Elder Starr spoke in the chapel the same evening of our arrival, Wednesday. I spoke Thursday, bearing a very decided testimony of reproof. No meeting Friday. Sabbath, meeting nearly all day. I spoke in the forenoon, and meetings were held for Sabbath school and social meeting. Some seemed to feel their backsliding. Every soul needed a deep and thorough work done for their souls. *8LtMs, Lt 144, 1893, par. 1*

We are sad to say that the sacred and eternal are regarded by many on the same level as common things; and after the whole experience has been in this line, it is hard to remove the impressions and substitute the Bible impressions. There has been here, as in many other places, a great dearth of the Spirit of God through the disputing for the supremacy. The interest of the people to come out to hear does not now exist. They came to the meetings, and quarreling over who should have the supremacy has driven souls away, who I fear will never be reached. The Lord helped me to set this before them in its dangerous character. Six times I spoke to the church, and twice in the opera hall. This is more work than I ought to do, and I have felt the effects of this, but Oh, how it does

hurt my soul when I know that the end is near, and our work is to prepare the way of the Lord by repenting of our sins and humbling ourselves before God.*8LtMs, Lt 144, 1893, par. 2*

Nothing is so offensive to God as self-exaltation and insincerity and hypocrisy; but when this spirit comes in of self-esteem and lifting up of self, it is because the human agent has lost sight of Jesus, and His light, His meekness, His lowliness of mind, that they esteem self, and desire to be first. When will this terrible, dangerous thing end? Satan's specious devices are constantly arranged to lead human minds to look at themselves, trust in themselves, glorify themselves, think themselves capable of doing great things. Then it is Satan can do his own work on human hearts; his own attributes come in, as in the case of Dr. Burke, and "Behold all ye that kindle a fire, that compass yourselves about with sparks; walk in the light of your fire, and in the sparks ye have kindled. This shall ye have at my hand; ye shall lie down in sorrow." [*Isaiah 50:11.*]*8LtMs, Lt 144, 1893, par. 3*

Are not the lessons in the gospel that Jesus gave to His disciples sufficient for every soul who claims to believe in Jesus Christ? And yet, this course of action, seeking to be first, is repeated and repeated over and over again. When will we learn the evidence of true greatness and nobility—Christlike meekness, when evidenced, is the mark of nobility of soul.*8LtMs, Lt 144, 1893, par. 4*

Well, we have worked hard in Auckland, and all this tearing labor was to convince the leaders in the church how they were unfit to be entrusted with the endowment of the grace of Christ. The Lord might open the windows of heaven and let showers of grace be poured out upon them, and they could not distinguish the sacred from the common, and, as in Christ's day, would cry out as they did after the working of the miracle of feeding five thousand with five loaves and two small fishes, overlook divine power, and call, "Show us a sign that we may believe." [See *John 6:30.*]*8LtMs, Lt 144, 1893, par. 5*

I have no doubt that the people at Auckland feel ashamed as they confess for their children quarrelsome actions that have belittled them in place of exalting them, and have made the precious truth to

serve with their iniquity so that the truth is not exalted but brought down upon a level with common things. Now, if the truth had been not only professed, but believed and practiced, there would have been many souls brought to a knowledge of the truth. It is a terrible, terrible crime brought upon the soul to know the truth and not bring it into the life and sanctify the character. I fear that many, very many, will be weighed in the balances of the sanctuary and be pronounced wanting, when the judgment shall sit and the books be opened, and every man judged according to the deeds done. Oh, what fearful responsibilities rest upon every one of us who have the light, the knowledge of truth, and yet practice something entirely opposite of truth. Oh, that every professed disciple would be a true, sincere doer of the words of Christ. What an influence would go forth from every soul, what power would be seen in the influence they exert!*8LtMs, Lt 144, 1893, par. 6*

The Lord is coming, and we want the leprosy of sin to be cured. The grace of Christ is the balm of Gilead for the cure of sin, the atoning sacrifice. If we will consent to accept the prescription for sin, to repent, to believe, to receive the righteousness of Christ, how changed will be all our thoughts! Old things have passed away; all things have become new. A new heart will I give you, and then a new song will be placed on our lips.*8LtMs, Lt 144, 1893, par. 7*

We must study the life of Christ; read His self-denial and His self-sacrifice, and then we must give heed to His words: "He that will come after me, let him deny himself, take up his cross, and follow me. So shall he be my disciple." [*Matthew 16:24.*] Every day we are making history; every day we are deciding on our own destiny for eternity. Solemn thought! Weaving our future eternal welfare in the events of today! Our works today are registered, and we must today watch unto prayer. Today we will make sincere work. The peace of God is of highest value, and Jesus has left us His promise: "Peace I leave with you, my peace I give unto you: Not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid." [*John 14:27.*]*8LtMs, Lt 144, 1893, par. 8*

Oh, can we not discern the care of Jesus, His compassion, His tenderness, His grace that is without a parallel? Turn the eyes away from earth and earthly things, and let us contemplate the heavenly.

Oh, that we would turn our thoughts and conversation away from self to Jesus, and by contemplating His character become attracted and changed into the same image from glory to glory. Oh, what matchless loveliness, what purity, what glory! Our thoughts need to be elevated, ennobled, sanctified. Why, we have all the provision made for us by our heavenly Father; and that we might be elevated and made pure and sinless, He gave His only begotten Son that whosoever believeth on Him should not perish but have everlasting life. Believing is not the pretense of faith, it is full trusting faith, the merits and sufficiency of our precious Saviour to save our individual selves; and that faith is in earnest. It works by love and purifies the soul. A tame, lifeless assent that Christ is the Redeemer [is not sufficient], but is [He] my Saviour? Does my faith lay hold upon Christ? Does my faith climb up by Christ?*8LtMs, Lt 144, 1893, par. 9*

Well, the boat is in motion. I must stop. I hoped to write more, but cannot do it. I must lie down. Goodby. May the Lord bless the Health Retreat.*8LtMs, Lt 144, 1893, par. 10*

Lt 145, 1893

Haskell, S. N.

Kaeo, New Zealand

March 8, 1893

Previously unpublished.

Dear Brother:

We have been in this place fully two weeks, and must remain one week longer to bind off the work. We intended to leave for the harbor this morning, and take the steamer for Auckland tomorrow morning, reach there Friday, and take the boat for Napier. But on Monday we received a telegram from Auckland that the boat left for Napier the seventeenth instead of the tenth. This put us back one week. I think that this delay was in the providence of God, for we would have left the work here unfinished, and there is not one here who is educated to be a laborer together with God to save souls. All are novices in this kind of work. We feel deeply, but they do not seem to know how to do service for God who has bought them with the price of His own Blood.*8LtMs, Lt 145, 1893, par. 1*

I have spoken the two Sabbaths and Sundays, and four times in the evening. On the first Sabbath we held the meeting in the chapel built for Seventh-day Adventists. Sunday afternoon we secured the Wesleyan chapel, and I spoke to the people. The house was crowded to its utmost extent, and benches and everything available were pressed into service. The little bench before the pulpit, and the platform, were filled with children. The Lord gave me freedom in speaking, and there was the very best of attention. Elder Starr spoke in the evening. He has done good service wherever he could get the people to come. Our meetings during the week have been mostly in the house of Father Hare. Last Sabbath we secured the Wesleyan chapel for the meetings through the day. There was not a large outside attendance, but some were present and deeply interested. Brother and Sister Starr had ridden on horseback 25 miles out in the country to visit relatives of Sister Starr, and so arranged that two young men and their uncle came to the meeting.

One came about 50 miles on horseback, the others 25. Brother Starr spoke in the forenoon, and I in the afternoon. I called upon those who wished to give themselves to God to come forward. After a little time quite a company responded. Among these were Else Hare's children; Father Hare's two youngest daughters and youngest son; Joseph Hare's two eldest children at home; and Brother Salt from one of the islands. The latter had received the truth under Brother Reed's labors, but was still using tobacco. He knew but little of the truth, but was keeping the Sabbath. He came to find work, and will send for his wife as soon as he can obtain the means.*8LtMs, Lt 145, 1893, par. 2*

Well, before the season of prayer the two young men, Sister Starr's relatives—noble-looking, healthy, intelligent—came forward, also the uncle. These souls that had not been in such meetings seemed to be deeply impressed. One of these young men is about six feet in height and well proportioned. His brother, older, is not quite so tall. The latter is studying for the ministry under an aged minister to whom someone is sending the *Echo*. The young man reads the paper to the old preacher and he says he is pleased with it. We mean that these young men shall be students at our school. They have five brothers, all fine young men. We expect that two of them will, in response to a telegram, be at the meeting next Sabbath.*8LtMs, Lt 145, 1893, par. 3*

The Spirit of the Lord was present in our meeting. Its softening, subduing influence was felt; there was a breaking up of the fallow ground of the heart. Nearly the whole church came forward. Among them were the brother of Brother Brighthouse, his wife, Lizzie Hare and Jennie Brighthouse. We had a season of earnest prayer, and the Lord came very nigh.*8LtMs, Lt 145, 1893, par. 4*

At the close of the meeting I was introduced to several. One woman with two little children grasped my hand. She was the sister of Wesley Hare's wife. She said, "I was impressed this morning that I must take the boat and come down the river to the meeting." Her husband was ill, but she left him in the care of the children. She brought the baby and the older little boy to take care of the baby while she rowed the boat six miles. She said, "I was very tired, but Oh, how glad I am that I came. Oh, what a meeting this has been! I

was never in such a meeting before.” She came forward, and I know that the Lord blessed her. Her husband had expressed fears that a storm might come up, and there might be another flood. She assured him that she would watch every indication of the weather and turn homeward at the first sign of a storm.*8LtMs, Lt 145, 1893, par. 5*

Well, our hearts were made glad by this meeting. We praised the Lord with heart and soul and voice. The Methodist minister who preached in that house was present through it all. This is the revealing of the willingness of God to work if we will only let Him work. If we will clear the King’s highway, we shall see of the salvation of God.*8LtMs, Lt 145, 1893, par. 6*

The two young men and their uncle were deeply moved. The uncle said to Brother Hare, “It is of no use to try to express my thankfulness for this meeting.” He left one pound with us as an expression of his gratitude. Money is not very easily obtained in this part of the country. We praise the Lord as we see the influence the truth has upon hearts that have not had the light. If all lived up to the light, their appreciation of the truth would increase more and more; they would drink in the precious streams of water from the open fountain, and would be refreshed, and ever refreshing others.*8LtMs, Lt 145, 1893, par. 7*

On Sunday the Wesleyan chapel was crowded; every available seat was brought in, and at last an old chest in the hall was dragged in as the last resource. I spoke upon temperance from the Christian standpoint, and all listened with intense interest for two hours. Some said that ended their tobacco using. Brother Salt was very anxious to have a copy of the discourse, as were also the two young men, and they shall have it as soon as we can get it written off. The Brethren Hare tell us there were men in the meeting on Sunday who had not attended a service for years, and some were affected to tears.*8LtMs, Lt 145, 1893, par. 8*

On Sunday night Brother Starr spoke in the Wesleyan chapel, which was crowded to its utmost capacity. This was a joint meeting. W. C. White spoke first, then the Wesleyan minister said some good things, but his talk was spiritless. Then Elder Starr spoke upon

the simplicity of genuine faith and the precious evidences that Christ has given of His willingness to save all who come to Him.*8LtMs, Lt 145, 1893, par. 9*

This meeting was a complete success; everyone was pleased. The Lord was moving upon hearts. Oh, how little interest has been manifested in this place to save the lost sheep, and to bring the lambs to the fold! Temporal interests supply the themes for conversation and supplant the themes of eternal interest. The need of the soul, the precious things of the Word of God, its promises, admonitions, and reproofs; its warnings, consolations, and encouragements, are fading away before the more absorbing interests. Everyone in the home circle needs to have his lamp constantly replenished with the oil of grace, that the light may be kept brightly burning, and not go out. The human affection should not become weakened, but stronger, purer, more elevated, refined and holy, as it draws its supply from the divine source, the full and complete love of God. Why is the mind so freely and readily engaged on every other subject, while the highest, holiest, grandest subject that can engage the human mind is neglected?*8LtMs, Lt 145, 1893, par. 10*

In the family, religion is not considered as much interest and importance as temporal, earthly things. Its blessed work, the divine influence, is greatly wanting in the home life. Family associations should have an uplifting, sanctifying power; then will the religion of Christ acquire its proper character in the home; then will the privileges of family worship exert its upbuilding, divine influence, instead of standing solitary, as one act performed at certain times. The whole heart will become a reservoir of the divine love and grace, in words and actions giving evidence of habitual communion with God. The very thoughts will be brought into captivity to Christ. Hope, sympathy, brotherly love, will spring up in the heart, and will flow forth in all the associations of life.*8LtMs, Lt 145, 1893, par. 11*

I feel it my duty to bear a plain, decided testimony to the believers in Kaeo. They need, Oh so much, to be awakened. They do not know what it means to have a burden for the souls in their own borders. They do not know what it means to seek for the perishing ones out of Christ. They do not see why they need to go to camp meeting.

The common duties of life are all-absorbing, and it does not meet their inclination to go out from their work and homes and be put to inconvenience to obtain light and strength through seeking the Lord with their brethren. We are working to arouse them; may the Lord help us.*8LtMs, Lt 145, 1893, par. 12*

Lt 146, 1893

Smith, Brother and Sister [Uriah]

Wellington, New Zealand

August 10, 1893

Previously unpublished.

Dear Brother and Sister [Uriah] Smith:

I did think I should be able to write to you a letter this mail but I visited Long Point Parametta and was absent eight days; could not get home. The storm was continuous for several days and the line was obstructed—bridges washed away and landslides prevented my getting home.*8LtMs, Lt 146, 1893, par. 1*

I labored constantly with Sister Browns family. She is a woman in her fifties. She has had twenty-one children. Thirteen are now living—10 are now at home, three are away. I was moved upon by the Spirit of the Lord to bring the family, if possible, to a deciding point. The Lord directed me what to do. I addressed them by name. The two youngest were at school, but the rest made their decision, and Oh, how my heart rejoiced. There are two innocents in the family—imbecile—an inheritance transmitted by the father who used intoxicating drinks, but they are a very excellent family. The father was a very capable man but killed himself by liquor drinking. He died eight years ago.*8LtMs, Lt 146, 1893, par. 2*

When I reached Wellington I found we had only from Tuesday till Thursday today to prepare my mail, and we have had close work.*8LtMs, Lt 146, 1893, par. 3*

I assure you, I do not want you [to] think I have stopped [writing] you. Oh, no, no; but I am so sorry that you do not place yourself in the channel of light. We want you [to] stand up strong, and firmly pressing forward and upward, bearing aloft the banner of truth. I beseech you, my brother, to gird on the armor. The third angels message will triumph and we want you to triumph with it. Oh, that the Lord would open before you the treasures of His unspeakable

love. *8LtMs, Lt 146, 1893, par. 4*

The perils of the last days [are] upon us, and there is yet much to be done. I can see in the Chicago exhibition the great act that is to bring the Sabbath of the fourth commandment before all nations, tongues, and people. The day of God's preparation is near, very near. Where do I stand? Where do you stand? Our souls are of value, and our influence is of value. God wants every jot of our capabilities now vitalized by His Holy Spirit. Oh, how my heart longs and thirsts to see you just where the Lord would have you, clothed with the armor of light, your trumpet giving no uncertain sound but the very message the Lord would have you bear. *8LtMs, Lt 146, 1893, par. 5*

I love you and love your family. Would that the golden chain of heaven would bind up yourself and every member of the family firmly with Jesus Christ. I long after you and my soul longs to have Wilton take his place under the blood-stained banner of Prince Immanuel. The angel with the writers ink horn will soon place a seal upon the foreheads of all who are loyal and true to the commandments of God. Then the four angels will let loose the four winds. I send you with this copies of letters written to Leroy Nicola and Bro. Van Horn; also one just received from Fannie Bolton to Sister Tuxford. I have just received a letter from Elder Daniells full of precious things, but we cannot copy it. It will be ready for next American mail. *8LtMs, Lt 146, 1893, par. 6*

We would be much pleased to receive a letter from you and know how you are prospering. My faith clings to you, and my heart is full of love to Jesus, and I love your whole family. [It] seems as though I cannot give up that [even] one of them shall be left outside the city of God. Heaven is worth a lifelong, persevering, untiring effort. Oh, let us press the battle to the gate and be more than conquerors through Him that hath loved us and given His own life for us. Do not falter now. Do not give the enemy a chance to triumph now. Jesus lives to make intercession for us. He will be with us if we will be with Him. This must go into the mail. Love to all the household. *8LtMs, Lt 146, 1893, par. 7*

Lt 147, 1893

Olsen, O. A.

Wellington, New Zealand

July 12, 1893

Previously unpublished.

Dear Brother Olsen:

I write at this time to excuse my not writing you ere this, and I am not able to write you a letter now as I much desire to do. I have just one week ago today had all my teeth extracted, and I am of course suffering considerable with my gums. They are inflamed and painful. Eight were extracted at one sitting, and now the last root is out of my head, and I rejoice much that the disagreeable job is ended. I endured the process without once wincing or groaning. I had committed my case to the Lord, and the Lord graciously helped me. I would not take anything to stupefy me, but the Lord gave me courage, and I have slept very well every night since.*8LtMs, Lt 147, 1893, par. 1*

I am of good courage in the Lord, and I have so much to be thankful for. The Lord is my helper; in Him do I trust. My health is improving. I am able now to kneel down when I pray; have not been able to kneel for over one year. I am thankful for this, and I have my reason for this. I will praise the Lord. When I shall recover from this last operation on my teeth, I shall try to write to you.*8LtMs, Lt 147, 1893, par. 2*

When our brethren return from Norway, will you please have someone purchase for me a fur shoulder cape, the largest size they can find, in imitation of seal skin, reaching about to the bottom of waist; also a fur collar for the neck, of the same material? I find, since having the rheumatism, it is almost impossible to keep my shoulders warm. I arise at three and four in the morning. If there is black or brown plush, such material as I purchased when in Christiana, Norway, if you can interest anyone to find remnants of one yard and a half, or a couple of yards or more, fine material of

course, but not silk, but worsted plush, it would accommodate me. If there is a trifle more or less, it will answer my purpose. Make it into a lap robe—these two yards—and I shall be so glad. If it could be purchased here, I would get it, but it cannot be purchased here. If black cannot be had, gray-brown will answer. I do not care to have the most expensive material. We cannot get these goods in America, neither can we get them here. But if you cannot get them without considerable trouble, I will be satisfied anyway to do nothing about them.*8LtMs, Lt 147, 1893, par. 3*

I thought that when our brethren returned, they could bring something of this kind, serving their purpose as a lap robe. I do not want this done if it is not entirely the thing to do, and perfectly right. Do as you think best. I have tried to get a fur shoulder cape and collar, which I have needed almost constantly in this country, but there is nothing I would wear but those that are so expensive I cannot reach them. Marion purchased her fur in Grimsby—imitation of seal—and I purchased one for Mary White in Grimsby, but I had better offers in Christiana, Norway.*8LtMs, Lt 147, 1893, par. 4*

I have endured the winter here in Wellington much better than in Melbourne. There is something about Melbourne very harsh and unpleasant. I am not troubled with rheumatism as in Melbourne.*8LtMs, Lt 147, 1893, par. 5*

Elder Israel has been troubled several weeks, unable to stand straight. He is improving.*8LtMs, Lt 147, 1893, par. 6*

Willie is in Melbourne, expects to leave for Sydney soon. He is disgusted with Melbourne climate. He says it is rainy and cold and damp, and he is troubled with rheumatic pains. I hope he will get away from Melbourne. I am grateful to my heavenly Father constantly for my reason. I shall send this to Europe, by the way of San Francisco. Hope you will get it all right. I leave it to you to get these things to me as soon as a messenger can bring them, or they might be put in a box or something that shall come this way.*8LtMs, Lt 147, 1893, par. 7*

Manuscripts

Ms 1, 1893

Ings, William

Duplicate of *Lt 77, 1893*.

Ms 2, 1893

What Must I Do to Be Saved?

Parramatta, Sydney, Australia

January 29, 1893

Portions of this manuscript are published in *6BC 1105*; *SD 57*.

Luke 10:25. This is a wonderful and an important question. There is nothing of any more value to any one of us than this question. If we lose heaven we lose everything; it is a terrible thing to lose eternal life. It is too expensive a business to sin. This was a straightforward question, to the Master who knew how to deal with human minds. The Pharisees were listening to condemn Him. The Saviour turns the question back to the lawyer, *verses 26, 27.8LtMs, Ms 2, 1893, par. 1*

I ask you what reserve you can make in this. Business occupies mind and attention and separates the soul from God. Who is our heavenly Father? He is the One who is weighing moral worth. *Psalms 50:10, 12*. Well, it is not money that raises you one jot in value with [the] God of heaven, neither worldly honor. That case is decided when “the earth shall reel to and fro like a drunkard” [*Isaiah 24:20*]; then we shall want to know that we have a clear title to the heavenly inheritance. Can you read your title to mansions in the sky? How perseveringly the Saviour labored for your salvation.*8LtMs, Ms 2, 1893, par. 2*

The gospel was first preached in Eden. *Genesis 3:15*. Satan cannot touch the head; praise God for that wonderful work of God in the salvation of man! There is victory for man. The devil will use your mind if you give it to him. When Christ came into our world [to] break every yoke, He did not rank among the highest, [or] richest. He was from Nazareth. He worked at a carpenter’s trade; He honored labor. Does He not know all about His subjects?*8LtMs, Ms 2, 1893, par. 3*

There was a certain man that pleased God; a messenger was sent to him—an angel from heaven. See *Acts 10:5, 6*. Is it possible that

God knows just where we live? Cornelius offered prayer with all his offerings. Cornelius did not fully understand the work of Christ—a clearer light was to be given to him, brought by the human agent. The divine agency co-operates with the human agency. We may ignore it; we may reach the world's standard; if we do, we miss the mark. God can give light. You accept one ray of light, and it prepares the way for another ray of light, "coming forth as the morning." [*Hosea 6:3.*] It is as though gleamings are coming: Just follow on to know the Lord, whose coming forth is as the morning. It will shine brighter til it shines as the sun at noonday. *8LtMs, Ms 2, 1893, par. 4*

To the question, "What shall I do to inherit eternal life?" we answer, serve God with all the powers of your mind. [*Luke 10:25-27.*] Jesus Christ paid the price for the redemption of man, paid the price for the sins of the whole world. Why do we not come? *John 3:16.* God's love for man led Him to save man from perdition, to establish his feet on the Rock of ages. Christ made the infinite sacrifice, that we might have the life that measures with the life of God, an eternity of glory and bliss. *8LtMs, Ms 2, 1893, par. 5*

Before crossing the broad waters of the Pacific, I felt as though there were some souls here that I could help by the message God has given me. Eleven months I have been a sufferer, but Jesus was with me. We are represented as pilgrims and strangers seeking a better country, even an heavenly. Why devote all the time to money matters, it will not save you. Our little probation here is not to gratify and glorify ourselves. We need not stumble at a single thing. *8LtMs, Ms 2, 1893, par. 6*

Some may say, "I certainly would be a Christian if it were not for those in the church." Would you offer such an excuse in the judgment? You would not dare to present such an excuse. *8LtMs, Ms 2, 1893, par. 7*

See *John 3:16.* It is your business to believe. Supposing there are tares among the wheat. Remember the church militant is not the church triumphant. We feel like Jeremiah, that we could weep day and night. [*Jeremiah 9:1.*] Some are stumbling blocks—signposts that point the wrong way. Such do not represent Christ. We cannot

afford to do that.*8LtMs, Ms 2, 1893, par. 8*

Jesus is our Pattern. He laid aside His royal crown to come to our world. Do we recognize His power? To many He was as a “root out of a dry ground.” [*Isaiah 53:2.*] Why? Because they were wedded to sin. Three years and a half were all this world could endure of the ministry of Jesus. Jesus had spoken to patriarchs and prophets to warn them. He saw that the nation was imitating the customs and practices of the world. Our churches do that today.*8LtMs, Ms 2, 1893, par. 9*

Anything that diverts the mind from God assumes the form of an idol, and that is why there is so little power in the church today. The line of separation is not made plain; it is difficult to divide and separate. Which shall we worship, God or the world? How much time [do] we devote to prayer? Jesus looked upon our world with terrible sadness. Why do we not take His glory? How much could man endure without the heavenly assistance? An angel came to Daniel to communicate with him. Daniel could not bear the light. The angel strengthened him, “Be strong, yea be strong.” [*Daniel 10:19.*] He took the appearance of man.*8LtMs, Ms 2, 1893, par. 10*

Christ knows the difficulties that beset our pathway. Won't you praise Him for that? Christ came to save us, that humanity might teach humanity. Behold, on Jordan's banks how His prayer cleaves His way to [the] throne of God. The brightness of the Father's glory encircles the Son of God, then follows the voice of the God of heaven: “This is my beloved Son in whom I am well pleased.” [*Matthew 3:17.*] Christ has opened [the] way for every bereaved heart to highest heavens. Who is it? Our substance, our surety. He takes our sins. He bore them in his body.*8LtMs, Ms 2, 1893, par. 11*

God does not want any poor soul to bear the sins of any. Christ is the sin-bearer. Do not be overanxious as to what your brother should do. Christ said to Peter's inquiry, “What is that to thee? Follow thou me.” [*John 21:22.*] You that have been feeding upon what is worse than what the swine fed upon—the mistakes of others—why won't you feed upon something more beneficial? We cannot be saved in our sins. Let Christ take them and the vacuum be supplied with His righteousness. There is healing in His wings.

See *Matthew 23:37.8LtMs, Ms 2, 1893, par. 12*

There is the will, and if placed on the side of God's will, an atmosphere will surround you that will win souls to Jesus Christ. Christ saw that Satan had had his own way, and that His time had come to represent the Father. Christ was a light amidst the moral darkness, [the] suffering and distress which ended in the crucifixion of our Lord and ruin of the nation. Christ stood alone in the world. He came because Satan declared that no one could keep the law of God. Jesus showed how that man could keep the law of God. Christ passed over the ground where Adam fell. There is abundant grace for man to be an overcomer; his only hope is in Christ.*8LtMs, Ms 2, 1893, par. 13*

Have you touched Christ? When the woman in the crowd touched Christ, He said, "Who touched me?" "Why," Peter exclaimed, ["the multitude throug thee."] *Mark 5:27; [Luke 8:45]*. Jesus said, "Somebody hath touched me." [*Verse 46.*] The woman that was purified turned toward Him and told her pitiful story. She was made sound in a moment. Does He save you this day? Seek Him that is mighty. Choose between the Prince of Life and [the] prince of darkness. Study the words of Christ. There is no "guess so" there. "Ask and ye shall receive, Knock and it shall be opened unto you." "If ye then being evil, know how to give good gifts unto your children: how much more shall your heavenly Father give the Holy Spirit" [*Luke 11:9, 13.*] Thank God for that.*8LtMs, Ms 2, 1893, par. 14*

During the eleven months of my affliction, I was enabled to write, and I have sent to America 2300 pages besides what I have written to Europe [and] Africa. I hung memory's hall with pleasant pictures. I know Christ.*8LtMs, Ms 2, 1893, par. 15*

Satan is determined to hold the minds of men, and it rests with you whether he shall have a place in your mind or not. It rests with you whether you shall have a place in the new earth, and a part of Abraham's farm. [To] every soul that is trying to serve God: Satan will try to eclipse God's glory. Christ says, "Without me ye can do nothing." [*John 15:5.*] Under whose banner are you standing? If you are under the banner of Prince Immanuel you have bound yourself

by a solemn vow to be a faithful soldier. A soldier cannot run away from the battle. Let us be faithful soldiers.*8LtMs, Ms 2, 1893, par. 16*

Christ has planted the cross midway between heaven and earth. [The] Father steps from his throne with thousands of thousands and ten thousand times ten thousand and thousands of thousands of angels [and] approaches with solemn tread to the cross of Calvary. The Father bows His head, It is enough, I accept the sacrifice.*8LtMs, Ms 2, 1893, par. 17*

The only interpretation of sin is “the transgression of the law.” [1 *John 3:4.*] [When the sinner says,] “I have broken it,” he looks up to [the] cross of Calvary, and rolls it off on the very foot of the cross. What is it? Why mercy and truth have met together and righteousness and peace have kissed each other. O, praise Him with your voice! Let things animate and inanimate praise God! Satan says, You are a sinner. And the individual looks up to the cross and says, It is because I have sinned against God. Are you saved? You can come to Jesus, and He will save you. He is drawing you to look and live. Look to [the] Lamb of God.*8LtMs, Ms 2, 1893, par. 18*

There is joy in the presence of the angels over every sinner that turns to God. Satan would throw his hellish shadow across our pathway, [but] God has put a new song into our mouth, even praise to our God. God wants us to be happy. He wants us to believe that He forgives our sins and takes away our unrighteousness. We can make melody to God in our hearts. Jesus is not in Joseph’s new tomb.*8LtMs, Ms 2, 1893, par. 19*

It is court week with us, and He is pleading our cases with the Father. Wonderful work of God! *Hebrews 2:16.* His human arm encircles humanity, and with His divine arm He grasps the throne of the infinite God. He came to earth that was separated by sin from the continent of heaven. There is a ladder, with God above it, and the angels of God ascending and descending upon it. They are ministering agents for God. “Ye are laborers together with God.” [1 *Corinthians 3:9.*] Religion never degrades the receiver. 1 *Corinthians 15:51. 1 Thessalonians 4:17.**8LtMs, Ms 2, 1893, par. 20*

How does He come? In judgment. A crown of glory decorates His brow, [a] robe whiter than [snow], [His] feet are as fine brass, and on His vesture written, [King of kings, and Lord of lords.] He searches creation through. Are we getting ready for judgment? Should death come to you, are you ready? Let every one of us pray that our sins may be pardoned and that we stand clear. God grant that we may be ready and cleansed from every stain of sin. *8LtMs, Ms 2, 1893, par. 21*

Ms 3, 1893

Sermon/At Parramatta

January 29, 1893

Missing (may be same as *Ms 2, 1893*).

Ms 4, 1893

Diary

Duplicate of *Lt 23a, 1893*.

Ms 4a, 1893

Reproof to Br. Prismall

Formerly Undated Ms 138. Refiled as *Lt 23a, 1893*.

Ms 5, 1893

Diary, January, February 1893

Parramatta, New South Wales, Australia

January 26 - February 4, 1893

Portions of this manuscript are published in *8MR 80-81*.

We left Melbourne Thursday, January 26, for Sydney, and arrived safely the next day. I cannot explain to you the nearly complete exhaustion in which I found myself after I had completed my journey. Yet I spoke Sabbath forenoon to a good number of our faith. The house of worship was full, and I had freedom. Sunday night I spoke in the town hall which was well filled. I had strength and grace to put forth the effort, and the Lord helped me. Tuesday and Thursday evenings I spoke to the church; and in two days wrote the long testimony for Brother Hare.*8LtMs, Ms 5, 1893, par. 1*

Thursday forenoon I sent for Brother and Sister Hare, and read the matter I had been writing for them. I greatly feared that Bro. Hare would not receive the message in the right spirit. He looked so glum over it, but when he came to the meeting at night, he seemed changed; a different atmosphere surrounded his soul, and his wife seemed different from what she had done. I felt relieved. Just as Brother Hare was helping me into the carriage, which was high and hard to get into, he said, "I hope you will be faithful to my folks," and smiled. I think he thought I had been faithful to him.*8LtMs, Ms 5, 1893, par. 2*

It is with much difficulty I have written the above; for four nights I have not been able to get to bed before 11 o'clock and am up at five; there was not fresh air, and my heart troubled me. The room was good, but the air did not come, because it was not. I have not had my usual complements of sleep, but mean to make it up when I get on the steamer.*8LtMs, Ms 5, 1893, par. 3*

Thursday, before speaking, I rode out with Sister Hughes, Brother Steed, and Brother Starr eight miles to a beautiful locality called Castle Hill. Brother Steed was telling us about a man by the name

of Martin who embraced the truth; he was a wealthy man, and owned much land; his wife was a Wesleyan Methodist; she opposed him so bitterly and persistently that he gave up keeping the Sabbath. When thus far in the relation, a team stopped, and lo, there was Mr. Martin; he jumped out of the carriage, and shook my hand heartily. I saw he had a good face and clear blue eyes, an Englishman. After a short conversation we drove on. When we returned, we found the daughter waiting at the blacksmith's shop. She called to us and said her father requested us to call on him. We did so, but the wife did not make her appearance. The oldest girl was kind and communicative and showed us around the garden. We were treated to rich grapes, nectarines, peaches, and lemonade by Mr. Martin, who has a fruit farm. That night for the first time Mrs. Martin attended meeting with her husband, and I was impressed to speak decidedly on the Sabbath and the law of God.*8LtMs, Ms 5, 1893, par. 4*

After the meeting, Brother Steed said to me, "The Lord led you to speak as you did on Thursday night in reference to the commandments. There was a man present, who has been a missionary, who has been opposing us bitterly, and you took up the very objections he has used against us, and made all very plain. He came to see me this morning, and said, 'Well, Mrs. White has put everything in altogether a different light than I have ever heard or thought of before. If it is as she says, I do not want to be opposing God and pulling down that which God is building up.' He said he was going to look into the subject."*8LtMs, Ms 5, 1893, par. 5*

February 4

Yesterday before going to the station for Willie we went to take a short ride. Brother Reekie had hired a livery team and wagonette, and we piled in with our baggage. In about thirty minutes the train would be in, and then we were going to the boat with our baggage. I saw that the horse's head was held very high, like our Jim's in California, and I asked Brother Reekie, "Is this horse safe?" He said, "Perfectly." I looked at Sister Starr, and said to her, "Sister Starr, I cannot sympathize with you in your fear to ride after a spirited horse."*8LtMs, Ms 5, 1893, par. 6*

It was only a few moments, as we were going down a thoroughfare, the horse began to kick, and Brother Reekie turned him in to a side street, out of the press of carriages; but he kicked and kicked, his heels went crushing through the dashboard. I said to Sister Starr and Emily, "Get out, get out, as quick as you can." Sister Starr's lips were white, and I was thoroughly frightened. Brother Starr jumped over the wheel, and was at the horse's head, but his head was held so high Brother Starr could not without great effort catch the bridle and hold him by the bit. Thud, thud went his steel-clad heels into the carriage.*8LtMs, Ms 5, 1893, par. 7*

Sister Starr and Emily were nearest the door, but they did not stop to open it; we all climbed over the closed door and tumbled out in good order without bruising an ankle, and were ever so thankful to be out of the fracas. After a time the horse stopped his kicking. My spring seat was placed on a rock by the wayside, and we all were, with our satchels, seated there half an hour. The horse and wagonette were taken back to the stable, and the owners were reprimanded by Brother Starr for hitching up a horse that was too long for the shafts. Another horse and carriage were provided for us, and Brother Reekie picked us up by the roadside and we went to the depot for Willie. We met him just in time, and all went on board the boat, and stowed our baggage in our stateroom and in the hold of the boat.*8LtMs, Ms 5, 1893, par. 8*

We went to Brother Reekie's, [at] the mission, and had dinner with them, then I was taken over to Sister Hardy's boarding house. On the way we saw Brother Steed, who said that day Mr. Martin had taken him all around the country near Parramatta to secure a favorable place for the tent, and they were successful. They inquired if the farmers wanted a tent pitched in their vicinity. O yes, everyone was anxious to have the tent set up, and some said they could secure a congregation of two hundred and fifty. Brother Steed said if they could have a congregation of fifty they would be satisfied. Then Mr. Martin said his wife and a minister's wife, a Primitive Methodist, were out to hear me Thursday evening. They did not speak one word in opposition, but seemed sedate and thoughtful. This Primitive Methodist said, "Mrs. White goes deeper than we do; she is thorough."*8LtMs, Ms 5, 1893, par. 9*

We think the work has but just begun in this country. The report of the past year's work in Parramatta has extended far and near, and made a good impression upon many minds; so there is a healthful state of things, and the work can be carried on just as well another year as in the past year. I am fully decided that our home will be in Parramatta when we return from New Zealand. The climate is much better than Melbourne. And I shall not feel that I am going away from the interest if I leave Melbourne, but going directly into the harvest field where there are sheaves to be gathered for the Master. I have a testimony for the people. If the Lord be with us, there will be scores of souls brought to the knowledge of the truth.*8LtMs, Ms 5, 1893, par. 10*

The fright yesterday affected me some. The angels of God preserved us, also that wild horse might have caused our death. This morning I had the nosebleed as the result of the shock.*8LtMs, Ms 5, 1893, par. 11*

I have attended meeting in Sydney this morning at nine o'clock. The meeting was appointed early, that I might have an opportunity to speak before taking the boat. Before speaking I was depressed, kept wishing that I had no appointment, but the hack came for me on time, and I went. The Lord indeed was by my side, for the ideas that came to me while on my feet had not previously been my subject of thought. After I had spoken an hour, I learned that the time was changed, the boat would not leave the landing until two o'clock, so Brother Starr talked awhile.*8LtMs, Ms 5, 1893, par. 12*

I praise the Lord for His goodness and mercy to me, for I know that special help was given to me on this occasion. The Lord is good; the precious subjects of Bible truths are full of marrow and fatness. I spoke from the words of Christ, *Matthew 13:12-17*. The last verse, "For verily I say unto you, That many prophets and righteous men have desired to see those things which ye see, and have not seen them; and to hear those things which ye hear, and have not heard them." I presented the case of those now living upon the earth as highly favored above all people because of the precious light of truth, advanced light, hidden truths unfolded to us in our day. I felt the subject matter intensely, and I know I had the Holy Spirit to bring things to my remembrance. O, I thank and praise the Lord; he

gives strength and power to the weak, to those who have no strength.*8LtMs, Ms 5, 1893, par. 13*

I have seasons of great temptation when infirmities press me, and inconveniences are felt, and I suffer in consequence. I think, Am I really in the way of my duty? Is it not time I retired from active labor? Then when I stand before the people in my weakness, and the Holy Spirit impresses me, as this morning, in so forcible a manner after a battle with the enemy, and I feel and know a witness is present and a divine helper, then I am sure my work is not to close yet. My mind is clear; the truth is forcible because the Lord is my helper. Let us be of good courage in the Lord. Lift up Jesus at all times, and keep Him lifted up before our minds, that faith may grasp His might; wait only upon the Lord, for He is strength and efficiency. Bless the Lord, O my soul; praise His holy name.*8LtMs, Ms 5, 1893, par. 14*

Ms 6, 1893

Sermon/Thoughts on *Isaiah 58:1-3*

Auckland, New Zealand

February 11, 1893

Portions of this manuscript are published in *OHC 45; 2MCP 520, 583*. +NoteOne or more typed copies of this document contain additional Ellen White handwritten interlineations which may be viewed at the main office of the Ellen G. White Estate.

Isaiah 58:1-3. This shows the condition of blindness in the church, and why prayers are not answered. But there is a recipe given, and we want you to appreciate it, without money—free in the Word of God. *Verses 4-8*. Now if you first observe that kind of a fast. *Verse 8*. That is thy righteousness. It is the imputed righteousness of Jesus Christ. [But] have [we] that righteousness that goeth before us? The glory of the Lord is sure to be our rearward, because we do the works of Jesus Christ. Work in His lines; we are not working in our own lines; but we are working in the lines where Christ works. *8LtMs, Ms 6, 1893, par. 1*

“Then shalt thou call, and the Lord shall answer.” [*Verse 9*.] What a statement! *Verse 10*. Not tearing to pieces. “Then shall thy light rise in obscurity, and thy darkness be as the noonday.” Light again. “And the Lord shall guide thee continually”; we will not have to follow our own judgment. *Verse 11*. Wonderful, Wonderful prescription! I bring it to this church in the name of the Lord God of Israel. It is a prescription for the sickness and maladies of the body, and for the sickness and maladies of the soul. *8LtMs, Ms 6, 1893, par. 2*

The living water that fails not was presented to the woman of Samaria who was living contrary to the Word of God. See *John 4:9-15*. She did not see anything very flattering in Jesus. “Art thou greater than our father Jacob?” [*Verse 12*.] Now you can see it is the very same Scripture, “Whose waters fail not, springing up into everlasting life.” [*Isaiah 58:11; John 4:14*.] Nothing less than the

grace of the Lord Jesus Christ. We should sit at the feet of Jesus. “I am the bread of Life.” [John 6:35.] Learn constantly of Jesus Christ. Springing up in us into everlasting life. *8LtMs, Ms 6, 1893, par. 3*

If this well of Water is in us springing up into everlasting life, our associates will know it. As Christ imparts to us the life-giving water, all around us will be refreshed as well. It is impossible to have Christ in our hearts and not to reveal it. There is a softening subduing influence that comes from us to them. Not in lifting up the finger unto vanity. Not in esteeming ourselves before everybody else. Neither are we to clothe ourselves with sackcloth and act before the world as if we had no hope. *8LtMs, Ms 6, 1893, par. 4*

To what church or people do you belong, if Christ is formed within the hope of glory? What is that glory? Character. Not a hidden thing like the precious ointment that was sealed in the bottle that was never broken. We know not the sorrows that many have; heart troubles, home troubles. It takes more than four walls to constitute a happy family. Be careful to keep the treasure house. Do not pore over trouble. Speak only words that will heal, soothe, and bless. *8LtMs, Ms 6, 1893, par. 5*

Sins must be put away. The Lord is coming, and you have but a little time to have that water that is springing up into everlasting life. Here are [the] heart-sick and sore that we should comfort. All the vacant seats in this church should be filled—and would be filled if the light that was in you was not darkness. Souls would come and acknowledge the truth. In your social meetings you should let it be understood that God is here, that heavenly intelligences are working upon human minds. You need not come to indulge in harsh and uncourteous words. *8LtMs, Ms 6, 1893, par. 6*

Christ has ten-thousand times ten-thousand and thousands of thousands of angels working for the human family. The work that they have to do in the counsels of heaven is to see where we need help. None will have to fight the battles of the Lord in our own finite strength. Make room that Christ may be enthroned in the heart. <If you fill the whole space with your own spirit and self-sufficiency, then there is no room for Jesus.> Christ should shine through the human tenement. Then what? The glory of the Lord is your

rearward. We carry the divine credentials. What is it? Why God has sent His Son into the world. *John 3:16.8LtMs, Ms 6, 1893, par. 7*

There is work to be carried on right here in our world. It is important that the standard of truth be elevated which calls souls under its banner. Now the work that we have to do is to search the Scriptures. Precious Bible! Special directions are given. *Colossians 3:1-3*. If you have been buried with Him by baptism, you no longer live in sin. "Ye are dead, and your life is hid with Christ in God." What a precious refuge. We are not to talk of ourselves, our words, nor our actions. By abiding in Christ we reveal to a sinful world what Christ can do for us. *Verses 4-8*. You will not cling to one darling sin even if it is as closely allied to you as the right arm; you will die to it. *Verse 9*. Have you considered that your criticisms have been as splitting of hairs and <yet you thought > that you must ventilate it? And carry on such work where you invite the presence of angels, in the sight of the whole universe of heaven. Consider this matter. *8LtMs, Ms 6, 1893, par. 8*

Unsanctified words should never be heard in this church that you have dedicated to God. Instead of this you should praise God. And when you worship God, talk of His love, and talk of His power. You have no right to treat one another with the least disrespect. *8LtMs, Ms 6, 1893, par. 9*

Measure the cord, if you can, that has been let down <from heaven> to lift man up. The only estimate we can give you of <the length of> that chain is to point you to Calvary. Do not seek to oppress one another. God has not put the measuring tape in our hands. You want to love one another as Christ has loved you. When one once gives place to an angry <spirit>, he is just as much intoxicated as the man who has put the glass to his lips. Learn the eloquence of silence, and know that God respects the purchase of the blood of Christ. Educate yourselves: we must learn every day. We must come up higher and higher and closer to God. Clear the rubbish away from the King's highway. Make a way that the King may walk in our midst. Put away filthy communications out of your mouth. See *Colossians 3:8.8LtMs, Ms 6, 1893, par. 10*

Christ says many shall seek to enter in and shall not be able. See

Matthew 7:21. And again, Lord, Lord have we not taught in thy streets? Some branches have never knitted to the true vine. They have died <in the process> and are to be taken away. Other dry branches have united fiber by fiber to the true vine, until they partake of the nurture of the parent stock, and they flourish. When religion comes into the heart and we put ourselves into <connection with Christ,> we can rise to the highest elevation of character. Do not say I do not know this. You must educate yourselves <until you do know this.> Many of us will stand before legislators, before kings and nobles. And we want to come to them in intelligence <of truth.> It will be a question of life unto life or of death unto death to them. Our way is pointed out so plainly. God wants you to go forward and upward, to reach the highest standard.*8LtMs, Ms 6, 1893, par. 11*

(Related [the] story of [the] German lady [who] when eighty years old learned to read *History of Sabbath* and the English Bible by comparing [a] passage of German Scripture with one of English.) She reached her second childhood and began to work anew as a child would <to read the truth.> Now let us do what we can, and God will help us. *Colossians 3:12.* If you are the elect of God, do not make Him ashamed of you. Represent Him to the world. You are a new man in Christ Jesus. "Bowels of mercies, kindness." Now that is what we want to act. We want to manifest this kindness in our homes before our children. If we humble ourselves God will exalt us. Here is the recipe to heal dissension which grieves God and Christ and the heavenly intelligences. *Verse 13.* What a powerful argument. If Christ should have no more forbearance <than the human agent does,> we should be extinguished. We do not sense it.*8LtMs, Ms 6, 1893, par. 12*

At times you want to haul one another by a short bridle, [but] that will never answer in the world. When this church is converted, the world will take knowledge of you that you have been with Jesus. When the officers came to take Jesus, His disciples formed a circle around Him as they generally did when He was teaching them. This teaching has come from age to age to our own time. We have it all. As the officers came forward to take Christ, they stepped back. Never man [spake] like this man. Then they were taunted. But that is the impression they [the world] will get of Christians. You will represent [the] character of heaven.*8LtMs, Ms 6, 1893, par. 13*

Talk of the country to which you are going. You are pilgrims and strangers here. We have to live in hired houses here. Do we show to the world that we are rich in faith and heirs according to the promise? Talk of heaven and heavenly things. Love the precious and the eternal. Away with your self-esteem. Learn lessons at the foot of Calvary's cross. Communicate to whoever is around you. Now, your atmosphere is a heavenly or satanic one. I will hail the heavenly atmosphere. I will talk of the preciousness of truth. I will talk of His power, and by beholding, reflect light and become channels of light to others. *Verse 14*. Stand complete in Christ Jesus. *8LtMs, Ms 6, 1893, par. 14*

You are bound by the golden chain of love to Jesus Christ. *Verse 16*. Express it in clear distinct tones. Know what the Scriptures say. You are to cultivate your knowledge that you may be sharp to discern in the garden of God. Not to relate any mournful stories. We are not Catholic priests. You are to go to Jesus Christ and tell Him; He understands your case fully. *Matthew 11:28*. "Here am I." Will you live to that receipt? Here I am, ready to [do Your will.] Suppose that instead of passionate words we begin to use mild words. *8LtMs, Ms 6, 1893, par. 15*

You cannot get too much knowledge. Do you dare to neglect it? Put on Christ. Put on His holiness, His loveliness. He reforms the nature. New men and women in Christ Jesus. He will put a new song on your lips, even praise to our God. Do not drop a word of stubbornness. God help us to sow in joyful notes. Come in with us, and we will do you good. But you cannot do good when you are in strife and confusion. What is this people going to do? *Isaiah 58, verse 12*. What is that? The broken law of God. [*Verses*] *13, 14*. What is our work? You can be a restorer of the paths to dwell in. *8LtMs, Ms 6, 1893, par. 16*

When the gates of the city of God will be opened will [we] be enabled to walk in? May our sins go beforehand to judgment. The investigative judgment takes place before Christ comes. We should weep between porch and altar crying, Spare thy people. Let them call upon the Lord. "Let the wicked forsake his way." [*Isaiah 55:7*]. And he will have mercy upon him. Clear the king's highway. Let your sins go beforehand to judgment. It is a case of life or death.

May God let His blessing rest upon you that you may see light in His light and rejoice in His love. *8LtMs, Ms 6, 1893, par. 17*

Ms 7, 1893

“There is a subject that urges...”

Refiled as *Ms 32, 1893*.

Ms 8, 1893

Sermon/Are We Doers of His Word?

Auckland, New Zealand

February 9, 1893

Previously unpublished.

John 14:12-18. Now we have the rich promises of God in His Word, if we shall keep the truth. *Verse 15.* Then the promise is ask in His name and He will give it us. Precious promise. If we do not keep God's commandments, we are not His children. "Thou shalt love the Lord thy God with all thy strength." [*Mark 12:30.*] (*[John 14] Verse 21*): Hath the light upon His commandments. ... *Verses 22, 23-27.* Brethren, do we keep the commandments of God? Are we doers of His Word? (*John 14:21*): What a wonderful statement that is! Are we cherishing the precious spirit of love?*8LtMs, Ms 8, 1893, par. 1*

How stands the case with us? "As I have loved you." [*John 13:34.*] How much? I laid aside my crown, that I might come to the earth, that humanity might touch humanity. Love one another as Christ has loved us. If we do this, the world will know that we are of Christ. "Love as Christ has loved us." "By this shall all men know that ye are my disciples, if ye have love one for another." [*Verse 35.*] *John 15:12-17.* We want you to see that professing to keep commandments of God is not an evidence that we keep them. Love to God and love to our neighbor is required.*8LtMs, Ms 8, 1893, par. 2*

Talking of ourselves and making ourselves a center we lose hold upon Jesus Christ. We feel intensely upon this subject. *John 17:19, 20.* Here is their work. The argument is in the last clause of (*verse 21*), "That the world may believe that thou hast sent me." (*Verse 22*), "And the glory which thou gavest me I have given them; that they may be one, even as we are one." What is that glory? Character. Changed from glory to glory; from character to character. We become assimilated to Christ. The glory which God has given Him He has given to His disciples.*8LtMs, Ms 8, 1893, par. 3*

Ms 9, 1893

Sermon/True to Principle. Sunday, 4 p.m.

Kaeo, New Zealand

March 5, 1893

Portions of this manuscript are published in *CG 93, 186; AH 18, Te 56, 105; 3MR 365; 6MR 262; 8MR 381; 10MR 74.*

“But Daniel purposed in his heart that he would not defile himself with the portion of the king’s meat, nor with the wine which he drank: therefore he requested of the prince of the eunuchs that he might not defile himself. Now God had brought Daniel into favor and tender love with the prince of the eunuchs. And the prince of the eunuchs said unto Daniel, I fear my Lord the king, who hath appointed your meat and your drink: for why should he see your faces worse liking than the children which are of your sort? then shall ye make me endanger my head to the king.” [*Daniel 1:8-10.*]*8LtMs, Ms 9, 1893, par. 1*

“Then said Daniel to Melzar, whom the prince of the eunuchs had set over Daniel, Hananiah, Mishael, and Azariah, Prove thy servants, I beseech thee, ten days; and let them give us pulse to eat, and water to drink. Then let our countenances be looked upon before thee, and the countenance of the children that eat of the portion of the king’s meat: and as thou seest, deal with thy servants. So he consented to them in this matter, and proved them ten days. And at the end of ten days their countenances appeared fairer and fatter in flesh than all the children which did eat the portion of the king’s meat. Thus Melzar took away the portion of their meat, and the wine that they should drink; and gave them pulse.” [*Verses 11-16.*]*8LtMs, Ms 9, 1893, par. 2*

Now, they ask for ten days to prove their plain diet, and ten days prove to the prince of the eunuchs that their diet was better than the king’s diet. Their simple diet, free from wine, and highly flavored meats agreed with these captives, as their countenances proved. It gave them a clear brain and active mind that they might acquire knowledge, and reach a high standard in knowledge. “As for these

four children, God gave them knowledge and skill in all learning and wisdom: and Daniel had understanding in all visions and dreams.” [Verse 17.]*8LtMs, Ms 9, 1893, par. 3*

If we do not go out into the customs and practices of the world, how much better. Some advocate there is such a high state of knowledge in the world to obtain. Just as the enemy came to Adam and Eve, and presented to her that if she would do as he said she would have such wonderful knowledge. The enemy wrought to counteract the works of God. May the Lord God of Israel be our strength.*8LtMs, Ms 9, 1893, par. 4*

The Jews were cautioned not to practice idolatry, nor to intermarry with the heathen. But they disobeyed God, and were punished again and again. God designed that the name of the Lord God of Israel should be brought to the knowledge of the idolatrous nations. The Jewish nation was building up bulwarks that nobody would get light out of them. The Lord lets them go into captivity, in order that the knowledge of the Lord God of Israel may be extended in the earth.*8LtMs, Ms 9, 1893, par. 5*

“As for these four children, God gave them knowledge and skill in all learning and wisdom: and Daniel had understanding in all visions and dreams. Now at the end of the days that the king had said he should bring them in, then the prince of the eunuchs brought them in before Nebuchadnezzar. And the king communed with them; and among them all was found none like Daniel, Hananiah, Mishael, and Azariah: therefore stood they before the king.” [Verses 17-19.]*8LtMs, Ms 9, 1893, par. 6*

Let us weigh the whole matter. “And in all matters of wisdom and understanding, that the king enquired of them, he found them ten times better than all the magicians and astrologers that were in all his realm.” [Verse 20.] How much better? Was it double? It was ten times better. We want you to take in this matter, which shows us that our habits of eating and drinking have much to do with our intellect. After God has placed us in certain circumstances, He will guide and lead Himself. He never wants us to dare.*8LtMs, Ms 9, 1893, par. 7*

Many cannot bear a dare. But Daniel was placed in the king’s court.

He sized the matter up and down. And “purposed in his heart that he would not defile himself with the king’s meat, nor with the wine which he drank.” [*Verse 8.*] Daniel did not reason as many of the youth reason in this age of the world—that he would not have success unless he did [as] that others do. This vain philosophy is the reasoning of many minds. What we want to see is young men of moral strength.*8LtMs, Ms 9, 1893, par. 8*

Mothers should educate their babies in their arms after correct principles and habits. [They should] not allow them to pound their heads on the floor. A child never straightened in my arms but once. Let the mothers educate them in their infancy. Commence with the songs of Bethlehem. These soft tunes will have a quieting influence. Sing them these subdued tunes in regard to Christ and His love. I have had the care of children and I know what I am talking about. What right have parents to bring children into the world to neglect and to let them grow up without culture and Christian training? Parents should be responsible. Teach them control; teach them that they are to be managed, and not to manage. Some infants are being constantly fed, which creates a feverishness in the stomach. Let the infant have its regular hours of eating. Educate it to correct habits.*8LtMs, Ms 9, 1893, par. 9*

Never irritate the nerves of a child. When fretting commences, children read the expression. You let gloom [show] on your countenances, and children read that. Mothers and fathers, you are living in danger if you neglect your children. Every day there are lessons to be learned in the school of Christ. I must know that Jesus Christ is my Helper and Friend. Christ is more willing to give the Holy Spirit to them that ask Him than parents are to give good gifts to their children. If you ask, you expect He will give you what you ask. Hang upon the merits of the crucified and risen Saviour. It takes more than four walls to make a happy home. How can we bruise one another, and then offer praise? No; you are to remember that home is a sample of heaven.*8LtMs, Ms 9, 1893, par. 10*

Children will imitate their parents. There should not be one word to irritate their fine sensibilities; their character is worth more than gold. You want that character to be refined. Everything that is connected with the household should be fragrant. You are to

prepare them for the society of heaven.*8LtMs, Ms 9, 1893, par. 11*

Some women think it necessary to girdle and lace their waist as though it were not made small enough. That is why we see the difficulty of such short breathing, that little breath. You place such ones as secretaries, and when they read, it is almost impossible to hear them. They have such a little, sharp voice. What is the use of disarranging God's order? Do not for Christ's sake crowd your heart; it is the machine of the whole body. It is the habitation God has given us. David said, "I am wonderfully and fearfully made." [*Psalms 139:14.*] Do parents consider that they are laying the foundation for an early death? I am sorry to see those broad shoulders and small waists. It is wrong not to let the human machinery do its work.*8LtMs, Ms 9, 1893, par. 12*

You need to learn at the cross of Christ. You are not to reach the world's standard, but place your hand in the hand of Christ. You must have peace among yourselves. You must not have strife in your household. "But the wisdom that is from above is first pure, then peaceable, gentle, and easy to be entreated, full of mercy and good fruits, without partiality, and without hypocrisy. And the fruit of righteousness is sown in peace of them that make peace." [*James 3:17, 18.*] It is gentleness and peace that we want in our homes. Everywhere we look are the devotees of fashion.*8LtMs, Ms 9, 1893, par. 13*

Have parents a sense of their responsibility before God? The children will pattern after their parents. They will even try to imitate their step and tone of voice. What kind of an example have you given to your children? Have you set them the example of tobacco and liquor using? These introduced into the system sets up a warfare. There is no natural appetite for tobacco in nature unless inherited. After they have nearly died (from the first attempt) they use tobacco. Suppose we should impose that on you as one of God's ordinances? You would say that you wanted no such ordinances. What does tobacco do? It is your god.*8LtMs, Ms 9, 1893, par. 14*

When your tobacco is gone are you in a condition to pray? No, you could not say a sincere prayer, because your mind is exercised for

the want of your tobacco. Some of you must be steamed up under the inspiration of your tobacco. The same is true of some who use liquor. Remember, God does not serve with your sins. Here is the liquor question. What a curse it is. You know it like handling fire.*8LtMs, Ms 9, 1893, par. 15*

God sent an angel from heaven to the wife of Manoah. And the angel of the Lord said, "Now therefore beware I pray thee, and drink not wine nor strong drink, and eat not any unclean thing." [*Judges 13:4.*] That which composes [the] blood of parents, goes to their posterity.*8LtMs, Ms 9, 1893, par. 16*

It was said of the forerunner of Christ, "He shall be great in the sight of the Lord, and shall drink neither wine nor strong drink; and he shall be filled with the Holy Ghost." [*Luke 1:15.*] God wanted the forerunner of Jesus Christ to be a steady ruler. He turned many from their sins to righteousness. He would not drink wine nor strong drink before he went before the Lord to do a special work.*8LtMs, Ms 9, 1893, par. 17*

The work of Nadab and Abihu was to kindle the fire. In the sacred service the common fire was not to be used, but they used the common fire; and the Lord let fire go forth that consumed them, because they did not respect His service. They partook of the strong drink, and it confused their brain; and they thought there was nothing particular about the orders of God. When any partake of the strong drink, they should know that they are held responsible for all they do under its influence of the stimulant. He made a law that those in sacred office should not touch wine nor strong drink that they might do justice to the widow and the fatherless.*8LtMs, Ms 9, 1893, par. 18*

Today you may well say, What shall we do? We say lead your children to God. Look to God and learn lessons of Jesus Christ. What hope have we for the race in its present condition? "But as the days of Noe were, so shall also the coming of the Son of man be. For as in the days that were before the flood they were eating and drinking." [*Matthew 24:37, 38.*] What doing? Eating and drinking, and marrying and giving in marriage.*8LtMs, Ms 9, 1893, par. 19*

We see the time of the sacred figures are nearly used up. Look at

the condition of our world today. Read the terrible crimes that are printed in our newspapers. Fraud and debauchery are carried on to an alarming extent. Many of the clerks cannot be trusted. We read of robbery in all lines. Many of them are church members, and use this as a cloak. What kind of a condition is our world in?*8LtMs, Ms 9, 1893, par. 20*

You should educate your children that this state of things shall not come into your families. There is a remedy in the Word of God, and if closely followed they will avoid these evils.*8LtMs, Ms 9, 1893, par. 21*

Satan came to Adam and Eve in Eden and held a conversation with Eve. He said God was restricting her from knowledge, and so flattered her that she listened to all his suggestions. God did not want her to know evil. God wanted them to be instructed in good only. But Adam and Eve fell, and the garment of light no longer covered them. Adam hid himself and did not go to meet God. God used to commune with him. The following are the words of the first gospel sermon, and it was preached in the garden of Eden. "And I will put enmity between thee and the woman, and between thy seed and her seed: it shall bruise thy head, and thou shalt bruise his heel." [*Genesis 3:15.*] Satan cannot touch the head, nor the reason unless we give it to him. By [our] stepping on his ground, he gets possession. He cannot read our thoughts.*8LtMs, Ms 9, 1893, par. 22*

What wonderful promises are made to us in the Word of God. "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." [*John 3:16.*] That is what the Lord gave Jesus for. The law of God had been transgressed. It could not be changed to meet man in his fallen condition. Jesus Christ, the maker of the law, came to our world in the image of God, and died that we might have eternal life. The law is a transcript of God's character. No more could the law of God be abolished, nor one precept of it altered, than you could tear away the throne of the infinite God. Christ who stood at the head could rescue men from the power of the enemy. He was the foundation of the whole Jewish economy. Type met antitype in Christ when He came to our world. Type met antitype on the cross

of Calvary. *8LtMs, Ms 9, 1893, par. 23*

When the Jews heard Christ deliver His sermon on the mount they thought He was going to pass by the law, but on their astonished ears fell these words, "Think not that I am come to destroy the law or the prophets: I am not come to destroy, but to fulfill." [*Matthew 5:17.*] He fulfilled every specification of it. To "fulfill" does not mean to do away. We read in (*Matthew 3:15*), "for thus it becometh us to fulfill all righteousness." To have abolished the law would have been to immortalize sin. There was nothing in [the] law that needed changing or altering. Christ showed that the Law took hold upon the thoughts and intents and purposes of the heart. We should prepare for time and eternity. *8LtMs, Ms 9, 1893, par. 24*

Look at the liquor stores everywhere. They sell to those who sell their reason. Why so much agony and distress? It is because Satan has the controlling power. Those things are indulged in that create an appetite for liquor. There are things indulged in, [in the] homes of many, that create a desire for strong drink. The lawmaking powers give liberty to the sale of intoxicating drinks. How does the universe of heaven look upon these things? Do you think they will be weighed in the balances and not found wanting? There is legal killing. The Saviour of the world gave his life to show the immutability of the law of God. Every one that puts the glass of liquor to his lips is selling his reason. No drunkard can enter the portals of glory. If men paid respect to the ten commandments of God, there would not be the distress and misery that we see in our land today. We are not under bondage to the law. We are free in Christ. *8LtMs, Ms 9, 1893, par. 25*

We stand free because we obey the law. *8LtMs, Ms 9, 1893, par. 26*

Appetite has a controlling power upon men. Christ overcame, and we may overcome. Christ was led by the Spirit into the wilderness. He fasted forty days and forty nights. No person could be any more severely tempted than was He. Satan said to Him, you need not hunger here. The Devil said, "If thou be the Son of God, command this stone that it be made bread." "And Jesus answered him saying, It is written that man shall not live by bread alone, but by every word of God." [*Luke 4:3, 4.*] Satan might have lived in heaven if he had

obeyed the word of God.*8LtMs, Ms 9, 1893, par. 27*

Satan, finding himself baffled on one point, tempts Christ on another point. “Then the devil taketh him up into the holy city, and setteth him on a pinnacle of the temple, and saith unto him, If thou be the Son of God, cast thyself down: for it is written he shall give his angels charge concerning thee: and in their hands they shall bear thee up, lest at any time thou dash thy foot against a stone.” [*Matthew 4:5, 6.*] The devil had put him there, and Christ would not throw Himself down.*8LtMs, Ms 9, 1893, par. 28*

Christ never asked God to work a miracle in his own behalf. “Jesus said unto him, It is written again, Thou shalt not tempt the Lord thy God.” [*Verse 7.*]*8LtMs, Ms 9, 1893, par. 29*

Then Satan’s last masterly effort was to be made. “Again, the devil taketh him up into an exceeding high mountain, and showeth him all the kingdoms of this world, and the glory of them; and saith unto him, All these things will I give thee, if thou wilt fall down and worship me. Then saith Jesus unto him, Get thee hence Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve.” [*Verses 8-10.*] Christ would not serve the devil. Why Satan fled from His presence. Divinity flashed through humanity, and Satan could not stand in the presence of Christ.*8LtMs, Ms 9, 1893, par. 30*

Here the second Adam passed over the three leading temptations whereby man is beset. Satan saw the angels of God coming into the field. “I have trodden the wine press alone; and of the people there was none with me.” [*Isaiah 63:3.*] An angel’s hand soothed the Son of God and gave Him to eat. Christ redeemed Adam’s disgraceful failure and fall. Every son and daughter of Adam would be safe if they would take hold of the crucified and risen Saviour. Christ makes it possible for every one of us to come off more than conquerors.*8LtMs, Ms 9, 1893, par. 31*

It was the divine nature combined with the human that enabled Christ to overcome. The angels have charge over us. As God gave power to Christ, He will give it to us. There are “ten thousand times ten thousand, and thousands of thousands” of angels. [*Revelation 5:11.*] Neither son nor daughter of Adam need go into iniquity.

When Christ bowed in prayer on [the] banks of [the] Jordan, His prayer cleaved through the heavens, and a dove, in appearance like to burnished gold, encircled the Son of God. What does this prayer mean? It means that you are accepted in the Beloved.*8LtMs, Ms 9, 1893, par. 32*

The mystic ladder that Jacob saw represents Jesus Christ. Its base was on the earth, and its topmost round reached the throne of infinity. The angels of God were ascending and descending that ladder of shining brightness. It is our work to be partakers of the divine nature. We are not to fold our hands and wait in idle expectancy. God calls upon every one of us to stand at our post of duty. There is not any too much to any finite mortal. We want to do as did Daniel, who never wavered one line from principle. He was an active statesman, but he always found time to wait upon God. Would that we had more Daniels. Those that use tobacco and liquor are unfitted for their work.*8LtMs, Ms 9, 1893, par. 33*

Every judge who sits in court as a judge should abstain from every intoxicant. We see men defile themselves with this narcotic which nearly always leads to drink. The engineers on the railroad, and on the steamboats use this weed and strong drink. It is the fashion, the custom everywhere. It is best for somebody to be right. What are the youth that are before me going to do? We know not how many may sit in legislative councils. Educate them and train them that they may have clear brains. God said that the judges should not take wine. The world has come to a point where judges, as well as others, do not heed the warning. The commandments of men are taught for the commandments of God. And the consciences of men are forced, and that is what God never did. I have decided to keep God's law.*8LtMs, Ms 9, 1893, par. 34*

How shall you train your children? "For what is a man profited, if he shall gain the whole world, and lose his own soul? Or what shall a man give in exchange for his soul?" [*Matthew 16:26.*]*8LtMs, Ms 9, 1893, par. 35*

Eating and drinking, marrying, and giving in marriage is carried to excess. There are marriages that God approves of, but there are many that are an injury to those that contract them. The world is

filled with corruption. Let us teach the commandments of God to our children. Let us do our duty before God. Teach your children the precepts of God when they go out and when they come in. Do this and God will bless you in doing so. I call upon parents that have children, What are you going to do? Take every child and place him where the bright rays of the Sun of righteousness shall shine into his soul.*8LtMs, Ms 9, 1893, par. 36*

Do not let the rising generation be given over to the enemy. There are many in disobedience to God's commands now. But you can begin to teach them line upon line, and precept upon precept. When sinners entice you, say a square NO. What are you doing to improve your minds? How many of you load your book shelves with trashy novels? This kind of reading is unfitting you for usefulness—weakening the brain powers.*8LtMs, Ms 9, 1893, par. 37*

God commands you to make the most of your talents. You are to improve every talent. Satan has the control of those who give themselves to novel reading, and many do not know it. We talk to you of Christ. Ask Isaiah who he is and he will tell you. “Unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counselor, the mighty God, the everlasting Father, the Prince of Peace. Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth.”
Isaiah 9:6, 7.8LtMs, Ms 9, 1893, par. 38

The tobacco habit beclouds so many minds. Why do you not give up this habit? Why not arise and say, I will serve sin and the devil no longer? Say, I will let alone this poisonous narcotic. You never can do it in your own strength. Christ says, “I am at thy right hand to help thee.” [See *Isaiah 41:13*.] There are places where card-playing is carried on. You cannot afford to visit those places. It leads on from one point of ruin to another, until you ruin soul and body. God is disappointed in you. Jesus Christ is disappointed in you.*8LtMs, Ms 9, 1893, par. 39*

Some of you think you cannot do without tobacco. But you can. How do women get along without the use of it? The brain of women

is composed after the same order as that of men. What answer can you give to Jehovah for this indulgence? Some of you drink rum, use tobacco, and read the trashy novels of the day, and yet say you have no time to read the Bible. The Bible is the garden of God; it contains truth, solemn sacred truth. O what perverted appetites! Christ brings eternal truths to view in the Bible. You have to war against principalities and powers. *8LtMs, Ms 9, 1893, par. 40*

The world is so slack and common and cheap. Sacred things are brought into the very dirt. Even children talk about getting married. You must educate their minds. Educate them to hold themselves sacred. Place your mind and plans on God's side. You should welcome Jesus Christ as a guest into your homes. You want [the] love of God in your hearts. Dig deep into [the] mine of God. Educate and train your souls for the future life. Here are lambs of Christ's fold. He will require them at your hand. You should have your minds pure, clean, and holy that God may impress them. We want to cast our glittering crowns at Jesus' feet, and touch the golden har, and sing songs to [the] Lamb of God. God grant [that] you may be there. *8LtMs, Ms 9, 1893, par. 41*

Ms 10, 1893

Sermon/"My mind has been much exercised..."

Refiled as *Ms 12, 1893*.

Ms 11, 1893

Sermon/Search the Scriptures. Pavilion, 6 a.m.

Napier, New Zealand

Tuesday, March 28, 1893

This manuscript is published in entirety in *2SAT 99-103*.

Our blessed Saviour said, "Search the scriptures; for in them ye think ye have eternal life: and they are they which testify of me." *John 5:39*. Our Saviour knew just what the disciples would pass through. They witnessed the body of the Lord hanging between the heavens and the earth, treated as a sinner, though undeserving. They had taken His body down and laid it in Joseph's new tomb. Never had they realized so much the worth of a living Saviour as in their great trial. They had not appreciated the value of the Saviour. In this, their great sorrow, was just when they needed Him.⁸*LtMs, Ms 11, 1893, par. 1*

A report came that the Saviour had risen, but they did not believe it. If they had searched the Scriptures, their hopes would not have been buried in the tomb with Jesus. Their minds had hardly grasped the idea of a Saviour suffering. Afterward, as two of His big disciples journeyed toward Emmaus, they were telling of their troubles, instead of searching the Scriptures to see if these things were so. They were talking with one another, and were sad. Jesus drew near. Their faith was so small they had not expected Him, and did not recognize Him. He said, "What manner of communications are these that ye have one to another, as ye walk, and are sad?" (*Luke 24:17*) They turned to Him and said, "Art thou only a stranger in Jerusalem, and hast not known the things which are come to pass there in these days? And he said unto them, What things? And they said unto him, Concerning Jesus of Nazareth, which was a prophet mighty in deed and word before God and all the people: And how the chief priests and our rulers delivered him to be condemned to death, and have crucified him." *Luke 24:18-20*. While treading the rough way with them, He was opening the prophecies to them. They did not understand the Scriptures. It drew toward evening, and as Jesus was about to pass on farther than their

abiding place, how tenderly they invited Him to abide with them, “for it is toward evening, and the day is far spent.” *Luke 24:29.8LtMs, Ms 11, 1893, par. 2*

How tenderly they felt toward the One who was reviving their hopes. In His conversation with them He said, “O fools, and slow of heart to believe all that the prophets have spoken: Ought not Christ to have suffered these things, and to enter into his glory?” (*Luke 24:25, 26*) “All,” not a little here and there. These disciples could not endure to be separated from Him who had instructed them, but they wanted more, so they constrained Him to abide with them. As He sat at meat with them, and took bread, and blessed it, and brake, and gave to them, He raised His hands. They noticed it was the motions of Christ, and in His hands they saw the signs of the crucifixion. “And their eyes were opened, and they knew him; and he vanished out of their sight.” *Luke 24:31.8LtMs, Ms 11, 1893, par. 3*

Now they knew for themselves that their Lord had risen, and they did not remain in their home to rejoice over it themselves; the good news must be carried to His disciples. They started the same hour, and returned to Jerusalem. They did not mind the roughness of the way nor the darkness of the night, for now they knew their Lord had risen, and they were infused with a spirit of hope, and they could give the trumpet a certain sound. They knew just where to go to find the disciples.*8LtMs, Ms 11, 1893, par. 4*

They were in an upper chamber, and alone for secrecy, and they had the door closed. The two disciples soon found access, and they communicated to the assembled company the wonderful news that Christ had risen. But the disciples did not believe their report. They had not believed the women who had brought them the same report, that Christ had risen. But lo, Jesus enters, the door being closed, and He is now in their midst, and He ate before them, and then He went on explaining and opening the Scriptures before them, beginning at what was written in the law of Moses and the prophets.*8LtMs, Ms 11, 1893, par. 5*

Why did He not work a miracle before them instead of opening the Scriptures to their minds? “And he said unto them, These are the

words which I spake unto you, while I was yet with you, that all things must be fulfilled, which were written in the law of Moses, and in the prophets, and in the psalms, concerning me. Then opened he their understanding, that they might understand the Scriptures, And said unto them, Thus it is written, and thus it behooved Christ to suffer, and to rise from the dead the third day: And that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem." *Luke 24:44-47*. How precious was the presence of Jesus to them! He was with them forty days and forty nights before His ascension. *8LtMs, Ms 11, 1893, par. 6*

We do not study the Scriptures as much as we should. Instead of spending our time in studying the various themes of the day, we need to devote that time to the study of the Scriptures. We want to come with our Bibles on our knees before God and ask for wisdom from God to comprehend the treasures of truth. We cannot have root in ourselves unless we do this; for everything is to be shaken that can be shaken. The devil is working in a special manner with the popular churches to pick flaws with the Bible and with those who are working in Christ's lines, and infidelity prevails everywhere. It is the mystery of iniquity, the superhuman working of Satan, bewitching human minds with his power. *8LtMs, Ms 11, 1893, par. 7*

The heavenly angels are also at work to take hold of reasoning minds, and their power is mightier than the hosts of darkness. There are minds that are dealing with sacred things who are not in close connection with God and who do not discern the Spirit of God. Unless His grace transforms them into the image of Christ's likeness, His Spirit will leave them as water leaves a leaky vessel. Their only hope is to seek God with all their mind, heart, and soul. Then they will lawfully strive for the mastery. Satan will steal the imagination and affections if you give him a chance. *8LtMs, Ms 11, 1893, par. 8*

Among the ten virgins only half were wise. We must not trust to mere theory, but [use] the oil of grace, that our lamps may shine so that the world will take knowledge of us that we have been with Jesus and learned of Him. Satan is watching that he may find the mind in an unguarded moment and so get possession of it. We do not want to be ignorant of his devices, neither do we want to be

overpowered by his devices. He is pleased with the pictures that represent him as having horns and hoofs, for he has intelligence; he was once an angel of light. To these that trust in their intelligence he will make believe that they can correct the Scriptures. You are going to meet this infidelity in high places.*8LtMs, Ms 11, 1893, par. 9*

You need the Holy Spirit of God, the divine power to co-operate with you to discern the track that the devil is preparing, and escape it. He is going to lead the religious world captive (*2 Thessalonians 2:11*). How dare they to lay their sacrilegious hands upon the Scriptures! We must bring the Sabbath of the Lord to the front. It is so plain, and so decided. It is a sign between the children of God and the children of the world. Please read (*Exodus 31:17*): "It is a sign between me and the children of Israel for ever: for in six days the Lord made heaven and earth, and on the seventh day he rested, and was refreshed."*8LtMs, Ms 11, 1893, par. 10*

When Christ delivered His memorial Sermon on the Mount, He gave the exposition of His own law. The Pharisees thought He was dishonoring the law, for their traditions so covered the law that it could not be kept. Christ was bringing right principles before them, and these words fell upon their astonished ears: "Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfill. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled." *Matthew 5:17, 18*. If men with reasoning faculties pass over what the Lord Jesus Christ says, it becomes us to stand where we can defend the honor of the law of the Lord God of Israel. We can do so by presenting the truth as it is in Jesus. The enemy has ever labored to disconnect the law and the gospel. They go hand in hand.*8LtMs, Ms 11, 1893, par. 11*

We know not how soon we shall be singled out as not being law abiding citizens, because the prince of the power of the air is getting possession of the minds of men. We can choose between obeying the powers that be and dishonoring God, or disobeying the powers that be and honoring God. If we obey God, His Holy Spirit is resting upon us, and we are not fighting with our own assertions, but with "It is written." All we have to do is to go back to the fourth

commandment. Read the testimony of Jesus Christ that not even a little dot was to be altered, but it is just as written by the finger of God on the tables of stone. We should love the truth because it is truth.*8LtMs, Ms 11, 1893, par. 12*

It makes every difference whether we are on God's side of the question or not. You may be summoned to the courts, and in these emergencies think on the Saviour's promise "that I am there." We cannot stand on sliding sand, but we can [stand] on Christ Jesus. And we can stand there though the whole world may be arrayed against us.*8LtMs, Ms 11, 1893, par. 13*

Don't bring your suppositions to the Bible, but lay your ideas at the door of investigation of the scriptures. Take the mighty assertions that God has given and you are safe. A certain man who kept the Sabbath, but did not believe in the second coming of Christ, said, "I made a center that it was not so, and then the scriptures proved to my mind that the second coming of Christ was not near." Are you going to make a center of Sunday as the Sabbath, and then come with unmitigation to the Scriptures? If you do, you will surely hear a voice, "Believe not in the fourth commandment as it reads."*8LtMs, Ms 11, 1893, par. 14*

But I tell you to build your holy faith on it, because it is the everlasting Word of Jehovah. As John has a view of the people of God, he says, "Here are they that keep the commandments of God." "And the temple of God was opened in heaven, and there was seen in his temple the ark of his testament." [*Revelation 14:12; 11:19.*] Every one has his eye directed to the sanctuary where the commandments of God are. Right over the ark of His testament is the mercy seat. Written over the throne of God is His bow of promise. Why, the commandment-keeping people, they shall not perish, but have everlasting life. Here is the bow of promise. God has covenanted, and He will be with His people. How dare any give the trumpet an uncertain sound, as they do when they say Sunday is the Sabbath, when God has not given them one syllable to say so? But He says, "I will not alter nor change the thing that has gone out of my mouth." [See *Psalms 89:34.*]*8LtMs, Ms 11, 1893, par. 15*

Ms 12, 1893

Sermon/Thoughts on *Isaiah 8:9, 10*. Pavilion, 9 a.m.

Napier, New Zealand

March 28, 1893

Portions of this manuscript are published in *CC 120; 9MR 3-6; MRmnt 13*. +NoteOne or more typed copies of this document contain additional Ellen White handwritten interlineations which may be viewed at the main office of the Ellen G. White Estate.

My mind has been much exercised of late, and I want that every one should stand in his lot and place.*8LtMs, Ms 12, 1893, par. 1*

“Associate yourselves, O ye people, and ye shall be broken in pieces; and give ear all ye of far countries: gird yourselves, and ye shall be broken in pieces. Take counsel together, and it shall come to nought; speak the word, and it shall not stand: for God is with us.” *Isaiah 8:9, 10*; and also read *verses 11-20*. I have had a considerable burden since coming to this country. When our people wanted me, and asked me to come to this country, I considered it too much of an undertaking to travel so far in my feebleness. To comfort me they said, “Sister White, you will have no such burdens to bear as you have here, for every one will believe your testimony. You will have nothing to meet as here.” I have met a firmness and determination not surpassed in any other country. I am here, and the burden rolled upon me. I see I must talk with men. The leaders stood in the way of the work. Matters were laid open very clearly to my mind. When I had to tell individuals that “you did this thing,” and without one single human intimation that such was so, you may be assured that I had to set my face as steel before them. I felt so distressed at [the] track laid open. There was not harmony among the workers. There were things contrary to the Spirit of God.*8LtMs, Ms 12, 1893, par. 2*

Some were working on lines that had no connection with the ministry of Jesus Christ. The work of the shepherd is to work for the sheep, but instead the sheep were looking for the shepherd. Some

of the ministers were studying on other lines, and phrenology was one of them. Then some would take up the subject of the organism of man, and the organism of woman. When these things were presented to me as God regarded them, how terrible they were neglecting the sheep.*8LtMs, Ms 12, 1893, par. 3*

How deeply I felt for New Zealand. There are souls hungering and thirsting for the Word of life. Canvassers need to be instructed in every line. Such a laxness, and looseness, and how things are going on. The great ease, the fraud, and the McCaipin case. Brother Hare, I ask you, Who covered up the course of his action? That is one thing that accounts for the empty seats we met in Auckland. God is in earnest with us, and I have felt terrible over these matters. We must work in God's lines, and unless we learn them the delusions of the last day will come upon the people.*8LtMs, Ms 12, 1893, par. 4*

Read what is recorded in Joshua when Achan had stolen the Babylonish garment and wedge of gold. Achan takes the property appointed to destruction, and hides it. Israel knew nothing about it. The sin of one man caused Israel to be beaten before the enemy. Something more than prayer was required. They were to get up and cleanse the camp of Israel. Please read *Joshua 7:14-20*. Achan had taken what was appointed to destruction, and God's Spirit searched him out. I want to tell you, brethren and sisters, we [had] better examine our own cases before we shall undertake to examine anybody else. Anything like fraud as of that man must be cleared away. God knew about the Babylonish garment. The searching Spirit of God searches out the hidden things. God gives His people sufficient to heed in warnings and admonitions, and sometimes to bring them to their senses, He sends affliction and suffering. It becomes us to act upon every ray of light given.*8LtMs, Ms 12, 1893, par. 5*

How I labored for the Australian Conference a year ago; how I longed to see the Spirit of God move them. There were dishonest practices to be put away. After hard labor there, I would reel on my way home. But I was obliged to flee to save my life. And for eleven months I suffered from a severe attack of fever and rheumatism. But God revealed Himself to me because I was in the line of my

duty. We afterwards went to Adelaide, and I have been able to bear my testimony ever since. It was as plain to me as the handwriting on the wall at Belshazzar's feast. There were witnesses to the transactions that took place. I could see them as plain as a picture presented before me. I knew it required more personal effort.*8LtMs, Ms 12, 1893, par. 6*

When Nathan presented the terrible sin to David, David saw how terrible it was, and said that thus and so should be done. Then Nathan said, "Thou art the man." [*2 Samuel 12:7.*] If David had been living close to God he would have seen the application. We want to ask ourselves, What is my position spiritually? Have I been working in God's lines? Have I been moving in such a manner represented as a laborer together with God? We should be rooted and grounded in the truth.*8LtMs, Ms 12, 1893, par. 7*

A certain minister in California was tampering with phrenology, while carrying on the ministry, as a means of making money. He falsified in many respects, and discouraged souls by his course. He even said to some married couples that they were unfitted for each other. God never gave him such a commission.*8LtMs, Ms 12, 1893, par. 8*

What I want to know is what kind of a heart have you? The devil had a splendid head, but he had an envious heart. There is no excuse for the rebellious heart that came in Satan, and that iniquity is unexplainable.*8LtMs, Ms 12, 1893, par. 9*

This minister said, I shall have to use phrenology in order to get out of debt, and he was receiving from \$15 to \$18 per week. I said to him, "I rebuke your spirit in the name of Jesus Christ of Nazareth." He thought he could [do] such wonderful things, and he made a young man think the same, and he went home and lived upon the earnings of his poor mother, and has never done that wonderful thing yet. He was going to tell them of themselves. Those who practice this work do a hundred times more harm than good.*8LtMs, Ms 12, 1893, par. 10*

Ministers are granted credentials that they may instruct people in the word of God. And they can overcome their hereditary and cultivated tendencies. The phrenologist would tell them about

marriages, etc., and confessions were made by women such as they would confess to a Catholic priest. *8LtMs, Ms 12, 1893, par. 11*

These things have been opened before my mind, and I can assure you that I have not one particle of faith in phrenology <as it is not handled. It has become a fraud.> We have a higher work than this. It certainly cannot be said of those who practiced these things, “And thy righteousness shall go before thee; the glory of the Lord shall be thy rearward.” [*Isaiah 58:8.*] They do not know what the glory of the Lord is. There is a power from beneath acting upon the minds of many. And there is going to be such a state of criticizing. Even the Bible is not taken as a standard. They would dare to tamper with the Law of God, and change the Sabbath of the fourth commandment, and have adopted Sunday, instead of the Sabbath of the Lord which is to endure as long as the heavens above and the earth beneath. *Matthew 5:17.* The Pharisees had the Sabbath of the Lord loaded with human exactions. And the words of Christ cut through the slime and rubbish of human inventions. *8LtMs, Ms 12, 1893, par. 12*

Christ Himself came to explain the law, and He presents the Sabbath on its original basis. He said, “I am the Lord of the Sabbath.” [See *Matthew 12:8.*] The Bible truth is not hid from anyone, unless it is hid to them that are lost, because they will not take the plain statement of the Word of God. Antichrists appear. Satan and evil angels counsel to do away with God’s sign. They said, “We will take Sunday, and make the world believe it is the Sabbath of [the] fourth commandment.” When they will compel all <to keep it,> that is the mark of the beast and his image. All the lying signs and wonders, and mass of corruptions and slime, are the imprint of the satanic. They show blindness that is inconceivable. *8LtMs, Ms 12, 1893, par. 13*

God has said, “Thou shalt keep the Sabbath of the Lord thy God.” [See *Deuteronomy 5:12, 14.*] Yet some say it makes no difference <what day we keep.> We want to show that it does make a decided difference. The Word of God is made of no account by such. *8LtMs, Ms 12, 1893, par. 14*

Christ is seen to come. We must preach the third angel’s message.

Use the Bible, which will transform character.*8LtMs, Ms 12, 1893, par. 15*

The wife of the minister who used phrenology as a means to bring in more money, said, “My husband is capable of standing in the highest positions.” It was astonishing the influence that he had over human minds. But he did not walk in the light as God would have him, and today he is selling brushes as a means of making a living.*8LtMs, Ms 12, 1893, par. 16*

I said to a Brother Butler, “God desires that you should preach his truth.” But said he, “Look at my head, I have no power of faith, and I <can> never go <and preach,> and I am just as full of infidelity as I can be.” But I told him that God had shown me that he should go and proclaim the message. He did go, and after he had labored some time, he said, “Sister White, the hollow in my head is all filled up.” It was because he had been cultivating faith and working in God’s lines.*8LtMs, Ms 12, 1893, par. 17*

You may say it was due to phrenology, but it was due to the transforming <grace and> power of God. Those who engage in this <work of reading character by the head practice all kinds of deception under [the] profession of knowledge.> [They] may try to reform character, but they never do it. Preach Christ, and present the Pattern, and work in His lines, and then you ... [incomplete sentence.]*8LtMs, Ms 12, 1893, par. 18*

In the early days the first angel’s message, one poor <man> that was foolish was impressed with the truth, and he went to a learned Elder and repeated the following words, “Elder G., Behold, the bridegroom cometh, go ye out to meet him.” <[Elder G. said,] “Give us your reasons, Brother,” but he presented no reasons> and kept on repeating these words instead of trying to give proof for the soon coming of the Lord, for he of himself was unable to give any reason. But he repeated the words, “Behold, the bridegroom cometh; go ye out to meet him.” [*Matthew 25:6.*] And the Spirit of God rested upon them, and Elder G. fell on his knees and confessed his pomp and pride before the Lord.*8LtMs, Ms 12, 1893, par. 19*

God sent this poor man and brought the learned man to his knees and his position before God. (*1 Corinthians 1:20*): “Where is the

wise? Where is the scribe? Where is the disputer of this world? Hath not God made foolish the wisdom of this world?" See also *verses 21-25*; also *verses 26-31* [and] *1 Corinthians 2:1*. The apostle Paul could meet oratory with oratory, philosophy with philosophy. He could meet people on their own ground. Now he says, "For I determined not to know anything among you, save Jesus Christ, and him crucified." *1 Corinthians 2:2*. [See] also *verses 3-10.8LtMs, Ms 12, 1893, par. 20*

God alone can transform character. Jesus Christ came into our world to bring back through the mighty power of the cross of Calvary that which was lost. *Verses 7, 8; verse 12*. "Now we have received, not the spirit of the world, but the spirit which is of God; that we might know the things that are freely given to us of God. Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth; comparing spiritual things with spiritual." *1 Corinthians 2:12, 13*. See also *verses 14-16.8LtMs, Ms 12, 1893, par. 21*

We want you to sense these things. We want you to understand the working of the Spirit of God. *Ephesians 1:17-23*. Let us put our mental powers to the strain. Christ came to this world to establish Himself as the Center. *Luke 11:31*. We can say as Christ said to Nicodemus, "Except a man be born again, he cannot see the kingdom of God." [*John 3:3*.] We want you to see what Christ is and what God is. We believe [we] have the most wonderful truths that men ever knew, and yet many allow a dish of fables to be the man of their counsel. *8LtMs, Ms 12, 1893, par. 22*

Many of the canvassers have not known the spirit of conversion, there has been a letting down to a low level. We are presenting the cup full of the preciousness of God. Not the wine of Babylon—doctrines of error dealt to the kings of the earth. But the Holy Spirit of God. Will you drink it? Your souls are worth saving. *2 Timothy 2:10-19, 22-26*. Our minds can be in captivity to the will of Christ, and He can put His own superscription upon us. Now let us bring our thoughts into captivity to the will of heaven. By beholding we become changed from glory to glory, from character to character. We want to show that we place an estimate upon humanity, humanity that is under the controlling power of the influence of God.

And we want you to stand to the front. We intend to speak the words God has given us, and that is what you need. You have never fallen upon the Rock and been broken, and this is why you have not felt the power of Christ.*8LtMs, Ms 12, 1893, par. 23*

Let everyone see that you are weighted with the power of the truth. Things have not been managed properly. The truth has been hid by man's inventions. We want to know what you are going to do about this matter. We want God to walk through our camp. There should be the shout of the King in the camp. We should not lay hold of these things with the tip ends of our fingers; but be rooted and grounded in the truth. Seek the Lord, and search the Scriptures as you never have before. Do not drop one discouraging word. Look to One that can save you to the uttermost, that you might have the glory of the Father that loves you as He loves His Son. Could you not put away iniquity and sin as you look at these words? You bear the credentials of his course of actions. We ask you to wash in the fountain open for Judah. Humble yourselves, put away levity. You want to bring the solid timbers into your character. (The) searching Spirit of God will go through the congregation and cut away the fleshly tables of the heart. Christ writes His Spirit on our hearts. He will walk through our midst. Limit not the Holy One of Israel.*8LtMs, Ms 12, 1893, par. 24*

And behold them changed by phrenology—NO! And behold them changed from character to character, from glory to glory, to make them children of obedience.*8LtMs, Ms 12, 1893, par. 25*

Ms 13, 1893

Sermon/Diligence in Service. 9:30 a.m.

Napier, New Zealand

April 7, 1893

Portions of this manuscript are published in *3MR 302-303*. +^{NoteOne} or more typed copies of this document contain additional Ellen White handwritten interlineations which may be viewed at the main office of the Ellen G. White Estate.

Every branch of the work is worthy of diligence. In the Scriptures we read, "Not slothful in business, fervent in spirit, serving the Lord." [*Romans 12:11.*] Nothing could be more applicable to the canvassers.*8LtMs, Ms 13, 1893, par. 1*

One year ago last November I wrote some things in reference to the work and its branches. There is great danger in this country of not feeling the sacredness of the work, and therefore mingling the chaff with the wheat. We have the most important truth ever committed to mortals to give to this world. [There is] much danger of mingling self with the work, so that our own ideas would be so mingled with the truth of heavenly origin, and have a counteracting influence in place of decided influence of power from God. If we do not show that the truth we profess is of so much importance, if it has not a decided influence upon characters, we make it of none effect and make it a lie. We deny Christ by not evidencing that the truth has power upon us. There needs to be a constant uplifting of the standard, here a little, and there a little.*8LtMs, Ms 13, 1893, par. 2*

In the office in Australia there were things of this order, and in various positions, and some felt that they dare not correct the evil lest these men would drop the work. We should not fear for the work in that way, for Christ said on one occasion, "If these would hold their peace the very stones would cry out." [*Luke 19:40.*] If there is nothing that we can do, we can heed those placed in authority. Why should we go if we cannot work with them at all?*8LtMs, Ms 13, 1893, par. 3*

Everywhere there seems to be a reckless spirit of time and means, as though moments were not of any special consequence. Not everyone has been “diligent in business, fervent in spirit, serving the Lord.” [*Romans 12:11.*] There is no use to enter this work unless every man does his best. The many holidays that you have have been represented to us as a demoralizing influence upon this country. So many feel that they must have so much time. *8LtMs, Ms 13, 1893, par. 4*

Oh, you may say that your work is not so important as mine. You take some of the little pins out of the machinery and see how it goes. I knew of a man who failed to put only one little pin in a saw. And when the machinery began to operate, that saw flew hither and thither, and as a result one man was deprived of two limbs. And that was because of one little pin being left out. Everyone is to be as particular in his lines as I am in mine. *8LtMs, Ms 13, 1893, par. 5*

The Lord declares, “He that is faithful in that which is least is faithful also in much.” [*Luke 16:10.*] That should be of the highest satisfaction that even the little things are noticed. Here the heavenly angels are looking upon us; we are working in sight of a holy God, and only with work well done will we pass the grand review. Any work done negligently, the heavenly intelligences have marked with “unfaithfulness.” Unless those negligent workers repent, they must face this in the judgment. Those who have responsibility may be deficient, and [being] unconsecrated [may] rise against it. The work in such cases had better be left untouched because it demoralizes the work. It places imperfection everywhere, and discouragement. This unfaithfulness spoils the field for better workmen. *8LtMs, Ms 13, 1893, par. 6*

You cannot do work in true integrity without the armor on. When you have on the whole armor, success will attend your efforts. It is of the highest consequences that every work shall tell. There must be urgency of prayer; there must be self-denial and self-sacrifice. There must be a copying the Pattern, Jesus Christ. Everything that is worth doing is worth doing well. Do not let a particle of unfaithfulness be in any of your work. You are the human agents to carry the truth, and human souls are dependent on your faithfulness. Give yourself to Christ, and when the worker is

renewed by the Spirit of Christ the work must be received.*8LtMs, Ms 13, 1893, par. 7*

There is little true value placed upon time in this country. People have no idea of the value of time. I am generally up at three a.m. or four. When I was in Europe I would rise at three o'clock. I have entered my 66th year, and my right hand writes a great deal. I feel that every subject in the Word of God is of such vast importance, and when I realize that certain ones need help, I dare not be indifferent. There must nothing be left undone on my part. And I write on the lines to help them. The last year, during my sickness of eleven months, I have sent away 2500 pages. I must treasure these truths of the Word as gold, and communicate these truths to others as they have been communicated to me.*8LtMs, Ms 13, 1893, par. 8*

Christ said, "Why stand ye here all the day idle?" [*Matthew 20:6.*] Many have no sense as to the value of time, but this negligence can and should be overcome through the transforming grace of Christ. The work of God will elevate you if you will be elevated. Many think they must live to please themselves else life is of no value. They indulge in this pleasure and that pleasure. It is their custom to live up to the last edge of means. God wants every man and woman to do his best. If you all economize you can save a little here and there.*8LtMs, Ms 13, 1893, par. 9*

When I was only fourteen years old I knew what it was to economize and save money. I learned a trade, and we could only earn about a shilling a day. In place of putting it all on our bodies, we saved it, that is, a little at a time until we had six pounds sterling. We gave it to our father, and no one bought me any clothing after I was twelve years old.*8LtMs, Ms 13, 1893, par. 10*

When the message came of the Lord's soon coming, and the calling for men and means, you may be assured it was a privilege for my sister and me to hand over the six pounds to father, telling him to invest in tracts and publications to send the message to those that were in darkness.*8LtMs, Ms 13, 1893, par. 11*

God wants us to work and do our best. It is perfect laziness to be satisfied with something to eat and wear. We must be educated to industry and work with an eye single to the glory of God. If you have

not judgment to know how to spend means, go and advise with someone that knows how to economize. We used to hand our money to Mother and say, Buy that quality of clothing [so] that we can pay for our own clothing and have some left for the missionary work. And she would do so, and thus they encouraged us into lines of work. It is the duty of everyone that touches the work of God to plan and devise and learn economy.*8LtMs, Ms 13, 1893, par. 12*

There is so little sacredness attached by many to the most glorious truths ever committed to mortals. Angels desired to look into these wonderful things that are opened to us so freely. You are just as much doing the right kind of service at work in the field as you would be to open the Scriptures to others. You have no time to lose. Seek to bring the solid timbers into the character building.*8LtMs, Ms 13, 1893, par. 13*

Unless those who are supposed to be missionary workers are faithful, the sooner they are dismissed the better it will be for them and the cause of truth. The slipshod workers may expect dearth wherever they go. To every man is committed his work. You are expected to train that talent. To the one that neglected to train the talent it was said, "Take him and cast him into outer darkness." [*Matthew 22:13.*] Here is the judgment of God against the slothful servant. He said of God, "We knew thee that thou wast an hard man, reaping where thou hast not sowed, and gathering where thou hast not strawed." [*Matthew 25:24.*] He lied against God. He did not know God at all.*8LtMs, Ms 13, 1893, par. 14*

We beseech of you for Christ's sake not to be negligent. Seek to redeem the time. We want to have the best address. If there are those who do not care to improve in tact, in grace, in ability, then dismiss them. It is an injury to them to hold them. Select others, the best you can find, and prove them. They should not enter the work with the idea to carry out their own way. They are in service, and when they are not willing to serve, let them choose another work.*8LtMs, Ms 13, 1893, par. 15*

Consecrate yourself every day. The Lord can make you free, and if you keep praying you will find that you will not need such an abundance of holidays. Your moral taste will become refined,

elevated, and ennobled. You will have the angels of God to cooperate with you. You can repeat the promise, "Ask and ye shall receive, seek and ye shall find." [*Matthew 7:7.*] When you make an entire surrender to God you shall have precious, clean, profitable thoughts. And when you come to one whom you wish to save, the Spirit of God gives you the right words to say, and the heart is reached. We feel an intense interest to help souls, and Satan has an intense interest to ruin them.*8LtMs, Ms 13, 1893, par. 16*

Christ says, "Come unto me, all ye that are weary and heavy laden, and I will give you rest." [*Matthew 11:28.*] This is a most blessed promise. To lay our worriment down, and rest in Jesus. Heaven knows all about every one who improves and becomes refined. How do they learn it? By coming in contact with obstacles. Why are the muscles of the blacksmith's arm so powerful? It is because he wields the heavy sledge. You want to so exercise yourself that you shall have spiritual sinew and muscle. The more tax you put upon yourself, your mental qualities, to do unselfish service, the more you will improve and the more talents you will gain. When obstacles confronted Christ, He did not fail or become discouraged. It was said of Him, "He will not fail nor be discouraged." [*Isaiah 42:4.*]*8LtMs, Ms 13, 1893, par. 17*

Because the human instrument submits to Christ, The Lord Jesus that died for us means to do everything He can for each soul that comes to Him for strength and efficiency. Christ says, "They that follow me shall not walk in darkness." "Walk in the light while ye have the light." [*John 8:12; 12:35.*] Move forward. If you do not improve in methods and tact by exercising your faculties [to learn] how to work better, when will you increase in efficiency? Every leading of the Spirit of God will always lead you to better efficiency in time. To the one with five talents it was said, "I will make thee ruler over many things." [*Matthew 25:21.*] The one-talented man was expected to do his best also. "I will multiply the one talent." But he robbed God of that time, and wasted his Lord's goods. The record says, "He gave to every man his work." [*Mark 13:34.*] How? "According to their several ability." [*Matthew 25:15.*]*8LtMs, Ms 13, 1893, par. 18*

God measures every talent, and our ability, and knows just what to

lay upon us. We are not to nourish ourselves and study for ease. Here are men that are faithful, then the word comes, "Entrust him with great responsibility." And he proves faithful to that trust. And the word comes again, "Bring him up to a still higher standard of responsibility." And through grace he grows to the full stature of a man in Christ Jesus. Did not the Saviour know all about Cornelius? Yes, He knew just what to do for him. *8LtMs, Ms 13, 1893, par. 19*

How much could be said to the young people. How many ways they might improve in lines of economy. Just to put a little into the treasury now, and a little again, would soon amount to considerable. We should not spend our pence in buying ribbons or sweets or pleasing trifles. We should count our pence over and over again before spending. *8LtMs, Ms 13, 1893, par. 20*

My parents taught their children that it was a sin to be idle, and father said he would supply us with yarn if we would knit for the poor. And we did so, and drew quite heavily for supplies of yarn. I never allow my hands to be idle. I know we can do a great deal more than we think we can. We do not know how much God has before us. We should be willing to put the whole heart into the work. You need not expect the heavenly agencies will work unless you place yourself in line. And then to have "well done" said to you at last! Christ will pronounce "Well done" on those only who have "well done." [*Verse 21.*] *8LtMs, Ms 13, 1893, par. 21*

Ms 14, 1893

Sermon/Christ Our All in All

Petone, New Zealand

April 22, 1893

Portions of this manuscript are published in *HP 254*. +NoteOne or more typed copies of this document contain additional Ellen White handwritten interlineations which may be viewed at the main office of the Ellen G. White Estate.

John 14:12-18, 19-23. Here is the test, "If a man love me, he will keep my words." [*Verse 23.*] *Verses 24-26*. Here we are told what the Comforter is. *Verses 27-30*. The Prince of this world apparently gained the best. *Verse 31*. "But that the world may know that I love the Father, and as the Father gave me commandment, even so I do." That is, He carried out the whole plan devised in the heavenly courts. Here is "Christ" that paid the ransom. He died for every son and daughter of Adam. He left His royal crown, and laid aside His royal robe, and clothed His divinity with humanity. What would He have [to] gain by His poverty? That you might have life which measures with the life of God. That you might have the mansions which he said he had gone to prepare. *John 14:1-3.8LtMs, Ms 14, 1893, par. 1*

He told His disciples that He rejoices, because in His sufferings He cleaves the way to the throne of God. Is it a cross to you who are believers? You do not want to be of that company who would be ashamed of their Lord. There is truth for somebody in this world. Christ would have the chambers of the mind open that the bright light of truth might shine into the chambers of the mind and soul temple.*8LtMs, Ms 14, 1893, par. 2*

John 17:2, 3. "As thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given Him. And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent." That is eternal life. Because Christ is the Redeemer, will not save any soul, but we must lay hold

of Him by living faith. That is, we are to know God <by an experimental knowledge,> and Jesus Christ whom He hath sent. We cannot know Him without loving Him.*8LtMs, Ms 14, 1893, par. 3*

Why did not Jesus come in bright array? Why did He not come clothed in the panoply of heaven? But He clothed His divinity with humanity, that He could take [part] with the human family. He knoweth how to succor those who shall be tempted. Before Him is opened the strongest temptations ever [to] come to man. He could always hear the little children that wailed out their distress in suffering and disease. In the wilderness of temptation He met the wily foe face to face. Satan came upon Him with all his power. And after Christ had fasted forty days, Satan said to Him, “Command this stone that it be made bread.” [*Luke 4:3.*] But Christ met him with “It is written.” Just so we must present to the tempter, “It is written, That man shall not live by bread alone, but by every word of God.” [*Verse 4.*] We that do live by the Word must not hang our souls on any human being.*8LtMs, Ms 14, 1893, par. 4*

“Then the devil taketh him up into the holy city, and setteth him on a pinnacle of the temple, and saith unto him, If thou be the Son of God, cast thyself down: for it is written, He shall give his angels charge concerning thee: and in their hands they shall bear thee up, lest at any time thou dash thy foot against a stone.” [*Matthew 4:5, 6.*] That would have been presumption for Christ to have cast himself down. How few can stand a dare. We see this acted out in children. They fail to understand the temptation. They will venture their ambition. They want to receive honor. Satan dares them that he may have full control of mind and body. But Christ said, “It is written again, Thou shalt not tempt the Lord thy God.” [*Verse 7.*]*8LtMs, Ms 14, 1893, par. 5*

We must not put ourselves on the enemy’s ground. We are only here as probationers. We must not act as though there was no tempting devil. There are temptations that come to us, and we cannot accept them and give them a place in the mind unless we peril our souls. We want to know that our feet are in safe paths. You who associate with the disobedient and worldly-minded better heed the injunction, “Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will

receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty.” [2 *Corinthians* 6:17, 18.] Is this not encouragement enough for us—to have living connection with the God of heaven?*8LtMs, Ms 14, 1893, par. 6*

When you go where sin is, and place yourself on the enemy’s ground, you just place yourself where the angels of God do not preserve you from the evil influence. We are to know that Christ is constantly by our side. We are to put all our trust in Christ and say, “He is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them.” *Hebrews* 7:25. We do not want to go on any pinnacle and throw ourselves down.*8LtMs, Ms 14, 1893, par. 7*

Then the devil takes Christ to an exceeding high mountain and passes the kingdoms of this world in a panoramic view before Him, and says, “All these things will I give thee, if thou wilt fall down and worship me.” Divinity flashed through humanity, and Christ said, “Thou shalt worship the Lord thy God, and him only shalt thou serve.” [*Matthew* 4:9, 10.] Our duty is to live by every word that proceedeth from the mouth of God. We ought to be gaining the choicest experiences continually.*8LtMs, Ms 14, 1893, par. 8*

We cannot neglect this great salvation, unless at a tremendous loss to our own souls. Let me ask you, Was it convenient for the Lord of glory to die, the just for the unjust? Every step from the manger to Calvary was marked. Was it convenient for the Lord of glory to be taken by the mob in the Garden of Gethsemane? It was there His pale and quivering lips repeated these words, “O, my Father, if it be possible, let this cup pass from me: nevertheless, not as I will, but as thou wilt.” [*Matthew* 26:39.] Why, Christ and the Father were one. He knew the offensive character of sin. He knew the wrath of God was upon Him because of the offensive character of sin.*8LtMs, Ms 14, 1893, par. 9*

The sins of the whole world were upon Him. He said He came not to do His own will, but <the will of His Father.> [*John* 6:38.] The mysterious cup trembled in His hand, and the destiny of a lost world was balanced. Three times was that prayer heard. But he consented <to drink the cup.> Why? He became the substitute and

surety for man. He could have had legions of angels <at His side in a moment,> but no, He must tread the wine press alone. The satanic horrors of darkness were there, but He was victorious. You can overcome in the name of Jesus, and gain a crown, not merely a laurel that would fade. What temptations the Son of God had. He was forced from one tribunal to another. *8LtMs, Ms 14, 1893, par. 10*

Pilate brings forth Barabbas, that notable robber and cruel murderer; and beside him stands the Son of the infinite God, in agony and distress of mind, but He bears the superscription of the divine. The image of God is upon Him. Barabbas is by His side and the question is asked, "Whom will ye that I release unto you? Barabbas, or Jesus which is called Christ?" [*Matthew 27:17.*] But the hoarse cry is raised, Release Barabbas and crucify Christ. It was the chief of the people, the people that claimed to know God that said, Release unto us Barabbas and crucify Christ. *8LtMs, Ms 14, 1893, par. 11*

When Pilate said, What shall I do with Jesus? Hear their hoarse cry, that He should be crucified. I want every one to take in the situation. I want you to go over that scene. What dependence can you place in human nature that is not under the control of the influence of God? The world knows Him not today. The line of demarcation is plain and distinct between those that keep His commandments and those who do not. We cannot serve the world and please God. *8LtMs, Ms 14, 1893, par. 12*

Christ came to our world that He might take it and place it in a proper position. "Seek ye first the kingdom of God and his righteousness; and all these things shall be added unto you." [*Matthew 6:33.*] We must have that faith that works by love and purifies the soul. Do you not think that Satan uses those who serve him to tempt us? We must not be tempted by their enchantments. We must search the Scriptures for ourselves. Do we want to be on the side of the world with those that said to release Barabbas; but crucify Christ? Is there one here who has been drawn away with the enchantments of the world? What we want is a Saviour. We want to acknowledge Him before men. *8LtMs, Ms 14, 1893, par. 13*

The peace of Christ is of great value to us. Are we ashamed of Him, [through] whom, if we should come [to Him], we may have life in the kingdom of God? Are you consecrated to Christ? We ought to be consecrated to the “Lamb of God, which taketh away the sin of the world.” [John 1:29.] We want to be fashioned after the similitude of the Lord Jesus, and not after the similitude of the world that said, “Away with Jesus, but release unto us Barabbas.” [Luke 23:18.] If we do not belong to Christ, we shall be classified with the murderers and unbelievers. *8LtMs, Ms 14, 1893, par. 14*

The Apostle Paul inquired, “Who hath bewitched you, that ye should not obey the truth, before whose eyes Jesus Christ hath been evidently set forth.” [Galatians 3:1.] It is said of Satan that he was exalted because of his beauty, and he fell. I feel such an intense interest for your soul’s salvation. *8LtMs, Ms 14, 1893, par. 15*

I left my home in America that I might speak the words of life to you people in these Colonies. We want you to lose sight of everything but the great Center. We want you to bind to Jesus Christ. Connect by that chain of living faith. You know not how soon your life’s record may close. Have you made your peace with God? Does Jesus abide in your soul by living faith? “Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me.” [Revelation 3:20.] *8LtMs, Ms 14, 1893, par. 16*

Do not keep that padlock on any longer. You want to know that the God of heaven will acknowledge you among the faithful, that you may hear the words, “Well done, good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy Lord.” [Matthew 25:23.] You ask how much He loves you. I point you to Calvary. There you behold the sufferings that Christ endured for you. You are prisoners of hope. By beholding we become changed. *8LtMs, Ms 14, 1893, par. 17*

We read, “For God so loved the world that he gave his only begotten Son that whosoever believeth in him should not perish, but have everlasting life.” [John 3:16.] Jesus came to save sinners, those in rebellion and pollution. When God gave Jesus, He gave all

heaven. He would make the sacrifice so full that He could not do more. Will man dare to complain? They spit in the face of the Lord of glory. Many seem to be sad because of their religion.*8LtMs, Ms 14, 1893, par. 18*

We should not go about begging pardon of the world because we are Christians. I beg pardon of Jesus Christ only <because I am not complete in Him.> He has made every provision that we [may] have a Christian character. You put thoughts of God out of the world and how much devotional religion would there be? How much pure, unalloyed service would they give Him? He was “bruised for our iniquities.” [*Isaiah 53:5.*] We cannot afford to refuse the power of the grace of God. We pity them if there is such here. If we love Jesus we shall become heirs of God, and the Father will love us as He loves His Son, Jesus Christ. We are members of the royal family, children of the heavenly King.*8LtMs, Ms 14, 1893, par. 19*

“Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that when he shall appear, we shall be like him; for we shall see him as he is.” [*1 John 3:2.*] We want the truth of heavenly origin. Christ said, “Remember the word that I said unto you, The servant is not greater than his Lord. If they have persecuted me, they will also persecute you.” [*John 15:20.*] We are children of the heavenly King.*8LtMs, Ms 14, 1893, par. 20*

It was the highest exaltation of Christ to obey His Father and keep His law as the apple of His eye. Let it have this effect upon our characters. We pray that the Lord God of heaven will let the light of His Holy Spirit shine upon you, that when the judgment shall sit and the books shall be opened you shall not be ashamed of your own record in that day. You have not put stumbling blocks in the way of others. You have tried to clear the King’s highway.*8LtMs, Ms 14, 1893, par. 21*

Let us exalt Jesus. Let us give Him our hearts’ best and holiest service, and He will say, “I will confess you before my Father and his angels.” [*Revelation 3:5.*]*8LtMs, Ms 14, 1893, par. 22*

Ms 15, 1893

Testimony

Formerly Undated Ms 62. Extract from *Lt 12b, 1893*.

Ms 16, 1893

Sermon/Conflict Between Christ and Satan. Opera Hall, 8:15 p.m.

Auckland, New Zealand

February 12, 1893

Portions of this manuscript are published in *CTr 209*.

1 John 3:1-3. Here John has a view of the measureless love of an infinite God. John cannot find language to express it, and he calls upon [the] world to behold it. There were types and shadows that prefigured Christ in the Old Testament. Those who had been with Christ through His ministry recorded His works in the New Testament. For three years and a half the disciples were learning lessons from the lips of Christ, the greatest Teacher the world ever knew. We have it from their lips, and we believe it. Christ had come to our world. What brought Him here? Adam and Eve had transgressed the law of God in Eden. *Genesis 2:16, 17.8LtMs, Ms 16, 1893, par. 1*

God told them not to touch the tree of knowledge. But here the tempter came in, and instead of obeying the words of God they listened to the tempter and obeyed his words. What was the result? They were excluded from their Eden home. When God made inquiry, they told Him about it. The voice said to them to eat and they obeyed it. Then was the first gospel sermon preached to Adam and Eve in Eden. *Genesis 3:15*. Well now, let us thank God for this, that the serpent cannot touch our head unless we give it to his control. *8LtMs, Ms 16, 1893, par. 2*

Christ looked upon our world before He came to it, and He saw that Satan's power was exercised upon the human family. And because of the transgression of Adam he claimed the whole human family. He pointed to their calamities and diseases and reflected [them] upon God. He said God would have no mercy upon them and they might as well be under his control. Jesus had enlisted to give His own life for the salvation of men. He laid aside His royal robe [and] royal crown that He might clothe humanity with divinity. He was a babe in Bethlehem. Again His love was exercised to bring human

beings under His sway that they might not follow the example of Adam.*8LtMs, Ms 16, 1893, par. 3*

Since the law of God was transgressed, the sentiment prevailed that it was impossible for man to keep the law of God. And so Christ Himself takes human nature upon Him, and He gives to men a probation, places them on trial to teach them in His own nature. The human and divine were combined in Jesus Christ. He came to our world to elevate humanity in the scale of moral value with God. He passed over [the] ground where Adam fell. He stood against the temptations of Satan and came off conqueror. He [Satan] approached the Son of God as an angel of light, just as he may tempt you.*8LtMs, Ms 16, 1893, par. 4*

Jesus Christ came off conqueror in the wilderness of temptation. And when upon Jordan's banks, He offered such a prayer to heaven as heaven had never listened to before. His prayer penetrated through [the] darkness around him and reached the highest heavens. The heavens were opened and a dove, in appearance like burnished gold, [descended upon Him,] and from the lips of the Infinite One was heard these words, "This is my beloved Son, in whom I am well pleased." [*Matthew 3:16, 17.*] We have not understood how much this was saying to us. "You are accepted in the Beloved." [See *Ephesians 1:6.*] His prayer ascended to the highest heavens. There [our] petitions will be heard. Jesus Christ, [our] Intercessor, will give [ear] to the [petitioner], and he will have grace [and] power through the Substitute, and surety that his petitions shall be honored in the highest heavens. How precious to every son and daughter of God, to every father and every mother who stands with burdens of responsibility to their children.*8LtMs, Ms 16, 1893, par. 5*

Christ has come to our world to redeem it. Our work is to make Him the Center. Our hopes are centered in Jesus Christ, He is first, best and everything to us. Christ came here to our atom of a world, and He honored it by taking [the] nature of man upon Himself. He honored humanity in the sight of all the created intelligences. And this work of salvation that He was working out in behalf of human race. Angels of God were to come at His bidding. Where? Right to our world.*8LtMs, Ms 16, 1893, par. 6*

We read in [the] Word of God, “For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.” [*John 3:16.*] That means you and me. It means every one of us. That is wonderful; we ought to see enough in this to have a thankful heart continually. “For he shall grow up before him as a tender plant.” See *Isaiah 53:2*. Why, His human form must be so attractive, and it was; but His purity cut right across their pathway, cut directly across their human attractions. Read also *verses 2 and 3. 8LtMs, Ms 16, 1893, par. 7*

The Jews thought if He had only come with power; and in arms, and to restore their kingdom to them, and break the yoke off their necks, they would have accepted Him. He did not even come in the light of an angel; but He humbled Himself before the angels. Divinity took humanity upon Him that humanity might touch humanity. If He had come in any other way, they could not endure it. *8LtMs, Ms 16, 1893, par. 8*

[When] the angel came to Daniel to make known unto him that he was greatly beloved and to give him skill and understanding, why, he could not endure the sight of the angel; the angel bade him to be strengthened, but he had to reveal himself as a man. So we can see what wisdom, what knowledge God had in laying [the] plan that Christ should come as a man, the Prince of Life to dispute the power of the prince of darkness. Jesus said in Nazareth that, “He came to break every yoke, and to preach the gospel to the poor.” [See *Luke 4:18.*] He was born of poor parentage. Who was it? The Majesty of heaven. He was subject to His parents, and He learned the carpenter’s trade, thus honoring labor. The poor took hold of Jesus Christ as their Saviour. He drew them to Himself. *8LtMs, Ms 16, 1893, par. 9*

But Christ came to take the prey out of the hands of the enemy. Christ, the Prince of Life, to take the prey from Satan, the prince of darkness. He came to heal the sick. He raised the dead and healed those suffering from diseases. He came to represent the Father. He loves the human family. Now Satan may cast upon God his own attributes of sternness, [but] Christ came to represent the Father that we might come in close relation to our heavenly Father. Satan casts reflection on God by saying that the distress, misery, and

suffering in our world is caused by God.*8LtMs, Ms 16, 1893, par. 10*

While many look at Adam and bewail his weakness, they follow in his footsteps, and break the law of God, and the laws of their own being, notwithstanding they have the examples of those who have done that very thing.*8LtMs, Ms 16, 1893, par. 11*

Wicked hands took the Prince of Life, and crucified Him. He died for our sakes. How many open the door of their hearts to Jesus? How many close the door of the heart to the enemy? [Oh,] that we may see the Saviour in His humiliation in taking human nature upon Him. He stooped lower and still lower until we behold Him in the Garden of Gethsemane. There is where He offered the prayer, "If it is possible" [*Matthew 26:39.*] (See Scripture.) It was here He prayed three times. Why, the bloody sweat that came from His pores moistened the sods of Gethsemane. The destiny of a lost world was balanced. He could have said, "I cannot take the sins of the world." But no, no, the misery and weight of [a] lost world comes up before Him, and He accepts the cup.*8LtMs, Ms 16, 1893, par. 12*

Pilate seeks to release Him, and Pilate presents Him as an innocent man. After scourging Him he brings Him forward, and with Christ on one hand and Barabbas on the other, he asks the people which is their choice, which shall he release unto them. Barabbas, whose countenance expresses depravity and every mark of cruelty, and who was such a notable robber, is placed forward so that they can make their choice: [Barabbas or] Christ, [who] loved mercy and compassion, and who did not cast one reproachful look upon His enemies. Pilate thought the contrast was so evident that they would choose Christ, but hear the coarse cry to release Barabbas. Pilate says, "What shall I do with Christ?" "Crucify him, crucify him," came from their coarse voices. [*Matthew 27:22; Luke 23:21.*] Now I ask you, men and women, what confidence have you in human nature unless controlled by the grace of Christ? Christ's human arm encircled the human race while with His divine arm He grasped the throne of the Infinite One. And this world, that had been separated from the continent of heaven, He throws it back into favor with God. Here the human family may look to heaven and say, "I see its battlements. O, what path shall I tread that I may reach its happiness?" Many of you are saying this.*8LtMs, Ms 16, 1893, par.*

When Jacob had left his father's house, and felt that he was alone and discouraged, God gave him a wonderful dream. He saw a ladder. The base of [the] ladder rested on the earth, and the topmost round reached into heaven. The light of the glory of God was shining the whole length of that mystic ladder. And the angels in their shining brightness were ascending and descending upon it. What an impression was left upon him! He recalled the teachings of Abraham, and Isaac. He realized that he was not forsaken. He said, "Why this is the house of God, and the gateway to heaven." [*Genesis 28:17.*] Heaven was near to him. And heaven is nearer to us than many of us suppose. *8LtMs, Ms 16, 1893, par. 14*

An angel from heaven was sent to Cornelius saying, "Thy prayer is heard, and thine alms are come up in remembrance in the sight of God." [*Acts 10:31.*] Can you not see that [though] we are few, [we may be more than conquerors] if we have the angels to co-operate with us? God knows you by name, and where you live. Every dishonesty, and every thing is open to His eye. God's eye is upon His people. Light will come as they live it. God is at work in our behalf. He gave all heaven with His Son. God did not want the confederacy of evil to say that He could do more than He had done. Worlds that He had created, intelligent angels in heaven, can testify that nothing more could be done in behalf of man. We can be "partakers of the divine nature, having escaped the corruption that is in the world through lust." [*2 Peter 1:4.*] We are to be in the world and not of the world. We are to be witnesses for God. *8LtMs, Ms 16, 1893, par. 15*

Christ is not in Joseph's new tomb. The angel from heaven rolled away the mighty stone. The panoply of heaven came, and the Roman guards fell as dead men to the earth. They saw the glory and the Son of God. He had risen and ascended to heaven above, and the angels were singing with glory and admiration. And as they reach the gates of the city of God they cry out, "Lift up your heads, O ye gates; and be ye lifted up, ye everlasting doors; and the king of glory shall come in." [*Psalms 24:7.*] And the sentinels at the gates inquire, "Who is this King of glory?" The reply comes, "The Lord strong and mighty, the Lord mighty in battle." See also *Psalms 24:8,*

10. And the heavenly gates are opened and they pass within the city. Angels on every side would worship Him, but Christ motions them back as they worship Him, waves them back, and He presents this petition to the Father, "I will that they also, ... be with me where I am." [*John 17:24.*] And the Father grants the petition. Then the angels of God worship Christ and they touch their heavenly harps and the strain echoes and re-echoes through the courts of heaven. And Jesus is inaugurated to stand as our substitute and surety. Does He tell you that you shall go into heaven without any battles? He shows you that you will have battles to fight. *8LtMs, Ms 16, 1893, par. 16*

Satan fights against the army of Jesus Christ. Jesus stands at the head of the army. None of us are left without special help from God. There is a world to save, and we should be laborers together with God. You must come out from the world and be separate. Draw the line of distinction plainly between you and the world. Educate your children for God. Teach them of His love and tell of His power. Christ said, "Behold, I stand at the door and knock." [*Revelation 3:20.*] Gracious invitation! Let him in. Emptied of envy, let the vacuum be supplied by grace of Jesus Christ. Be one of the families where the angels of God can minister. Be parents of prayer. Divine power will come to you as it came to Jesus Christ. Work with earnestness and zeal for the unconverted. *8LtMs, Ms 16, 1893, par. 17*

There will [be] a class stand before the judgment seat of Christ of whom Christ will say, "I was hungry and ye fed me not." [*Matthew 25:42.*] Everything rests upon what character we develop. You shall become changed into His likeness if you have chosen Him as your Counselor. Your confessions should be to Christ. Never confess to any man unless you have wronged him. Jesus Christ is the one that bears our sins. Many think they do not want religion if it would do no more for them than it does for Brother X. The Bible, the garden of God, is full of rich promises. Search its pages. No matter if the devil says you are a sinner. Christ came not to call the righteous but sinners to repentance. Let us believe He has come to save us from our sins. I feel so grateful to Him that I can commit my soul to Him; and He will keep that which I have committed to His trust. Let the world see that there is matchless charm in Jesus. Christ says, "I

have overcome the world.” [*John 16:33.*] And you can have the same victories. And hear at last, “Well done thou good and faithful servant.” [*Matthew 25:21.*]*8LtMs, Ms 16, 1893, par. 18*

Ms 17, 1893

Sermon/The Law and the Love of God. Pavilion, 8:00 p.m.

Napier, New Zealand

March 26, 1893

Portions of this manuscript are published in *CG 208*; *1MCP 26*; *TMK 108*; *5BC 1083*; *6BC 1105*; *7BC 922*; *3MR 424*. +^{Note}One or more typed copies of this document contain additional Ellen White handwritten interlineations which may be viewed at the main office of the Ellen G. White Estate.

Luke 10:21-25. [This is] the most important question ever presented to human minds; from the youngest to the oldest we want to know this. What does Jesus say? He lets him answer himself. *Vs. 26*. Love God with one quarter of [the] heart and [the] rest given to [the] world? No. *Verses 27, 28*. Live and have life that runs parallel with [the] life of Jehovah. *Vs. 29*. He presents man, wounded and bruised, as his neighbor. *Verses 30, 31, 32*. These are men in responsible positions, [but with] no pity. *Verses 33, 34, 35*. What does it mean to love God with all the heart, and thy neighbor as thyself? The two great arms—love to God, and love to our neighbor. To hold God supremely. And [the] last six commandments, love to our fellow man. Thank God that the first four commandments are not put after [the] last six, because when we love God supremely we have the mind of Christ. *John 3:16*. Here is [the] love of God to man, and love of man for God. There is not one of you that loves God unless you love your neighbor. Why? Because he is the purchase of the blood of Christ. There is love for sinners. We would not any more enclose ourselves in four walls, and shut ourselves away from the suffering. It takes more than four walls to make us happy.⁸*LtMs, Ms 17, 1893, par. 1*

Just as soon as the mother loves Jesus, she wants to train her children for Him. You can train the disposition <of children> much more than you think you can <from their earliest years.> That precious name of Jesus should be a household word. Parents will not, <under any circumstances, if they are led and taught of God,>

plan to complain and differ, they will <sense their responsibility that> they are teachers. They have no right to neglect <this> their God-given responsibility. They are to know that God has a law, to be respected and obeyed in the home life as verily as in church capacity.*8LtMs, Ms 17, 1893, par. 2*

We do not claim we can, as Christians, pass those things by and cry peace to the disobedient. God's law is no less binding now than when Adam and Eve were on trial in the garden of Eden; and we are more responsible than Adam and Eve, because we have the record of their history [as they passed] over the ground. We see them in happiness and obedience; we see them in their life of disobedience. Eve believed the words of the tempter and not of God. The enemy began to bear false witness against God and in regard to evil. That tree, he declared, to be good; it would make them wise. Just as though God [of] heaven would keep from them what was for their good.*8LtMs, Ms 17, 1893, par. 3*

God gave them fruit of every description; but He wanted them to know that He was the proprietor. When they partook, they disobeyed the word of God, and became transgressors, and when God came to visit them in the garden, Him whom they used to welcome when they saw Him approach, they hid from His face. When God said, "Adam where art thou?" and after Adam replies, He tells him, You have been eating of the tree of knowledge. [*Genesis 3:9-11.*] Did God leave him then? No. No, God gave them a star of hope to illuminate the dark future. And the first gospel sermon was preached by God Himself. *Genesis 3:15.8LtMs, Ms 17, 1893, par. 4*

Satan cannot touch the mind or intellect unless we yield it to him. *John 3:16.* Excuse sins as though we had no power to overcome them? How readily would God have given Adam and Eve power, if they had gone to Him. We may say how weak they were, but we have their example, and it is repeated over and over again. And what is required to save man? To abolish the law of God? No. Not one jot or tittle of the law of God has been changed. If the law could have been changed, then Jesus need not have died. God's law was immutable, and changeless as His throne. He would not leave men free to continue in transgression. Because man was lost he must be

ransomed with a price.*8LtMs, Ms 17, 1893, par. 5*

The incarnate Son of God, laid aside His royal robe, that humanity might touch humanity, and that divinity might lay hold upon divinity. When [Jesus was] a babe in Bethlehem, Satan was upon His track. Christ came because Satan had things as he pleased. Jesus came into our world to throw it back into favor with God. The transgression of Adam and Eve separated our world from the continent of heaven. Jesus Christ throws back the world into favor with God. He stood between the sinner and God, and the Father comes with a holy retinue of angels and accepts the sacrifice. He looks upon the cross of Calvary. O that cross—what does it mean? [The] law of God has been transgressed, and [the] sinner [is] in trouble with the Father. The apostle Paul taught, “repentance toward God, and faith toward our Lord Jesus Christ.” [*Acts 20:21.*] There are no moral qualities in law to save. Christ came to leave us an example, and has given us probation. Trial took place with the second head, second Adam. Everything was pending on the part of Jesus Christ. He received baptism from John. And He offered His prayer to heaven notwithstanding the hellish shadow that Satan cast.*8LtMs, Ms 17, 1893, par. 6*

Christ’s prayer cleaves through the hellish shadow of Satan and enters heaven. And from the Father comes the representation of a dove of burnished gold, which is the Holy Spirit of God, and settles and enshrouds Christ, and they hear the voice saying, “This is my beloved Son, in whom I am well pleased.” [*Matthew 3:16, 17.*] You read this over and over again in a careless manner; but it means everything to you and me. God has accepted Him as our representative and head.*8LtMs, Ms 17, 1893, par. 7*

Then Satan leads Him into the wilderness. After His long fast Satan tempts Him and said, “If thou be the Son of God, command that these stones be made bread.” “But he answered and said, It is written, man shall not live by bread alone, but by every word that proceedeth out of the mouth of God.” [*Matthew 4:3, 4.*] Satan failed there. Why do we not use “It is written”? Why do we not preach Jesus Christ instead of lauding some great man? See *Matthew 4:5, 6*. Why did he not repeat, “To keep thee in all thy ways”? [*Psalm 91:11.*] Christ was to work no miracle in His own behalf. His work

was to relieve the suffering; why humanity came here to touch humanity. *8LtMs, Ms 17, 1893, par. 8*

God shows us that when it is necessary, He will work in our behalf. Christ passed over the ground where Adam fell. Satan had to carry Christ back. Jesus would not place Himself in peril to please the devil. But how many today can stand a dare? When God says not to do a thing, you had better not do it. Ambition is taking [the] world captive. We read in the papers of robbery, and almost every conceivable crime because of ambition to excel. *Matthew 4:8, 9.* Divinity flashed through humanity, and Jesus says to Satan, "Get thee hence, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve." [*Verse 10.*] Just so it will be with us. *8LtMs, Ms 17, 1893, par. 9*

I have tested, and I know whereof I speak. For eleven months I could not sleep nights. I prayed to be relieved. Relief did not come but I had light in the Lord by night and by day. I know wherein my strength lies. I thought of Christ a great deal in this time. "Thou shalt worship the Lord thy God, and him only shalt thou serve." [*Verse 10.*] Do we do it? Where is the line between the loyal and true, and the disloyal and untrue? We cannot afford to heed the assertions of men as did the Jews. *8LtMs, Ms 17, 1893, par. 10*

The commandments of God are no less binding today than when [Adam and Eve were] placed in the garden of Eden. Christ resisted the enemy on the three great temptations. When Christ was fainting on the field of battle, and apparently dying, He was watched by not only Satan and his host merely, but worlds not fallen watched the conflict, and Satan left the field a conquered foe. Of Christ it is said, "I have trodden the wine press alone; and of the people there was none with me." [*Isaiah 63:3.*] God has angels today just as well as then. *8LtMs, Ms 17, 1893, par. 11*

Christ said that He came to do the "will of the Father which sent me." [*John 5:30.*] Christ has borne the test in our behalf. *8LtMs, Ms 17, 1893, par. 12*

One may say, If I were wealthy what I would do for the cause. How do you know that you could stand the test? Your inquiry should be, Is it well with my soul? Christ has conquered, he has made the way

open. We must overcome through the merits of Jesus Christ. 1 *John 2:1*. How thankful I am for this. Christ came because Satan's power was so great. *Ephesians 2:2*. The Majesty of heaven came to bear the test in our behalf. He redeemed Adam's disgraceful failure. With His divine arm He grasped the throne of the Infinite One. *8LtMs, Ms 17, 1893, par. 13*

Jacob said because of his sin that he had separated himself from God and heaven; but God did not forget him. He gives him a dream. He sees a ladder of shining brightness. The base of the ladder is firmly planted on the earth, and [the] topmost round enters the throne of God. Angels are above it, and shining in their brightness on every round of that ladder. The angels are descending on that shining ladder. He says, This is the gate of heaven to my soul, he tells the Lord. *Genesis 28:16-22*. God has angels whose whole work is to draw those who shall be heirs of salvation. Whenever one takes a step toward Jesus, Jesus is taking steps [toward him]. The angels' work is to keep back the powers of Satan. *8LtMs, Ms 17, 1893, par. 14*

It is the privilege of every one to be a partaker of the divine nature and keep God's law. Christ paid the debt when He hung upon Calvary's cross in His death and crucifixion. Christ, by His death on the cross, exalted the law. He could no more abolish the law than He could abolish Himself. We want to be found obedient to the law of God. Do you think we would see the crimes and murders which make men entirely overlook the laws of nature if men kept the law of God? What makes men worship tobacco? It is taking the underpinning out of their house, and Satan knows it. *8LtMs, Ms 17, 1893, par. 15*

It is impossible for man to change the institution of the Sabbath. It may be looked upon as trifling to keep the [Sabbath, but] when God laid the foundations of the earth He laid the foundations of the Sabbath. He rested on the Sabbath and sanctified it and pronounced it holy, to be kept through a thousand generations. They were to keep it for a sign to a thousand generations, and by that time we shall be in the city of God. This is worth your thinking about. We cannot be sanctified through error. We have an open Bible. Where is your foundation for Sunday? God says, "I change

not” “nor alter the thing that has gone out of my lips.” [*Malachi 3:6; Psalm 89:34.*]*8LtMs, Ms 17, 1893, par. 16*

We want to understand what Jesus is to us. This battle is in view of the whole universe of heaven. As Christ bowed on the sods of Gethsemane, the destiny of a lost world was balanced. Listen to His prayer. “Not my will but thine be done.” [*Luke 22:42.*] His bloody drops moistened the sods of Gethsemane. His visage was more marred than the sons of men. It was then He said, “Could you not watch with me one hour?” [*Matthew 26:40.*] The Son of God betrayed by Judas. They mocked Him and ill treated Him in every way. We sometimes think we have a hard time if we should be ill treated by those to whom we carry the words of God, to those who are not like the noble Bereans, who searched the Scriptures daily to [see] whether these things were so.*8LtMs, Ms 17, 1893, par. 17*

We are told to come out from the unclean and be the sons and daughters of God. What shall we do? God has one standard and we should keep it. He worked six days, and rested on the seventh. That is His memorial of creation, and if you move it to another day you destroy its significance. It is for us to keep in memory His creative work, and every shrub and flower reminds us of His work. I want to stand the test of God and bow in allegiance to heaven. Is not the penalty of sin death? It is best for someone to be right even if in the minority.*8LtMs, Ms 17, 1893, par. 18*

Christ clothed His divinity with humanity, and for our sakes He became poor, and I ask you, Are you working on Christ’s side of the question? I want you to open your eyes and say, “Open thou mine eyes that I may see wondrous things out of thy law.” [*Psalm 119:18.*] We want to glorify the Lord God of heaven, and serve Him.*8LtMs, Ms 17, 1893, par. 19*

It was not convenient for the Son of God to suffer, but it was expedient for us that He did suffer. He takes every sin away, and puts [on us] His robe of righteousness, woven in the loom of heaven, and not one thread of humanity in it, and covers us. We should be the happiest people on the face of the earth, and not begging pardon of the world for being Christians. We are adopted into the heavenly family, and we shall inherit the mansions prepared

for those who are obedient. Upon the heads of the humble and obedient He will place crowns, and they will touch their golden harps and make heaven's arches ring with their songs of redeeming love.*8LtMs, Ms 17, 1893, par. 20*

“Eye hath not seen nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them which love him.” [*1 Corinthians 2:9.*]*8LtMs, Ms 17, 1893, par. 21*

Ms 17a, 1893

Sermon/"Our blessed Saviour said..."

Refiled as *Ms 11, 1893*.

Ms 18, 1893

Farewell Camp Address. 6:00 a.m.

Napier, New Zealand

April 6, 1893

Previously unpublished.

Luke 2:40-51. This brings us to when Jesus was twelve years old. We have had much before our minds since the camp meeting began. And we know the enemy is alive, seeking to efface impressions that the Spirit of God has made. He has great power to work, and he tries to efface the image of God in man, that he may establish his own attributes. We have heard much truth. Christ said, "Walk in the light, while ye have the light." [*John 12:35.*] After this there is danger of becoming neglectful of heeding. Truth comes from the Author of truth. It is to be written on the tablets of the heart so as not to be effaced.*8LtMs, Ms 18, 1893, par. 1*

We may be sure where [the] Lord has been working on people to establish principles, the enemy will work to counteract this. We may feel we know more and are more safe. Our knowledge that we put into practice will be of use to us. If you diffuse the light you have, it will become [a] strong force wherewith you can withstand the enemy. We shall praise God for every ray permitted to shine on our pathway. The work of the enemy is to obliterate everything that comes from heaven, and our work is to resist him. We must fight the good fight of faith.*8LtMs, Ms 18, 1893, par. 2*

The only way we can reach the people is through God. Let us work with the heavenly agency and make impressions that are heavenly and not earthly. I feel so thankful that the Lord Jesus Christ is at our side as long as we are on His side. Bring our ideas to the Scriptures and see what God says. We are not to interpret the Scriptures in the light of our ideas, and we shall not be left to delusions. [Manuscript ends here.]*8LtMs, Ms 18, 1893, par. 3*

Ms 19, 1893

Sermon/Diligence in Service

Refiled as *Ms 13, 1893*.

Ms 20, 1893

Missionary Work

Duplicate of *Lt 16f, 1892*.

Ms 20a, 1893

Eldridge, C.

Duplicate of *Lt 20a, 1893*.

Ms 21, 1893

The Seventh-day Adventist Church Not Babylon

Bank's Terrace, Wellington, New Zealand

June 12, 1893

This manuscript is published in entirety in *RH 11/08/1956*. +^{NoteOne} or more typed copies of this document contain additional Ellen White handwritten interlineations which may be viewed at the main office of the Ellen G. White Estate.

Those that have published the *Loud Cry* tract have not consulted me upon the subject. They have quoted largely from my writings and put their own construction upon them. They claim to have a special message from God to pronounce the Seventh-day Adventist Church Babylon, proclaim her fall, and call the people of God out of her, and try to make the Testimonies substantiate their theory. These publications are misleading minds and increasing the prejudice <already existing,> that we cannot get access to <them,> to present the message God has given in warnings to the world of altogether a different character than the ideas presented in these pamphlets.^{8LtMs, Ms 21, 1893, par. 1}

I arose at half past two o'clock; I could not sleep; the burden was upon me. The history of the children of Israel urged itself upon my mind, and many points were so clearly pressed upon me that I dared not keep silent. I wrote 23 pages between three o'clock and half past twelve o'clock. My spirit was stirred within me. I felt a burden for the people of God, not only on account of this one production, but for many of such matters which are coming to the people, claiming to be messages from God. "By their fruits ye shall know them." [*Matthew 7:20.*]^{8LtMs, Ms 21, 1893, par. 2}

A number of these pamphlets came to the post office, with instruction to the postmaster to hand them to Seventh-day Adventists. The people of Wellington are full of prejudice. The circulation of D. M. Canright's falsehoods has created prejudice; and it is next to impossible to reach the people, and everything of

this character creates the suspicion that we are working under cover. These pamphlets and telegraph dispatches from Brother Caldwell are of a character to confirm their suspicions. All these things are closing the doors of the people against us. The way is being hedged up by just such things.*8LtMs, Ms 21, 1893, par. 3*

These men that think they are doing God service are working on the enemy's side, not on God's side. Yesterday I sent 23 pages of manuscript to <Melbourne to> be prepared to come before the people. Prior to this I sent a number of pages treating on the same subject. It will not be <prepared> to go in this month's mail.*8LtMs, Ms 21, 1893, par. 4*

A little leaven of false doctrine, under the inspiration of satanic agencies, may work much harm to these who are not rooted and grounded and unmovable in present truth. No one can be safe now unless riveted to the eternal Rock. We have every reason to be grateful and trustful in God. The Lord Jesus knoweth them that are His. He died to save a lost world, and He is gathering out from it an army to serve under His banner. And He will present to Himself a glorious church without spot or wrinkle or any such thing.*8LtMs, Ms 21, 1893, par. 5*

I understood that both these men were at the General Conference, that is, Stanton and Caldwell. Could they not discern there the revealings of the Spirit of God? Could they not see that God was opening the windows of heaven and pouring them out a blessing? Why was this? Testimonies had been given correcting and counseling the church and many had made a practical application of the message to the Laodicean Church and were confessing their sins and repenting in contrition of soul. They were hearing the voice of Jesus, the heavenly Merchantman, "Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me." [*Revelation 3:20.*]*8LtMs, Ms 21, 1893, par. 6*

These brethren <who claimed to have this wonderful light> had the very same work of repentance and confession to do, thus clearing the rubbish from the door of their own hearts, and opening the door of their hearts to welcome the heavenly guest. Had they placed

themselves in the channel of light, they would have received the most precious blessings from heaven. They would have seen that the Lord was indeed gracious, manifesting Himself to His people, and [that] the Sun of Righteousness had risen upon them. This was precious merchandizing actively carried on. The counsel of Christ to the Laodicean Church was being acted upon, and all who were feeling their poverty were buying gold (faith and love), white raiment (the righteousness of Christ), and eye salve (true spiritual discernment). *8LtMs, Ms 21, 1893, par. 7*

Why did not these brethren fall into line, and place themselves in the channel of light? They were poverty stricken and knew it not. They were not working in Christ's lines, were not softened and subdued by his Holy Spirit, and were so blinded [that] they could not see the strong beams of light that were coming from the throne of God upon His people. They heard not the voice of the true Shepherd. They were listening to the voice of a stranger. *8LtMs, Ms 21, 1893, par. 8*

When I consider the infirmities of these misled brethren, I feel deep sorrow of heart that they did not plead with God, "Bless me, O God bless, now I see my error. Thou art communicating to Thy people the richest truths ever committed to mortals. These people are not Babylon, for Thou hast given to them righteousness and peace and Thy joy, that their joy may be full." Oh why did they not open the door of their heart to Jesus? Why not [have] removed right there all that obstructs the bright beams of the Sun of Righteousness, that they might shine to the world? While God's blessing was penetrating everywhere, while His presence was consecrating and sanctifying souls unto Himself, why did they not place their souls in the channel of light? It was because Satan had cast his hellish shadow athwart their pathway to obstruct every ray of light. *8LtMs, Ms 21, 1893, par. 9*

How could they come from that meeting when the power of God was revealed in so marked a manner, and proclaim that the loud cry was that the commandment-keeping people were Babylon? Satan was saying that same thing to Christ when Joshua stood before the angel. Satan was declaring his sins to be so great that he should not be restrained from destroying him. The words of Christ are

applicable to these brethren, and to all who shall advance similar sentiments. “The Lord rebuke thee, O Satan, even the Lord that hath chosen Jerusalem rebuke thee: Is not this a brand plucked out of the fire? Now Joshua was clothed with filthy garments and stood before the angel.” [*Zechariah 3:2, 3.*]*8LtMs, Ms 21, 1893, par. 10*

Who clothed him with filthy garments? “And he answered and spake unto those that stood before him, saying, Take away the filthy garments from him. And unto him he said, Behold, I have caused thine iniquity to pass from thee, and I will clothe thee with a change of raiment. And I said, let them set a fair mitre upon his head. So they set a fair mitre upon his head, and clothed him with garments. And the angel of the Lord stood by. And the angel of the Lord proclaimed unto Joshua saying, Thus saith the Lord of Hosts; if thou wilt walk in my ways, and if thou wilt keep my charge, then thou shalt also judge my house, and shalt also keep my courts, and I will give thee places to walk among these that stand by.” [*Verses 4-7.*]*8LtMs, Ms 21, 1893, par. 11*

The work of Satan is to cover the repentant, believing, commandment-keeping people of God with defiling garments. <Jesus Christ commands them to be clothed with His righteous garment, woven in the loom of heaven.> What have our brethren Stanton and Caldwell been doing? If they had been commissioned of God to do this work, they would not need to appropriate the writings of Sister White without consulting her or saying a word to her. If they have so large confidence in the work the Lord has given her to do, why did they not advise with her and see if this wonderful message was in accordance with the instruction given her of the Lord? Why did they not have wisdom to work in the right way? But this is a spurious message, of the same character of similar messages that men have claimed to have of the Lord. It is not as the bright shining of a candle lighted from the divine altar.*8LtMs, Ms 21, 1893, par. 12*

When the Lord gives His people light it is light. It is not darkness and error, leading directly away from the true light which God has sent to strengthen and bless and give hope to his people. [These men had no right to appropriate] the Lord’s goods entrusted to his humble servant to trade upon and improve by trading upon them,

[and] to place [them] in the framework of their errors, making it appear to all who shall read these productions that it is the voice of God from heaven giving the “Loud Cry,” that the church, His chosen people, who are keeping His commandments, are Babylon, and His people are called to come out of her.*8LtMs, Ms 21, 1893, par. 13*

I have no such message to give; but one of an entirely different character. My work is to seek to save lost, perishing souls, and [to] teach them as did Paul who says, “I kept back nothing that was profitable unto you, but have shewed you, and have taught you publicly and from house to house, testifying both to the Jews and also to the Greeks, repentance toward God, and faith toward our Lord Jesus Christ ... I take you to record this day that I am pure from the blood of all men. For I have not shunned to declare unto you all the counsel of God. Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood. For I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock.” [*Acts 20:20, 21, 26-29.*]*8LtMs, Ms 21, 1893, par. 14*

Now he brings before them another class: “Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them. Therefore watch, and remember, that by the space of three years I ceased not to warn every one night and day with tears.” [*Verses 30, 31.*]*8LtMs, Ms 21, 1893, par. 15*

In all ages of the world there have been men who think they have a work to do for the Lord, and show no respect for those whom the Lord has been using. They do not make right applications of Scripture. They wrest the Scriptures to sustain their own ideas. Whatever may be the claims of those who draw away from the body to proclaim theories of their own invention, they are in Satan’s service, to get up some new device to divert souls from the truth for this time. Beware of those that arise with a great burden to denounce the church.*8LtMs, Ms 21, 1893, par. 16*

The chosen ones who are standing and breasting the storm of opposition from the world, and are uplifting the down-trodden commandments of God to exalt them as holy and honorable, are

indeed the light of the world. How dare mortal man pass his judgment upon them, and call the church a harlot, Babylon, a den of thieves, a cage of every unclean and hateful bird, the habitation of devils, making the nations drunk with the wine of her fornication, confederating with the kings and great men of the earth, waxing rich through the abundance of her delicacies, [and proclaiming that] her sins have reached unto heaven and God hath remembered her iniquities? Is this the message we have to bear to Seventh-day Adventists? I tell you No! God has given no man any such message. *8LtMs, Ms 21, 1893, par. 17*

Let these men humble their hearts before God, and in true contrition repent that they have even for a time stood by the side of the accuser of the brethren who accused them before God day and night. *8LtMs, Ms 21, 1893, par. 18*

We are sorry to be compelled to leave the work of preparing manuscript for *The Life of Christ*. *8LtMs, Ms 21, 1893, par. 19*

It seems almost impossible that anyone who had a genuine experience in the faith should suggest such erroneous applications of Scripture as applicable to God's commandment-keeping people. Supposing this spurious message is the one everyone must hear for this time, "Come out of her my people" [*Revelation 18:4*], where shall we go to? Where shall we find the purity, goodness, and holiness where we shall be secure? Where is the fold where no wolves will enter? *8LtMs, Ms 21, 1893, par. 20*

I tell you, my brethren, the Lord has an organized body through whom he will work. There may be more than a score of Judases among them; there may be a rash Peter who will under circumstances of trial deny his Lord; there may be persons represented by John whom Jesus loved, but he may have a zeal that would destroy men's lives by calling down from heaven fire upon them to revenge an insult to Christ and to the truth. But the great Teacher seeks to give lessons of instruction to correct these existing evils. He is doing the same today with his church. He is pointing out their dangers. He is presenting before them the Laodicean message. *8LtMs, Ms 21, 1893, par. 21*

He shows them [that] all selfishness, all pride, all self-exaltation, all

unbelief and prejudice, which is cherished, which leads to the resistance of truth and turns away from the true light, is dangerous, and unless repented of, they will be left in darkness as was the Jewish nation. Let every soul now seek to answer the prayer of Christ. Let every soul echo that prayer in mind, in petitions, in exhortations, that they all may be one as Christ is one with the Father, and work to this end. In the place of turning the weapons of warfare within our own ranks, let them be turned against the enemies of God and the truth. Echo the prayer of Christ with your whole heart: "Holy Father, keep through thine own name those whom thou hast given me, that they may be one, as we are. ... I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil." [*John 17:11, 15.*] He then offers His prayer to enterpret the process through which His followers are sanctified: "Sanctify them through thy truth." [*Verse 17.*]*8LtMs, Ms 21, 1893, par. 22*

The door of the heart must be opened to the Holy Spirit, for this is the sanctifier, and the truth is the medium. There must be an acceptance of the truth as it is in Jesus. This is the only genuine sanctification: "Thy word is truth." [*Verse 17.*] O read the prayer of Christ for unity, "Keep through thine own name those whom thou hast given me, that they may be one, as we are." [*Verse 11.*] The prayer of Christ is not only for those who are now His disciples, but for all those who shall believe on Christ through the words of His disciples, even to the end of the world. Jesus was just about to yield up his life to bring life and immortality to light. Christ, amid his sufferings, and being daily rejected of men, looks down the lines two thousand years to his church which would be in existence in the last days, before the close of this earth's history.*8LtMs, Ms 21, 1893, par. 23*

The Lord has had a church from that day, through all the changing scenes of time to the present period, 1893. The Bible sets before us a model church. They are to be in unity with each other, and with God. When believers are united to Christ, the living vine, the result is that they are one with Christ, full of sympathy and tenderness and love. When anyone is drawing apart from the organized body of God's commandment-keeping people, [and] they begin to weigh the church <in their human scales,> and begin to pronounce judgment

against them, then you may know that God is not leading them. They are on the wrong track.*8LtMs, Ms 21, 1893, par. 24*

Constantly, men and women [are arising] who become restless and uneasy, who want to set up some new contrivance, to do some wonderful thing. <Satan watches his opportunities to give them something to do in his line.> God has given to every man his work. There are opportunities and privileges in the church to help those who are ready to die, and [to] inspire the church with zeal, but not to tear the church to pieces. There are plenty of opportunities in the church to walk in Christ's lines. If the heart is full of zeal to press on to a deeper sanctification and holiness, [then] work in that line in all humbleness and devotedness. The church needs freshness and the inspiration of men who breathe in the very atmosphere of heaven, to vitalize the church, notwithstanding the tares are among the wheat.*8LtMs, Ms 21, 1893, par. 25*

If good men and humble men will take up their duty just where it is, to help those who are ready to die, they will be a great blessing to the church. There are unconverted men in the church, and if those who are so longing to show their zeal for the Lord will seek these poor souls and work with patience and perseverance to win them to Jesus, God would work with them. "Ye are laborers together with God" [*1 Corinthians 3:9*], not to tear down and destroy, but to restore. "Make straight paths for your feet, lest that which is lame be turned out of the way." [*Hebrews 12:13*.] There is an abundance of work that is needed to be done in home missions, and in exercising the talents God has given us for wise improvement. We may become skillful as a tradesman in his business by practice. We want to become skillful in [the] trade of working to bless souls, learning to save souls. This requires prayer, and earnest, persevering effort, and a willingness to work in a humble way.*8LtMs, Ms 21, 1893, par. 26*

If the money that has been needlessly expended in the doing of works that God has not sent men to do at all, had been employed economically in ways that are simple and safe for the progress and upbuilding of Christ's kingdom in the world, instead of helping Satan to cast upon the kingdom of Christ reproach, and clothing His church with filthy garments as Satan is doing, and urging them into

false positions by using the reproofs and corrections that God has given them to show them their sin; what a great work would have been laid upon the foundation.*8LtMs, Ms 21, 1893, par. 27*

“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.” [*1 Corinthians 3:12, 13.*] I would caution all believers to learn to maintain a godly jealousy over yourselves, lest Satan shall steal your heart away from God, and you slip unconsciously into work in Satan’s lines, and not perceive [that] you have changed leaders, and be in the treacherous power of a tyrant.*8LtMs, Ms 21, 1893, par. 28*

We are as a church to be wide-awake, and to work for the erring among us, as laborers together with God. We are furnished with spiritual weapons, mighty to the pulling down of the fortress of the enemy. We are not to hurl the thunderbolts against the church of Christ militant, for Satan is doing all on this line he possibly can, and you who claim to be the remnant people of God had better not be found helping him—denouncing, accusing and condemning. Seek to restore, not to tear down, <discourage,> and destroy.*8LtMs, Ms 21, 1893, par. 29*

Ms 22, 1893

Diary, July 1893

Bank's Terrace, Wellington, New Zealand

July 12, 1893

Portions of this manuscript are published in *9MR 25*.

Last Wednesday, July 5, all my teeth were extracted. Sister Caro arrived at the [Book] Depository about 11 p.m., July 4; and in the morning she asked me if I was sorry to see her. I told her I was much gratified to see Sister Caro, but to see her as a dentist, I was not so certain about that. But this matter, although unpleasant must be attended to sometime, and I decided that now was as favorable, and perhaps the most favorable, time I should ever have. She said she must leave at one o'clock sharp. About ten I was in the chair, and in a short time the teeth were scattered in every direction in the room.*8LtMs, Ms 22, 1893, par. 1*

Not a groan or mourn escaped my lips, not muscle or nerve quivered through the operation; why, I had prayed about this matter, and believing the Lord meant just what He said, when He said, "Ask and ye shall receive; seek and ye shall find; knock and it shall be opened unto you." [*Matthew 7:7*.] I relied on the Word that is sure and never failing. "And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son. If ye shall ask anything in my name I will do it." [*John 14:13, 14*.] Precious words of assurance. Certainly if I ever needed to trust in God it was at this time. I took nothing to stupefy me, and even not anything to deaden the gums, knowing that reaction would be more severe than if left in their natural state.*8LtMs, Ms 22, 1893, par. 2*

After the operation of teeth pulling was over, I saw that my dentist was completely unnerved. Her hands shook like an aspen leaf. She bowed herself in pain and looked as if she were going to faint. Emily brought her a little cholera mixture, the only thing I had like a stimulant. The day before she had been riding all day in the cars, and she said every time she thought of what she must do to Sister White, that she actually felt sick. She has great sympathy, affection,

and love for me, although so recently a stranger to her.*8LtMs, Ms 22, 1893, par. 3*

But the patient was glad to wait on the dentist. I had her sit in my easy chair, and tried to make her as comfortable as I possibly could. In a few minutes Sister Caro was herself again and went out in the city to improve the short time left her to attend to business. I was glad the job was over, but it has given me considerable to do to take care of these cavities. I have had a lotion for my gums, and a powder to use, which I have kept up until now, and shall continue to use as long as required.*8LtMs, Ms 22, 1893, par. 4*

Willie is not with me. He has been in Melbourne and Sydney over a month, and he hardly thought I would go through the operation until he returned and could be with me. I have had so much trouble with these teeth, and have expended on them no less than a \$150 or \$200. Sister Caro is a superior dentist and is of high repute in these parts. My teeth troubled me at Napier, and I had intended to have them out immediately after the conference held there; but I was requested to visit Hastings, Palmerston, and Wellington and improve the time in speaking and laboring while I had Brother Starr with me, and so I agreed to their proposition. But it seemed that now the way was all prepared for me to have my teeth out, and I wrote to Sister Caro a couple of weeks ago, asking her to come as soon as she could well disengage herself from her work at home, where her business is important.*8LtMs, Ms 22, 1893, par. 5*

We expect to hold our coming camp meeting and conference in Auckland from October 30 to November 14 or 15. I know that I must necessarily have two or three months before I could have a permanent set of teeth after having these extracted. I could see no time as favorable as the present. I leave Wellington in two months to go to Napier where Sister Caro resides. Her dentist rooms are in her own house. I am thankful that the most disagreeable part is over. I have not taken one particle of any drugs, excepting to hold a soothing lotion in my mouth to be ejected. The second day I suffered considerable, but the third day was the worst for the inflammation was severe, and pain no less; but no one has heard one moan or groan from my lips. The blessing of the Lord has been with me every moment. My teeth have not troubled before the

operation for over two months, and so they were not inflamed, and this made it all the better for me. And I have slept every night as sweet as a baby. I praise the Lord for His goodness, and love and mercy to me.*8LtMs, Ms 22, 1893, par. 6*

I do not wish you to understand that Sister Caro is a nervous, unstrung woman in her operations. No, far from this. She is a queenly woman, tall and every way proportioned. I lived in the house with her one month, and I know she does much business. She would be called away from the dining room sometimes, and we would hear loud moans (which we never heard from the room I occupied upstairs). In a few minutes Sister Caro would return looking as pleasant as if she had had a pleasant visit, and in the meantime maybe she had extracted over one dozen teeth. I shall have a good opportunity of getting a good upper and lower set of teeth.*8LtMs, Ms 22, 1893, par. 7*

Sister Caro not only does her business, but she has ministerial license and bears many burdens in their church at Napier. She speaks to the people, is intelligent, and every way capable. She supports her three sons—two in Battle Creek, and one in England who is studying law. Percy Caro, the name of the one in England, has taken in the past some degrees of honor, but we noticed in one of the late papers that he has taken the highest degree, having L.L.D. attached to his name. He is a promising young man, but as yet is not in the truth. Dr. Caro supports the home. Sister Caro takes in a great deal of money, but nothing is expended in luxuries. She is supporting young men in the Bible school at Melbourne, besides some in America. The Lord blesses this noble, unselfish woman. Her work is about double when compared with the patronage of the other dentists in Napier. I have written you these particulars, thinking they might interest you.*8LtMs, Ms 22, 1893, par. 8*

I will write a few words in regard to Uncle Stephen Belden. His health is not good, and when many of the hands from the Echo office were discharged, he was discharged and was left without work. Byron could not be employed, for they had become so involved in debt that they could not do a large business; so they cut down their business and discharged many of their workers. Byron

knew not what to do. He had no means. He has been unselfish, kind, and sympathetic. He had used largely of his means (wages) to clothe and help his father, and when the discharging came he had, literally, not one dollar. *8LtMs, Ms 22, 1893, par. 9*

I know that Byron is sympathetic, of deep devotional feelings, and I proposed that he rent a house in Prahran near the school and take students to lodge and board. He was to have my furniture to use, as much of it as he needed, and hire a girl so that Sarah could attend school, and both be educated and trained for the missionary work. Byron is in possession of talents that, if he is consecrated to God, he will stand as a minister or at the head as canvassing agent, or in some position where workers are so greatly needed. They thought the matter over and concluded to accept my proposition, so they are keeping house, and Brother and Sister Salisbury are with them. *8LtMs, Ms 22, 1893, par. 10*

Marian and Fannie are with them. I furnish their rooms. Every extra expense Marian has of wood and coal and gas, I pay. Willie writes that Byron is doing well, that he is taking several studies and is making a success. *8LtMs, Ms 22, 1893, par. 11*

I give May Walling this term of school. It was necessary as we traveled to New Zealand to have our outgoing expenses as little as possible. In taking only Emily Campbell, I would save enough to give her the advantages of the school in Melbourne. May is doing well in her studies. Emily is my secretary, my bookkeeper, stenographer and copyist; she neglects nothing that needs to be done for me, true as steel to her post. Now I think I have given you the news in regard to us all. *8LtMs, Ms 22, 1893, par. 12*

Willie returned to Sydney and Melbourne at the earnest request of those there. Elder Daniells wrote from Sydney in regard to land that he wished Willie to see, in order to ascertain whether it might not be a favorable location for the school. Then he was needed at the Echo office. I gave my consent for him to go. I am pleasantly situated, as I have told you, and now I am bound away from speaking for two months. I shall write on *The Life of Christ* as much as I possibly can. *8LtMs, Ms 22, 1893, par. 13*

If I only had Jesse and my carriage from Melbourne here, I would

be nicely situated. I have to pay about two dollars for every drive I take. The livery furnish me with a good horse and easy phaeton. I can walk only a short distance, about two hundred yards. If I attempt to walk farther than this then my hip pains me intensely. A couple of weeks ago I visited a sick sister. I thought [that] to save expense I would take the streetcar, and in so doing I was obliged to walk to and from the streetcar. *8LtMs, Ms 22, 1893, par. 14*

It was too much for me, and as the result of it I had considerable pain for over a week. We had a good visit with Sister Glover, and we brought her case to the Lord in prayer. We left her feeling hopeful. *8LtMs, Ms 22, 1893, par. 15*

I'll conclude this letter by copying a few extracts from a letter Sister Daniells had written soon after they moved to Sydney. They were in Melbourne when [we] started on this journey to New Zealand. She writes, "When we moved into the house Monday night, I thought to take things kind of easy and get settled by degrees, but Mr. D. met a man from Kellyville who had lately accepted the truth, and invited him to come to our house for tea and go with him to Parramatta to meeting in the evening, and then come back and stay all night with us. We worked vigorously, and had all things made ready. *8LtMs, Ms 22, 1893, par. 16*

"This is a man we want to look after, for he will make a shining light if he is properly trained in the truth. He is a law-writer and has an office in the city, and is such a gentleman, and intelligent and sharp and keen, one of the last men a person would have thought would embrace the truth, but he sees it plainly and accepts it with all his heart, and seems thoroughly converted. Tears come in his eyes when he speaks of it, and he says it is such a revelation to him. It seems as if the Lord led him to Kellyville to hear the truth. He had always lived in the city, but he made up his mind he would go in the country and make a country home for his family. *8LtMs, Ms 22, 1893, par. 17*

"He bought twenty acres of land out at Kellyville and built a house, and was just getting settled when the tent was pitched there. He still worked in the city but went out and in every day. Now he has accepted the truth, and he says he has lost all interest in making a

home in this world, and he has put his place up for sale. [He] says he is going to move back to town as soon as he can, so he will not be obliged to spend so much time going out and in every day and can have more time to study the truth.*8LtMs, Ms 22, 1893, par. 18*

“His country home is twenty miles from Sydney, and part of that had to be done by coach. As soon as he heard the tithe [subject], he said that it looked so reasonable, and from that time a tenth of all he earned would go into the cause.*8LtMs, Ms 22, 1893, par. 19*

“The first Sabbath he kept, Brother Steed went and spent the afternoon with him, and talked to him about smoking, for he was an inveterate smoker. When Brother Steed was gone, he wanted a smoke very badly, for Brother Steed stayed a long time, but he went out on the veranda and walked up and down and thought about it. Then he went to his room and prayed for help from God to resist the temptation, and from that time he has never touched it, and he says he has never wanted it.”*8LtMs, Ms 22, 1893, par. 20*

Ms 23, 1893

Brown, Sr.

Refiled as *Lt 1, 1893*.

Ms 24, 1893

Brown, Sr.

Refiled as *Lt 2, 1893*.

Ms 25, 1893

Abstaining from Wine and Liquor

Extract from *Lt 1, 1893*.

Ms 26, 1893

Brn. in America

Refiled as *Lt 9a, 1893*.

Ms 27, 1893

Sermon/Temperance

Gisborne, New Zealand

October 15, 1893

This manuscript is published in entirety in *Te* 283-292.

[Read] *Luke 17:26-30*. Now, we know that intemperance is in our world everywhere. There is no sin in eating and drinking to sustain us physically, and in doing that which is for our spiritual good. But when we lose eternity out of our reckoning, and carry these necessary things to excess, that is when the sin comes in. We see on every side such crime, such iniquity. Is it not time that we shall begin to study for ourselves? We have souls to save or souls to lose. God created our first parents and placed them in Paradise. God made only one restriction. "The fruit of the tree which is in the midst of the garden, God hath said, Ye shall not eat of it, neither shall ye touch it, lest ye die." [*Genesis 3:3*.] They would forfeit their life if they did not obey the restriction. *8LtMs, Ms 27, 1893, par. 1*

Satan is represented by the serpent. The tempter is everywhere, on every side, and when God says, "ye shall not," what is the result? In many instances in the place of obeying the voice of warning, they listen to the tempter. And in the place of all the attractions that Satan presents they have woe and misery. Adam and Eve had everything given that their wants required, but they listened to the tempter and disobeyed God. *8LtMs, Ms 27, 1893, par. 2*

When God came to inquire of Adam, he laid all the blame upon Eve. God said, "And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel." [*Verse 15*.] The enemy cannot touch thee unless you let him. *8LtMs, Ms 27, 1893, par. 3*

But here is the enmity which God puts against the serpent. There is no enmity between evil men and the angels, but there is enmity between those that serve the Lord and the hosts of darkness. *8LtMs, Ms 27, 1893, par. 4*

The temperance question is of tremendous importance to each one of us. It is far-reaching. I have spoken twenty-one times in succession on this subject, and then only touched on it. But here we must take up just a few ideas. When this first gospel sermon was spoken in Eden by God Himself, it was as a star of hope to illuminate the dark and dismal future. O, Satan heard it, [that] man fallen by sin might be recovered. The pair in Eden should not be left to hopeless ruin.*8LtMs, Ms 27, 1893, par. 5*

When Christ came into our world as a babe in Bethlehem, the angels sung out, “Glory to God in the highest, and on earth peace, good will toward men.” “And the angel said unto them, Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Saviour, which is Christ the Lord.” [*Luke 2:14, 10, 11.*]*8LtMs, Ms 27, 1893, par. 6*

Satan with all his synagogue—for Satan claims to be religious—determined that Christ should not carry out the councils of heaven. After Christ was baptized, He bowed on the banks of Jordan, and never before had heaven listened to such a prayer, as came from his divine lips. Christ took our nature upon Himself. The glory of God in the form of a dove of burnished gold, rested upon Him, and from the infinite glory was heard these words, “This is my beloved Son, in whom I am well pleased.” [*Matthew 3:16, 17.*] The human race is encircled by the human arm of Christ, while with His divine arm He grasps the throne of the Infinite One. The prayer of Christ cleaved right through the darkness and entered where God is. To each of us it means that heaven is open before us, that the gates are ajar, that the glory is imparted to the Son of God and all who believe in His name. Our petition will be heard in heaven, as He [God] answered the petition of whom? Our Surety, our Substitute, the Son of the infinite God.*8LtMs, Ms 27, 1893, par. 7*

Christ entered into the wilderness with the Spirit of God upon Him, to be tempted of the devil. The enemy is to tempt the Son of God. Christ was tempted with the three leading temptations wherewith man is beset.*8LtMs, Ms 27, 1893, par. 8*

“And Jesus being full of the Holy Ghost returned from Jordan, and

was led by the Spirit into the wilderness, being forty days tempted of the devil. And in those days he did eat nothing: and when they were ended he afterward hungered. And the devil said unto him, If thou be the Son of God, command this stone that it be made bread. And Jesus answered him, saying, It is written, That man shall not live by bread alone, but by every word of God." [Luke 4:1-4.] Here was the Son of the infinite God, and Satan came as an angel of light to him. Here he tempted him on the point of appetite. Christ was hungry and in need of food, and why did he not work this miracle? It was not in God's plan, for Christ was to work no miracle on His own account. What was His position? He was passing over the ground where Adam fell. Adam had everything that his wants required. But fierce hunger was upon Christ, and what He wanted was food. The devil was foiled in this temptation. "Then the devil taketh him up into the holy city, and setteth him on a pinnacle of the temple, and saith unto him, if thou be the Son of God, cast thyself down: for it is written, He shall give his angels charge concerning thee: and in their hands they shall bear thee up, lest at any time thou dash thy foot against a stone." [Matthew 4:5, 6.] What did he leave out the other part for, which says, "to keep thee in all thy ways"? [Psalm 91:11.] While Christ was in the ways of God, no harm could come to Him. Jesus said of Satan, "He found nothing in me." [John 14:30.] This temptation of Satan to Christ was a dare. Satan said, "If" thou be the Son of God. What would have been gained if Christ did as Satan asked him to do? Nothing. Christ meets him with "It is written." Satan saw he could [do] nothing there. *8LtMs, Ms 27, 1893, par. 9*

Now he tempts Him on another point. He has all the world pass before Him in its grandeur, and Satan just wants Christ to bow down before him. Satan had such power over the human family. "Again, the devil taketh him up into an exceeding high mountain, and sheweth him all the kingdoms of the world, and the glory of them; and saith unto him, All these things will I give thee, If thou wilt fall down and worship me." [Matthew 4:8, 9.] Divinity flashed through humanity, and Christ said, "Get thee hence, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve." [Verse 10.] *8LtMs, Ms 27, 1893, par. 10*

Satan left the field as a conquered foe. Our Saviour passed over

the ground and was victor. He was fainting on the field of battle. There was no bosom to cradle His head, and no hand to pass over His brow. Angels came and ministered unto Him. Just such help we may claim. Christ saw it was impossible for man to overcome in his own behalf. He came to bring moral power to man. This is our only hope. *8LtMs, Ms 27, 1893, par. 11*

We see the importance of overcoming appetite. Christ overcame, and we may obtain the victory as Christ did. He passed over the ground and there is victory for man. What has He done for the human family? He has elevated man in the scale of moral value. We may become conquerors through our Sufficiency. There is hope for the most hopeless, in Christ. "Can the Ethiopian change his skin, or the leopard his spots? then may ye also do good, that are accustomed to do evil." [*Jeremiah 13:23.*] "Come now, and let us reason together, saith the Lord: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool." [*Isaiah 1:18.*] There we have the rich promises of God. What did Christ come here for? To represent the Father. What a heart of love and sympathy! He came to bring eternal life, to break every bond. When God gave His Son, He gave all heaven. He could give no more. *8LtMs, Ms 27, 1893, par. 12*

"The Spirit of the Lord God is upon me; because the Lord hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the brokenhearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound." [*Isaiah 61:1.*] He is the only One that had power to do it. Here the great price has been paid for souls sunk in sin. Man must be of value. Christ weighs him. Christ's taking human nature upon Himself shows that He places a value upon every soul. "What? Know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own? For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's." [*1 Corinthians 6:19, 20.*] This is the value God places upon man, and again He says, "I will make a man more precious than fine gold; even a man than the golden wedge of Ophir." [*Isaiah 13:12.*] But God will do nothing without the co-operation of the human agent. *8LtMs, Ms 27, 1893, par. 13*

“And Nadab and Abihu, the sons of Aaron, took either of them his censer, and put fire therein, and put incense thereon, and offered strange fire before the Lord, which he commanded them not. And there went out fire from the Lord, and devoured them, and they died before the Lord. Then Moses said unto Aaron, This is it that the Lord spake, saying, I will be sanctified in them that come nigh me, and before all the people I will be glorified. And Aaron held his peace ... And the Lord spake unto Aaron, saying, Do not drink wine nor strong drink, thou, nor thy sons with thee, when ye go into the tabernacle of the congregation, lest ye die: it shall be a statute forever throughout your generations. And that ye may put difference between holy and unholy, and between unclean and clean.” [Leviticus 10:1-3, 8-10.] Nadab’s and Abihu’s minds were beclouded because of intemperance, and in the place of taking the fire God had commanded them they took the common fire, and God destroyed them. If they had kept themselves free from wine they would have distinguished the difference between the sacred and the common. But they went directly contrary to God’s requirements. *8LtMs, Ms 27, 1893, par. 14*

We read of steamboat disasters, and railroad accidents, and what is the matter? Somebody in many, many cases has beclouded the mind with intoxicating drink. He did not feel the weight of responsibility resting upon him. Many, many lives have been lost because somebody got drunk. Thus lives will be charged to the man that put the bottle to his neighbor’s lips. *8LtMs, Ms 27, 1893, par. 15*

In olden times when a man had a vicious animal he paid for it. It says in (*Exodus 21:28, 29*): “If an ox gore a man or a woman, that they die: then the ox shall be stoned, and his flesh shall not be eaten; but the owner of the ox shall be quit. But if the ox were wont to push with his horn in times past, and it hath been testified to his owner, and he hath not kept him in, but that he hath killed a man or a woman; the ox shall be stoned, and his owner also shall be put to death.” *8LtMs, Ms 27, 1893, par. 16*

Now we wish to carry this principle right out to those that brew the deadly poison. Here is the law that the God of heaven gave to regulate what to do with vicious animals. Christ is seeking to save,

and Satan to destroy. I ask you that have reasoning powers to think on these things. The man that is intoxicated is robbed of his reason. Satan comes in and takes possession of him and imbues him with his spirit; and his first desire is to bruise or kill some of his loved ones. Yet men will allow this accursed thing to go on, that makes man lower than the beast. What has the drunkard obtained? Nothing but a madman's brain. And here the laws are such that the temptations are continually before them.*8LtMs, Ms 27, 1893, par. 17*

That liquor seller will have to answer for all the sins of the drunkard, and the drunkard will have to give an account of his deeds. Their only hope is to lay their souls upon the crucified and risen Saviour, "For God so loved the world that he gave his only begotten Son, that whosoever believeth on him should not perish, but have everlasting life." [*John 3:16.*] What does Christ say? Ye "are laborers together with God." [*1 Corinthians 3:9.*] Christ came to bring back to man moral power. Here we see human passions are destroying human beings. Here are our youth being tempted. The minds of many are being taken up with gambling and horse racing. May God help us to arouse.*8LtMs, Ms 27, 1893, par. 18*

Those that are in legislative councils should not drink wine or strong drink. But how much have witnessed ourselves? They need clear brains that they may have sharp and clean-cut reason. The destiny of human life is in their power, whether this or that man shall meet with death as his penalty, or be punished otherwise. We have known of a drunken carousal in the courts of justice. Have they had a clear brain and an eye single to the glory of God? Nature is defaced in man. Christ came to elevate. Touch not, taste not, should be your motto. You should be temperate in eating. But liquor—let it alone. Touch it not. There can be no temperance in its use. Satan would sweep in the human family. Christ came to redeem, to elevate man, for He took human nature upon Him.*8LtMs, Ms 27, 1893, par. 19*

Parents must arouse to your God-given duty. Teach your children obedience. Many have lost respect for father and mother. They will have just as much respect for their heavenly Father as for their own parents. Teach your children.*8LtMs, Ms 27, 1893, par. 20*

Give them lessons when babies in your arms. Angels will be around you when you do this. When those weary mothers know not what to do with their children, they thought that they would bring them to Jesus. And as one mother started, and would say to another, "I want Jesus to bless my children," then another would join the company, and still another, and so on until quite a little group came to Jesus with their children. As they came to where Jesus was, He caught the sound. He knew when they [had] first left. Jesus Christ sympathized with these mothers. As they brought their little ones to Jesus, He said, "Suffer little children to come unto me, and forbid them not: for of such is the kingdom of God." [Luke 18:16.] Parents, take hold; the gates are ajar. *8LtMs, Ms 27, 1893, par. 21*

The tone of voice that [you] use is a means of educating your children. No one ever knows all the troubles that the little hands give. Mothers, there is One that knows all—that is, the God of heaven. Every day that [you] fulfill your duties, mothers, the words "Conqueror through Christ Jesus" are written opposite your names. What barriers are you going to build up against their souls? Do not threaten them with the wrath of God if they do wrong. But bring them in your prayers to Christ. Have your home as attractive as you can have it. Put back the drapery and let heaven's doctor in, which is sunlight. You want peace and quiet in your homes. You want your children to have beautiful characters. Make home so attractive that they will not want to go to the saloon. Show them the flowers and leaves of the tree. Tell them that God made every spire of grass, and gave the beautiful tints to every flower. Tell them that here is the expression of God's love to you. That this is the voice of God speaking to you that He loves you. *8LtMs, Ms 27, 1893, par. 22*

You want your homes as that of Abraham's. He commanded his household after him. He taught them to obey the commands of God. These are the lessons, mothers, that you are to patiently teach your children. You cannot afford to spend time in studying the fashion of the day. Teach them that they are Christ's property. We are making characters today. Young men, young women, you are determining your lot in the future today. Let Christ come in. He will preserve you from temptation. *8LtMs, Ms 27, 1893, par. 23*

Tobacco is undermining the constitutions of many. It is entering into

the fluids and solids of the body. We have known those tobacco devotees cured from this vile habit. My husband and I founded a health institution in America. The testimony from those that treated the tobacco patients was alarming. They told of the effluvia in the baths, and on the treatment sheets, which was alarming. But they were brought on solid rock. We have seen many that said they could not overcome, brought safely out.*8LtMs, Ms 27, 1893, par. 24*

No one can be written in the books of heaven who is a drunkard. Resist temptation as a man. In the name of Jesus Christ of Nazareth you can lay hold upon divine power. Christ will work in behalf of every one of you. The tobacco appetite is created which hath no foundation in nature. Nevertheless you can have the victory. The curse of God is upon them who pass the bottle to his neighbors lips. You say, we are in the minority. Is not God a majority? If we are on the side of the God who made the heaven and the earth, are we not on the side of the majority? We have the angels that excel in strength on our side. Away with the fashions of this degenerate age. Sisters and mothers, you are abusing the bodies which God has given you. What does it mean, young women, this girdling of the waist which does not give your lungs, liver and vital organs their proper capacity? Your future posterity will testify against you. How could I have spoken as I have, if I would girdle myself as some of you do? You see, nothing is pressing against these vital organs. We sometimes see women that have some records to read, and they cannot speak loud. They seem to have no voice. They are girdled until they have such tiny waists. Just as though God did not know how to make them.*8LtMs, Ms 27, 1893, par. 25*

The Lord would have the wife of Manoah adhere to strict habits of temperance. "And the angel of the Lord appeared unto the woman, and said to her, Behold now, thou art barren, and bearest not: but thou shalt conceive and bear a son. Now therefore beware I pray thee, and drink not wine nor strong drink, and eat not any unclean thing." [*Judges 13:3, 4.*] The angel who appeared to Zacharias and Elisabeth said, "Thy prayer is heard and thy wife Elisabeth shall bear thee a son, and thou shalt call his name John. And thou shalt have joy and gladness; and many shall rejoice at his birth. For he shall be great in the sight of the Lord, and shall drink neither wine

nor strong drink; and he shall be filled with the Holy Ghost.” [Luke 1:13-15.] Here we have the child taken before his birth and after. You mothers should place value on these things. The appetites of the mother are transmitted to the children. Many who indulge in things to satisfy appetite are taking the underpinning right out of your house. There are men that might have had as clear a record as Daniel. Satan is playing his cards for your soul. We want to stand free and pure from the degradations of this world. “He that overcometh, the same shall be clothed in white raiment; and I will not blot out his name out of the book of life, but I will confess his name before my Father and before his angels.” [Revelation 3:5.] Christ overcame in our behalf. And we may overcome through the name of Jesus Christ of Nazareth. *8LtMs, Ms 27, 1893, par. 26*

As the redeemed enter in through the gates into the city, Jesus Christ welcomes all, and they shall have harps of gold and sing to the glory of Jesus Christ, and [wear] robes woven in the loom of heaven with not one thread of humanity in it. *8LtMs, Ms 27, 1893, par. 27*

We want heaven at the loss of all things, and Jesus Christ means we shall have it if we co-operate with Him. *8LtMs, Ms 27, 1893, par. 28*

Ms 28, 1893

“All day the people pressed about Jesus...”

Refiled as *Ms 47, 1894*.

Ms 29, 1893

Laborers to Learn Lessons at the Foot of the Cross

Palmerston, New Zealand

April 20, 1893

Portions of this manuscript are published in *VSS 322-323*; *TDG 119*.

Since coming to New Zealand, the Lord has strengthened me to engage in labor for the churches. Although infirmities are still my companions by night and day, the Lord has given me His grace to bear them. Sometimes when I feel unable to fill my appointments, I say, In faith I will place myself in position. I will go to the meeting, and stand upon my feet, although feeling unable to say a word. And whenever I have done this I have had strength given me to rise above all infirmities, and to bear the message the Lord has given me for the people.*8LtMs, Ms 29, 1893, par. 1*

It is now three months since we left Melbourne. We have traveled about twenty-five hundred miles by sea and by land, and I have written over three hundred pages of letter paper. I have spoken to the people forty-one times, and am gaining in health, and strength, for which I render thanksgiving and praise to God every day, and in the night season. "Blessed be the Lord, because he hath heard the voice of my supplications. The Lord is my strength and my shield; my heart trusted in him, and I am helped: therefore my heart greatly rejoiceth; and with my song will I praise him. The Lord is their strength, and he is the saving strength of his anointed." [*Psalm 28:6-8.*] "I will bless the Lord at all times: his praise shall continually be in my mouth. My soul shall make her boast in the Lord: the humble shall hear thereof, and be glad. O magnify the Lord with me, and let us exalt his name together. I sought the Lord, and he heard me, and delivered me from all my fears." [*Psalm 34:1-4.*] I know not how to be thankful enough for the goodness and mercy of God to me. I desire to devote myself, soul, body, and spirit to His service.*8LtMs, Ms 29, 1893, par. 2*

After the close of the camp meeting in Napier, we decided to visit

Wellington, and to spend a few days at this place to labor with the little company of Sabbathkeepers here who are pleading for help. Palmerston is about five-hours' ride from Napier, and it is nearly as far on to Wellington. For two or three hours after leaving Napier we passed over a rich farming country, dotted with small towns. In some of these some labor has been bestowed, and there are a few families of Sabbathkeepers. Farther on, the country is newer. It is quite level, and heavily timbered, and the large, fertile pastures, full of stumps and half burned logs, remind us of the newer portions of Michigan, Canada, and [New] York State.*8LtMs, Ms 29, 1893, par. 3*

Palmerston is a prosperous town of six thousand inhabitants. It is a railroad center, and the principal town in a large and fertile district.*8LtMs, Ms 29, 1893, par. 4*

Four years ago a series of meetings were held here by Elder Robert Hare; but the population of the place has doubled since that time, and another continuous persevering effort will be required here. During our short visit but little can be done except to encourage and counsel the little company of believers.*8LtMs, Ms 29, 1893, par. 5*

Our laborers must learn at the foot of the cross the lessons to be communicated to the people. Thus will they bring sheaves to Jesus Christ. In the first chapter of Corinthians, Paul has given us instruction which every true laborer needs to study, especially the following verses: "But we preach Christ crucified, unto the Jews a stumblingblock, and unto the Greeks foolishness; but unto them which are called, both Jews and Greeks, Christ the power of God, and the wisdom of God. Because the foolishness of God is wiser than men; and the weakness of God is stronger than men." *1 Corinthians 1:23-25*. Here is a lesson of special consequence to every worker in the vineyard of the Lord. It will not result in solid work for men to preach to please the ears of the people, while the truth is not held forth in a manner to bring them to the cross of Jesus Christ. The messenger of God must present eternal truths plainly, and keep in distinct view before the people their peril in neglecting eternal interests. While self is kept out of sight, Jesus Christ must be ever lifted up and exalted. Set in type *1 Corinthians 1:26-31*. "And I, brethren, when I came to you, came not with

excellency of speech or of wisdom, declaring unto you the testimony of God. For I determined not to know anything among you, save Jesus Christ, and him crucified. And I was with you in weakness, and in fear, and in much trembling.” *1 Corinthians 2:1-3*. The apostle feared lest his work should stand in the wisdom of men and not in the power of God, and thus his labor prove to be a work which would not produce a harvest. *8LtMs, Ms 29, 1893, par. 6*

Set in type *1 Corinthians 2:4-9*. Now the explanation of this wisdom that the world hath not seen, nor heard, nor known: “But God hath revealed them unto us by his Spirit: for the Spirit searcheth all things, yea, the deep things of God. For what man knoweth the things of a man, save the spirit of man which is in him? Even so the things of God knoweth no man, but the Spirit of God. Now we have received not the spirit of the world, but the spirit which is of God; that we might know the things which are freely given to us of God. Which things also we speak, not in the words which man’s wisdom teacheth, but which the Holy Ghost teacheth; comparing spiritual things with spiritual. But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him; neither can he know them, because they are spiritually discerned. But he that is spiritual judgeth all things, yet he himself is judged of no man. For who hath known the mind of the Lord, that he may instruct him? But we have the mind of Christ.” *1 Corinthians 2:10-16*. The words contained in this chapter should be imprinted on every soul of those who are [laborers] in the vineyard of the Lord. *8LtMs, Ms 29, 1893, par. 7*

Every one engaging in the work needs these words framed and hung in memory’s hall: “We are laborers together with God.” *1 Corinthians 3:9*. Then there will not be so many decided failures in the efforts made to win souls to Jesus Christ. There is need of bringing them to the foundation, and building them into a firm structure that will abide the fires of the last great day. The people cannot be reached, and their hearts broken, except by God’s divine power. *1 Corinthians 3:9-15. 8LtMs, Ms 29, 1893, par. 8*

Those who seek wisdom in the study of the world’s authors are not drinking from the pure fountain flowing from the throne of God. “Will a man leave the snow of Lebanon which cometh from the rock of

the field? Or shall the cold flowing waters that come from another place be forsaken? Because my people hath forgotten me, they have burned incense to vanity, and they have caused them to stumble in their ways from the ancient paths, to walk in paths, in a way not cast up." *Jeremiah 18:14, 15*. Let the men who are engaged in the solemn work of bearing the last message to the world heed the exhortation of Paul: "Preach the Word." Not the science of phrenology, or the productions from human speculations; but listen to the words of inspiration addressed 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 longsuffering and doctrine. For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, (the people) having itching ears, and they shall turn away their ears from the truth, and shall be turned unto fables." *2 Timothy 4:1-4.8LtMs, Ms 29, 1893, par. 9*

Now hear the words addressed to the messengers who bear the God-given message to the people in those last days: "But watch thou in all things, endure afflictions, do the work of an evangelist, make full proof of thy ministry." *2 Timothy 4:5.8LtMs, Ms 29, 1893, par. 10*

"Thou therefore, my son, be strong in the grace that is in Christ Jesus. And the things that thou hast heard of me among many witnesses, the same commit thou to faithful man, who shall be able to teach others also. Thou therefore endure hardness, as a good soldier of Jesus Christ." *2 Timothy 2:1-3.8LtMs, Ms 29, 1893, par. 11*

Special heed should be given to the words of the apostle: "Of these things put them in remembrance, charging them before the Lord that they strive not about words to no profit, but to the subverting of the hearers." *2 Timothy 2:14*. The minister of the gospel is never exhorted to strive to be a smart preacher, a popular speaker; but is commanded to "study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth. But shun profane and vain babblings; for they will increase

unto more ungodliness.” *2 Timothy 2:15, 16*. Will every messenger of God give heed to these words. We are laborers together with God, and if those who accept the responsibility of holding forth the Word of Life to others do not daily yoke up with Christ, and lift his burdens, and learn of Jesus day by day, it were better for them to seek some other employment. *8LtMs, Ms 29, 1893, par. 12*

We can reach the people only through God. If the human agent is co-operating with the divine intelligences, an efficiency and a power will attend his labors which will bring souls to the knowledge of the truth. Our appointed task is to sow beside all waters, to seize every opportunity which presents itself to cast in the seeds of truth. Let every youthful laborer engaged in any branch of the work consider that he is wearing the armor of Jesus Christ, marshalled under His banner to wisely meet the enemy. Jesus Christ is our Captain and Leader. We are to obey His orders in doing the work appointed us, which is to sow and reap and garner up His harvest. Let all consider that we are stewards of the manifold grace of God, and realize that of these stewards faithfulness is expected. Faithfulness and care will be exercised in the use of means committed to your trust—faithfulness in setting an example of simplicity in dress. Let strict economy mark your course of action, and by diligent use increase the talents with which you have been entrusted. *8LtMs, Ms 29, 1893, par. 13*

Ms 30, 1893

“Since leaving Melborne...”

Duplicate of *Lt 47, 1894*.

Ms 31, 1893

“God is a God of justice...”

Refiled as *Ms 11, 1895*.

Ms 32, 1893

Thoughts On *Isaiah 58*

Auckland, New Zealand

February 16, 1893

Portions of this manuscript are published in *PM 91*; *6MR 376*.

There is a subject that urges itself upon my mind that I must open before the Battle Creek Church; it is the *fifty-eighth chapter of Isaiah*. The Word of the Lord is given to His people, showing them the very things they should do if they would have physical and spiritual strength. Are they individually heeding the Word of the Lord in Battle Creek? Are they making personal efforts right in their own midst for the children and youth, and for every one who needs the help which they can give? *8LtMs, Ms 32, 1893, par. 1*

It is specially well to be interested in deeds of charity and love for those not of our faith. But do the household of faith receive all the thoughtful attention that would meet the mind of God, as expressed so fully in the *fifty-eighth chapter of Isaiah*? One of the special sins that has been presented before me is the neglect of this very kind of work by the Battle Creek Church. The reproof that has been given to those in positions of trust in the office is [regarding] their heartless dealings with the widow and the fatherless, making no difference in their treatment of those in their very midst, the very ones they should have a special interest in, and those who are not in a measure dependent upon thoughtful plans and care bestowed in order to save their souls. There have been serious neglects in this direction that have brought the frown of God upon His people who have had great light and opportunities and privileges. Will the church in Battle Creek awaken to their God-given responsibilities in this respect? Will they have some thought of the widows and the fatherless? Will they be missionaries for God? *8LtMs, Ms 32, 1893, par. 2*

I have felt much burden over neglected duties in this respect. I have felt that there might be zeal misdirected for those who do not have so great struggles because of our faith in keeping the Sabbath of

the fourth commandment; and while those in the faith would have eyes wide open to see some needs among unbelievers, they are in danger—of neglecting the very work for youth and children who need personal looking after—[of not having] the grace of God to administer to their necessities in tender, pitying love for Christ's sake.*8LtMs, Ms 32, 1893, par. 3*

I have felt deeply over the case of Martha Lockwood's family. How do they stand? Are there efforts made to help the children to help themselves? I learn that the second boy has been to Chicago to get work, because he could not get work in the Review office. Are there not unbelievers employed there who have no idea of coming into the truth? And should there not be special efforts made to employ those who are children of Sabbathkeepers, and [are] fatherless? I mention this case as a representative one. Those who are connected with the office may think they have some reason to let him drift, because in every case he has not met their ideas. I ask them, If Jesus Christ should let you drift, as you surely would if He let go His hold on you, where would you go? And how would you stand in His sight? Every soul is precious, bought with the ransom money of the blood of the Son of the infinite God.*8LtMs, Ms 32, 1893, par. 4*

I hope that the Lord will awaken an interest in those cases, not a casual half-hearted thought, but a live interest for all those youth who need your special influence to help them in the narrow, royal path that leads to obedience to God and to life eternal. "Feed my lambs," was the command of Christ to Peter. [*John 21:15.*] Will you have a watchcare, church of Christ in Battle Creek, you who are at the very center of the work, for those who have not a father's care, and a father to plan, advise, and counsel them? Will you act [as] the fathers and mothers in Israel?*8LtMs, Ms 32, 1893, par. 5*

When my husband was alive and connected with the office, he was ever interested for the sorrowing. As a religious duty devolving on him, he had a care for the widows and fatherless. And I will say, If the ones who made so much of any mistake or error they thought they saw in him would only manifest the spirit of compassion and watchful caretaking of those who needed help and counsel, the Lord would be better pleased with their course of action. Now will

someone or ones act the fathers and mothers in Israel? Will they go to Sister Lockwood and make inquiry in reference to her children? The things they know not, like Job “search out” [*Job 29:16*], and see if they cannot save a soul from death; give this lad a place in the office. That is one of the very things that was presented before me when the reasons from the Lord were given why an office should be established in Battle Creek. It was that parents keeping the Sabbath, and Sabbathkeeping children, should find employment, and that the managers should in every respect be men who have the converting power of God upon them, and should be in living connection with God, that the children and youth should see the tenderness of Christ, the compassion of Christ, in those who are in responsible places.*8LtMs, Ms 32, 1893, par. 6*

A disinterested benevolence needs to be practiced. The office was to be a training school—the youth to be under discipline respecting the rules and requirements, and feeling their responsibility to bring themselves under discipline. I saw that many youth would, as the result of wise planning and careful generalship, be saved to Jesus Christ; and they would become faithful and true in service to God.*8LtMs, Ms 32, 1893, par. 7*

But if the managers turn heartlessly away from these individual cases because of prejudice, or because of their own un-Christlike traits of character which would lead to indifference and neglect, the Lord will in the book of His remembrance trace their names, and there will be written in distinct clear lines, Weighed in the balance of the sanctuary and found wanting. This will be a terrible sentence passed against any case.*8LtMs, Ms 32, 1893, par. 8*

The Lord sees not as worldly men see; His eyes are too holy to behold any wrong practice. Men may do wrong and they may do righteousness; they may exhibit an unsympathizing spirit and judge hastily, and place a soul by their hasty spirit where Satan may delight in their council and action, for he sees he can overcome them by making their surroundings the most unfavorable for the development of Christian character.*8LtMs, Ms 32, 1893, par. 9*

Neither occasional good deeds nor occasional bad deeds constitute character, or form habit, but it is training and educating the mind to

the feelings of the same kind by repetition. What is done once by impulse one will more readily do a second time. I have been shown that the Lord has not been glorified in such manifest neglect of the children and youth in our midst; special personal labor has been strangely neglected. Some may ask, Am I my brother's keeper? Yes, you are decidedly so if you claim to be sons and daughters of the heavenly King. Many souls have died unprepared, many live without Christ, because they are neglected by those who profess to believe the truth.*8LtMs, Ms 32, 1893, par. 10*

Many in our institutions have been shoved off, disconnected from them as incorrigible; but if the tenderness of Christ had been shown them and personal labor put forth for them, they would have become workers together with God. And as a result of the lack of this love, they have been lost to the cause, lost to Jesus Christ, and some souls will have to give an account in the judgment for this personal neglect, for this want of patience, of long-suffering, kindness and love.*8LtMs, Ms 32, 1893, par. 11*

Are there those in the church who are looking for the backsliding ones? Those who have gone on Satan's ground are the very ones who need your help the most. Said Christ, "I came not to call the righteous but sinners to repentance." [*Mark 2:17.*] "Be watchful, and strengthen the things that remain, that are ready to die: for I have not found thy works perfect before God." [*Revelation 3:2.*] There is need of much more of the mind of Christ.*8LtMs, Ms 32, 1893, par. 12*

Who has made any Christlike efforts for Edson White? Who has ever come close to his side in love for his soul? Who has conversed with him in real, deep earnestness, evidencing a lively interest to save his soul? His soul is precious in the sight of God, but who has taken any genuine burden in his case? Who has the tender sympathy of a father in Israel? He is in the enemy's snare, but who has the interest to save him?*8LtMs, Ms 32, 1893, par. 13*

There is no excuse for the church in thus neglecting to put forth her hand in determined effort to save the souls that you see are ready to perish. Let those who have helped him [Edson White] by their counsels, and encouraged him from time to time in pursuing a

course that has been a snare to him, now become converted and see if they cannot now counteract their work. Those who close the door of their hearts like the Pharisees, let them fall on the Rock and be broken, and then let them work interestedly, pray with him, and not let go, but press this case to the throne of grace as Moses pleaded for Israel. Is not his soul worth making an effort for? Shall the wayward, straying sheep be left to perish because no one who is Christlike, no shepherd, will go to seek and save the one that is lost? There are some solemn questions [that] will be addressed to souls in the judgment in regard to your slothfulness in not doing the very work that needs to be done in saving those souls that are ready to perish.*8LtMs, Ms 32, 1893, par. 14*

I remember in Battle Creek when there were those who felt the burden for the unconverted and those who were in darkness and saw no light, then prayer meetings were appointed that they might make the strength of God their strength. In every case the heavenly intelligences worked with these efforts, and souls were saved. This effort was made for Will Sicily, and when ready to perish he was saved. Why is there not true burdens for these souls who might be bright and shining lights if some one would do their God-given duty, and give them proper assistance in time of need? Censures and condemnation you may be excused from giving, but show them you have a care for the souls for whom Christ has died; make earnest, decided efforts, and be determined you will not fail nor be discouraged.*8LtMs, Ms 32, 1893, par. 15*

Go hunt for the straying sheep and bring them back to the fold. This work will be rewarded. God sees that you need to come into close union with Jesus Christ and work in His lines. Put away your condemnation, and put on the armor of Christ's righteousness to save. There are plenty who are ready to crush and to destroy—this is the first element that comes to the surface. They can talk, they can accuse, they can condemn; but to heal, to restore, to bind up, is a work they have no experience in.*8LtMs, Ms 32, 1893, par. 16*

Now, may the Lord open your eyes to see a field of work before you, and to enter it without delay, for if you neglect this very work, you will be called unfaithful servants. I call upon you in the name of Jesus Christ of Nazareth to take up these lines of work you have

neglected, and see if you will not have a rich harvest to reward such kind of labor. Censuring, accusing, and cutting off is much more in harmony with your feelings; but do you want Jesus to treat you thus? Do you want Christ to cut you loose from Him when you make mistakes and dishonor Him?*8LtMs, Ms 32, 1893, par. 17*

I will add a few words more. A letter came to Sister Starr from Martha Lockwood, and she related how they were circumstanced. She said she was trying to sustain herself, and she found it was sometimes quite hard. Her second boy was at work at [the] Review and Herald office, and every cent of his earnings he brought to his mother. But he felt a strong desire to earn more for his mother's support. An offer was made to him to work for Dr. Kellogg where he would command a higher wage, and he left the office to go into the Sanitarium office. No complaint was made of his work in either place; but when the office was burned then he was thrown out of work, and he tried to get a situation in the Review and Herald office, but they did not give him work. He tried to get work at anything but could not, and as his earnings were so much needed at home he went to Chicago to find work, and succeeded, but could not keep the Sabbath. He, after a time, came home, and I think tried again to get work in the office, but there was no opening. Now, this young man is fatherless, his mother a widow, and he has not given his heart to God. If some earnest missionary work was done, I think it would be a blessing bestowed. Every soul is precious, and not one is to be treated indifferently. This has called up in my mind the light given me of the Lord, and I have felt that it was time that these souls for whom Christ has died were receiving personal labor; and that, if it is a possible thing, the fatherless should be employed rather than unbelievers.*8LtMs, Ms 32, 1893, par. 18*

This is the very matter which I have had presented to me again and again. If the young man acted unwisely in leaving the office, as he probably did, older heads have acted in many things with far less wisdom and principle. There should be the greatest care taken to look into these cases by the fathers and mothers in Israel. If there have been mistakes made by the young man, this is no reason why there should not be efforts made to keep him from the great cities by giving him employment. One soul saved to Jesus Christ is of such value that the world sinks into insignificance in comparison

with it, and we are to view every soul in this light. *8LtMs, Ms 32, 1893, par. 19*

The office was to be an educating, training school for the youth. Those connected with the office should have a deep, abiding love for Jesus Christ, and they will have a care for all the souls for whom He has given His precious life. There will be the tenderest sympathy exercised toward the motherless and the fatherless, and these are to be especially the subjects for determined effort, the subjects of wise, well-directed labor, approaching them with the tenderness of Christ Jesus. Personal religion will reveal itself in bearing good fruit; sanctification is not the work of a day but a lifetime. The human heart becomes a medley of passions, vanities, love of self, love of money, and love of the world. There should be in the heart of everyone grace which can bloom in the garden of God. Selfishness will cut out every precious likeness of Christ, will expel humility and self-denial and devotion. Abide in Christ and then, you will have the mind of Christ appear, and will work the works of Christ. The Lord requires of His people more than they give Him. We are to work in our family, in the church, and in our business, with an eye single to the glory of God; then our work will not be swept away as so much hay, wood and stubble by the fires of the last day. *8LtMs, Ms 32, 1893, par. 20*

Ms 33, 1893

Diary/"We left Adelaide Nov. 28th..."

Refiled as *Ms 2, 1892*.

Ms 34, 1893

The Successful Teacher

NP

May 18, 1893

Portions of this manuscript are published in *FE* 260-276; *SpM* 104-113.

[EGW note:] <This was sent to Professor Prescott as it is, for I dared not delay it.> *8LtMs, Ms 34, 1893, par. 1*

I was, a few nights since, in my dreams in conversation with the teachers in the school or chapel room. I was speaking to the teachers, and said, "I have a message for you," and in substance I presented that which I now write. I was speaking to the teachers in regard to their great responsibility of being under the control at all times of the Spirit of God. I repeated these words, "Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me." "I am the vine, ye are the branches: he that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing." [*John 15:4, 5.*] *8LtMs, Ms 34, 1893, par. 2*

The Lord Jesus is our example in all things. There are those who are acting in the capacity of teachers in the college and church schools who will do lasting harm to the children who are brought in connection with them, because they are not <themselves> learning daily in the school of Christ. They indeed need that one teach them, that unless the love of Christ is an abiding principle in the soul temple, it will be defiled with impatience, with fitful, impulsive actions, just because they feel like this. But everyone who has to do with educating the younger class of students should consider that these children are affected [by], and feel the impressions of, the atmosphere <in the school room> [whether it be] pleasant or unpleasant. *8LtMs, Ms 34, 1893, par. 3*

If the teacher is connected with God, if he has Christ abiding in his heart, this is <making its impression. Sympathy and love should

be> cherished by the teacher. When a teacher manifests impatience or fretfulness toward a child, the fault may not be in the child one-half as much as it is in the teacher who needs, himself, to be disciplined and trained, and deserves a heavier punishment than he puts upon the child, for he is old enough to know better. Teachers <are> tired with the children, [and] something they say or do does not accord with their feelings, but will they let Satan's spirit enter into them, and lead them to create feelings in the children very unpleasant and disagreeable, through their own lack of tact and wisdom from God?*8LtMs, Ms 34, 1893, par. 4*

There should not be a teacher employed to teach in any department of the school, unless you have evidence by test and trial that he loves, and fears to offend God. If they are taught of God, if their lessons are daily learned in the school of Christ, they will work in Christ's lines. They will win and draw with Christ, for every child and youth is precious <in His sight.>*8LtMs, Ms 34, 1893, par. 5*

Every teacher needs Christ abiding in his heart by faith, and to possess a true, self-denying, self-sacrificing spirit for Christ's sake. One may have sufficient education and knowledge in science to instruct; but has it been ascertained that he has tact and wisdom to deal with human minds? If they have not the love of Christ abiding in the heart, they are not fit to be brought into connection with children, and [to bear] the grave responsibilities placed upon them, of educating these children and youth. The higher education and training is wanting in themselves, and they know nothing [of] how to deal with human minds.*8LtMs, Ms 34, 1893, par. 6*

There is the spirit of their own insubordinate, natural hearts that is striving for the control, and to subject the plastic minds and characters of children under such a discipline is to leave scars and bruises upon the mind that will never be effaced. This matter has been presented to me in such a variety of ways, tracing from cause to effect, that while the matter is again brought before me and urged upon me by the Spirit of the Lord, I dare not forbear to trace with my pen these evils.*8LtMs, Ms 34, 1893, par. 7*

If a teacher cannot be made to feel the responsibility and the carefulness he should ever reveal in dealing with human minds, his

education has in some cases been very defective. In the home life the training has been harmful to the character, and it is a sad thing to reproduce this defective character and management in the children brought under his control. We are standing before God on test and trial to see if we can individually be trusted to be of the number of the family who shall compose the redeemed in heaven. "And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works." [*Revelation 20:12.*]*8LtMs, Ms 34, 1893, par. 8*

Here is represented the great white throne and He that sat on it, from whose face the earth and heaven fled away. Let every teacher consider that he is doing his work in the sight of the universe of heaven. Every child with whom the teacher is brought in contact has been purchased by the blood of God's only begotten Son, and He who died for these children would have you treat them as His property. Be sure that your contact, teachers, with every one of these children shall be of that character that will not make you ashamed when you meet them in that great day when every word and action is brought in review before God and, with its burden of results laid open before you individually. "Bought with a price"—O What a price, eternity alone will reveal. [*1 Corinthians 6:20.*]*8LtMs, Ms 34, 1893, par. 9*

The Lord Jesus Christ hath infinite tenderness for those He has purchased at the cost of His own sufferings in the flesh, that they should not perish with the devil and his angels, but [that] He may claim [them] as His chosen ones. They are the claim of His love, of His own property; and He looks upon them with unutterable affection, and the fragrance of His own righteousness He gives to His loved ones who believe in Him. It requires tact and wisdom and human love, and sanctified affection for the precious lambs of the flock, to lead them to see and appreciate their privilege in yielding themselves up to the tender guidance of the faithful shepherds. The children of God will exercise the gentleness of Jesus Christ.*8LtMs, Ms 34, 1893, par. 10*

Teachers, Jesus is in your school <room> every day. His great

heart of infinite love is drawn out for not only the best-behaved children, who have the most favorable <home> surroundings, but children who have by inheritance objectionable traits of character. Even parents have not understood how much they are responsible for the traits of character developed in their children, and have not had that tenderness and wisdom to deal with these poor children, whom they have made what they are, but fail to trace back the cause of these discouraging developments which are a trial to them. But Jesus looks upon these children with pity and with love, for He sees, He understands from cause to effect.*8LtMs, Ms 34, 1893, par. 11*

The teacher may bind these children to his or her heart by the love of Christ abiding in the soul-temple as a sweet fragrance, a savor of life unto life. The teachers may, through the grace of Christ imparted to them, be the living human agency—be laborers together with God—to enlighten, lift up, encourage, and help to purify the soul from its moral defilement; and the image of God shall be revealed in the soul of the child, and the character become transformed by the grace of Christ.*8LtMs, Ms 34, 1893, par. 12*

The gospel is the power and wisdom of God, if it is correctly represented by those who claim to be Christians. Christ crucified for our sins should humble every soul before God in his own estimation. Christ risen from the dead, ascended on high, our living Intercessor in the presence of God, is the science of salvation which we need to learn and teach to children and youth. Said Christ, “I sanctify myself, that they also may be sanctified.” [*John 17:19.*] This is the work that ever devolves upon every teacher. There must not be any haphazard work in this matter, for even the work of educating the children in the day schools requires very much of the grace of Christ and the subduing of self.*8LtMs, Ms 34, 1893, par. 13*

Those who naturally are fretful, easily provoked, and have cherished the habit of criticism, of thinking evil, should find some other kind of work that will not reproduce any of their unlovely traits of character in the children and youth; they have cost too much. Heaven sees in the child the miniature man and woman, and [the] capabilities and powers that, if correctly guided and developed with

heavenly wisdom, will become the human agencies through whom the divine influences can co-operate to be laborers together with God.*8LtMs, Ms 34, 1893, par. 14*

Sharp words [and] continual censure bewilder the child, but never reform him. Keep back that pettish word. Keep under discipline to Jesus Christ your own spirit; then will you learn how to pity and sympathize with those brought under your influence. Do not exhibit impatience and harshness, for if these children did not need educating, they would not need the advantages of the school. They are to be patiently, kindly, and in love brought up the ladder of progress, climbing step by step in obtaining knowledge.*8LtMs, Ms 34, 1893, par. 15*

It is to be a daily working agency that is brought into exercise, a faith that works by love, and purifies the soul of the educator. Is the revealed will of God placed as your highest authority? If Christ is formed within, the hope of glory, then the truth of God will so act upon your natural temperament, that its transforming agency will be revealed in a changed character, and you will not, by your influence through the revealings of an unsanctified heart and temper, turn the truth of God before any of your pupils into a lie, [nor] in your presentation of a selfish, impatient, un-Christlike temper in dealing with any human mind, reveal that the grace of Christ is not sufficient for you at all times and in all places. [Thus you will show] that the authority of God over you is not merely in name but in reality and truth. There must be a separation, however difficult to the true believer, from all objectionable, un-Christlikeness.*8LtMs, Ms 34, 1893, par. 16*

Inquire, teachers, you who are doing your work not only for time but eternity, Does the love of Christ constrain my heart and my soul in dealing with the precious souls for whom Jesus has given His own life? Under His constraining discipline, do old traits of character, that are not in conformity to the will of God, pass away and the opposite take its place? "A new heart will I give thee." [See *Ezekiel 36:26.*] Have all things become new through your conversion to the Lord Jesus Christ?*8LtMs, Ms 34, 1893, par. 17*

In words and by painstaking effort are the teachers sowing [such]

seed in these young hearts, that you can ask the Lord to water the seed sown that it shall, with His imputed righteousness, ripen into a rich harvest? [Ask yourselves], Am I, by my own unsanctified words and impatience and want of that wisdom that is from above, confirming these youth in their own perverse spirit, because they see that their teacher has the spirit unlike Christ? If they should die in their sins, shall I not be accountable for their souls?*8LtMs, Ms 34, 1893, par. 18*

The soul who loves Jesus, who appreciates the saving power of His grace, will feel such a drawing near to Christ, that he will desire to work in His lines. He cannot, dare not, let Satan control his spirit and a poisonous miasma surround his soul. Everything will be placed [to] one side that will <have a tendency to> corrupt his influence, because it opposes the will of God and endangers the souls of the precious sheep and lambs; he is required to watch for souls as they that must give an account. Wherever God has in providence placed us, He will keep us; as our day our strength shall be.*8LtMs, Ms 34, 1893, par. 19*

Whoever shall give way to his natural feelings and impulses makes himself weak and untrustworthy, for he is a channel through which Satan can communicate to taint and corrupt many souls, and these unholy fits that control the person unnerve him, and shame and confusion are the sure result. The spirit of Jesus Christ ever has a renewing, restoring power upon the soul that has felt its own weakness and fled to the unchanging One, who can give grace and power to resist evil.*8LtMs, Ms 34, 1893, par. 20*

Our Redeemer had a broad, comprehensive humanity. His heart was ever touched with the known helplessness of the little child that is subject to rough usage, and He loved children. The feeblest cry of human suffering never reached His ear in vain. And every one who assumes the responsibility of instructing the youth will meet obdurate hearts, perverse dispositions, and his work is to co-operate with God in restoring the moral image of God in every child. Jesus, precious Jesus, a whole fountain of love was in His soul!*8LtMs, Ms 34, 1893, par. 21*

Those who instruct the children should be men and women of

principle. The religious life of a large number who profess to be Christians is not Christian. They are constantly misrepresenting Christ, falsifying His character. They do not feel the importance of this transformation of character, and that they must be conformed to His divine likeness; and at times they will exhibit a false phase of Christianity to the world, which will work ruin to the souls of those who are brought into association with them. For the very reason [that] they are, while professing to be Christians, not under [the] control to Jesus Christ. Their own hereditary and cultivated traits of character are indulged as precious qualifications when they are death-dealing in their influence over other minds. In plain, simple words, they walk in the sparks of their own kindling.*8LtMs, Ms 34, 1893, par. 22*

They have a religion subject [to], and controlled by, circumstances. If everything happens to move in a way that pleases them, [and there are] no irritating circumstances that call to the surface their unsubdued, un-Christlike natures, they are condescending and pleasant and will be very attractive. But if there are things that occur in the family or in their association with others which ruffle their peace and provoke their tempers, [if they lay] every circumstance before God, and continue their request, supplicating His grace before they shall engage in their daily work as teacher, and know for themselves the power and grace and love of Christ abiding in their own hearts before entering upon their labors, <then> angels of God are brought with them into the schoolroom. But if they go in a provoked, irritated spirit into the schoolroom, the moral atmosphere surrounding their souls is leaving its impression upon the children who are under their care, and in the place of being fitted to instruct the children, they need one to teach them the lessons of Jesus Christ.*8LtMs, Ms 34, 1893, par. 23*

They need to learn in that day's work, that on such a day, they were destitute of the abiding presence of Christ, and that they should be corrected and punished in place of the children for their perversity, for they have caught the spirit of the teacher; the satanic [spirit] surrounding their own souls works upon the children, and the children reflect back these influences.*8LtMs, Ms 34, 1893, par. 24*

Let every teacher who accepts the responsibility of educating the

children and youth, examine himself, and study critically from cause to effect. Has the truth of God taken possession of my soul? Has the wisdom which cometh from Jesus Christ, which is first “pure, then peaceable, gentle, and easy to be entreated, full of mercy and good fruits, without partiality and without hypocrisy” been brought into my character? While I stand in the responsible position as an educator, do I cherish the principle that “the [fruit] of righteousness is sown in peace of them that make peace”? [*James 3:17, 18.*] The truth is not to be kept to be practiced when we feel just like it, but at all times and in all places. *8LMS, Ms 34, 1893, par. 25*

The church school in Battle Creek is an important part of the vineyard to be cultivated. Well-balanced minds and symmetrical characters are required as teachers in every line. Give not this work into the hands of young women and young men who know not how to deal with human minds. This has been a mistake, and it has wrought evil upon the children and youth under their charge. They know so little of the controlling power of grace upon their own hearts and characters that they have to unlearn, and learn entirely new lessons in Christian experience. They have never learned to keep their own soul and character under discipline to Jesus Christ, and bring even the thoughts into captivity to Christ Jesus. Oh, if all of you who have any voice and influence in these important decisions of selecting teachers would be more God-fearing, and would be more certain that you are making wise choice for the good of the children and the glory of God, there would be an improved condition of things in every way. *8LMS, Ms 34, 1893, par. 26*

There are all kinds of characters to deal with in the children and youth. Their minds are impressible. Anything like a hasty, passionate exhibition on the part of the teacher may cut off her influence for good over the students whom she is having the name of educating. And will this education be for the present good and future eternal good of the children and youth? There is the correct influence to be exerted upon them for their spiritual good. There is to be instruction constantly given to encourage the children in the formation of correct habits in speech, in voice, in deportment. *8LMS, Ms 34, 1893, par. 27*

Many of those children have not had proper training at home. They

have been sadly neglected. Some have been left to do as they pleased; others have been found fault with and discouraged. But little pleasantness and cheerfulness and words of approval have been given them. The defective characters of the parents have been inherited, and the discipline given by these defective characters has been objectionable in the formation of characters. Solid timbers have not been brought into the character building. There is no more important work that can be done than in the educating and training of these youth and children.*8LtMs, Ms 34, 1893, par. 28*

The teachers who work in this part of the Lord's vineyard need to learn the trade first, to be self-possessed, keeping their own temper and feelings under control, in subjection to the Holy Spirit of God. They should give evidence of having not a one-sided experience, but a well-balanced mind, a symmetrical character [so] that they can be trusted because they are conscientious Christians, themselves under the chief Teacher who has said, "Learn of me, for I am meek and lowly of heart, and ye shall find rest unto your souls." [*Matthew 11:29.*] Then learning in Christ's school daily they can educate children and youth.*8LtMs, Ms 34, 1893, par. 29*

Self-cultured, self-controlled, under discipline in the school of Christ, having a living connection with the great Teacher, they will have an intelligent knowledge of practical religion; and keeping their own souls in the love of God, they will know how to exercise the grace of patience and Christlike forbearance. The patience, love, long forbearance, and tender sympathies are called into activity. They will discern that they have a most important field in the Lord's vineyard to cultivate. They must lift up their hearts unto God in sincere prayer. Be Thou my Pattern, and then by beholding Jesus they will do the works of Jesus Christ.*8LtMs, Ms 34, 1893, par. 30*

Jesus said, I do nothing of Myself; the things I have seen of the Father that I do, that the Father may be glorified in the Son. [See *John 5:19.*] So with the sons and daughters of God; they steadfastly and teachably look to Jesus, doing nothing in their own way and after their own will and pleasure; but that which they have in the lessons of Christ seen Him, their Pattern, do, they do also. Thus they represent to the students under their instruction at all times

and upon all occasions the character of Jesus Christ. They catch the bright rays of the Sun of Righteousness and reflect these precious beams upon the children they are educating.*8LtMs, Ms 34, 1893, par. 31*

The formation of correct habits is to leave its impress upon the mind and characters of the children, that they will practice the right way. It means much to bring these children under the direct influence of the Spirit of God, training and disciplining them in the nurture and admonition of the Lord. The formation of correct habits, the exhibition of a right spirit, will call for earnest efforts in the name and strength of Jesus. The instructor must persevere, giving line upon line, precept upon precept, here a little and there a little, in all long-suffering and patience, sympathy and love, binding these children to his heart by the love of Christ revealed in [himself], the teacher.*8LtMs, Ms 34, 1893, par. 32*

This truth can in the highest sense be acted, and exemplified before the children. *Hebrews 5:1, 2. (Verses 2, 3):* "Who can have compassion on the ignorant, and on them that are out of the way; for that he himself also is compassed with infirmity. And by reason hereof he ought, as for the people, so also for himself, to offer for sins."*8LtMs, Ms 34, 1893, par. 33*

Bear this in mind, never lose sight of it, when teachers are inclined to have their feelings stirred against the children and youth for any misbehavior; let them remember that the angels of God are looking upon them sorrowfully; for if the children do err and misbehave, then it is all the more essential for those who are placed over them as teachers should be able to teach them by precept and example. In no case are they to lose self-control, to manifest impatience, and harshness and want of sympathy and love; for these children are the property of Jesus Christ, and teachers must be very careful and God-fearing in regard to the spirit they cherish and the words they utter, for the children will catch the spirit manifested, be it good or evil. It is a heavy, but a sacred responsibility.*8LtMs, Ms 34, 1893, par. 34*

There need to be teachers who are thoughtful, considerate of their own weakness and infirmities and sins, and [who will] not be

oppressive and discourage the children and youth. There needs to be much praying, much faith, much forbearance and courage, which the Lord is ready to bestow. *8LtMs, Ms 34, 1893, par. 35*

For God sees every trial, and a wonderful influence can be exerted by teachers, if they will practice the lessons which Christ has given them. But will these teachers consider their own wayward course, that they make very feeble efforts to learn in the school of Christ, and practice Christlike meekness and lowliness of heart? *8LtMs, Ms 34, 1893, par. 36*

The teachers should be themselves in obedience to Jesus Christ, and ever practicing His words, that they may exemplify the character of Jesus Christ to the students. Let your light shine in good works, in faithful watching and caring for the lambs of the flock, with patience, with tenderness, and the love of Jesus in your own hearts. Never, never educate them to speak impatiently and passionately because their teacher does these things. Never educate them by giving publicity to the errors and misdoings of any scholar, for they will consider it a virtue in them to expose the wrongs of another. *8LtMs, Ms 34, 1893, par. 37*

Never humiliate a scholar by presenting his grievances and mistakes and sins before the school: you cannot do a work more effectual to harden his heart and confirm him in evil than in doing this. Talk and pray with them alone, and show the same tenderness Christ has evidenced to you who are teachers. Never encourage any one student to criticize and talk of the faults of another. Hide a multitude of sins in every way possible by pursuing Christ's ways to cure him. This kind of educating will be a blessing, made to tell in this life and stretching into the future, immortal life. *8LtMs, Ms 34, 1893, par. 38*

To place young men and young women in such a field, who have not developed a deep, earnest love for God and the souls for whom Christ has died, is making a mistake which will result in the loss of many precious souls. The teacher needs to be susceptible of the influences of the Spirit of God. Not one who will become impatient and irritated should be [an] educator. *8LtMs, Ms 34, 1893, par. 39*

Teachers must consider they are dealing with children; they are not

men and women. They are children who have everything to learn, and it is much more difficult for some to learn than others. The dull scholar needs much more encouragement than he receives. If teachers are placed over these varied minds, who naturally love to order and dictate and magnify themselves in their authority, who will deal with partiality, having favorites to whom they will show preferences, while others are treated with exactitude and severity, it will create a state of confusion and insubordination.*8LtMs, Ms 34, 1893, par. 40*

A teacher may be placed to take charge of children and youth who has not been blessed with a pleasant and well balanced experience, but a great wrong is done to the children whom he instructs. Those who accept such persons as teachers are responsible for the evil resulting from their course of teaching, and in giving a wrong mold to young human minds. It may be represented by a field untilled, and tares are sowed with the wheat. A crop of thistles and weeds and briars is the result of this defective education.*8LtMs, Ms 34, 1893, par. 41*

A neglected field represents the neglected mind. Parents must come to view this matter in a different light. They must feel it their duty to co-operate with the teacher, to encourage wise discipline, and pray much for the one who is teaching their children. You will not help the children by fretting, censuring, or discouraging them; neither will you act a part to help them to rebel, and to be disobedient and unkind and unlovable, because of the spirit you develop. If you are Christians indeed, you will have an abiding Christ, and the spirit of Him who gave His life for sinners; and the wisdom of God will teach you in every emergency the course to pursue.*8LtMs, Ms 34, 1893, par. 42*

Christ identifies His interest with every class and phase of humanity who are wrestling with temptations. You are not to countenance wrong doing in any case, and not to make statements of wrong doing which shall expel even the perverse doer; never chastise in a way that increases stubbornness (unless you wish to bring upon your soul the same treatment from Jesus) and confirms him in his evil course.*8LtMs, Ms 34, 1893, par. 43*

Children are in need of a steady, firm, living principle of righteousness being exercised over them and enacted before them. Be sure you let the true light shine before your pupils. It is heaven's light that is wanted. Never let the world have the impression that your spirit and taste and longings are of no higher and purer an order than the worldlings. If you, in [your] course of action, leave this impression upon them, you let a false, deceptive light lead them to ruin. The trumpet must give a certain sound. There is a broad, clear, and deep line drawn by the eternal God between the righteous and unrighteous, the godly and ungodly; between those who are obedient to God's commandments and those who are disobedient.*8LtMs, Ms 34, 1893, par. 44*

The ladder which Jacob saw in the night vision, the base of it resting upon the earth and the topmost round reaching unto the highest heavens; God Himself above the ladder, and His glory shining upon every round; angels descending and ascending this ladder of shining brightness, [is] a symbol of constant communication kept up between this world and heavenly places. God accomplishes His will through the instrumentality of heavenly angels in continual intercourse with humanity. This ladder reveals a direct and important channel of communication with the inhabitants of this earth.*8LtMs, Ms 34, 1893, par. 45*

The ladder represented to Jacob was the world's Redeemer [who] links earth and heaven together. Every one who has seen the evidence and light of truth and accepts the truth, professing his faith in Jesus Christ, is a missionary in the highest sense of the word. He is the receiver of heavenly treasures, and it [is] his duty to impart, to diffuse that which he has received.*8LtMs, Ms 34, 1893, par. 46*

Then to those who are accepted as teachers in our schools, to them are opened a field for labor and cultivation, for the sowing of the seed and for the harvesting of the ripening grain. What can give greater satisfaction <to the workers> than to be laborers together with God in educating and training the children and youth to love God and keep His commandments? Lead the children whom you are instructing in the day school and the Sabbath school to Jesus. What can give you greater joy than to see children and youth following Christ, the great Shepherd, who calls, and the sheep and

lambs hear His voice and follow Him?*8LtMs, Ms 34, 1893, par. 47*

What can spread [more] sunshine through the soul of the interested, devoted worker than to know that his persevering, patient labor is not in vain in the Lord, and to see his pupils have the sunshine of joy in their souls because Christ has forgiven their sins? What can be more satisfying to the worker together with God, than to see children and youth receiving the impressions of the Spirit of God in true nobility of character and in the restoration of the moral image of God—the children seeking the peace coming from the Prince of peace?*8LtMs, Ms 34, 1893, par. 48*

The truth a bondage? Yes, in one sense; it binds the willing souls in captivity to Jesus Christ, bowing their hearts to the gentleness of Jesus Christ. Oh it means so much more than finite minds can comprehend, the presenting in every missionary effort Jesus Christ and Him crucified. “But he was wounded for our transgressions, He was bruised for our iniquities: the chastisement of our peace was upon him, and with his stripes we are healed.” [*Isaiah 53:5.*] “For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him.” [*2 Corinthians 5:21.*] This is to be the burden of our work. If any one thinks he is capable of teaching in the Sabbath school or in the day school the science of education, he needs first to learn the fear of the Lord, which is the beginning of wisdom, that he may teach this, the highest of all sciences.*8LtMs, Ms 34, 1893, par. 49*

“And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent.” “I have given unto them the words which thou gavest me; and they have received them, and have known surely that I came out from thee, and they have believed that thou didst send me.” [*John 17:3, 8.*] Here is the work laid before us, to be representatives of Christ as He in our world was the representative of the Father. We are to teach the words given us in the lessons of Christ. “I have given unto them the words that thou hast given me.”*8LtMs, Ms 34, 1893, par. 50*

We have our work, and every instructor of the youth in every capacity is to receive in [a] good and honest heart what God hath unfolded and recorded in His Holy Word in the lessons of Christ,

meekly to accept the words of life. We are in the antitypical day of atonement, and not only are we to humble our hearts before God and confess our sins, but we are, by all our educating talent, to seek to instruct those with whom we are brought in contact, and [to] bring them by precept and example to know God, and Jesus Christ whom He hath sent. *8LtMs, Ms 34, 1893, par. 51*

Oh I so much wish that the Lord of heaven would open many eyes that are now blind, that they might see themselves as God sees them, and give to them a sense of the work to be done in the fields of labor. But I have no hope that all the appeals I make will avail, unless the Lord speaks to the soul and writes His requirements upon the tablets of the heart. Cannot every living human agent have a high and elevated sense of what it means to have the privilege to have a large and important field of home missionary work appointed to him, without having to go to far-off lands? And while some must proclaim the message of mercy to them that are afar off, there are many who have to proclaim the message to those who are nigh. *8LtMs, Ms 34, 1893, par. 52*

Our schools are to be educating schools to qualify youth to become missionaries both by precept and example. Let the one who is acting in the capacity of teacher ever bear in mind that these children and youth are the purchase of the blood of the Son of God. They must be led to believe in God as their personal Saviour. The name of each separate believer is graven on the palms of His hands. The Chief Shepherd is looking down from the heavenly sanctuary upon the sheep of His pasture. "He calleth His own sheep by name, and leadeth them out." [*John 10:3.*] "If any man sin, we have an advocate with the Father, Jesus Christ the righteous." [*1 John 2:1.*] Oh precious, blessed truth! He does not treat one case with indifference. *8LtMs, Ms 34, 1893, par. 53*

His impressive parable of the Good Shepherd represents the responsibility of every minister and of every Christian who has accepted the position as teacher of children and youth, and the teacher of old and young, in opening to them the Scriptures. If one strays from the fold, he is not followed with harsh words and with a whip, but with winning invitations to return. The ninety and nine that have not strayed do not call for the sympathy and tender, pitying

love of the shepherd.*8LtMs, Ms 34, 1893, par. 54*

But the shepherd follows the sheep and lambs that have caused him the greatest anxiety and have engrossed his sympathies. The disinterested, faithful shepherd leaves all the rest of the sheep, and his whole heart and soul and energies are put to the tax for to seek the one that is lost. And then the figure—praise God—the shepherd returns with the sheep, carrying him in his arms, rejoicing at every step. He says, “Rejoice with me. I have found my sheep that was lost.” [*Luke 15:6.*] I am so thankful we have in the parable the sheep found. And this is the very lesson the shepherd is to learn—the success in bringing the sheep and lambs back.*8LtMs, Ms 34, 1893, par. 55*

There is no picture presented before our imagination of a sorrowful shepherd returning without the sheep. And the Lord Jesus declares the pleasure of the shepherd, and his joy in finding the sheep causes pleasure and rejoicing in heaven among the angels. Then when the children and youth stray from the fold do not give them up, do not expel them from school. Do not show that you want to humiliate them; but with tender voice and yearning love seek them, knowing that all heaven is enlisted with you in the work to bring them back to the fold. The Lord has presented these lessons for you who are educators. He has a living interest for each separate child of His redeemed [so] that He has not left them to be exposed and perish in the wilderness of temptation, because you drove them there for Satan to work his cruel will upon them.*8LtMs, Ms 34, 1893, par. 56*

The wisdom of God, His power and His love are without a parallel. It is the divine guarantee that not one of even the straying sheep and lambs is overlooked, and not one left unsuccored. A golden chain—the mercy and compassion of divine power—is passed around every one of these imperiled souls. Then shall not the human agent co-operate with God? Shall he be sinful, failing, defective in character himself, regardless of the soul ready to perish? Christ has linked him to His eternal throne by His offering His own life.*8LtMs, Ms 34, 1893, par. 57*

Zechariah’s description of Joshua, the high priest, is a striking

representation of the sinner for whom Christ is mediating that he shall be brought to repentance. Satan is standing at the right hand of the Advocate, resisting the work of Christ, and pleading against Him that man is his property, through choosing him as his ruler. But the Defender of man, the Restorer, mightier than the mightiest, hears the demands and claims of Satan, and answers him: “The Lord rebuke thee, O Satan; even the Lord that hath chosen Jerusalem rebuke thee: is not this a brand plucked out of the fire? Now Joshua was clothed with filthy garments and stood before the angel.⁸*LtMs, Ms 34, 1893, par. 58*

“And he answered and spake unto those that stood before him, saying, Take away the filthy garments from him. And unto him he said, Behold I have caused thine iniquity to pass from thee, and I will clothe thee with change of raiment. And I said, Let them set a fair mitre upon his head. So they set a fair mitre upon his head, and clothed him with garments. And the angel of the Lord stood by.” [*Zechariah 3:2-5.*]⁸*LtMs, Ms 34, 1893, par. 59*

Bear in mind that every teacher that takes the responsibility of dealing with human minds, that every soul who is inclined to err and [is] easily tempted, is the special object for whom Christ is solicitor. They that are whole need not a physician, but those that are sick. The compassionate Intercessor is pleading, and will sinful, finite men and women repulse a single soul?⁸*LtMs, Ms 34, 1893, par. 60*

Shall any man or woman be indifferent to the very souls for whom Christ is pleading in the courts of heaven? Shall you in your course of action, imitate the Pharisees, who would be merciless, and Satan, who will accuse and destroy? O will you individually humble your own souls before God, and [let] that stern nerve and iron will be subdued and broken?⁸*LtMs, Ms 34, 1893, par. 61*

Step away from the sound of Satan’s voice and acting his will, and stand by the side of Jesus, possessing His attributes, the possessor of keen and tender sensibilities, who can make the cause of the afflicted, suffering ones His own. The man who has had much forgiven will love much. Jesus is a compassionate Intercessor, a merciful and faithful high priest. He, the Majesty of heaven—the King of glory—can look upon finite man, subject to the temptations

of Satan, knowing [that] He has felt the power of Satan's Wiles. "Wherefore in all things it behooved him to be made like unto his brethren, (clothing his divinity with humanity) that he might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people. For in that he himself hath suffered being tempted, he is able to succor them that are tempted." [*Hebrews 2:17, 18.*] *8LtMs, Ms 34, 1893, par. 62*

Then I call upon you, my brethren, to practice working in the lines that Christ worked. You must never put on the cloak of severity and condemn and denounce and drive away from the fold poor, tempted mortals; but as laborers together with God, heal the spiritually diseased. This you will do if you have the mind of Christ. *Hebrews 4:15*. Also *Isaiah 40:28*. He "fainteth not neither is weary." *8LtMs, Ms 34, 1893, par. 63*

Ms 35, 1893

The Publishing Work

George's Terrace, St. Kilda Road, Melbourne, Victoria, Australia

January 8, 1893

Portions of this manuscript are published in *UL 22*.

Few of those who have labored in the Echo publishing house have had any just sense of the sacredness of the work in which they were engaged. Our brethren in this country who had to do with the establishment of the office, and those who have connected themselves with it as workers, have considered the matter from a business standpoint. They have felt that the institution should be established and conducted upon the same principles that govern houses engaged in secular business. It has not been thought essential that the religion of Christ should control every branch of the work.*8LtMs, Ms 35, 1893, par. 1*

The feeling has prevailed that business is business, and religion is religion, and that it is bad management to connect the two. If our brethren are right in this view, then a great mistake was made in the erection of the publishing house. It would have been better to have our printing done by outside parties. This would have saved the perplexity and expense involved in the establishing of the publishing house, and would have left free a large amount of means to be used for the advancement of the truth in this new field.*8LtMs, Ms 35, 1893, par. 2*

But if the object in building the Echo office was to secure the advantages to be obtained in having our work established upon the foundation of which Jesus Christ is the chief Cornerstone, then let all our workers bear this continually in mind, and in attitude, in spirit, in influence, make the office what it should be—in every respect a place that shall recommend our religion to others as the workers represent Christ.*8LtMs, Ms 35, 1893, par. 3*

If the publishing work is to live, to serve the cause of God, it must be regarded in an altogether different light than what it has been in

the past. The office must be regarded as a place dedicated to God, in which to perform His sacred work, and every worker must be educated to look on it in this light.*8LtMs, Ms 35, 1893, par. 4*

As the office has been presented to me, I was shown that the way in which it has been managed, and the spirit that has prevailed, have been an offence to God. They were calculated to encourage disorder, to exert a demoralizing influence. Disorder, discord, and irreligious practices have separated the workers from God. The Lord's special blessing cannot rest upon managers or workers while they retain this spirit. Shall there not be a change in this state of things?*8LtMs, Ms 35, 1893, par. 5*

Instead of the Echo office being burdened with religion, there has been in every room need of pure and undefiled religion, elevating and ennobling the receiver. Christ says, "Without Me, ye can do nothing" in wisdom and righteousness. [*John 15:5.*] It is the grace of Christ alone that can make the living machinery move without friction. In the Office every room where the work is carried forward for the purpose of advancing the cause of God is sacred. The workers must give themselves to God. Heart, soul, sinew, and muscle must be consecrated to the work. Through the grace of Christ each worker may be strong in the Lord and in the power of His might.*8LtMs, Ms 35, 1893, par. 6*

There are few in the office who act from Christian principle, but this should be the case with all connected with the work. Right principles should be carefully set before all the workers, both by precept and example; and then if it is manifest that they still regard the work as on a level with common worldly business, they should be separated from the office.*8LtMs, Ms 35, 1893, par. 7*

There has been a lack of wisdom in investing means in facilities which it would require well-trained, experienced workmen to manage, when there were only untrained, inexperienced men to undertake the work. This is like trusting large ships on the ocean to the management of inexperienced children. Confusion and loss of means have been the sure result. It is painful to see things in such a condition. Far better have expended your money in qualifying men to work in advancing the truth in this city. Better have erected a

suitable house of worship, where the people might be invited to listen to the Word of God.*8LtMs, Ms 35, 1893, par. 8*

The Saviour's heart of love is moved with compassion for Melbourne and its suburbs. All heaven has long been waiting to co-operate with human agents in bringing the knowledge of the truth before the thousands who have not as yet heard the sound of the last message of mercy. Angels of God who excel in strength would extend the work and bring many souls to a knowledge of the truth. But the Echo office has absorbed time and strength and money, and scarcely anything has been done to bring souls in this great city to the truth. As far as the Echo Office is concerned, it is supposed to have done its work in sending forth its semi-monthly journals, but if all the labor and thought and money that has been given to this office had been devoted to direct, personal labor in bringing souls to a knowledge of the truth, one hundredfold more would have been accomplished. The Lord Jesus still waits for those who believe the truth to let their light shine forth to the world in clear, steady, bright rays.*8LtMs, Ms 35, 1893, par. 9*

You have here in Melbourne an opportunity to manifest your love and loyalty to Christ. Who will now consecrate themselves to God, to co-operate with the heavenly angels in working for the salvation of souls? Who will bring many to a knowledge of the truth, to swell the tide of His joy, and the acclaim of His triumph? All who truly love the Lord Jesus Christ will eagerly embrace every opportunity to lift Him up before the people, to magnify His name upon the earth.*8LtMs, Ms 35, 1893, par. 10*

The Echo office needs consecrated talent—large-hearted disciples who have learned of Jesus, who comprehend His great designs in the establishment of the office, and who will be co-laborers with Him. He does not want men in the office, however well educated, who will employ their ability in sharp-dealing, according to the practice of other business houses. No man can receive greater honor of God or please Him more than by being a Christian, governed wholly by Christian principles.*8LtMs, Ms 35, 1893, par. 11*

The Lord calls for workers whose interest is wholly for Him—cheerful, God-loving, God-fearing workers, with whom the divine

intelligences can co-operate in sending forth light to the world. He wants men who can discern the breadth of the work, and the signs of the times—men who will not be controlled by prejudice, who will clear themselves from the sin of selfishness and covetousness, and will lay hold of the work all the more readily and earnestly because they recognize that it is a work of faith, of which God has the oversight. There has been a scanty supply of such workers. Now let all who would connect with the office consider the matter, count the cost, and see whether they can offer themselves freely to the Lord's service. Those who really feel that the work is sacred, and who can engage in it as the Lord's work, let them sanctify themselves, that others also may be sanctified.*8LtMs, Ms 35, 1893, par. 12*

Let the Echo office be regarded as a place where business must be conducted according to God's order, free from all practices that savor in the least of dishonesty. Let it be regarded as a training school, where all, in every branch of business, are to maintain Christlike meekness, kindness, and love, living out the principles of truth and righteousness. Let them stand manfully in their positions of trust, and by being themselves partakers of the divine nature help on the cause of God. Then let them labor to diffuse by precept and example the principles that have made them what they are. Let them repeat to every ear the precious, holy truths that have found access to their hearts.*8LtMs, Ms 35, 1893, par. 13*

Jesus bids us, "Go ye into all the world, and preach the gospel to every creature." [*Mark 16:15.*] There is more than one way of preaching the gospel. In your daily life follow the example of Christ, and you will be a spectacle unto the world, to angels and to men. It will be evident that love to God and love to our fellow men whom Jesus died to redeem is the motive power of your life.*8LtMs, Ms 35, 1893, par. 14*

In the office of publication there has been but little sense of the presiding presence of Christ. In your council meetings, have you considered that there was a witness present whose ear caught every word spoken, who marked the spirit manifested, whether good or evil, and who made a record of it all? Do your words and actions reveal that you are called to consider questions which have come before the council of heaven, that you are called to plan for a

work requiring incessant and strenuous activity, and wherein all the shame and ruin of failure will dishonor your Redeemer? Do you realize that the weapons of your warfare are spiritual, that success can come only through the favor of God, and that no glory is to be given to man?*8LtMs, Ms 35, 1893, par. 15*

Councils should be held, and they should be meetings for instruction. But there have been meetings that, through the influence and attitude of individuals present, have not in any way correctly represented the exalted character of the truth. Many words have been spoken when silence would have been true eloquence. There has been manifest a spirit of criticism not inspired of God. Another voice than that of the Spirit has been heard. I need not say that God has been dishonored. The burden bearers, who long for counsel from their brethren, have too often been forced to listen to an outburst of passion, a storm of words, which made that meeting of none effect. God cannot use a capricious person. He cannot co-operate with men who have no just appreciation of their need of divine guidance. Without the divine co-operation the most strenuous efforts will fail. But sincere efforts, planned and executed in the fear and love of God, in reliance upon Him, are never in vain.*8LtMs, Ms 35, 1893, par. 16*

Wonderful opportunities are opened before the human agent to understand the unsearchable riches of the wisdom of God. In this work, which nothing less than divine power can accomplish, nothing can be perfected without the co-operation of the human agent. Then the divine and the human are blended, as in the life of the Son of God. If all who have a part to act in the work of God, in any of its various branches, would consider the matter from a Bible standpoint, the words of Christ would make a deep impression on their hearts, "Without Me ye can do nothing" in the work of saving souls. [*John 15:5.*] No encouragement is offered to the insubordinate or the presumptuous. Vainglorious boasting is an offence to God. Self-confidence He will not sanction or commend, but humble faith and obedience, the fruit of a contrite heart, will be blessed of God.*8LtMs, Ms 35, 1893, par. 17*

You, my brethren, who compose the board of directors, must have the living connection with God, else you will surely be a hindrance

rather than a help. If you cannot put your shoulder under the load and help lift it, do not, as some of you have done, crush the one already bearing burdens by casting an additional weight upon him. In pouring forth a multitude of words, bitter, over-bearing, abusive, you are revealing traits of character that are deciding your destiny for the future life.*8LtMs, Ms 35, 1893, par. 18*

Angels of God are now testing and proving character. Angels are weighing moral worth. Know ye not that the saints, in unison with Christ, are to judge the world? But judgment will never be committed to those whose character is revealed in a tirade against their brethren. These men simply do not know themselves. They are bringing from the treasure of the heart evil things, and unless they are thoroughly converted, so that they possess the meekness of a little child, will never enter the kingdom of heaven. They may possess some good qualifications as business men, but when some things do not meet their ideas, they manifest the same accusing spirit that Judas displayed in his complaint against the woman who poured the ointment on the head and feet of Christ. By every expression of this kind the character is more and more conformed to that of Satan, the great accuser. All the lessons of Jesus failed to convert Judas, because he was not willing to humble his heart and see that he must have the meekness of a little child.*8LtMs, Ms 35, 1893, par. 19*

In the office there is need of calm, considerate men who weigh their words before giving them utterance. Nothing can excuse or justify a man who shall in council forget the respect and courtesy due to his brethren. This habit of rash and unrestrained speech is sufficient reason why the Lord could not let His Holy Spirit rest upon the office in all its departments. Unless there is a decided effort on the part of the workers to keep the way of the Lord rather than their own way, the Spirit of the Lord cannot pervade the office.*8LtMs, Ms 35, 1893, par. 20*

These words have a lesson for the workers at this time: "Who is among you that feareth the Lord, that obeyeth the voice of his servant, that walketh in darkness, and hath no light? let him trust in the name of the Lord, and stay upon his God. Behold, all ye that kindle a fire, that compass yourselves about with sparks: walk in the

light of your fire, and in the sparks which ye have kindled. This shall ye have of mine hand: ye shall lie down in sorrow.” [*Isaiah 50:10, 11.*]*8LtMs, Ms 35, 1893, par. 21*

The sincere Christian, in his [acceptance] of grace, feels that his success is wholly dependent upon Christ—here is the source of divine energy. He urges no claim founded on his own merit; he has no faithfulness to present to heaven. He feels his own weakness and inefficiency, and is convinced that he must be transformed in character. Self-abasement, and self-renunciation reveal that the soul has beheld Jesus. The heart made penitent by the Spirit of Christ will act from principle. He is a partaker of the divine nature, and the pervading influence of the Holy Spirit will be manifest in all his connections, in the office and out of the office; in his daily walk and conversation he represents the character of Christ.*8LtMs, Ms 35, 1893, par. 22*

The worldly spirit and worldly practices of some connected with the office have made of no effect their profession of faith and godliness. Hours and days spent in folly and careless indifference to God cannot be closed in profitable meditation and heartfelt prayer. Love for the Bible and for prayer dies out of the heart, and communion with God and the reading of His Word are neglected. These souls have erected a barrier between themselves and God, and they feel that they have no access to Him. The gospel has made no provision by which we may pass from worldly associations that contaminate the soul, into communion with the Holy Spirit. This needs to be understood. None but those who wear the yoke of Christ and bear His burdens will find rest and peace. The watchful, the pure, the painstaking are those who devote much time to prayer.*8LtMs, Ms 35, 1893, par. 23*

Will all who are connected with the Echo office consider that their life is about to pass in review before God for the solemn decision of the judgment. We have no time to lose in trifling with the gracious invitations of God’s mercy, no time to squander in dallying with sin. The propensities of an unsubdued nature must be steadily and perseveringly overcome. The workers in the office should have God and His fear before them, and offer to the Lord an offering in righteousness.*8LtMs, Ms 35, 1893, par. 24*

Your council meetings are too solemn to be treated in the spirit of lightness or with carping criticism. What will it profit to cherish pride of spirit, and pray for humility? What will it profit to seek eagerly the friendship and applause of the world, and pray for heavenly affections? What will it profit to indulge in passionate temper and un-Christlike words, and then ask for the meekness of Christ? This is not watching unto prayer. In the lack of that faith which works by love and purifies the soul lies the secret of unanswered prayer. "Wherefore have we fasted, say they, and thou seest not? wherefore have we afflicted our soul, and thou takest no knowledge? Behold, in the day of your fast ye find pleasure, and exact all your labors. Behold, ye fast for strife and debate, and to smite with the fist of wickedness." [*Isaiah 58:3, 4.*] How many do this! Their cruel words wound and bruise the souls of the righteous. *8LtMs, Ms 35, 1893, par. 25*

O, my heart is intensely in earnest that if the Echo office is to be the place from which the truth shall go forth, it may be altogether transformed by the thorough conversion of the workers. The very unsatisfactory position in which we now find ourselves should not discourage anyone. We must have a more thorough education, especially in personal piety; there must be more zeal, more faith, more prayer, then there will be more means to carry forward the work. *8LtMs, Ms 35, 1893, par. 26*

The ministers must take a higher stand, and give more personal labor, and less sermonizing, to the churches. The lesson of Christ should be presented in simplicity to the people. Our present want of funds is due largely to the fact that ministers have neglected to present before the people their duty in regard to tithes and offerings. In order to supply our present deficiency, the laborers must, by plain, pointed testimonies arouse our people to immediate action. Plainly show the character of covetousness, that it is declared by the Spirit of God to be idolatry. *8LtMs, Ms 35, 1893, par. 27*

The Gospel is plain and practical. The ax must be laid at the root of the tree. The feeble and partial development of the missionary spirit is due largely to the fact that ministers have dwelt so much upon subjects that give no spiritual strength to the church, leaving

untouched the lessons of Christ for the practical education of the church. This practical education through the Saviour's teaching is our work, brethren, and we are pronounced in heaven unfaithful servants if we do not perform it earnestly and perseveringly. If this work is left undone, there will be more marked deficiency in the treasury, rendering futile all our plans for advancement. *8LtMs, Ms 35, 1893, par. 28*

Home missionary work is needed. Do not depend upon America to do this work, but arouse your own powers, and see what you can do. Much money is expended in needless things by the lukewarm, the covetous, who give no help to missionary enterprises. Will not these go to work? Brethren and sisters, save the shillings spent in gratification of self, in attending concerts and places of amusement, shillings spent in car fare for pleasure trips. *8LtMs, Ms 35, 1893, par. 29*

God expects His ministers to bind up their work by educating the people on all these points. It is more pleasant to preach, but it will not be pleasant to find that there is nothing in the treasury to draw from. Earnest labor in this line will do the churches more good than the most elaborate, pleasing discourses, for if there are in the churches those who are robbing God, the curse pronounced in Malachi rests upon them. [*Malachi 3:9.*] How can sermons benefit a church while they are guilty of robbery toward God? *8LtMs, Ms 35, 1893, par. 30*

In the year 1893 let it be demonstrated that the churches in Australia and New Zealand will do far more than in any previous year to supply the Lord's house with means. A great revolution must take place in this country before the work will progress to any great extent. *8LtMs, Ms 35, 1893, par. 31*

The Lord is disappointed in those who profess to believe the truth. Through His providential working He desired to accomplish greater things than our eyes have yet witnessed. Shall the multitude of souls even in the city of Melbourne live and die unwarned, unconverted? The heavenly agencies are at work to warn and enlighten all, but where are the human agencies to cooperate with them? We cannot doubt God's power, His promises are full and

free; with thorough, vigorous, persevering effort, with plans devised in the wisdom that cometh from above, large numbers might be saved. Is Satan always to have things his own way? Shall we not look to heaven, by faith put on the whole armor of God, and go forth to our work as never before? They that be for us are more than all they that be against us.*8LtMs, Ms 35, 1893, par. 32*

I tell you in the name of the Lord, if the church will arise in the strength of God to meet her responsibilities, consecrating to God every power, the Spirit of the Lord will be poured out in rich abundance. This work will be the result of the earnest cooperation of human agencies with the divine. The Lord has need of men who shall become intelligent workers, but He has made conditions for the bestowal of His blessings.*8LtMs, Ms 35, 1893, par. 33*

Some who profess to be Christians need a genuine conversion. They desire to be accepted of God. They pray in a casual way that they may be accepted, and yet through their desire for gain, their worldliness and selfishness, their robbery of God, they shut themselves away from Him; His curse is hanging over them for their selfishness and worldly lusts. Their prayers will be wholly in vain unless they comply with the condition specified in the Word of God: "Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing that there shall not be room enough to receive it." [*Verse 10.*]*8LtMs, Ms 35, 1893, par. 34*

Prayer and practice must be united. In the minds of many, salvation through faith in Christ has for years been so beclouded by the fogs of unbelief and self-righteousness, and so mystified by ingenious speculations, as to mean simply nothing. The uncertain experience of many professed Christians, sinning and repenting and continuing in the same dwarfed spiritual condition, is the result of worldliness and unholiness of life. The saving grace of Christ is designed for everyday life. Christ came not to save man in his sins, but from his sins. The principles of truth, abiding in the heart, will sanctify the life.*8LtMs, Ms 35, 1893, par. 35*

Ms 36, 1893

Diary, February 1893

Auckland, New Zealand

February 14, 1893

Previously unpublished.

We left Sydney at two o'clock Sabbath afternoon. Our party had the best berths on the boat. The door and one window of our stateroom opened on the deck, and we had still another window opening into a conservatory which had windows on all sides. This room had no floor, only broad beams running across, on which were the plants and flowers and ferns. There was a skylight above, to let the light into the lower saloon, so we were well supplied with light and air. Everything was sweet and clean; there were no musty smells. But I could have slept better if the berth had not been so very narrow.*8LtMs, Ms 36, 1893, par. 1*

The day we came on board we had a general upheaving. We were all sick; Emily was sick all the way, and could not assist me at all; I was not able to sit up or to write, but suffered seasickness only the first day. We took our meals in our staterooms or lying in the steamer chairs on deck. I wanted nothing they had to eat, but tried to eat the best I could. Many of their preparations were hot with pepper. On Tuesday we had a heavy rain, but they put up a canvas on deck and we lay there all day in our steamer chairs. We were glad to learn that we would get in to Auckland about eight o'clock the next morning. That night they gave an extra supper, and then until midnight there was a great noise, carousing, stamping, dancing, hallooing, and every kind of uncertain sound. I bore it as long as I could, then called out, "Gentlemen, will you please stop this noise, and let us have a chance to sleep?" I do not know whether my words had any effect, but the carousing stopped. For a time it seemed as though hell itself was let loose. But we had a little sleep at last.*8LtMs, Ms 36, 1893, par. 2*

The rain was pouring down when we landed. Brother Israel met us at the boat, and we were taken to a furnished house which had

been secured for us. The family had left for a few months, so we have everything to ourselves, and we are thankful for the accommodation. Had to pay 32 dollars for one month. We shall occupy it only two weeks, then we go to Kaeo and remain two or three weeks, and [then we] have to come back and take another sea trip. With the Lord's blessing we will get through it. On the boat I was assured of the presence and watchcare of our heavenly Father. I did enjoy sweet communion with God much of the time. I felt happy in the love of God.*8LtMs, Ms 36, 1893, par. 3*

We decided to remain here a week longer; we see much work to be done. If consecrated workers could be sent in here, a good work could be accomplished, but there will have to be a steady, firm, persevering effort. If workers can be sent who will sow the seeds of truth, and who will not fail nor be discouraged, a harvest of souls will be gathered in.*8LtMs, Ms 36, 1893, par. 4*

Ms 37, 1893

Diary/At Father Hare's

Kaeo, New Zealand

March 1, 1893

This manuscript is published in entirety in *8MR 81-84*.

This is a very beautiful place. Mountains rise above mountains, not sere and brown, but clothed with verdure and trees of every description. We are making our home with Father Hare's family, three miles from Kaeo, from the meetinghouse, and from the Hare brother's store, which is close by the meetinghouse.*8LtMs, Ms 37, 1893, par. 1*

We left Joseph Hare's home Wednesday morning. Thursday morning it began to rain, and the windows of heaven seemed to be opened. Sheets of water came down steadily all day and all night. The ravine filled with water coming from the hills, until it roared like a cataract. They say that the water has sometimes risen very high, but there has been nothing like this for twenty-eight years. It carried away bridges and floated off considerable wood. From the orchards on the borders of the creek, apples and other fruit went on a long visit from the owners. Father Hare's house stands on a high rise of ground, so they had no fears that the water would reach them there.*8LtMs, Ms 37, 1893, par. 2*

Our foreign mail was prepared Thursday morning, and Brother Metcalf Hare came for it in the pouring rain. He carried it three miles to Kaeo, then Joseph Hare took it by boat three miles to the harbor, to the mail boat. But the boat would not venture out in such a storm; it waited till the next morning.*8LtMs, Ms 37, 1893, par. 3*

When we rode to Kaeo after the storm, we found the nice road greatly changed. The gravel had been washed off. There had been land-slips [landslides] from the mountains. During the storm the water had covered the road, and great logs, six feet through, had come tearing down the ravine. These logs were driven up on the road, some lying close beside the carriage way, others halfway

across it, but leaving room for teams to pass. Poles and debris from the flood were lodged in high trees, corn fields were beaten down, and immense logs piled on fields; the crop was utterly ruined.*8LtMs, Ms 37, 1893, par. 4*

In Kao, the water swept into the houses, and some dwellings were washed away. The house of the Wesleyan minister was on a high hill. About thirty persons found refuge with him during the flood. Some of the immense logs swept down by the flood had been lying for years some miles back in the mountains; there was not sufficient water to float them down.*8LtMs, Ms 37, 1893, par. 5*

We intended to go about a mile beyond the store, to Joseph Hare's, but found that the bridge was gone. Brother Starr crossed over the ruins on foot and went to the house, and Sister Hare and her children came down to see me. She said their nice garden I had admired so much was ruined, and logs were piled on it. Fruit trees were broken down. The barn was flooded; the horses and cow swam out and made for the mountains. Their choice poultry were all swept away, with fifty hives of bees.*8LtMs, Ms 37, 1893, par. 6*

The store was on a high rise, but the water came into it about three or four feet deep. Two sisters who slept in the store put up the goods out of reach of the water, so that little harm was done. Great damage has been done on many farms, but no lives are reported to have been lost. The houses on the lowland have the appearance of the [Johnstown] Pennsylvania flood. Everything was soaked, and out on the fences drying. I tried to get some salt, but not a store in the place had any. All had been soaked with dirty water. Flour and many other things had been ruined in the water. But enough of this picture.*8LtMs, Ms 37, 1893, par. 7*

Here we have all the privileges of Fern Tree Gully. The best fern trees grow on the uplands and by the ravine, and you find them all up the mountainsides. Every conceivable variety of ferns is close by. They make the scenery very attractive. Everything ... [rest of sentence illegible.] The mountains are on every side, before, behind, on the right hand, and on the left, towering hundreds of feet toward the heavens.*8LtMs, Ms 37, 1893, par. 8*

We were treated very kindly here; all seem to feel it a great privilege

to do all in their power for our comfort and happiness.*8LtMs, Ms 37, 1893, par. 9*

I spoke eight times in Auckland, and have already spoken three times in Kaeo. Sunday afternoon we had the privilege of speaking in the Wesleyan Methodist church. The building is set up on a high hill, and considerable climbing was required in order to get to it. The house was filled to overflowing. Extra seats were required, and then some had to stand. I spoke very plainly from the first part of the *seventeenth of John*, and the people listened as if spellbound. We were requested to hold meetings on Sabbath in the church. We gave an appointment for Sunday evening. The house was full to hear Elder Starr, and appointments were made for Sabbath and Sunday afternoons in the same place.*8LtMs, Ms 37, 1893, par. 10*

Father Hare has a very pretty place, close by a clear-running brook from the mountains. The scenery on the way to Kaeo makes one think of the road from Healdsburg to Crystal Springs, though the road here is not so dangerous.*8LtMs, Ms 37, 1893, par. 11*

Ms 38, 1893

Labors in Kaeo

Kaeo, New Zealand

March 8, 1893

Portions of this manuscript are published in *8MR 84-85*.

We have been in this place fully two weeks, and must remain one week longer to bind off the work. We intended to leave for the harbor this morning, and take the steamer for Auckland tomorrow morning; reach there Friday, and take the boat for Napier; but on Monday we received a telegram from Auckland that the boat left for Napier the seventeenth instead of the tenth. This put us back one week. I think that this delay was in the providence of God, for we would have left the work here unfinished, and there is not one here who is educated to be a laborer together with God to save souls. All are novices in this kind of work. We feel deeply, but they do not seem to know how to do service for God who has bought them with the price of His own blood.*8LtMs, Ms 38, 1893, par. 1*

I have spoken the two Sabbaths and Sundays, and four times in the evening. On the first Sabbath we held the meeting in the little chapel built for Seventh-day Adventists. Sunday afternoon we secured the Wesleyan chapel, and I spoke to the people. The house was crowded to its utmost extent, and benches and everything available was pressed into service. The little bench before the pulpit, and the platform, were filled with children. The Lord gave me freedom in speaking, and there was the very best of attention. Elder Starr spoke in the evening. He has done good service wherever he could get the people to come. Our meetings during the week have been mostly in the house of Father Hare.*8LtMs, Ms 38, 1893, par. 2*

Last Sabbath we secured the Wesleyan chapel for meetings through the day. There was not a large outside attendance, but some were present and deeply interested.*8LtMs, Ms 38, 1893, par.*

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Brother and Sister Starr had ridden on horseback twenty-five miles out in the country to visit relatives of Sister Starr, and so arranged that two young men and their uncle came to the meeting. One came about fifty miles on horseback, the others twenty-five. Brother Starr spoke in the forenoon and I in the afternoon. I called upon those who wished to give themselves to God to come forward. After a little time quite a company responded. Among these were Else Hare's children, Father Hare's two youngest daughters and youngest son, Joseph Hare's two eldest children at home, and Brother Salt from one of the islands. The latter had received the truth under Brother Reed's labors, but was still using tobacco. He knew but little of the truth, but was keeping the Sabbath. He came to find work, and will send for his wife as soon as he can obtain the means.*8LtMs, Ms 38, 1893, par. 4*

Well, before the season of prayer the two young men, Sister Starr's relatives, noble-looking, healthy, intelligent, came forward, also the uncle. These souls that had not been in such meetings seemed to be deeply impressed. One of these young men is about six feet in height and well proportioned. His brother, older, is not quite so tall. The latter is studying for the ministry under an aged minister to whom someone is sending the *Echo*. The young man reads the paper to the old preacher and he says he is pleased with it. We mean that these young men shall be students at our school. They have five brothers, all fine young men. We expect that two of them will, in response to a telegram, be at the meeting next Sabbath.*8LtMs, Ms 38, 1893, par. 5*

The Spirit of the Lord was present in our meeting. Its softening, subduing influence was felt; there was a breaking up of the fallow ground of the heart. Nearly the whole church came forward. Among them were the brother of Brother Brighthouse, Lizzie Hare, his wife and Jennie Brighthouse. We had a season of earnest prayer, and the Lord came very nigh.*8LtMs, Ms 38, 1893, par. 6*

At the close of the meeting I was introduced to several. One woman with two little children grasped my hand. She was the sister of Wesley Hare's wife. She said, "I was impressed this morning that I must take the boat and come down the river to this meeting." Her husband was ill, but she left him in the care of the children. She

brought the baby and the older little boy to take care of the baby while she rowed the boat six miles. She said, "I was very tired, but oh, how glad I am that I came! Oh what a meeting this has been! I was never in such a meeting before." She came forward, and I know that the Lord blessed her. Her husband had expressed fears that a storm might come up, and there might be another flood. She assured him that she would watch every indication of the weather and turn homeward at the first sign of a storm.*8LtMs, Ms 38, 1893, par. 7*

Well, our hearts were made glad by this meeting. We praised the Lord with heart and soul and voice. The Methodist minister who preached in that house was present through it all. This is the revealing of the willingness of God to work if we will only let Him work. If we will clear the King's highway, we shall see the salvation of God.*8LtMs, Ms 38, 1893, par. 8*

The two young men and their uncle were deeply moved. The uncle said to Brother Hare, "It is of no use to try to express my thankfulness for this meeting." He left one pound with us as an expression of his gratitude.*8LtMs, Ms 38, 1893, par. 9*

Money is not very easily obtained in this part of the country. We praise the Lord as we see the influence the truth has upon hearts that have not had the light. If all lived up to the light, their appreciation of the truth would increase more and more; they would drink in the precious streams of water from the open fountain, and would be refreshed and ever refreshing others.*8LtMs, Ms 38, 1893, par. 10*

On Sunday the Wesleyan chapel was crowded; every available seat was brought in, and at last an old chest in the hall was dragged in as the last resource. I spoke upon temperance from the Christian standpoint, and all listened with intense interest for two hours. Some said that ended their tobacco-using. Brother Salt was very anxious to have a copy of the discourse, as were also the two young men, and they shall have it as soon as we can get it written off. The Brethren Hare tell us there were men in the meeting on Sunday who had not attended service for years, and some were affected to tears.*8LtMs, Ms 38, 1893, par. 11*

On Sunday night Brother Starr spoke in the Wesleyan chapel, which was crowded to its utmost capacity. This was a joint meeting. W. C. White spoke first, then the Wesleyan minister said some good things, but his talk was spiritless; then Elder Starr spoke upon the simplicity of genuine faith, the precious evidences that Christ has given of His willingness to save all who come unto Him.*8LtMs, Ms 38, 1893, par. 12*

This meeting was a complete success; everyone was pleased. The Lord was moving upon hearts. Oh, how little interest has been manifested in this place to save the lost sheep, and to bring the lambs to the fold. Temporal interests supply the themes for conversation in the home, and supplant the themes of eternal interest. The needs of the soul, the precious things of the Word of God, its promises, admonitions and reproofs, its warnings, consolations and encouragements, are fading away before the more absorbing interests.*8LtMs, Ms 38, 1893, par. 13*

Everyone in the home circle needs to have his lamp constantly replenished with the oil of grace, that the light may be kept brightly burning, and not go out. The human affection should not become weakened, but stronger, purer, more elevated, refined, and holy, as it draws its supply from the divine source, the full and complete love of God. Why is the mind so freely and readily engaged on every other subject, while the highest, holiest, grandest subject that can engage the human mind is neglected?*8LtMs, Ms 38, 1893, par. 14*

In the family, religion is not considered of as much interest and importance as temporal, earthly things. Its blessed work, the divine influence, is greatly wanting in the home life. Family association should have an uplifting, sanctifying power; then will the religion of Christ acquire its proper character in the home; then will the privilege of family worship exert its upbuilding, divine influence, instead of standing solitary, as one act performed at certain times. The whole heart will become a reservoir of the divine love and grace, in words and actions giving evidence of habitual communion with God. The very thoughts will be brought into captivity to Christ. Hope, sympathy, brotherly love will spring up in the heart and will flow forth in all the associations of life.*8LtMs, Ms 38, 1893, par. 15*

I feel it my duty to bear a plain, decided testimony to the believers in Kaeo. They need, oh so much, to be awakened. They do not know what it means to have a burden for the souls in their own borders. They do not know what it means to seek for the perishing ones out of Christ. They do not see why they need to go to camp meeting. The common duties of life are all-absorbing, and it does not meet their inclination to go out from their work and homes, and be put to inconvenience to obtain light and strength through seeking the Lord with their brethren. We are working to arouse them. May the Lord help us.*8LtMs, Ms 38, 1893, par. 16*

Ms 39, 1893

Diary, May 1893

Bank's Terrace, Wellington, New Zealand

May 20-27, 1893

Portions of this manuscript are published in *OHC 131; TMK 357*.

My heart is deeply grateful to the Lord this morning. At the beginning of the Sabbath last evening, we felt the supplication to God for His blessing. We felt our great need of physical and spiritual strength. And as we drew near to God in earnest prayer, telling Him our necessities, His peace came into my heart. I could rest in assurance. I had sweet rest in sleep. I awoke at quarter past three, and my heart went forth in grateful offerings to God, because I could rest in His love. The promise seems this morning sure and steadfast. It is one of the most precious lessons of Christ, to inspire the hearts of His disciples with faith through all time. It comes to us fresh and assuring this morning:*8LtMs, Ms 39, 1893, par. 1*

“Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you: for every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened. Or what man is there of you, whom if his son ask bread, will he give him a stone? Or if he ask a fish, will he give him a serpent? If ye then, being evil, know how to give good gifts unto your children, how much more shall your Father which is in heaven give good things”—the Holy Spirit—“to them that ask him.” [*Matthew 7:7-11; Luke 11:13.*]*8LtMs, Ms 39, 1893, par. 2*

I will not dishonor God with unbelief. I take Him at His word. He hath promised. I appropriate the promise to myself. The blessing is mine; by faith I grasp it, and will not doubt. Very precious to me in the night season is my contemplation of Jesus and His matchless love. Why should we become weak and nerveless in religious experience? Why should our souls be anxious and worrying? Why should we not venture out in the promises given in *Matthew 7*? Let our hearts go out after God. Lord, increase our faith.*8LtMs, Ms 39, 1893, par. 3*

Monday morning, May 22

Yesterday, Sunday, May 21, I wrote that which I considered important for our youth to have in reference to their perfecting a Christian character. Many who believe in Jesus do not feel the importance of keeping the Pattern, Christ Jesus, before them. Christ is our Restorer, our Redeemer. If any have transmitted to them defects of character, and they have cultivated wrong habits, when they become sons and daughters of God and are converted, they should discern these objectionable features in their individual characters and make strenuous efforts to overcome them, that they may do just as Christ has told them: "Be ye therefore perfect, even as your Father which is in heaven is perfect." [*Matthew 5:48.*] As God is perfect in His sphere so shall we make the grace given of God ours, that it may work wrong ways from our characters, and establish right ways, that the human agent may be perfect in his sphere.*8LtMs, Ms 39, 1893, par. 4*

If we do not in any way co-operate with the heavenly agencies, bringing our will and our ways into conformity to God's will and God's ways, then we are not made vessels unto honor, sanctified and meet for the Master's use. There will be a defective character, showing that the transforming grace of Christ has not had its corrective, transforming influence upon our hearts, and old hereditary habits and practices are retained as fixtures in the formation of character. Habits which are not good have been retained as an essential part of our individuality that cannot be changed; they are constant hindrances to our usefulness, and while cherished as a necessity, they witness against us that we are not Christians. To be a Christian is to be Christlike.*8LtMs, Ms 39, 1893, par. 5*

We need to comply with the conditions that are so plainly given us by Christ. We need to educate the soul to lay hold, and hold fast the rich promises of Christ. The Lord Jesus knows that it is not possible for us to resist the many temptations of Satan, only as we shall have divine power given us from God. He well knows that in our own human strength we should surely fail. Therefore every provision has been made, that in every emergency and trial we shall flee to the stronghold and ask for the Holy Spirit in faith, and it

shall be given us. We have the word of promise from lips that will not lie. His word is yea and amen in Christ Jesus. Let every weary, burdened, heavy-laden soul come and ask, and ye shall receive. *8LtMs, Ms 39, 1893, par. 6*

Will not our heavenly Father, who gave His only beloved Son to die for us, that whosoever believeth (not doubteth) in Him should not perish, but have everlasting life, [keep His promises]? May we have grace to believe in the Author and Finisher of our faith. We must individually cherish the faith that we receive of Him the things He hath promised. God will be to us everything we will let Him be. Our languid, half-hearted prayers will not bring us returns from heaven. Oh, we need to press our petitions! Ask in faith, wait in faith, receive in faith, rejoice in hope, for every one that seeketh findeth. Be in earnest in the matter. Seek God with all the heart. People put soul and earnestness into everything they undertake in temporal things, until their efforts are crowned with success. With intense earnestness learn the trade of seeking the rich blessings that God has promised, and with persevering, determined effort you shall have His light and His truth and His rich grace. These blessings, I repeat, are for me, for I cannot glorify God with soul and body and spirit without them. We need to fear, lest any should “come short of the glory of God.” [*Hebrews 4:1; Romans 3:23.*] But we may, if we obey God, have assurance. *8LtMs, Ms 39, 1893, par. 7*

Sabbath, May 20, I spoke to the few assembled in the Rechabite Hall from *1 Peter 1*. The Lord gave me much freedom in speaking, and souls were comforted and encouraged. I spoke in the same place in the evening of Sunday, May 21, from *John 14:1-3*. The audience was small. I dwelt especially upon the promise, “If I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also.” [*Verse 3.*] I brought out the ascension of Christ in (*Acts 1*), to prove a large link in the chain, connecting it with *John 14*. “And while they looked steadfastly toward heaven as he went up, behold, two men stood by them in white apparel.” And while the disciples were looking upward to heaven to catch the last glimpse of their ascending Lord, they heard these words, “Ye men of Galilee, why stand ye gazing up into heaven? This same Jesus which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven.”

[Acts 1:10, 11.] A personal Saviour ascended.*8LtMs, Ms 39, 1893, par. 8*

A personal Saviour will come again. He will come with power and great glory to be admired in all them that believe. I stated, We are Adventists. We are looking for the appearing of our Lord and Saviour Jesus Christ, and we love to think about it. We know in whom we have believed, and are not afraid to commit the keeping of our souls unto Him against that day. We are not at all humiliated by confessing ourselves to be Adventists. Jesus gave the lessons of His coming in power and great glory to His disciples. "And then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory. And he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other." [*Matthew 24:30, 31.*]*8LtMs, Ms 39, 1893, par. 9*

The signs are foretold which shall precede the coming of Christ. "And when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh." "And take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and so that day come upon you unawares. For as a snare shall it come on all them that dwell on the face of the whole earth. Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man." [*Luke 21:28, 34.*]*8LtMs, Ms 39, 1893, par. 10*

Christ the Son of God proclaimed His coming. The angels, who addressed the disciples who were intently gazing upward to catch the last glimpse of their ascending Lord, proclaimed His second coming. "This same Jesus which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven." [*Acts 1:11.*] Why, then, should Seventh-day Adventists be stigmatized as fanatics? In the teachings of Christ He was ceaselessly referring to the Scriptures. Whenever a question was put to Him His answer was, "Have ye not read?" "What saith the Scriptures?" "How readeest thou?" [*Luke 10:26.*] "Search the

Scriptures.” [John 5:39.] *8LtMs, Ms 39, 1893, par. 11*

Christ had the wisdom which is infinite, yet He referred to His own inspired instruction given to good and holy men of old. This people, Seventh-day Adventists, are Bible readers and Bible believers, and present in answer to questions asked in regard to their faith the Scriptures as the foundation of our faith. We do not search for the sayings of men, but for the Word of God, “It is written” for the foundation of our faith. I hope our people will ever stand on the Bible and the Bible only for the foundation of our faith, for whom the truth maketh free is free indeed. *8LtMs, Ms 39, 1893, par. 12*

We believe the Sabbath of the fourth commandment because it is written plainly and is the foundation of our religious faith. Let none of us be ashamed of this. We see the importance of believing the truth, and obeying the command of God, and not heeding the pope’s instituted authority who claims he has a right to change the seventh-day Sabbath God gave to man to the first day of the week. We heed not the words that are reiterated in the pulpits throughout the land, that Sunday is the Sabbath. We accept not the authority of men’s councils; but we go further back, even to the councils of heaven. “For ever, O Lord, thy word is settled in heaven.” [*Psalm 119:89.*] We take a “Thus saith the Lord.” Here we stand. A doctrine that has not a “Thus saith the Lord” may be accepted by the whole world, but that does not make it truth. We want truth, and we refuse to run any risk in accepting anything else. *8LtMs, Ms 39, 1893, par. 13*

When vital interests are at stake, we dare not accept man’s assertions. Our souls are too precious to be imperiled. Matters that concern the salvation of our souls are too weighty to be trifled with, and human opinions must be laid aside. We must have the decision of Him who “is the Way, the Truth, and the Life.” [*John 14:6.*] If we want to know the way to heaven, we must study the Bible, not man-made theories or man’s suppositions; but a plain “Thus saith the Lord.” We are not at all ashamed of our faith, Seventh-day Adventism, for it is the very best specification we can have. We are waiting for the second coming of our Lord and Saviour Jesus Christ. Men may scoff and ridicule our faith, but this should not provoke or surprise us. All these demonstrations do not make the truth error,

neither do they make error truth. We take our stand firmly and immovably upon the platform of the Word of God.*8LtMs, Ms 39, 1893, par. 14*

The Pharisees, the rulers, the Rabbis, scoffed at Christ, and the Sadducees derided Him; and can we expect anything better in our day? But the Bible also states that the common people heard Him gladly. There is a power in the presentation of truth that the unprejudiced of the people were not able to resist. "I will not leave you comfortless (orphans), I will come to you." [*Verse 18.*] The world and Christians cannot walk together. The Christian's faith, hope, joy, and pursuits are not understood or appreciated by the world.*8LtMs, Ms 39, 1893, par. 15*

The second coming of the Son of man is to be the wonderful theme kept before the people. Here is a subject that should not be left out of our discourses. Eternal realities must be kept before the mind's eye, and the attractions of the world will appear as they are, altogether profitless as vanity. What are we to do with the world's vanities, its praises, its riches, its honors, or its enjoyments? We are pilgrims and strangers who are waiting, hoping and praying for that blessed hope, the glorious appearing of our Lord and Saviour Jesus Christ. If we believe this and bring it into our practical life, what vigorous action would this faith and hope inspire; what fervent love one for another; what careful holy living for the glory of God; and in our respect for the recompense of the reward, what distinct lines of demarcation would be evidenced between us and the world!*8LtMs, Ms 39, 1893, par. 16*

We had several visitors today, Monday [May] 22, who came off the boat that is on its course to Melbourne. These individuals expect to attend the Melbourne Bible School. We are busy preparing mail for them to take to Melbourne.*8LtMs, Ms 39, 1893, par. 17*

The Lord is good and greatly to be praised. How little personal piety is practiced. No soul will ever be converted if approached with harshness, contempt, and denunciation. It is time that heart should touch heart with the sense of our own infirmities, and then we shall have sympathy for the infirmities of others. If our hold upon the Mighty One is firm, our piety will be sound and healthful, and will

have nothing to fear from contact with error; if our trust is continually abiding in Christ, we shall not have less zeal because of abounding iniquity, but we shall keep close to the bleeding side of Jesus. We must be constantly seeking those things that are above, where Christ sitteth on the right hand of God.*8LtMs, Ms 39, 1893, par. 18*

Tuesday, May 23

It is cloudy and rainy this morning. I have been since half-past four o'clock writing on *The Life of Christ*. Oh that the Holy Spirit may rest and abide upon me that my pen may trace the words which will communicate to others the light which the Lord has been pleased in His great mercy and love to give to me.*8LtMs, Ms 39, 1893, par. 19*

While at the breakfast table W. C. White read a letter from Elder Daniells in reference to his finding a large tract of land which can now be secured at low figures. He thinks it might be a good location for the Bible school.*8LtMs, Ms 39, 1893, par. 20*

Sabbath, May 27

I spoke in the Rechabite Hall [at] 3 p.m. from *Philippians 4:4-7*. The message the Lord gave me was a message of faith. We cannot dishonor God more than in distrusting His Word. Feeling is not at all reliable. God's Word is the foundation upon which our hopes may safely rest.*8LtMs, Ms 39, 1893, par. 21*

Ms 40, 1893

Extracts from Diary

NP

June 15 - July 2, 1893

See also *Ms 81, 1893*. Previously unpublished.

June 15, 1893

This morning I was up at five o'clock preparing matter for the American mail which closes at 2 p.m. These monthly mails are a great tax on me, because I send off a large amount of matter to different persons. But since the mail has closed, I think of several that I should like to have written to. But I did the best I could, and this is all that is required. Brother Wilson, Sister Tuxford, and Emily visited the warship; and Sister Wilson and I went for a short walk.*8LtMs, Ms 40, 1893, par. 1*

Friday, June 16, 1893

This morning I arose at four o'clock. Last night we felt five distinct earthquake shocks. This morning at six a.m. Brother and Sister Wilson left for Napier. I selected several articles for him to use as required.*8LtMs, Ms 40, 1893, par. 2*

Sunday, June 25, 1893

In the forenoon I wrote eleven pages. And at one o'clock the livery horse and carriage was at the door to take us to Petone. At three o'clock I spoke in a very comfortable hall in Petone, to a good congregation. I arose to speak on a certain subject, but the Spirit of the Lord led me to speak on another subject; and I spoke for one hour and ten minutes.*8LtMs, Ms 40, 1893, par. 3*

June 28, 1893

In the afternoon Sister Tuxford and Emily and I visited Sister Glover, a sister who has been sick for a year. We had a season of

prayer with her. We tried to our best ability to take her to Jesus in the arms of our faith, and lay the poor soul as best we could at His feet and say, Pitying, sympathizing Redeemer, heal her of her many maladies. Thou art the Chief Physician, not only of the soul, but the body as well. Thou art the only One that can apply the balm of Gilead. We encouraged her as best we could, and left her feeling quite happy. *8LtMs, Ms 40, 1893, par. 4*

Sunday, July 2, 1893

This is a most beautiful day. At 2 p.m. there was an imposing procession that passed by doing honor to a gentleman that died very suddenly. There was a band, and over one hundred men marching two and two. He is laid away in his narrow earth home to rest until the morning of the resurrection. "The hour is coming, in the which all that are in their graves ... shall come forth," the righteous in the first resurrection, and the wicked in the second. [*John 5:28, 29.*] This is a solemn thought. Oh that my life may be hid with Christ in God, that when He who is my life shall appear, I also may appear with Him in glory. *8LtMs, Ms 40, 1893, par. 5*

Ms 41, 1893

Maori Boys Interested in the Truth

Bank's Terrace, Wellington, New Zealand

July 13, 1893

Previously unpublished.

The Maoris are the native race of New Zealand. They are very numerous throughout the colony. They own considerable land. They have their political meetings and elect a member for the parliament. They live in communities by themselves, one chief having sole control of many acres of land, and he provides food and clothing for all under his care.*8LtMs, Ms 41, 1893, par. 1*

They own a very nice college near (twenty miles from) Napier. They employ Church of England clergymen as instructors. Many of the Maoris are members of the Church of England.*8LtMs, Ms 41, 1893, par. 2*

At this college they employed a Mr. Everson and his wife to do cooking, etc., and they believe the truth and are expecting to keep the Sabbath soon. Mr. Everson was requested one day by one of the boys to step into their room, and explain the Scriptures to them. This was cheerfully done. As a result the boys became very much interested. They went with any number of questions to their minister, who soon became very much alarmed over the matter. These boys were young, from fifteen to seventeen years of age. As soon as they would get a little glimmer of truth, they would go to the nearest pah (where several Maori families live) and tell them, and they would gladly receive it. Three of these boys were members of the Church of England and one was a Roman Catholic.*8LtMs, Ms 41, 1893, par. 3*

One boy wrote home to his mother, requesting that she would let him go to the Melbourne school where he could learn more of the Bible. Soon after their attention was called to the truth they had their vacation, and three of the boys went to their respective homes. The Church of England people wrote to their respective families warning

them in regard to the truth, and it is difficult to hear just how these boys will come out. But Sister Caro has a deep interest in them. [The young man who wrote his mother] for permission to attend the Melbourne school received a reply from her saying that she was willing he should go. But since their vacation he has not made his appearance, and it is supposed that through prejudice he has been hindered from attending.*8LtMs, Ms 41, 1893, par. 4*

But the most interesting part is that one of the New Zealand boys has accepted of the truth, was baptized, and is keeping the Sabbath. When he first asked permission to go and visit Mrs. Caro of Napier, the schoolmaster granted his request, saying that he had no objections to his visiting Mrs. Caro. But when they found out his interest in the truth, and that he had really made up his mind to keep the Sabbath, it changed matters very materially. Then they could not say enough against Mrs. Caro and the Adventist fraternity. So this Maori boy, or rather young man, left the school and made his home at Dr. Caro's for a few days. His name is Maui Pomare; he is a half-caste of rather high rank, and is a great grandson of Pomare that took the Chatham Islands. He belongs to the Chatham Islands, and his near relatives are members of a sect called Tewhitis. They believe in a prophet and are opposed to education.*8LtMs, Ms 41, 1893, par. 5*

Maui Pomare has always worked from earliest boyhood to elevate his people, and being of rank he was granted the privilege of going to school. He has improved his opportunities and is thought much of by them at Te Aute College.*8LtMs, Ms 41, 1893, par. 6*

He designs to become a medical missionary, that he may be the better able to elevate his people. He expects to leave on the August boat for Battle Creek. Last week he went to visit his relatives, who are very numerous, to tell them all about his plans. He expects much opposition, and thinks likely that they will disown him. And when they see that he will not abide by their judgment, it is quite likely they will cut off his means of support. He is anxious to spend some of his time translating tracts into the Maori language. We rejoice that the truth is being carried to the Maori race.*8LtMs, Ms 41, 1893, par. 7*

Ms 42, 1893

Love for Brethren

Refiled as *Ms 16, 1892*.

Ms 43, 1893

Notes of Travel and Labor

Refiled as *Ms 47, 1893*.

Ms 45, 1893

Educational Advantages Not Centered in Battle Creek.

NP

1893

Portions of this manuscript are published in *1SM 129-130*; *10MR 345*.

There are matters worthy of our careful consideration. Many Christian parents have taken their position conscientiously that they could not send their children away from home influences. They wished their children to be partakers of like precious faith which they understood was essential for them to cherish, and this matter was considered by them of greater importance than literary attainments, with all the dangers that would be involved. There were not wanting examples where religious faith and principles had been confused through association and companionship with others, and in yielding to objectionable influences the care and education in the simplicity of faith in the gospel had been swept away, and doubt and skepticism had led them to throw off restraint and become perhaps more learned and far worse in morals and principles. *8LtMs, Ms 45, 1893, par. 1*

It was because of these evils, these associations which prove injurious to our youth, that the Lord's counsel was heard that a school should be established in Battle Creek and conducted on altogether different principles than any school in our land. That, the greatest of all science, was to become educated as in the school of the prophets, to understand Bible history, and [to] obtain a knowledge of the truth. *8LtMs, Ms 45, 1893, par. 2*

Listen to the prayer of Christ, offered to His Father just before His crucifixion. "These words spake Jesus, and lifted up his eyes to heaven, and said, Father, the hour is come; glorify thy Son, that thy Son also may glorify thee: As thou hast given him power over all flesh that he should give eternal life to as many as thou hast given him. And this is life eternal, that they might know thee the only true God, and Jesus Christ whom thou hast sent." [*John 17:1-3.*]*8LtMs,*

Ms 45, 1893, par. 3

“Yet it pleased the Lord to bruise him; he hath put him to grief: when thou shalt make his soul an offering for sin, he shall see his seed, he shall prolong his days, and the pleasure of the Lord shall prosper in his hand. He shall see of the travail of his soul, and shall be satisfied: by his knowledge shall my righteous servant justify many; for he shall bear their iniquities. Therefore will I divide him a portion with the great, and he shall divide the spoil with the strong; because he hath poured out his soul unto death: and he was numbered with the transgressors; and he bore the sin of many, and made intercession for the transgressors.” [*Isaiah 53:10-12.*]*8LtMs, Ms 45, 1893, par. 4*

“Thus saith the Lord, Let not the wise man glory in his wisdom, neither let the mighty man glory in his might, let not the rich man glory in his riches: but let him that glorieth glory in this, that he understandeth and knoweth me, that I am the Lord which exerciseth loving kindness, judgment, and righteousness, in the earth: for in these things I delight, saith the Lord.” [*Jeremiah 9:23, 24.*]*8LtMs, Ms 45, 1893, par. 5*

The Lord has made known His will that, as a people, we are not to neglect to provide for the nurture, education, and training of our sons and daughters. With this main and high purpose before the church and parents and children: that our children, who are the heritage of the Lord, may be placed under the most direct and favorable influences to become standard bearers in the army of the Lord [and] educated to become missionaries for the Master; and connected with these schools should be choice talent, of such only as give evidence that they have been learning in the school of Christ His lessons of meekness and lowliness of heart, who can study from cause to effect, who will not move rashly in anything, teachers who will be patient, kind, and sympathetic and will do toward the students, in every line, exactly as they would have done toward them under like circumstances, acting at all times, looking unto Jesus, just as He would act. There must be no harshness, no partiality to persons which will prove a curse in any school. These were the principles given me, which I have repeatedly presented to others.*8LtMs, Ms 45, 1893, par. 6*

I have been shown that it is a mistake to crowd so many interests in Battle Creek. In the place of swelling the school to such large proportions take the money that you would invest in adding building to building and locate schools in other states, and divide up. Battle Creek has advantages which are very great in some respects, but there are alike disadvantages which our brethren are not discerning. I have had presented to me again and again that the money invested in piling up so many buildings in Battle Creek is not wisdom. Let the strength of some of these interests be for the establishment of schools in other locations.*8LtMs, Ms 45, 1893, par. 7*

The school in Battle Creek has overgrown the qualifications of its educators. Professor Prescott is absent much of the time. If he were present his experience would help the underteachers, but even if he were there all the time, there is gathering in all the time more responsibility than can be successfully carried. When there is deeper consecration with the instructors of youth, God will work with their efforts. But after the outpouring of the Spirit of God in Battle Creek it was proved in the College that a time of great spiritual light is also a time of corresponding spiritual darkness.*8LtMs, Ms 45, 1893, par. 8*

Satan and his legions of satanic agencies are on the ground, pressing their powers upon every soul to make of none effect the showers of grace that have come from heaven to revive and quicken the dormant energies into decided action to impart that which God has imparted. Had all the many souls, then enlightened, gone to work at once to impart to others that which God had given to them for that very purpose, more light would have been given, more power bestowed. God does not give light merely for one person but that they may diffuse light, and God be glorified. Its influence is felt.*8LtMs, Ms 45, 1893, par. 9*

In every age seasons of spiritual revival and the outpouring of the Holy Spirit have been followed by spiritual darkness and prevailing corruptions. Taking into account that which God has done in opportunities and privileges and blessings in Battle Creek, the church has not made honorable progress in doing her work, and God's blessing will not rest upon the church in advancing still more

light until they use the light as God has directed in His Word. The light that would shine in clear and distinct rays will grow dim amid the moral darkness. The aggressive power of the truth of God is dependent upon the cooperation of the human agent with God in piety in zeal, in unselfish efforts to get the light of truth before others.*8LtMs, Ms 45, 1893, par. 10*

God expects practical work in getting out of Battle Creek. Too many are there, and too many interests are piling up in Battle Creek. Were these interests divided and located in other cities, that light and knowledge might bless other localities, it would be in God's order.*8LtMs, Ms 45, 1893, par. 11*

The Lord does not want a second Jerusalem in Battle Creek. There will have to be strong reformations and transformations, and transferring of faculties and interests if the will of God is done. Shortsighted mortals cannot discern that crowding so much in Battle Creek is taking away from other localities opportunities and privileges which they much need, and God designates they should have. The truth is light and power. Believers are exercised by it to make impressions upon the masses, which should be true of the schools as well as the churches. There must be in every institution the working on Christian principles if they would triumph over opposing obstacles. Worked on worldly policy plans, depending on human calculations, there will be a want of solidity in the work. There will be a want of far spiritual eyesight. This is no discredit to the truth (though it may hinder its reception by some), but there is a failure in the infirmities of human calculations, because they do not co-operate with the divine.*8LtMs, Ms 45, 1893, par. 12*

There has been the past few years human calculations in some lines, when, if the advantage of working upon Christian principles had been more apparent and self had been hid in Christ, very much greater progress would have been made. Each worker would have felt his own human weakness, and would have supplicated for the grace of God, and wisdom which He alone can give for all emergencies. God expects of every institution [that] its [standards] shall excel [all] others as His representatives. And when the abundant facilities and resources are worked by men wholly consecrated to God, divine help is pledged in every

emergency.*8LtMs, Ms 45, 1893, par. 13*

The world is not pleased to acknowledge the work and the prosperity of the cause of God in its various branches, but the men truly connected with God makes the impression that a more than human agency is standing at the helm. Satan has been trying to use his most ingenious methods to weave himself in to make of none effect the divine agencies.*8LtMs, Ms 45, 1893, par. 14*

I tell you in the fear of God, the standard must be lifted higher and still higher. The presence of men in every position of trust in our institutions should have a purifying ennobling odor of his unselfish life; his generous, self-sacrificing spirit, his sympathy and love after Christ's likeness should purify the atmosphere. When he presides, his practical example is eloquent for good. His words in council comes not from exalted human passions, come not from a forward self-sufficient, self-exalted spirit, but his unobtrusive virtues are of more value than weight in gold. He is more precious than mountains of gold and silver.*8LtMs, Ms 45, 1893, par. 15*

The man in the midst of things of time and sense walks with God by faith. He keeps eternity in view, and self is hid with Christ in God. Indwelling godliness appears. It pervades his conversation, imparts to his character a steadfastness of purpose, sanctifies his intercourse with saints and sinners. He carries with him a moral efficiency. He feels that he has no right to be sharp, or dictatorial, or arbitrary in any of his decisions. For God is his Master, not the human agent. Men of this mold are the only true representatives of Jesus Christ.*8LtMs, Ms 45, 1893, par. 16*

Ms 46, 1893

The New Zealand Camp Meeting

NP

April 1893

This manuscript is published in entirety in *RH 06/06/1893*.

Thursday morning, March 16, we boarded the steamer *Clansman*, at Whangaroa to return to Auckland, and from there to proceed to Napier, where the conference and camp meeting were to be held. As on our trip from Auckland, the weather was almost perfect, and the sea was not rough. The captain and stewardess told us of the fearful storm they had a week before, and expressed their pleasure that we were not with them then, according to our intention. We too were very thankful that our plans had been interfered with, and that providentially we had been kept from going at the time of the heavy storm. At first, when the news came to us that the change of sailing of the boat on which we had expected to go from Auckland to Napier, would delay us a week, we felt much disappointed; for we were anxious to be on the ground, and to do all we could to encourage and help our brethren to prepare for the first Seventh-day Adventist camp meeting ever held in the southern hemisphere. But now we could see that the change was of double advantage to us, as it had given us another week to work in Kaeo, and had brought us to a time of beautiful weather for our trip. Again my bed was made on my own spring cot, on the steamer's deck, where the air was pure and plentiful, and I was saved from the torture of stifling rooms, and hard beds, which are the usual thing on the smaller ships along this coast. *8LtMs, Ms 46, 1893, par. 1*

We reached Auckland Friday morning, and were soon transferred to the large steamer which was to take us to Napier. Here our party of eight, from Kaeo, was joined by ten from Auckland and vicinity, who were going to the conference. The ship was well filled with passengers, and it was going to be difficult to secure for me a well ventilated room. There were no deck cabins on this ship, and I dreaded the night; but by the kindness of the chief steward, we were allowed, after 10 p.m., to make up my bed in the ladies'

boudoir, a beautiful airy room on the upper deck. Thus I was again saved the suffering consequent on occupying a small, stifling room.*8LtMs, Ms 46, 1893, par. 2*

Sabbath afternoon, our ship cast anchor near Gisborne, and waited for the small boat to come for the passengers and freight. Here thousands of pounds have been spent in vain, to build piers out into the deep water, so that large ships can come to the docks; but as fast as the pier is built, the sea washes in the sand, so that nothing has been gained. Soon the little steamer came out, rolling and tossing by the heavy waves, and brethren Starr, Edward, Wesley, Samuel Hare, and W. C. White, went ashore to visit the little church assembled for meeting. As a result of the labors of Elders Robert Hare, A. G. Daniells, and others, a small church has been raised up here, and a commodious meeting-house purchased. This church, like others in this conference, is pleading for ministerial help. O, that we had a hundred laborers where there is one. Everywhere there are fields suffering for help. When our brethren found the church, the Sabbath school was in session, and they had opportunity briefly to present some of the many evidences that we are in a time when we should look up, and rejoice, because the coming of the Lord draweth near. They also labored to encourage all who could, to come to the campmeeting.*8LtMs, Ms 46, 1893, par. 3*

About eight o'clock, the little steamer came back. She was tossed about by the waves, and it often looked as if the water would go over the deck where most of the passengers were seated; but she came safely alongside, and the passengers were brought on board without using the huge basket which was on the deck, ready for use when it is too rough to use the plank. When the sea is so rough that the plank cannot be used, the passengers are placed, two at a time, in this large basket, and hoisted up by the machinery that is used to load and unload the freight of the ship.*8LtMs, Ms 46, 1893, par. 4*

From Gisborne it is a short run to Napier. The sea was not rough, and we woke Sunday morning, anchored close to Napier. Here, also, an extensive breakwater is being constructed; but for some time yet, large ships must anchor in the bay, and all passengers and freight must be transferred to a smaller steamer, which carries us safely over the shallow waters to the pier. At the landing we were

met by Elders Israel, McCullagh, and Wilson, and Mrs. Dr. Caro, who took us at once to her hospitable home, where we met Dr. Caro. He gave us a hearty welcome, and at their earnest invitation, we shared their kind hospitality all through our stay in Napier. Here I had a large airy room, with [a] fireplace, and every sunny day was encouraged to ride out with a horse and buggy, lent to us by thoughtful friends. We found Napier to be a beautiful place, the resident portion of the town being built on a series of high hills, overlooking the sea.*8LtMs, Ms 46, 1893, par. 5*

Sunday evening I spoke on my favorite theme, "The Love of God," to an attentive audience in the Theater Royal. Tuesday evening Elder McCullagh gave the first discourse in the large tent on the camp ground. Monday, Tuesday, and Wednesday, our brethren were very busy fitting up the camp. Weeks before, letters had been sent to the churches, asking all who would come to the meeting, to report, and the responses were so few, that it did not seem necessary to get many tents, or to lay out a large camp. The necessity of having a dining tent had been discussed, and it was so doubtful about its patronage, and so certain that it could only be conducted at a loss, that it was decided to have those who could not cook for themselves, patronize a restaurant in the town near by.*8LtMs, Ms 46, 1893, par. 6*

As the boats and trains brought in the delegations from the different churches, there were about twice as many as had been expected, and it was plain that the plans must be enlarged. A reception tent was proposed, and a dining tent was much needed. To have a large number of our people obliged to go up town for their meals, would break into our program, waste precious time, and bring in a haphazard state of things that should be avoided. It was presented to the committee, that although a restaurant in the camp would not pay expenses, it ought to be established for its educating influence. We felt that there were lessons of the highest value as to unity of action, regularity, and the best methods of conducting camp meetings, that would be lost if our people were not supplied upon the camp ground with wholesome food, prepared upon hygienic principles.*8LtMs, Ms 46, 1893, par. 7*

We felt that this first camp meeting must be, as far as possible, a

sample of what every other camp meeting held in the future ought to be. Over and over again I said to the people, "See, saith he, that thou make all things according to the pattern showed to thee in the mount." [*Hebrews 8:5.*] As a people, we have lost much by neglecting order and method. Although it takes time and careful thought and labor, and often seems to make our work cost more, yet in the end we can see that it was a paying business to do everything in the most perfect manner. Jesus said to His disciples, "Be ye therefore perfect, even as your Father which is in heaven is perfect." [*Matthew 5:48.*] The principles found in the instruction given to the children of Israel are to be given to all who are connected with religious services in these last days. All the specifications and arrangements of detail we cannot copy, but we can understand that the order, the perfection of arrangement, particularly specified by Christ, who was enshrouded in the cloudy pillar, are patterns of the perfection and order that are to be carried into all our plans and arrangements for religious service. In these last days we are to give no lessons in connection with our worship that will lead minds to think that the God of heaven is pleased with disorderly arrangements, careless work, and untidy surroundings. God is as well pleased with cleanliness, order, and energy now, as when He gave direction to nearly a million of people encamped in the wilderness. Those who follow Jesus will give a right example in all things. *8LtMs, Ms 46, 1893, par. 8*

Well, the camp was enlarged [and] more tents were procured. A reception tent was fitted up, not extravagantly, but plainly and tastefully, and was presided over by Sr. Starr. The most serious difficulty about having a dining tent, was the matter of getting someone to manage it, and persons to do the work. But we learned that Sr. Wilson had superintended the dining tent in two camp meetings in America, and she readily consented to take the oversight of this one. Three or four other sisters were engaged to assist in the work, and soon furniture and supplies were procured, and the dining tent ready for service. About a dozen were expected to patronize it, but soon there were about thirty boarders. The food provided was plain, substantial, and plentiful. It was prepared on hygienic principles. Meat was scarcely seen on the tables, and was only asked for by a few, although we doubt not that more than half of those present had not for years been for half so long a time

without eating of flesh.*8LtMs, Ms 46, 1893, par. 9*

The weather was beautiful while the camp was in preparation, and during the first days of the meeting. On the first Sabbath it began to rain and continued for a week. It did not rain all the time, but was showery, with occasionally a heavy downpour. Notwithstanding, the people of the Napier church came out well to the meetings, and those on the ground kept up good heart and courage, and made but little complaint about their damp surroundings. Many members of the Napier church had employment which deprived them of the day meetings, but they were very regular in attending the evening and morning meetings. Most of the time I was able to attend the early morning meetings, and felt that I was deprived of a privilege, when unable to be present. All seemed to enjoy these early social meetings. One family, who were always present, came a mile and a half from their mountain residence, the mother and daughters sometimes running part of the way, rather than be late to the meeting. Many testified that this was the best meeting they had ever attended. Every day we were encouraged to see hope, courage, and faith growing in the hearts of the people, as they received light from the Scriptures.*8LtMs, Ms 46, 1893, par. 10*

After the meeting had been two or three days in progress, one who had been a member of the church, but who left it about two years ago, because of his opposition to the Testimonies, arose and said that he desired to take his stand again with the church. It was the written testimonies of Sr. White which had led him to leave the church, and now it was her testimony, her preaching at this meeting, that brought him back to the church. He wished to be baptized again, and to be received as a brother by his former brethren and sisters. Many hearts rejoiced greatly that this brother was restored to the church. Some said that this alone was worth all that the meeting had cost.*8LtMs, Ms 46, 1893, par. 11*

On the first Sabbath afternoon I spoke about thirty minutes, and then invited those to come forward for prayers who had never given their hearts to Christ. The invitation was also extended to those who professed to be the followers of Christ, who had not the evidence of His acceptance, and those who professed to believe the truth, but had not carried out its holy principles in their lives. These were the

very ones who most needed to seek the Lord, that they might find Jesus a present help, ever ready to supply His grace, that they may overcome every defect in character.*8LtMs, Ms 46, 1893, par. 12*

We rejoiced to see the response that was made to this call. Many seats had to be cleared and were quickly refilled by those coming forward. The tent was not a perfect place for such a meeting. The rain was falling heavily and the tent leaked in many places. But this seemed of little consequence. The interest in eternal matters was too deep to be affected by the surroundings. A sense of fearful consequences actuated the congregation. The Spirit of God was moving the hearts of the congregation to a consciousness that the time had come, spoken of in the *first chapter of Isaiah*: “Wash ye, make you clean; put away the evil of your doings from before mine eyes; cease to do evil; learn to do well.” [*Verses 16, 17.*] Many hearts were impressed that we are hastening to the judgment, when every case will be decided for eternity.*8LtMs, Ms 46, 1893, par. 13*

Elder Starr gave precious instruction and exhortation, urging that each one should bring heart and mind to Jesus. Then we had a season of prayer, [and] the blessing of God rested in rich measure upon the congregation. After the prayers, it was proposed that those who had come forward should go to another tent, where time would be given for them to speak, and to seek such help and instruction as each should need; but again the rain came down so heavily that no one wished to leave the tent, and the meeting was continued till sundown. Many confessions were made of neglected duties, of impatience, and neglect of parental government. Many confessed their worldliness and love of dress, and some bore testimony who were giving their hearts to Christ for the first time.*8LtMs, Ms 46, 1893, par. 14*

Sunday was a busy and joyful day at the camp. In the morning Elder Starr continued the Bible studies, and in the afternoon I spoke to a tent full of attentive listeners. In the evening six were baptized. On Monday the business meetings occupied most of the time. Elder McCullagh preached in the evening, and in the course of his sermon, spoke of the evil effects of the study of, and placing dependence in, the science of phrenology. He showed that its tendency was to lead men to undervalue the power of the grace of

God, and to place too high an estimate on their own judgment. Some who had devoted much time to the study of phrenology, and placed much dependence upon it, were offended, and spoke freely against what had been said. *8LtMs, Ms 46, 1893, par. 15*

In the early meeting on Tuesday, this matter was referred to, and some who had been rescued from the snares of Spiritualism, related their experiences. We were surprised that so many had barely escaped the subtle delusions of Spiritualism. Quite a number spoke of their interest in phrenology, and their desire to know wherein its study was injurious. After breakfast, the regular program for the forenoon was suspended, and I presented to the people some of their dangers, as they had been shown to me before coming to this country. I pointed out some of the evil results from the study of "science, falsely so-called" [*1 Timothy 6:20*], and related the sad experience of some American ministers who had followed it for influence or for gain. Before the meeting closed, some who had been most ardent students of phrenology, arose and said they would accept what had been presented regarding it as the truth, and that they should act accordingly. *8LtMs, Ms 46, 1893, par. 16*

A day or two later one of the canvassers brought to Elder Starr a pamphlet containing the sermon of an influential Wesleyan minister, delivered at a recent conference held in Dunedin, in which he defended the "higher criticism" of the Bible, and made light of the opinion that it was a divine book, and that all portions of it were inspired. This led to more lessons on this subject, and a sermon on the "Higher Criticism" that was well attended by the people of Napier. We were surprised to see the extent to which our own brethren had been affected by this infidelity, and were satisfied that in this alone there was abundant explanation for the lack of success that has of late attended the canvassing work. We see more and more clearly that in all our labors the Bible must be exalted, and that our people must come to know the wisdom and the power that are in the Word of God. To the close of the meeting, and in all our labors since, this subject has been made prominent. *8LtMs, Ms 46, 1893, par. 17*

The camp meeting was to close Wednesday, April 5, two weeks

from the beginning of the workers' meeting, but the steamers on which the delegates were to return home, were both late, so the meeting continued till Thursday, April 6. The interest was good till the close of the meeting, and the people of Napier were disappointed that it did not continue longer. They could not understand how we could afford to fix the camp so nicely for so short a time.*8LtMs, Ms 46, 1893, par. 18*

On the last Sunday of the meeting it was arranged that I should speak in the afternoon, and Elder Starr in the evening, at Hastings, a prosperous town about twelve miles west of Napier. A tent meeting had been recently held in this place, and there are a few who obey the message, and others who are on the point of decision. Our meeting was in a large hall, and although the audience was not large, those present seemed much interested. We had a most comfortable conveyance, and the ride was enjoyable. Near Hastings, we passed a Maori village where preparations were being made for a national council. In one inclosure there was a church and several wharreys—large houses in which they entertain a great number of guests—also long tents in which hundreds were to be served with food; and in other fields near by were long rows of little tents for the occupancy of those coming from abroad. The Maoris seem to be an intelligent people, and it seems that true missionary work is much needed among some of their tribes. Where are the young men who will devote their lives to work among this people?*8LtMs, Ms 46, 1893, par. 19*

Ms 47, 1893

Notes of Travel and Labor.

NP

April 1893

This manuscript is published in entirety in *RH 05/30/1893*.

At the close of the Australian Conference, we spent a week with the church in Parramatta, N.S.W. and February 4 we embarked from Sydney, for Auckland, New Zealand. Our ship, the *Rotomahanna*, was a beautiful steamer, and one of the fastest in these waters. I had a convenient and pleasant stateroom on the upper deck, and endured this long-dreaded journey much better than I had dared to hope. There was no rough weather, and Wednesday morning, February 8, we were in Auckland. Elder Israel met us at the wharf, and we were soon taken to a comfortable, furnished cottage, which the Auckland church had placed at our disposal. *8LtMs, Ms 47, 1893, par. 1*

For twelve days we labored earnestly for the Auckland church. Evening meetings were held as often as the brethren could attend, and each Sabbath and Sunday was fully occupied. Twice I spoke in the theater to attentive audiences. Elder Starr labored untiringly for the church, and several of the evening meetings were called early in the evening and divided into two meetings. I would speak for half an hour and then Elder Starr would follow with a discourse, or Bible lesson. In all, I spoke eight times in Auckland. *8LtMs, Ms 47, 1893, par. 2*

In Auckland we see a promising field for labor, but it must not be a transient effort; it must be earnest, efficient, continuous labor. There was once a strong church here, but many of the young men went into the canvassing field, and lately a number have moved away, so there are only a few, comparatively, to occupy our commodious meeting house. *8LtMs, Ms 47, 1893, par. 3*

We believe that there are many families in America who have a knowledge of the truth, who would be blessed of God if they would

come to this country and settle in such places as Auckland, and while sustaining themselves by their own labor, as they are now doing, labor to hold up the standard of truth in the cities and villages where there are thousands who know not the shortness of time. "Seek ye first the kingdom of God, and His righteousness." [Matthew 6:33.] Oh that men would be more in earnest to communicate to others the light and grace that they have so freely received.*8LtMs, Ms 47, 1893, par. 4*

On Monday, February 20, at 7 a.m. we sailed for Kaeo on the steamer *Clansman*. The steamer was rather small but the captain and stewards did everything in their power for our comfort. There was no safety in my going into the cabin below. It was close, and the berths in the staterooms were narrow and very hard. A large easy chair had been purchased for me in Auckland, and I sat on the deck in my easy chair as long as I could, but sitting long in one position is a painful experience for me, and I became very restless and nervous. I could not be well sheltered from the strong wind.*8LtMs, Ms 47, 1893, par. 5*

The captain said he would clear the smoking room for us as soon as possible, but there was a large party on board going to a regatta at Russell, and it would be difficult to clear the room before ten o'clock. At last it was decided to make up my bed on the deck, in the most sheltered place that could be found. So my own spring cot was placed in a sheltered place and blankets tied up to break the wind and I was thankful for a place to rest.*8LtMs, Ms 47, 1893, par. 6*

Through the night we were favored with a calm sea and but little wind, and I rested some, although feverish and over-wearied by the perplexity and confusion of preparation for the journey—and still more wearied by the brass band playing on board the boat. We expected to reach Russell at 7 a.m., but the fog closed down upon us while among the islands of the bay. The engines were stopped and the anchor was cast, and for more than an hour we waited for the fog to rise. After the fog cleared away, we had a beautiful sunny day. It took but a few minutes to reach the pier, where most of our fellow passengers left the boat. Russell is a quiet little place consisting of a row of stores facing the beach, back of which are a

few dozen comfortable residences, and quite a number of old weather-beaten houses with open doors and windows out, which are occupied by families of Maoris.*8LtMs, Ms 47, 1893, par. 7*

Soon our steamer moved up the bay to Opua where several hours were spent in loading coal. The Bay of Islands is very beautiful and we enjoyed moving over its smooth waters amid verdant islands and massive rocks. We left the Bay at 2 o'clock in the afternoon and reached Whangaroa Harbor at 7 o'clock. Here [we] were met by Brethren Joseph and Metcalf Hare, who had come down from Kaeo three miles in their large skiff and were ready to take us back as soon as the tide should turn. They welcomed us heartily, and at once transferred our luggage to their boat, and at 8 o'clock we took our places in the skiff and were off for Kaeo.*8LtMs, Ms 47, 1893, par. 8*

The trip from Whangaroa up the bay and creek to Kaeo was an interesting one. The water of the bay was as smooth as an inland lake. The night was perfect. The air was mild and the new moon shone out sufficiently to give us an outline of the mountain scenery on either side. Steady rowing by the two strong men who had often made this trip brought us to Joseph Hare's landing in about two hours. Brother Joseph Hare's comfortable home is but a few steps from the landing. We were heartily welcomed by Sister Hare and I soon went to rest as I was excessively weary. Elder Starr and wife went up the valley about four miles with Brother Metcalf Hare to his home.*8LtMs, Ms 47, 1893, par. 9*

Wednesday morning Brother Joseph Hare Sr. came down and took us to his hospitable home at the upper end of the valley close to where Brother and Sister Starr were stopping. To us Kaeo valley seemed very picturesque and beautiful. Some places reminded us of Knights Cannon, between Healdsburg and St. Helena, California. Much of the vegetation was tropical. Great fern trees were growing in the gullies, a species of palm tree called necow was plentiful along the foot of the hills and towering above these were large bare trunks bearing many thrifty bunches of a large air plant. Along the road were immense bunches of sweet briar, and large patches of blackberry bushes with the ripening fruit.*8LtMs, Ms 47, 1893, par. 10*

Father Hare has a pleasant, comfortable home. The house, situated on high ground, is surrounded by fruitful orchards. A swift-running stream brings abundance of pure mountain water close to the house, back of which lies the pasture lands and the forest-clad mountains.*8LtMs, Ms 47, 1893, par. 11*

We had planned to remain in Kaeo two weeks, but providential circumstances lengthened our stay to three full weeks. Wednesday was spent in writing our American letters, which were taken to the steamer early Thursday morning. Early on Thursday it began to rain and in the afternoon the little creek had swollen to a roaring torrent, bringing down driftwood and logs. Later on, we learned that there was a serious flood in the lower part of the valley. The water rose higher than for twenty years. Many houses were flooded and deserted, fruit trees and crops were destroyed, horses and sheep were drowned, and hundreds of huge logs, which had for years been lying in the small creeks in the mountains, waiting for a freshet to bring them down, were floated over fields and orchards and left in all manner of curious places. After the flood was over the weather was beautiful.*8LtMs, Ms 47, 1893, par. 12*

Sabbath afternoon I spoke to our people in the little meeting house, and Sunday afternoon to a congregation of about two hundred in the Wesleyan church. Sunday evening Elder Starr spoke to a houseful, in the same place. During the week, several evening meetings were held at the home of Father Hare. In these, I would speak for half an hour and then retire, and the meeting would go on for an hour or two. On the second Sabbath, Elder Starr spoke in the forenoon to our people, and I spoke in the afternoon in the Wesleyan church.*8LtMs, Ms 47, 1893, par. 13*

While speaking, I felt constrained by the love of Christ to invite all who had not taken a decided stand for the Lord to come forward for prayers. At first it seemed hard for anyone to move; but finally the grown-up children of our brethren and sisters began to come forward, and then as the invitation was extended to those who were members of the church, but who did not enjoy a living assurance of acceptance with God, many of the church members came forward and these were joined by some who had long hesitated about obeying the truth, and by others who were attending their first

meeting among our people. Words of counsel were then spoken, and after the season of prayer nearly all who were seeking the Lord for the first time bore testimony. The Spirit and power of God was in our midst, and all went from the meeting rejoicing and praising God for what He had wrought in their midst.*8LtMs, Ms 47, 1893, par. 14*

On Sunday we again had good audiences in the Wesleyan chapel. The people seemed anxious to hear the Word of God, and Elder Starr had many invitations to visit and hold Bible readings. We are satisfied that there is a work to be done in Kaeo both for our church and for the community in and near the Kaeo valley.*8LtMs, Ms 47, 1893, par. 15*

There are souls inquiring, What is truth? And those who have light have a work to do for their fellow men. How earnest we should be to impart light and truth to others, how patient and persevering. We need to have tender hearts softened and subdued by the love of God. We must not work in our own spirit, bringing in our natural, hereditary traits of character, for thereby we shall drive souls away from the truth. We must lay aside our likes and our dislikes. We must overcome all harshness and sharpness. We must be as wise as serpents and as harmless as doves, yet always ready to put ourselves in the fore-front of the battle if God calls us there.*8LtMs, Ms 47, 1893, par. 16*

Because of a change in the time of sailing of the steamer from Auckland to Napier, we were prevented from going at the time appointed, and had another week to labor in Kaeo. The young people needed instruction, but it was difficult to get them together. There are some in Kaeo whom God had been calling to fit themselves for labor in His vineyard; and we rejoice that several are preparing to go to the Bible School. On Wednesday, April [March] 15, we bid adieu to our friends in Kaeo and were taken down to the harbor where we held one meeting, and the next morning took the steamer for Auckland.*8LtMs, Ms 47, 1893, par. 17*

Ms 48, 1893

Diary. Christ and the Law.

Wellington, New Zealand

May 6-9, 1893

Portions of this manuscript are published in *TMK 292; FLB 114; HP 38*.

May 6

Wellington, New Zealand

I spoke in the skating rink. But few were present. Some who claim to believe in Jesus Christ as their Saviour have said, "No one can keep the law." On this point the words of Christ are decisive. He states, "I have kept my Father's commandments." [*John 15:10.*] And He is our Example in all things.*8LtMs, Ms 48, 1893, par. 1*

Christ came as One able to expound the law of God, which was misunderstood and misinterpreted by priests and rulers. They piled tradition and the imaginations and sayings of men upon the law, burying it beneath a mass of rubbish. The common was mingled with the sacred.*8LtMs, Ms 48, 1893, par. 2*

Having rejected Christ, the Jews could not obey the law. All they could do was to go through a round of formal ceremonies, as did Cain when he presented his offering to God. And no one who rejects Christ can possibly keep the law.*8LtMs, Ms 48, 1893, par. 3*

In the Sermon on the Mount Christ plainly declared His mission. "Think not," He said, "that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfill." [*Matthew 5:17.*] He came to carry out literally every specification concerning which the prophets had borne testimony. He who existed with the Father before the creation of the world, Himself gave the prophecies recorded by holy men—the prophecies that He came afterward to fulfill.*8LtMs, Ms 48, 1893, par. 4*

Christ separated jewels of truth from the companionship of error and placed them in their proper setting in the framework of truth. "Verily I say unto you," He said, "till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled. Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven. For I say unto you, That except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven." [*Verses 18-20.*] *8LtMs, Ms 48, 1893, par. 5*

Christ's position with His Father is one of equality. This enabled Him to become a sin offering for transgressors. He was fully sufficient to magnify the law and make it honorable. *8LtMs, Ms 48, 1893, par. 6*

The Pharisees accused Christ of breaking the law. They vainly hoped to prove their charge, that they might condemn and crucify the Son of God. Because they could not sustain their charge, they suborned witnesses to testify to a lie that they might accomplish their purpose. Today some ministers of the gospel stand in the pulpit and voice the suggestions of Satan, saying that Christ broke the law. The men who, notwithstanding Christ's declaration that He was guiltless and the evidence He presented to prove His innocence, still accuse the Saviour thus, array themselves with the Jews who accused Him. *8LtMs, Ms 48, 1893, par. 7*

May 7

I spoke to the people assembled in the skating rink. Oh, how much I desire to reach the hearts of the people and to open before them precious treasures of truth! The ministers have prejudiced the people by telling them that Seventh-day Adventists do not believe in Christ. They falsely accuse us, as the scribes and priests and rulers falsely accused Christ. *8LtMs, Ms 48, 1893, par. 8*

Christ came as the Expositor of the prophecies that He Himself had given to His people by holy men of old. He separated the precepts of Jehovah from the maxims and traditions of men. He held up the

Ten Commandments as an expression of truth in all its purity. Of the leaders and the teachers of the people He declared: "In vain do they worship me, teaching for doctrines the commandments of men." [*Mark 7:7.*] And to them He said: "Ye have made the commandment of God of none effect by your tradition." "Ye do err, not knowing the Scriptures, nor the power of God." [*Matthew 15:6; 22:29.*]*8LtMs, Ms 48, 1893, par. 9*

Christ came to the world to counteract Satan's falsehood that God had made a law which men could not keep. Taking humanity upon Himself, He came to this earth, and by a life of obedience showed that God has not made a law that man cannot keep. He showed that it is possible for man perfectly to obey the law. Those who accept Christ as their Saviour, becoming partakers of His divine nature, are enabled to follow His example, living in obedience to every precept of the law. Through the merits of Christ, man is to show by his obedience that he could be trusted in heaven, that he would not rebel.*8LtMs, Ms 48, 1893, par. 10*

Christ possessed the same nature that man possesses. He was tempted in all points like as man is tempted. The same power by which He obeyed is at man's command.*8LtMs, Ms 48, 1893, par. 11*

May 8

The Lord is good. I will put my entire trust in Him. He is my Helper and my God. Oh, I beseech my heavenly Father to give me the Holy Spirit, that I may be able to set forth Jesus Christ crucified among us as One mighty to "save them to the uttermost that come unto God by him" in faith, believing on Him as their personal Saviour! [*Hebrews 7:25.*]*8LtMs, Ms 48, 1893, par. 12*

In the councils of heaven it was determined that there must be given to mankind a living exemplification of the law. Having decided to make this great sacrifice, God left nothing obscure, nothing indefinite, in regard to the salvation of the human race. He gave to mankind a standard by which to form character. With an audible voice and in awful grandeur He spoke His law from Mount Sinai. Distinctly He stated what we must do in order to render acceptable obedience to Him, and what we must not do if we remain loyal to

His law.*8LtMs, Ms 48, 1893, par. 13*

“Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbor as thyself. On these two commandments hang all the law and the prophets.” [*Matthew 22:37-40.*]*8LtMs, Ms 48, 1893, par. 14*

So deep was the Lord’s interest in the beings He had created, so great His love for the world, “that he gave his only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life.” [*John 3:16.*] Christ came to bring moral power to man, to elevate, ennoble and strengthen him, enabling him to be a partaker of the divine nature, having escaped the corruption that is in the world through lust.*8LtMs, Ms 48, 1893, par. 15*

He proved to the inhabitants of the unfallen worlds and to human beings that the law can be kept. While possessing the nature of man, He obeyed the law of God, vindicating God’s justice in demanding that it be obeyed. In the judgment His life will be an unanswerable argument in favor of God’s law.*8LtMs, Ms 48, 1893, par. 16*

All who possess the faculty of reason may learn the measure of their duty. Christ is our Pattern. In humanity He lived a spotless life. He was merciful, compassionate, obedient—full of goodness and truth. By His life of obedience He gave a true representation of the law.*8LtMs, Ms 48, 1893, par. 17*

By uniting with Christ, fallen, sinful human beings may conform the life to the divine precepts. By keeping the commandments of God, they become laborers together with Him who came to the world to represent the Father by keeping all His commandments.*8LtMs, Ms 48, 1893, par. 18*

May 9

Giving a most impressive account of our Lord’s work, Isaiah says: “Who is this that cometh from Edom, with dyed garments from Bozrah? this that is glorious in his apparel, traveling in the greatness of his strength? I that speak in righteousness, mighty to

save. Wherefore art thou red in thine apparel, and thy garments like him that treadeth in the winevat? I have trodden the winepress alone; and of the people there was none with me: for I will tread them in mine anger, and trample them in my fury; and their blood shall be sprinkled upon my garments, and I will stain all my raiment. For the day of vengeance is in mine heart, and the year of my redeemed is come. And I looked, and there was none to help; and I wondered that there was none to uphold: therefore mine own arm brought salvation unto me; and my fury, it upheld me.” [Isaiah 63:1-5.] *8LtMs, Ms 48, 1893, par. 19*

To the church Christ is now saying: “Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee. For, behold, the darkness shall cover the earth, and gross darkness the people: but the Lord shall arise upon thee, and his glory shall be seen upon thee. And the Gentiles shall come to thy light, and kings to the brightness of thy rising.” [Isaiah 60:1-3.] *8LtMs, Ms 48, 1893, par. 20*

God has a work for His people to do. Both at home and in the regions beyond there is work to be done. No one who is reckless of his God-given time and talents is excused. *8LtMs, Ms 48, 1893, par. 21*

“Lift up thine eyes round about, and see: all they gather themselves together, they come to thee: thy sons shall come from far, and thy daughters shall be nursed at thy side. Then thou shalt see, and flow together, and thine heart shall fear, and be enlarged; because the abundance of the sea shall be converted unto thee, the forces of the Gentiles shall come unto thee.” [Verses 4, 5.] *8LtMs, Ms 48, 1893, par. 22*

“For as the earth bringeth forth her bud, and as the garden causeth the things that are sown in it to spring forth; so the Lord God will cause righteousness and praise to spring forth before all the nations.” [Isaiah 61:11.] *8LtMs, Ms 48, 1893, par. 23*

Ms 49, 1893

Regarding Students Traveling to America

Gisborne, New Zealand

October 28, 1893

This manuscript is published in entirety in *1NL 81-84; 15MR 157*.
+NoteOne or more typed copies of this document contain additional Ellen White handwritten interlineations which may be viewed at the main office of the Ellen G. White Estate.

My mind is exercised in regard to the young men who have crossed the broad waters to America in order to obtain an education that they thought they could not obtain in their own country.*8LtMs, Ms 49, 1893, par. 1*

I am much pleased with New Zealand. I think it a very fine country and would have no objection to making my home here if this were the will of God. But my mission and work require me to be a pilgrim and stranger, waiting, watching, and working, till the time shall fully come when, with the saints in light, I shall enter the city which hath foundations whose Maker and Builder is God.*8LtMs, Ms 49, 1893, par. 2*

For many years I have seen by faith the inheritance of the saints afar off, and I have been persuaded of the promises and have embraced them. I have perfect confidence in the God who is behind the promises. I am pleased to confess that I am a pilgrim and a stranger in the earth. My earnest determination is to declare plainly by my life and character, to all with whom I am brought in contact, that I seek a better country, even a heavenly, as did those men of old who loved and feared God. "Wherefore God is not ashamed to be called their God; for He hath prepared for them a city." [*Hebrews 11:16.*]*8LtMs, Ms 49, 1893, par. 3*

I feel very anxious that our New Zealand boys who have gone to America to obtain an education shall be a credit in every respect to those who have assisted them. I would say to these students, Those who have interested themselves in your behalf have

flattering hopes of you, as I well know. They have taken upon themselves much responsibility for you; and they earnestly desire that you shall reach a high standard and be signalized as useful men, men of moral worth and unswerving integrity.*8LtMs, Ms 49, 1893, par. 4*

Remember that you will never reach a higher standard than you yourselves set. Set your mark high and then, step by step, even though it be by painful effort, by self-denial and self-sacrifice ascend the whole length of the ladder of progress. Let nothing hinder you. Christ will be to you a present help in every time of trouble. Stand like Daniel, the faithful statesman, a man whom no temptation could corrupt. Do not disappoint your parents and friends, and there is Another to be considered. Do not disappoint Him who so loved you that He gave His own life to cancel your sins. He says, "Without Me ye can do nothing." [*John 15:5.*] Remember this. If you have made mistakes, you certainly gain a victory if you see these mistakes and regard them as beacons of warning. I need not tell you that thus you turn defeat into victory, disappointing the enemy, and honoring your Redeemer.*8LtMs, Ms 49, 1893, par. 5*

We feel sorry indeed that any weakness of character should mar the record of the past, because we know that if you had watched unto prayer, this need not have been. We feel sorry for your teachers, for your wrong conduct places upon them burdens they ought not to be asked to bear. They may have moved unwisely, for each one has the weakness of his own natural character to contend against. They may have thought they were doing right, when they were making mistakes.*8LtMs, Ms 49, 1893, par. 6*

But how much better it would be if every student would place himself upon his honor and cherish pure, high, noble motives, feeling it his duty to help his teachers in every possible way, thinking how he would like to be treated were he in a position of trust and responsibility.*8LtMs, Ms 49, 1893, par. 7*

If teachers are disciples of Christ, and engaged in a work that is approved by God, Satan will surely assault them with every possible temptation. And if he can stir up <in the students> elements of character that will aid him in bringing perplexities and

discouragement to the educators, he has gained a great advantage. If the tempted one reveals weakness in any respect, his influence is weakened, and the one, who has by a wrong course of action proved to be an agent under the controlling power of the adversary of souls, must render an account to God for the part he has acted in laying a stumbling block in the way of his fellow man.*8LtMs, Ms 49, 1893, par. 8*

Will our students carefully study this phase of the subject? Why should they link themselves with the great apostate? Why should they become his agents in temptation, in their turn to tempt others? Why do they not realize that every human being has his own trials, peculiar to himself, and that no one is free from temptation? Students, study to help, sustain and encourage your teachers in their position in the school. Thus doing, you are not sowing tares, but wheat; and God's Word declares, "Whatsoever a man soweth, that shall he also reap." [*Galatians 6:7.*]*8LtMs, Ms 49, 1893, par. 9*

Students will be tempted to do lawless things, to please themselves. They may think this only fun. But if they would put themselves upon their honor, and realize that in doing these things they bless no [one], but involve others as well as themselves in difficulty, they would be more careful of their actions. How much more manly and honorable it would be to act like gentlemen who do not ask that all sympathy be shown to them, but who realize that they must put their will on Christ's side and work in His lines by helping their teachers to carry burdens and perplexities that Satan would make discouragingly heavy.*8LtMs, Ms 49, 1893, par. 10*

By helping to bear these burdens, instead of making them more taxing, what a blessing students would receive. They would create an atmosphere in the school that would be helpful and exhilarating, not depressing and enfeebling. Every student would enjoy the consciousness that he had acted his part on Christ's side, and had not given one jot of his ability of influence to the great adversary of all that is good or ennobling. How much more satisfactory it would be for the students to think that they had not given their sanction to any plans showing disrespect for authority, but rather had pursued a course that showed respect for order, diligence, and obedience, even against the clamoring of inclination for indulgence.*8LtMs, Ms*

49, 1893, par. 11

Will not students remember that it is in their power to help and not to hinder. They are at school for the purpose of gaining a knowledge of books, and especially a knowledge of the Scriptures. "The fear of the Lord is the beginning of wisdom." [*Proverbs 9:10.*] Lay this foundation, and you will be happy men and women.*8LtMs, Ms 49, 1893, par. 12*

Students are in no case to cheapen and decrease their value in Christian Endeavor lines. They are to prepare to go forth as missionaries to warn the world. They should have their seasons of prayer. From them earnest, fervent prayers should ascend to heaven for the principal of the school, that God may bless him with health and give him moral power, clearness of mind and spiritual discernment.*8LtMs, Ms 49, 1893, par. 13*

They should pray that the teachers may be blessed and qualified by the grace of Christ to do their <high and God-appointed work> with fidelity, with an active, fervent love that is in harmony with the mind of the Saviour. They are to be His agents through whom He works, that good may prevail over evil. May God give the students who attend our institutions of learning, grace and courage to act up to the principles revealed in the law of God.*8LtMs, Ms 49, 1893, par. 14*

By dying for men, Jesus exalted humanity in the scale of moral value with God. The Son of the infinite God clothed His divinity with humanity that He might become a stepping stone for every human being to heaven, that by His power humanity might be a partaker of the divine nature, having escaped the corruption that is in the world through lust. He is working to uplift and ennoble men, and He requires every soul that He has redeemed from hopeless misery to co-operate with Him in the great work of saving souls. <We are laborers together with God.> Oh, if all could see this matter as it is presented before me, how soon they would cease to aid the enemy in his work! How they would despise his efforts to bring sin into the world. <With> what perfect hatred they would hate sin, as they thought of how it cost the life of the Commander of heaven!*8LtMs, Ms 49, 1893, par. 15*

Christ died that man might not be bound hopelessly to Satan's chariot, as the trophies of his victory. Who then will link up with Satan? Who will choose to wear his badge? Who will choose him as their leader refusing to stand under a banner stained with the blood of the Captain of their salvation? Christ died for every son and daughter of Adam. It was for us that He manifested this amazing love. How can the subjects of His love be indifferent, standing in sin and disobedience, refusing to confess Christ? How can they love to do evil? How can they prostitute their reasoning faculties, and place their influence on Satan's side? By doing this they weaken their moral power and efficiency, instead of strengthening every faculty to do the will of Him who so loved the world that He gave His only begotten Son, that whosoever believeth on Him should not perish, but have everlasting life.*8LtMs, Ms 49, 1893, par. 16*

The Lord has greatly honored men by giving Christ as their ransom, that they might be recovered from the enemy's snare. But are they willing to be recovered? Will they accept the precious gift, Christ Jesus, or will they refuse to do Him service <and retain their objectionable traits of character?> Christ declared, "He that gathereth not with Me, scattereth abroad." [*Matthew 12:30.*] Those who try to do well in their own finite strength will fail.*8LtMs, Ms 49, 1893, par. 17*

But those who accept Jesus are upheld by a higher than human power. They confess Christ. They become His soldiers and fight the good fight of faith. These will be faithful soldiers in their school association. They will realize that they are enlisted to make the school the most orderly, elevated and praiseworthy institution in the world. They will place every jot and tittle of their influence on the side of Christ and heavenly intelligences. They will feel it their duty to form Christian Endeavor societies, <pledging themselves> to help every student to see the consistency of a course of action that God will approve. They will draw with Christ, doing their utmost to perfect a Christian character. They will take upon themselves the work of leading the lame and the weak into the safe, upward paths that Christ has cast up for His chosen ones. They will plan to do all they can to make the institution in which they are all that God designed it to be when He signified that it should be brought into

existence.*8LtMs, Ms 49, 1893, par. 18*

Students, never be found disparaging the schools which God has established <by an unchristian course of behavior.> If you have failed at any time, if you have fallen under temptation, it was because you did not make God your strength, because you did not have that faith that works by love and purifies the soul. If you had felt that as human agents for whom Christ has given His precious life, it was your privilege to do all you possibly could to aid the work God has recognized as His work, if you had called into exercise every ability in an effort to cooperate with Christ in blessing and saving the youth, you would have made great advance upward and onward. <You must first receive the grace and blessing [of God] and then impart.>*8LtMs, Ms 49, 1893, par. 19*

When each student in our institutions of learning acts his part with fidelity, as Daniel acted his part in wicked Babylon, these institutions will resemble the schools of the prophets. No wrong influences will then go from the students. As consecrated instrumentalities, they will help to do the work they see necessary to be done. They will help to carry the burdens borne by the <teachers and principal,> and instead of disparaging the school, they will speak of the excellence and personal merit of the teachers.*8LtMs, Ms 49, 1893, par. 20*

Let all who have any connection with the schools already established be firm and determined in the strength of Him who has paid the ransom for their souls, to be faithful servants in the cause of Christ, to help their fellow students to be faithful, pure, and holy in life and character. Let every one who loves God seek to win those who have not confessed Christ [and] to do this without delay. A silent, prayerful interest may be manifested every day. The very best experience in missionary lines may be gained by thus cooperating with Jesus, the Missionary-in-Chief to our world.*8LtMs, Ms 49, 1893, par. 21*

Let every soul grow in excellence of character, in devotion, in purity, in holiness, exercising aright every God-given ability, that the enemies of our faith shall not triumph, that those in open rebellion against God shall not mold and fashion the characters of His

children. Let the influence of the sons and daughters of God, united by the bonds of a holy faith, be wholly on the Lord's side. Give evidence that you have [a] living connection with God, and that you are ambitious for the Master's glory to cultivate every grace of character. May the love of Christ constrain <each one> to help their associates, by their love and sympathy, to walk in the heavenly way, the path cast up for the ransomed of the Lord to walk in. *8LtMs, Ms 49, 1893, par. 22*

When the students in our schools learn to choose God's will, they will find it comparatively easy to do His will. Let every student remember that he is a member of God's firm, and that he is to make the school what God would have it. If you see defects in students or in church members, be thankful to God that you have discerned these defects. Do not grieve your Redeemer by imitating them. Avoid them. You will see those who are weak in spiritual understanding, who are not learning in the school of Christ His meekness and lowliness, <who have no interest in religious things,> who manifest a vain, frivolous, worldly character which loves <amusement and> display. *8LtMs, Ms 49, 1893, par. 23*

The only remedy for these is to talk of Jesus and behold Jesus. If they can be led to look at Him and study His character, they will learn to despise everything that is vain and frivolous; for Christ was intensely earnest, full of goodness, mercy, forbearance, patience and unexampled love. By continuing to behold Jesus, they will rise above the littleness of the things that so molded them that they were unlovely and unholy in character. They will feel contempt for themselves. They will say, "I will not sit with vain persons, neither will I go with dissemblers." [*Psalm 26:4.*] "He that walketh with wise men shall be wise, but a companion of fools shall be destroyed." [*Proverbs 13:20.*] *8LtMs, Ms 49, 1893, par. 24*

Let all who go to America to school remember that the church militant is not the church triumphant. There are to be found in the church those who are unconverted. They are to be pitied. But shall the church be judged as sustaining these? Should they be expelled, those who made them a stumbling block would make them a stumbling block still because they had been unmercifully treated. If the truth were known, these complaints are made to quiet a

condemned conscience. Those who make them know that their own course of action is not commendable. *8LtMs, Ms 49, 1893, par. 25*

Even some who are striving for the mastery over the enemy develop a predisposition to do wrong. Evil prevails over good because they do not trust wholly in Christ. They do not abide in Him, and because of their lack of dependence on God, they show inconsistency of character. But no one is compelled to choose this class as familiar associates. The temptations of life are met everywhere, and those who complain of the church members being cold, proud, haughty, un-Christianlike, need not associate with this class. There are many who are warm-hearted, self-denying, self-sacrificing, who would if necessary lay down their lives to save souls. Let none then become accusers of the brethren, but let the tares grow together with the wheat, for thus Christ has said it should be. But we are not under the necessity of being tares ourselves, because the harvest is not all wheat. *8LtMs, Ms 49, 1893, par. 26*

He who rejects the life and character of Jesus, refusing to be like Him, declares himself to be in controversy with God. "He that is not with me is against me," Christ declares, "and he that gathereth not with me, scattereth abroad." [*Matthew 12:30.*] Those who love God will not choose His enemies as their friends. The question is asked, "Shouldest thou help the ungodly, and love them which hate the Lord?" [*2 Chronicles 19:2.*] True Christians will not choose the society of non-christians. *8LtMs, Ms 49, 1893, par. 27*

If the Lord gives them a special position in the world, as He gave Joseph and Daniel, He will keep them from being contaminated. We need to discern good from evil. We need all the help and instruction that come from a true faith. We need to listen to the inculcation of Scripture doctrines, which are free from the sophistry and deception of the great deceiver. We need to live in as pure a religious atmosphere as possible, that we may bring solid timbers into our character-building. *8LtMs, Ms 49, 1893, par. 28*

By association with those who have no faith in God, wrong ideas are imperceptibly insinuated into mind and heart by the master-worker of deception. These prove the ruin of many. Will you choose the association of the irreligious and the disloyal who are openly

transgressing God's law? Will you separate yourselves by your own choice from those who love God? Will you place yourselves as far from the light as possible? This is a way of delusion. You will never be where you will find too much light, but woe to those who choose darkness rather than light. *8LtMs, Ms 49, 1893, par. 29*

Ms 50, 1893

Temperance

NP

September 1893

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“Know ye not that they which run in a race run all, but one receiveth the prize? So run, that ye may obtain. And every man that striveth for the mastery is temperate in all things. Now they do it to obtain a corruptible crown; but we an incorruptible. I therefore so run, not as uncertainly; so fight I, not as one that beateth the air: but I keep under my body, and bring it into subjection: lest by any means, when I have preached to others, I myself should be a castaway.” [*1 Corinthians 9:24-27.*] *8LtMs, Ms 50, 1893, par. 1*

In the family circle and in the church we should place Christian temperance on an elevated platform. It should be a living, working element, reforming habits, dispositions, and characters. Intemperance lies at the foundation of all the evil in our world. We are altogether too silent upon the subject of Christian temperance. We fail to urge this subject upon Christian parents. Fathers and mothers should be invited, in the fear of the Lord, not only to abstain from all intoxicating beverages, but from tea, coffee, and flesh meat. *8LtMs, Ms 50, 1893, par. 2*

And I go farther. Temperance should be practiced in the cooking of the food and in the variety of dishes provided, that the mother may be spared all the labor possible. A great variety of food is not essential for the sustenance of life; instead, it injures the digestive organs, causing a war in the stomach. With the blessing of God, plain, simple food will sustain life and be the best for the entire being. *8LtMs, Ms 50, 1893, par. 3*

Few realize that generally more food than necessary is placed in the stomach. But the extra food eaten is a tax on the stomach and injures the whole human structure. When the stomach has too much to do, it becomes weary. This weariness is felt through the

entire system. The child cannot understand why he feels so tired and impatient, and [he] decides that he is hungry and must have something to eat. The real trouble is that the digestive organs have been too severely taxed and need an entire rest. But more food is eaten and the poor, wearied organs become diseased and inflamed. Dyspepsia and a diseased liver are the result.*8LtMs, Ms 50, 1893, par. 4*

Mothers need to be instructed on this point. Sweet cake should be kept off the table, for it is an injury to the stomach and liver. The sweets that children eat harm the life-current. By the laws of the home everything that renders the blood impure should be discarded from the table. Especially should little children be given wholesome food. They should be given no tea or coffee. Their food should not contain spices or any kind of seasoning. The plainest food is the most wholesome and keeps the temple of God in the most healthy condition.*8LtMs, Ms 50, 1893, par. 5*

If the peace of Christ is in the heart, plain food, seasoned by a good appetite, will be relished. We are to fulfill the command, "Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God." [*1 Corinthians 10:31.*] "Whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by him." [*Colossians 3:17.*] But how much is God brought into the thoughts of those who claim to be Christians? How much sanctified conversation is encouraged at the family board? If God were thought of when we eat and drink, the precious talent of speech would more often be employed to His glory.*8LtMs, Ms 50, 1893, par. 6*

Shall we not strive to avoid the sin of Belshazzar when at his sacrilegious feast he praised the gods of gold and silver? At this feast the king and his nobles drank wine out of the sacred vessels of the Lord's house. The wine confused the senses of the revelers until nothing was too sacred for them to profane. The king himself led in the blasphemy, making a display of defiant desecration.*8LtMs, Ms 50, 1893, par. 7*

At the very moment when the feasting was at its height, a bloodless hand came forth and traced on the wall of the banqueting room the

doom of the king and his kingdom. “Mene, Mene, Tekel, Upharsin” were the words written, and they were interpreted by Daniel to mean, “Thou art weighed in the balances, and art found wanting. ... Thy kingdom is divided, and given to the Medes and Persians.” [Daniel 5:25, 27, 28.] And the record tells us, “In that night was Belshazzar the king of the Chaldeans slain. And Darius the Median took the kingdom.” [Verses 30, 31.] *8LtMs, Ms 50, 1893, par. 8*

Little did Belshazzar think that an unseen Watcher beheld his idolatrous revelry. But there is nothing said or done that is not recorded on the books of heaven. The mystic characters traced by the bloodless hand testify that God is a witness to all we do and that He is dishonored by feasting and reveling. We cannot hide anything from God. We cannot escape from our accountability to him. Wherever we are and whatever we do, we are responsible to Him whose we are by creation and by redemption. *8LtMs, Ms 50, 1893, par. 9*

God has given to every man his work. We may all be laborers together with God. Parents, you have in the Scriptures the expression of the will of God. He has declared that there are only two parties in our world, the obedient and the disobedient. And although we are fallen human beings, yet we may stand on vantage ground. Christ took human nature upon Him, that humanity might touch humanity and divinity lay hold upon an infinite God. *8LtMs, Ms 50, 1893, par. 10*

God has given us reasoning powers and talents of perception that we may distinguish between good and evil. This we may do if we refuse to yield to the temptations of Satan, who is playing the game of life for every soul. But if we stupefy our faculties by the use of narcotics, we cannot distinguish between right and wrong, between the sacred and the common. The sin of this lies at our own door. We have given our powers into Satan’s keeping, and habits that are selfish and impure bind us as with chains of steel. *8LtMs, Ms 50, 1893, par. 11*

But God is longsuffering, full of mercy and forbearance, and even though a man be in abject slavery, if he turns from his wickedness and confesses his sins, placing himself under the guardianship of

God, he will find help. Provision has been made for every soul to be saved. Those who receive Christ and believe in Him as their personal Saviour will receive everlasting life.*8LtMs, Ms 50, 1893, par. 12*

Christ loves every soul. He gave His life to save man. "If ye keep my commandments," He says, "ye shall abide in my love, even as I have kept my Father's commandments, and abide in his love. These things have I spoken unto you that my joy might remain in you, and that your joy might be full." [*John 15:10, 11.*] "All power is given unto me in heaven and in earth." [*Matthew 28:18.*] Christ died on the cross to draw all to Him, and He would have us joyful in that joy which He alone can give, the joy of obedience.*8LtMs, Ms 50, 1893, par. 13*

"This is my commandment, that ye love one another." To love God supremely and our neighbor as ourselves is the fulfilling of the law. Christ has a treasurehouse full of precious gifts for every soul. "Greater love hath no man than this, that a man lay down his life for his friends." Then Christ tells us who are his friends, "Ye are my friends if ye do whatsoever I have commanded you." [*John 15:12-14.*] The work of sanctification consists of a cheerful performance of daily duties, in perfect obedience to the commandments of God. A failure to cooperate with Christ in the great work of redemption is a failure that all eternity cannot supply.*8LtMs, Ms 50, 1893, par. 14*

A man is received by God just as soon as he realizes that he has nothing in himself that will gain salvation. He must surrender himself as a willing servant to the One who gave His life to redeem him. When he loses all confidence in anything he has done or can do to save himself, when he gives himself up to be saved by Christ, he shows that he appreciates the sacrifice made in his behalf, that he has confidence to commit the keeping of his soul to God. Such a one can say in faith, "I know that he will keep that which I have committed unto him against that day." [*See 2 Timothy 1:12.*]*8LtMs, Ms 50, 1893, par. 15*

It is our duty to render implicit obedience to the divine injunctions. Our faith must grasp the mercy and forgiveness of our sins. Then, believing that our sins are pardoned, we are no longer to walk in the

path of transgression but yield ourselves to the will of God. Every day that we fail to do God's will we rob Him who has said, "Ye are not your own. For ye are bought with a price; therefore glorify God in your body, and in your spirit, which are God's." [1 *Corinthians* 6:19, 20.] *8LtMs, Ms 50, 1893, par. 16*

As we go on step by step, trusting, believing, receiving the end of our faith, which is the salvation of our souls, the way will be made plain to us. But even though we may not always be able to tell why we are called to do this or that, we are to obey without questioning. Abraham was called to leave his father's home. He could not see the future, but by faith he went into a strange country, not knowing whither he went. He was fully assured that God knew and that all he had to do was to watch for divine guidance and move in obedience to the commands of God. *8LtMs, Ms 50, 1893, par. 17*

We are not to lean upon man. God is to be consulted. All our trust is to be placed in Him. But to walk by faith and not by sight does not mean that we are to close our eyes and see nothing. We must open our eyes as wide as possible, but they must be directed to the Saviour. If we continue to look to Him, He will guide us into all truth. He is the Alpha and the Omega, the author and finisher of our faith. *8LtMs, Ms 50, 1893, par. 18*

"In all thy ways acknowledge him, and he shall direct thy path." [*Proverbs* 3:6.] This is the promise. God must be consulted at every step. He would not have us trust in human beings, who need themselves to walk carefully before God. Let him that thinketh he standeth take heed lest he fall. If we look to humanity, we shall obtain human help, but if we ask for divine guidance, we are safe in the assurance that God is leading us. *8LtMs, Ms 50, 1893, par. 19*

The eyes of Abraham's understanding were not closed when he decided that the best thing he could do was to separate from Lot, although he had been to him as a father. But contention and strife he could not endure, even among the herdsmen. He could not have his peace of mind disturbed by unpleasant differences. Separation was painful to him, but it must be. *8LtMs, Ms 50, 1893, par. 20*

Abraham gave Lot the choice of where he would go so that afterward Lot should not be tempted to think that in the separation

Abraham had his own interest in view. Lot chose a beautiful location near Sodom. The land of his choice possessed every natural advantage, but he failed to investigate the morals and religion of the Sodomites. We have on record his after history. The time came when he had to flee from the corrupt city, which was dark with crime of every stripe and type. He was permitted to warn his daughters and sons-in-law, but they would not heed this warning any more than they had heeded his instruction. They mocked at his faith in God, and they perished in the destruction of Sodom. This is a lesson for us all. We should move carefully in the selection of homes for our families. We should seek the help of the Lord in the training of our children and their choice of a lifework. Every family should constantly look to God, trusting in Him to guide aright. Sharp discrimination is necessary in order to avoid following a wrong course for the sake of worldly gain.*8LtMs, Ms 50, 1893, par. 21*

The Lord's will is to be our will. God must be made first and last and best in everything. We are to be as teachable as a little child, moving carefully and with entire trust in God. Our eternal interests are involved in the steps we take, whether we move heavenward toward the city whose maker and builder is God, or earthward toward Sodom's beautiful attractions.*8LtMs, Ms 50, 1893, par. 22*

God does not consult our opinions or preferences. He knows what human beings do not know—the future results of every movement—and therefore our eyes should be directed to Him and not to the worldly advantages presented by Satan. Satan tells us that if we give heed to him we shall reach great heights of knowledge. “Ye shall be as gods,” he said to Eve, “if you eat of the tree forbidden by God.” [*Genesis 3:5.*] The test given to Adam and Eve was very light, but they could not bear it. They disobeyed God, and this transgression opened the floodgates of woe on our world.*8LtMs, Ms 50, 1893, par. 23*

God's commands are to be obeyed by all. “This do,” the Eternal One declares, “and thou shalt live.” [*Luke 10:28.*] But notwithstanding that men and women have before them the history of the fall, showing them that disobedience in little things is the same in God's sight as disobedience in larger things, God's commandments are ignored and ridiculed.*8LtMs, Ms 50, 1893, par.*

The danger signal is lifted in God's Word, showing us that all who transgress God's law are under the death penalty. If the Lord were to visit the lawless transgressor with immediate punishment, men would be afraid to do the evil which is now done in our world. Those whom no entreaties or warnings will deter from following their own opinions would turn from their sins. *8LtMs, Ms 50, 1893, par. 25*

But although men have not discrimination to see it, yet the punishment for sin is just as certain as if it were executed when the sin was committed, unless the one who sins repents and turns to God. The longsuffering and forbearance of God will be appreciated by those who repent, and God will save them from sin. But those who continue to disobey will receive punishment which is proportionate to their rebellion against the God of heaven. *8LtMs, Ms 50, 1893, par. 26*

Many disregard the light and opportunities granted them by God, and stubbornly follow their own way. Thus did Belshazzar. Although God had revealed Himself in honor and majesty to Nebuchadnezzar, Belshazzar closed his eyes to the light and chose his own course. Daniel declared to him: "O thou king, the most high God gave Nebuchadnezzar thy father a kingdom, and majesty, and glory, and honor: and for all the majesty that he gave him, all people, nations, and languages trembled and feared before him: whom he would he slew; and whom he would he kept alive, and whom he would he set up; and whom he would he put down. But when his heart was lifted up, and his mind hardened in pride, he was deposed from his kingly throne, and they took his glory from him: and he was driven from the sons of men; and his heart was made like the beasts, and his dwelling was with the wild asses: they fed him with grass like oxen, and his body was wet with the dew of heaven; till he knew that the most high God ruled in the kingdom of heaven, and that he appointeth over it whomsoever he will. And thou, his son, O Belshazzar, hast not humbled thine heart, thou knewest all this: but hast lifted up thine heart against the Lord of heaven; and they have brought the vessels of his house before thee, and thou, and thy lords, thy wives, and thy concubines, have drunk wine in them; and thou hast praised the gods of silver, and

gold, of brass, iron, wood, and stone, which see not, nor hear, nor know: and the God in whose hand thy breath is, and whose are all thy ways, hast thou not glorified.” [Daniel 5:18-23.] *8LtMs, Ms 50, 1893, par. 27*

This history is written for our learning, that we may not do as did this idolatrous king. Abraham’s character was in every way the opposite of that of Belshazzar. Abraham’s practical obedience to the Lord’s commands revealed a sure growth in spiritual knowledge, and every additional test was a renewal of the trust reposed by God in him. In mind and purpose he was one with God, and to him God revealed future events. “Your father Abraham rejoiced to see my day,” Christ declared. “He saw it, and was glad.” [John 8:56.] “If any man will to do his will, he shall know of the doctrine, whether it be of God.” [John 7:17.] *8LtMs, Ms 50, 1893, par. 28*

But Belshazzar lifted himself up against the Lord. “Thou ... hast not humbled thine heart, though thou knewest all this; but hast lifted up thyself against the Lord of heaven.” [Daniel 5:22, 23.] “Because sentence against an evil work is not executed speedily, therefore the heart of the sons of men is fully set in them to do evil.” [Ecclesiastes 8:11.] Too often the patience and forbearance of God makes transgressors bold and unimpressible. *8LtMs, Ms 50, 1893, par. 29*

It is time for the message of God’s forbearance to be proclaimed to win men to repentance; and it is just as verily time for men to be warned that there are limits to God’s forbearance. Men may advance, as did Belshazzar, in presumption and defiance, until they pass the boundary. Blasphemy may be so developed as to exhaust the patience of the longsuffering God. *8LtMs, Ms 50, 1893, par. 30*

We are living in a time when there are multitudes who have no fear of God. The age is marked with a depravity extremely offensive to God. Ministers and church members engage zealously in the work of making void the law of God. They have reduced the holy precepts to a dead letter. The time is coming when God must vindicate His glory before the transgressors of His law. *8LtMs, Ms 50, 1893, par. 31*

Christ gave His life to establish forever before the heavenly universe, before the unfallen worlds, and before a fallen world, the immutability of the law of God. But the religious world has put the Lord of heaven to open shame. They refuse to receive His law as the rule of their lives, and because of this disregard, the world is becoming as it was before the flood. Then, as the people were eating and drinking, planting and building, marrying and giving in marriage, in utter forgetfulness of God, the flood came and destroyed them all. Thus shall it be in the day when the Son of man is revealed.*8LtMs, Ms 50, 1893, par. 32*

In the midst of mirth, feasting, and forgetfulness of God, the command will go forth for the sword of the Lord to be unsheathed, that an end may be put to the insolence and disobedience of men. The prayers of God's people have ascended, "It is time, O Lord, for thee to work; for they have made void thy law." [*Psalm 119:126.*] These prayers will ere long be answered. When men pass the limit of grace, God must let the world see that He is God.*8LtMs, Ms 50, 1893, par. 33*

The time has nearly come when transgression will no longer be tolerated, when God will interfere to repress the overflowing tide of iniquity.*8LtMs, Ms 50, 1893, par. 34*

At this time what will be the course of those who claim to fear God and respect His commandments? Will they be carried away by the apparently overwhelming power of the tide of evil? Will they allow themselves to be tempted by the scorn thrown upon God's law, to think that it makes no difference what day they keep? Shall they not give heed to God's Word, "Ye shall keep the Sabbath therefore; for it is holy unto you: every one that defileth it shall surely be put to death: for whosoever doeth any work therein, that soul shall be cut off from among his people. Six days may work be done; but the seventh is the Sabbath of rest, holy to the Lord: whosoever doeth any work in the Sabbath day, he shall surely be put to death. Wherefore the children of Israel shall keep the Sabbath, to observe the Sabbath throughout their generations, for a perpetual covenant. It is a sign between me and the children of Israel forever; for in six days the Lord made heaven and earth, and on the seventh he rested, and was refreshed." [*Exodus 31:14-17.*]*8LtMs, Ms 50, 1893,*

par. 35

Will not all say that the Lord's Word is positive and must be obeyed? The law of God will become more and more precious to us as we see the result of transgression upon the characters of the disobedient. If we are led by the Spirit of Christ, our estimation of the value and sacredness of the law of Jehovah will increase in proportion as we see it despised and trampled on by unholy, profligate feet. Our language will be, "They have made void thy law: therefore I love thy commandments above gold; yea, above fine gold." [*Psalm 119:126, 127.*]*8LtMs, Ms 50, 1893, par. 36*

This is the sanctification to which those attain whose love of God's law increases as the contempt of transgressors increases. There is need for this increased confidence in the law; for fraud, violence and crime are rapidly increasing. Men show their hatred of God by fighting against His law which He has pronounced "holy and just and good." [*Romans 7:12.*] Liquor saloons are established in every city. These are death traps and those who establish them, seeking to accumulate gain at the cost of poverty, misery and woe, provoke the Lord of hosts to their destruction.*8LtMs, Ms 50, 1893, par. 37*

God gives to all a period of probation, but men can reach a point where they can expect from God nothing but indignation and punishment. This time is not just now, but it is fast approaching. The nations will advance from one degree of sinfulness to another. The children, educated and trained in transgression, will add to the evil entailed on them by parents who have no fear of God in their hearts.*8LtMs, Ms 50, 1893, par. 38*

Already the judgments of God have begun to fall upon the world in various calamities, that men may repent and be converted to truth and righteousness. But the candle of those who harden their hearts in iniquity will be put out by the Lord. They have lived only for themselves, and death must come to them. When the limit of grace is reached, God will give His command for the destruction of the transgressor. He will arise in His Almighty character as a God above all gods, and those who have worked against Him, in league with the great rebel, will be treated in accordance with their works.*8LtMs, Ms 50, 1893, par. 39*

In his vision of the last days Daniel inquired, “O my Lord, what shall be the end of these things? And he said, Go thy way, Daniel: for the words are closed up and sealed till the time of the end. Many shall be purified, and made white, and tried: but the wicked shall do wickedly: and none of the wicked shall understand; but the wise shall understand. ... Blessed is he that waiteth, and cometh to the thousand three hundred and five and thirty days. But go thou thy way till the end be: for thou shalt rest, and stand in thy lot at the end of the days.” [*Daniel 12:8-10, 12, 13.*] Daniel has been standing in his lot since the seal was removed and the light of truth has been shining upon his visions. He stands in his lot, bearing the testimony which was to be understood at the end of the days. *8LtMs, Ms 50, 1893, par. 40*

“And at that time shall Michael stand up, the great prince which standeth for the children of thy people: and there shall be a time of trouble, such as never was since there was a nation even to that same time: and at that time thy people shall be delivered, every one that shall be found written in the book. And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt. And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever. But thou, O Daniel, shut up the words, and seal the book, even to the time of the end: many shall run to and fro, and knowledge shall be increased.” [*Verses 1-4.*] *8LtMs, Ms 50, 1893, par. 41*

Ms 51, 1893

To the Teachers and Students of Our College in Battle Creek and in All Our Educational Institutions

NP

October 1893

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Many prayers have been offered for the outpouring of the Holy Spirit, and recently there have been demonstrations of gladness of heart in those who have looked intently and undividedly to Jesus Christ, the Lamb slain from the foundation of the world. There has been in your midst repentance and confession of sin, with true remorse of soul. There was a sense of the all-sufficient sacrifice, and the realizing of the fulfillment of the promise in the pardon, in transferring the live coal from the altar of atonement and touching the lips, which was the pledge of forgiveness. Lips defiled with sin were expressing the loftiest praise. Hosanna! Blessed be He that cometh in the name of the Lord! Hosanna! in the highest!*8LtMs, Ms 51, 1893, par. 1*

The Jews held a feast of in-gathering of the bounteous provisions provided by the Lord in the fruits of the earth; but there was among you something of much greater magnitude to cause heartfelt rejoicing; there were souls brought back from the wilderness by the Shepherd of Israel from their wandering away from God. "There is more joy in the presence of the angels over one sinner that repenteth than over ninety and nine just persons who need no repentance." [See *Luke 15:10, 7.*] Whatever blessings God bestows upon human beings, none is of as great value as the soul born again—the name registered in the Lamb's book of life. The voice of rejoicing and salvation should be in the tabernacle of the righteous whenever we see fresh tokens of His saving grace.*8LtMs, Ms 51, 1893, par. 2*

But what returns have our young people made to the Lord? Has it been as it was with the people of Israel on the most solemn

occasion described in Exodus? Moses had gone up into the mount to receive instruction from the Lord, and the whole congregation should have been in humble attitude before God; but instead of that they ate and drank and rose up to play. Has there been a similar experience in Battle Creek? Have not many lost their hold on God? Did the exercise in games of football bring the participants into more close relation to God?*8LtMs, Ms 51, 1893, par. 3*

In the night season messages have been given to me to give to you in Battle Creek, and to all our schools. While it is in the order of God that the physical powers shall be trained as well as the mental, yet the physical exercise should in character be in complete harmony with the lessons given by Jesus Christ to His disciples. That which is given to the world should be seen in the lives of Christians, so that in education and in self-training the heavenly intelligences should not record in the books that the students and the teachers in our schools are “lovers of pleasures more than lovers of God.” [2 Timothy 3:4.]*8LtMs, Ms 51, 1893, par. 4*

This is the record now being made of a large number—“lovers of pleasures more than lovers of God.” Thus Satan and his angels are laying their snares for your souls, and he is working in a certain way upon teachers and pupils to induce them to engage in exercises and amusements which become intensely absorbing, but which are of a character to strengthen the lower powers and create appetites and passions that will take the lead, and counteracts most decidedly the operations and working of the Holy Spirit of God upon the human heart.*8LtMs, Ms 51, 1893, par. 5*

What saith the Holy Spirit to you? What was its power and influence upon your heart during the General Conference and the conferences in other states? Have you taken special heed to yourselves? Have the teachers in the school felt that they must take heed? If God has appointed them as educators of the youth, they are also “overseers of the flock.” [See *Acts 20:28*.] They are not in the school work to invent plans for exercises and games to educate pugilists, not there to bring down sacred things on a level with the common.*8LtMs, Ms 51, 1893, par. 6*

I was speaking to the teachers in messages of reproof. All the

teachers need exercise, a change of employment. God has pointed out what this should be—useful, practical work <for both students and teachers>—but you have turned away from God’s plan to follow human inventions, and that to the detriment of the spiritual. Not a jot or tittle of the after-influence of an education in that line will fit you to meet the severe conflicts in these last days. What kind of education are our teachers and students receiving? Has God designed and planned this kind of exercise for you, or is it brought in by human inventions and human imaginations? How is the mind prepared for contemplation and meditation and serious thoughts, and the earnest, contrite prayer, coming from hearts subdued by the Holy Spirit of God? “As it was in the days of Noah, so shall it be when the Son of Man is revealed.” [*Luke 17:26, 30.*] “And God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually.” [*Genesis 6:5.*]*8LtMs, Ms 51, 1893, par. 7*

The Lord opened before me the necessity of establishing a school at Battle Creek that should not pattern after any school in existence. We were to have teachers who would keep their souls in the love and fear of God, teachers who were to educate in spiritual things to prepare a people to stand in the trying crisis before us; but there has been a departure from God’s plan in many ways. The amusements are doing more to counteract the working of the Holy Spirit than anything else and the Lord is grieved.*8LtMs, Ms 51, 1893, par. 8*

“Wash you, make you clean; put away the evil of your doings from before mine eyes; cease to do evil (but do not rest here; move onward in following the Light of the World); learn to do well; seek judgment; relieve the oppressed; judge the fatherless; plead for the widow. Come now, and let us reason together, saith the Lord: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool.” [*Isaiah 1:16-18.*] Here is your field in which to exercise your intellect and give you change of exercise. “If ye be willing and obedient, ye shall eat the good of the land.” [*Verse 19.*]*8LtMs, Ms 51, 1893, par. 9*

“How is the faithful city become an harlot! It was full of judgment; righteousness lodged in it; but now murderers. The silver is become

mixed with dross and the wine mixed with water. Thy princes are rebellious and companions of thieves; everyone loveth gifts and followeth after rewards. They judge not the fatherless, neither doth the cause of the widow come unto them.” [Verses 21-23.] *Isaiah 1:28-31.8LtMs, Ms 51, 1893, par. 10*

“Oh, house of Jacob, come ye and let us walk in the light of the Lord.” “Cease ye from man, whose breath is in his nostrils; for wherein is he to be accounted of?” [*Isaiah 2:5, 22.*] “Put not your trust in princes, nor in the sons of man, in whom there is no help. His breath goeth forth, he returneth to his earth, in that very day his thoughts perish. Happy is he that hath the God of Jacob for his help, whose hope is in the Lord his God.” [*Psalm 146:3-5.*] “O my people, they which lead thee cause thee to err, and destroy the way of thy paths.” [*Isaiah 3:12.*]*8LtMs, Ms 51, 1893, par. 11*

I am alarmed for you at Battle Creek. Teachers are very exact in visiting with denunciation and punishments those students who violate slight rules, not from any vicious purpose, but heedlessly; or circumstances occur which make it no sin for them to deviate from rules which have been made and which should not be held with inflexibility if transgressed, and yet the person in fault [is] treated as if he had grievously sinned. Now I want you to consider, teachers, where you stand, and deal with yourselves and pronounce judgment against yourselves, for you have not only infringed the rules, [but] you have been so sharp, so severe upon students; and more than this, there is a controversy between you and God. You have not made straight paths for your feet lest that which is lame shall be turned out of the way. You have departed from safe paths. I say “teachers”; I do not specify names. I leave that for your own consciences to appropriate.*8LtMs, Ms 51, 1893, par. 12*

The Lord God of Israel has wrought in your midst again and again. You have had great evidences of the stately stepplings of the Most High. But a period of great light, of the wonderful revealings of the spirit and power of God is a period of great peril, lest the light shall not be improved. Will you consider *Jeremiah 17:5-10; 18:12, 15?* For you are most surely coming under the rebuke of God. Light has been shining in clear and steady rays upon you. What has this light done for you?*8LtMs, Ms 51, 1893, par. 13*

Christ, the Chief Shepherd, is looking upon you with displeasure and is inquiring, "Where is the flock that was given thee, thy beautiful flock?" [*Jeremiah 13:20.*] "Wherefore I take you to record this day, that I am pure from the blood of all men. For I have not shunned to declare unto you all the counsel of God. Take heed therefore unto yourselves, and to all the flock over which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood." *Acts 20:26-30.* "Feed the flock of God which is among you, taking the oversight thereof, not by constraint, but willingly; not for filthy lucre, but of a ready mind." [*1 Peter 5:2.*]*8LtMs, Ms 51, 1893, par. 14*

Those teachers who have not a progressive religious experience, who are not learning daily lessons in the school of Christ that they may be ensamples to the flock, but who accept their wages as the main thing, are not fit for the solemn, awfully solemn, position they occupy. For this Scripture is appropriate to all our schools established as God designed they should be, after the order or example of the schools of the prophets, imparting a higher class of knowledge—mingling not dross with the silver, and wine with water—which is representation of precious principles. False ideas and unsound practice are leaving the pure and corrupting that which should be ever kept pure, and looked upon by the world, by angels, and [by] men as the Lord's institution—schools where the education to love and fear God is made first. "And this is life eternal, that they might know thee, the only true God, and Jesus Christ, whom thou hast sent." [*John 17:3.*] "Neither be ye lords over God's heritage, but be ye ensamples to the flock." [*1 Peter 5:3.*]*8LtMs, Ms 51, 1893, par. 15*

Let the teachers who claim to be Christians be learning daily in the school of Christ His lessons. "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.*] I ask you, Is every educator in the school wearing the yoke of Christ, or manufacturing yokes of their own to place upon the necks of others, yokes which they themselves will not wear, sharp, severe, exacting; and this, too, while they are carrying themselves very loosely toward God, offending every day in the little and larger matters, and making it evident in words, in spirit, and in actions that they are not a proper

example for the students and are not having a sense that they are under discipline to the greatest Teacher the world ever knew. There needs to be a higher, holier mold on the school in Battle Creek, and on other schools which have taken their mold from it. The customs and practices of the Battle Creek school go forth to all the churches, and the pulse heartbeats of that school are felt throughout the body of believers.*8LtMs, Ms 51, 1893, par. 16*

It is not in God's order that thousands of dollars shall be expended in enlargements and additions in institutions in Battle Creek. There is altogether too much there now. Take that extra means and establish the work in suffering portions of other fields, to give character to the work. I have spoken the word of God upon this point. There are reasons many do not see, that I have no liberty to open before you now; but I tell you in the name of the Lord, you will make a mistake in your adding building to building, for there is being centered in Battle Creek responsibilities that are altogether too much for one location. [If these were] divided and placed in other localities, [it] would be far better than crowding so much into Battle Creek, robbing other destitute fields of the advantages God would have them privileged with.*8LtMs, Ms 51, 1893, par. 17*

Note:—Private, by order of Sister White: (In some respects, students would come out with better education, and fully as true to principle, in some schools that are not of our faith).*8LtMs, Ms 51, 1893, par. 18*

There are too many lords in the school who love to rule over God's heritage. There is altogether too little of Christ and too much of self. But those who are under the dictation of the Spirit of God, who are under rule to Christ, are ensamples to the flock; and when the Chief Shepherd shall appear, they shall receive a crown of glory that fadeth not away.*8LtMs, Ms 51, 1893, par. 19*

“Likewise ye younger, submit yourselves unto the elder. Yea, all of you be subject one to another, and be clothed with humility: for God resisteth the proud, and giveth grace to the humble. Humble yourselves therefore under the mighty hand of God, that he may exalt you in due time.” [*1 Peter 5:5, 6.*] All your self-uplifting works out the natural result and makes you in character such as God will

not for a moment approve. "Without me," says Christ, "ye can do nothing." [*John 15:5.*] Work and teach, work in Christ's lines, and then you will never work in your own weak ability, but [you] will have the co-operation of the divine, combined with the God-given human ability. "Casting all your care upon him; for he careth for you. Be sober; be vigilant" (not in kicking your footballs and in educating yourselves in the objectionable games which ought to make every Christian blush with mortification at the afterthoughts) "be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour." [*1 Peter 5:7, 8.*] Yes, he is on your playground, watching your amusements, catching every soul that he finds off his guard, sowing his seeds in human minds, and controlling the human intellect.*8LtMs, Ms 51, 1893, par. 20*

For Christ's sake call a halt at the Battle Creek College and consider the after-workings upon the heart and character and principles of these amusements, copied after the fashion of other schools. You have been steadily progressing in the ways of the Gentiles, and not after the example of Jesus Christ. Satan is on the school ground; he is present in every exercise in the schoolroom. The students that have had their minds deeply excited in their games are not in the best condition to receive the instruction, the counsel, the reproof, most essential for them in this life and for the future immortal life.*8LtMs, Ms 51, 1893, par. 21*

Of Daniel and his fellows the Scripture states: "As for these four children, God gave them knowledge and skill in learning and wisdom: and Daniel had understanding in all visions and dreams." [*Daniel 1:17.*] In what manner are you fitting yourselves to co-operate with God? "Draw nigh to God and he will draw nigh to you." "Resist the devil, and he will flee from you." [*James 4:8, 7.*] Let the diet be carefully studied; it is not healthful. The various little dishes concocted for desserts are injurious instead of helpful and healthful and from the light given me, there should be a decided change in the preparation of food. There should be a skillful, thorough cook, that will give ample supplies of substantial dishes to the hungry students.*8LtMs, Ms 51, 1893, par. 22*

The education in this line of table supplies is not correct or healthful or satisfying, and decided reform is essential. These students are

God's inheritance, and the most sound and healthful principles are to be brought into the boarding school in regard to diet. The dishes of soft foods, the soups and liquid foods, or the free use of meat, are not the best to give healthful muscles, sound digestive organs or clear brains. Oh how slow we are to learn! And of all institutions in our world the school is the most important! Here the diet question is to be studied; no one person's appetite or tastes or fancy, or notion is to be followed; but there is need of great reform, for lifelong injury will surely be the result of the present manner of cooking. Of all the positions of importance in that college, [the first] is the one who is employed to direct the dishes to be prepared to place before the hungry students, for if this is neglected, the mind will not be prepared to do its work, because the stomach has been treated unwisely and cannot do its work properly. Strong minds are needed.*8LtMs, Ms 51, 1893, par. 23*

The human intellect must gain expansion and vigor and acuteness and activity. It must be taxed to do hard work, or it will become weak and inefficient. The brain power is required to think most earnestly; it must be put to the stretch to solve hard problems and master them, else the mind decreases in power and aptitude to think. The mind must invent, work, [and] wrestle, in order to give hardness and vigor to the intellect; and if the physical organs are not kept in the most healthful condition by substantial, nourishing food, the brain does not receive its portion of nutrition to work.*8LtMs, Ms 51, 1893, par. 24*

Daniel understood this, and he brought himself to a plain, simple, nutritious diet and refused the luxuries of the king's table. The desserts which take so much time to prepare are, many of them, detrimental to health. Solid foods requiring mastication will be far better than mush or liquid foods. I dwell upon this as essential. I send my warning to the college at Battle Creek, to go from there to all our institutions of learning. Study up on these subjects, and let the students obtain proper education in [the] preparation of wholesome, appetizing, solid foods that nourish the system. They do not [have], and have not had, the right kind of training and education as to the most healthful food to make healthful sinews and muscles and give nourishment to the brain and nerve powers.*8LtMs, Ms 51, 1893, par. 25*

The intellect is to [be] kept thoroughly awake with new, earnest, wholehearted work. How is it to be done? The power of the Holy Spirit must purify the thoughts and cleanse the soul of its moral defilement. Defiling habits not only abase the soul, but debase the intellect. Memory suffers, laid on the altar of base, hurtful practices. "He that soweth to the flesh shall of the flesh reap corruption; he that soweth to the spirit shall of the spirit reap life everlasting." [*Galatians 6:8.*] When teachers and learners shall consecrate soul, body, and spirit to God, purifying their thoughts by obedience to the laws of God, they will continually receive a new endowment of physical and mental power. Then will there be heart-yearnings after God and earnest prayer for clear perceptions to discern. The office and work of the Holy Spirit is not for them to use it, as many suppose, but for the Holy Spirit to use them, molding, fashioning, and sanctifying every power. The giving [of the] faculties to lustful practices disorders the brain and nerve power, and though professing religion, they are not and never will be agents whom God can use, for he despises the practices of impurity which destroy the vital energies. This sin of impurity is lessening physical and mental capabilities, so that everything like mental taxation will, after a short time, become irksome. Memory is fitful; and, oh what a loathsome offering is thus presented to God!⁸*LtMs, Ms 51, 1893, par. 26*

Then when I look upon the scenes presented before me, when I consider the schools established in different places and see them falling so far below anything like the schools of the prophets, I am distressed beyond measure. The physical exercise was marked out by the God of wisdom. Some hours each day should be devoted to useful education in lines of work that will [help] the students in learning duties of practical life which are essential for all our youth. But this has been dropped out and amusements introduced which simply give exercise, without being any special blessing in doing good and righteous actions which are the education and training essential.⁸*LtMs, Ms 51, 1893, par. 27*

The students, every one, need most thorough education in practical duties. The time employed in physical exercise, which, step by step, leads on to excess, to intensity in the games and the exercise of the faculties, ought to be used in Christ's lines, and the blessing of God

would rest upon them in so doing. Everyone should go forth from the schools with educated efficiency, so that when thrown upon their own resources, they would have a knowledge they could use which is essential to practical life. The seeking out of many inventions to employ the God-given faculties most earnestly in doing nothing good, nothing you can take with you in future life, no record of good deeds, of merciful actions, stands registered in the books of heaven: "Weighed in the balance and found wanting." [*Daniel 5:27.*] *8LtMs, Ms 51, 1893, par. 28*

Diligent study is essential, and diligent hard work. Play is not essential. The influence has been growing [among students] in their devotion to amusements, to a fascinating, bewitching power, to the counteracting of the influence of the truth upon the human mind and character. A well-balanced mind is not usually obtained in the devotion of the physical powers to amusements. Physical labor that is combined with mental taxation for usefulness is a discipline in practical life, sweetened always by the reflection that it is qualifying and educating the mind and body to better perform the work God designs men shall do in various lines. The more perfectly youth understand how to perform the duties of practical life, the more keen and the more healthful will be their enjoyment in being of use to others day by day. *8LtMs, Ms 51, 1893, par. 29*

The mind thus educated to enjoy physical taxation in practical life becomes enlarged, and through culture and training, well-disciplined and richly furnished for usefulness and a knowledge essential to be a help and blessing to themselves and to others. Let every student consider, and be able to say, I study, I work, for eternity. They can learn to be patiently industrious and persevering in their combined efforts of physical labor. What force of powers is put into your games of football and other inventions after the way of the Gentiles, exercises which bless no one. Just put the same powers into exercise in doing useful labor and would not your record be more pleasing to meet in the great day of God? *8LtMs, Ms 51, 1893, par. 30*

Whatever is done under the sanctified stimulus of Christian obligation, because you are stewards in trust of talents to use to be a blessing to yourself and others, gives you substantial satisfaction,

for all is done to the glory of God. I cannot find an instance in the life of Christ where He devoted time to play and amusement. He was the great Educator for the present and the future life. I have not been able to find one instance where He educated His disciples to engage in amusements of football or pugilistic games to obtain physical exercise, or in theatrical performances; and yet Christ is our pattern in all things. Christ, the world's Redeemer, gave to every man his work, and bids them "occupy till I come." [*Luke 19:13.*] And [in] doing His work, the heart warms to such an enterprise, and all the powers of the soul are enlisted in a work assigned of the Lord and Master. It is a high and important work. The Christian teacher and student are enabled to become stewards of the grace of Christ, and be always in earnest.*8LtMs, Ms 51, 1893, par. 31*

All they can do for Jesus is to be in earnest, having a burning desire to show their gratitude to God in the most diligent discharge of every obligation that is laid upon them, that by their fidelity to God they may respond to the great and wonderful gift of the only-begotten Son of God, that through faith in Him they should not perish, but have everlasting life.*8LtMs, Ms 51, 1893, par. 32*

There is need of each one, in every school and in every institution, to be as was Daniel, in such close connection with the source of all wisdom that his prayers will enable him to meet the high standard of his duties in every line [so] that he may be able to fulfill his scholastic requirements not only under able teachers, but also under the supervision of the heavenly intelligences, knowing that the all-seeing, the ever-sleepless eye, is upon him. The love and fear of God was before Daniel, and he educated and trained all his powers to respond as far as possible to the loving care of the great Teacher, conscious of his amenability to God. The four Hebrew children would not allow selfish motives and love of amusements to occupy the golden moments of this life. They worked with a willing heart and ready mind. This is no higher standard than every Christian may attain. God requires of every Christian scholar more than they have given Him. "Ye are a spectacle to the world, to angels and to men." [*1 Corinthians 4:9.*]*8LtMs, Ms 51, 1893, par. 33*

Ms 51a, 1893

Diary

Extract from *Lt 55, 1893*.

Ms 53, 1893

Reproof to Prismatic

Extract from *Lt 23a, 1893*.

Ms 54, 1893

Talk at Teachers' Institute

Refiled as *Ms 91, 1901*.

Ms 55, 1893

Labors in Gisborne, New Zealand.

Gisborne, New Zealand

October 30, 1893

Formerly Undated Ms 76. Portions of this manuscript are published in *Te 264-265*.

I have worked very hard since coming to New Zealand. I am constantly employed either in speaking, traveling or writing. All the recreation I feel at liberty to have is a couple of hours' drive each day.*8LtMs, Ms 55, 1893, par. 1*

We have been in Gisborne three weeks last Sunday morning. The first Sunday evening I spoke to a congregation assembled in our S.D.A. chapel. As Brother and Sister Wilson are with us we decided to work in a new line to get the people. We issued handbills, advertised in the paper, as well as sending a handbill with each paper, that I would speak in the open air in the enclosure, or lot of land, adjoining the post office. There are trees around this enclosure (paddock, as they call it), and a large tree in the center; also large piles of timber which we used, making a platform twelve feet long, on which we placed the organ and a table. Sufficient seats, without backs, were arranged to seat a large number, and Sister White, who [on] November 26 would enter her 66th year, spoke to hundreds in the open air in God's own temple, [with] the canopy of heaven for a covering, and the ministering angels were on the ground.*8LtMs, Ms 55, 1893, par. 2*

There was one intoxicated man who continued to talk, not viciously, but his reason had been sold at the bar of the liquor vendor. A policeman was sent for who kindly drew him away, and not the least disturbance was created. I paid no notice to him, and when two or three commenced smoking their pipes, I kindly invited them to let me have pure air to breathe, free from tobacco poison. To them it seemed such a strange request, because the practice is so universal. They seemed rather dazed, but put up their pipes. There has not been seen a more orderly, quiet, well-behaved meeting in a

house of worship. There was quite a crowd on the outskirts of the enclosed paddock. But it was so surprising a matter that a woman's voice could be heard so distinctly, the whole company listened with the deepest interest.*8LtMs, Ms 55, 1893, par. 3*

Several intelligent Maoris were present. One half-caste was present, who has been nominated a member of Parliament from this district. The election has not yet taken place, so it is not yet ascertained whether he will succeed or not. He is an intelligent man, and he interpreted to an elderly Maori gentleman. Many children were present and you would think that an opiate had been given them, they were so quiet.*8LtMs, Ms 55, 1893, par. 4*

My subject was temperance, treated from the Christian standpoint: the fall of Adam, the promise in Eden, the coming of Christ to our world, His baptism, His temptation in the wilderness and His victory. And all this to give man another trial, making it possible for man to overcome in his own behalf, on his own account, through the merits of Jesus Christ. Christ came to bring to man moral power, that he may be victorious in overcoming temptations on the point of appetite and break the chain of slavery of habit and indulgence of perverted appetite, and stand forth in moral power as a man; and the record of heaven accredits him in its books as a man in the sight of God.*8LtMs, Ms 55, 1893, par. 5*

It was so different from anything that they had ever heard on temperance, they were held as if spellbound. Oh, I felt to thank God from my heart that I could speak to hearers that would hear, and many seemed deeply affected. This proved a success. The following Thursday I spoke in the S.D.A. chapel with freedom, but with a smaller congregation. Sabbath we had a precious meeting. The ordinance of feet washing and the Lord's Supper were celebrated, and it was a profitable occasion for all present. Elder Wilson has labored constantly having morning and evening meetings. In these meetings he takes up one important truth after another and explains the matter very clearly.*8LtMs, Ms 55, 1893, par. 6*

When I speak in the church owned by our people I have only a small audience. I spoke again on Sabbath and Thursday evening,

and the attendance was limited. Sunday I again spoke in God's temple made not with hands, and there was a large number out to hear. Many of them were young men who listened with the greatest attention. I continued the subject of temperance, which is a live question in Gisborne at this time. I can only judge by appearance that many hearts were deeply stirred. Again I spoke the third Sunday in the Theater Royal to a good large audience, although the Salvation Army was having their out-of-door parade and meeting, and all the churches had evening meetings. The Lord gave me His Holy Spirit, and I said many plain things which left a most solemn impression upon the minds of those present. The contribution more than paid for the expense of the hall, the handbills and notices in the papers.*8LtMs, Ms 55, 1893, par. 7*

Now the American mail must be prepared, and I must give my attention to it.*8LtMs, Ms 55, 1893, par. 8*

Ms 56, 1893

Dependence and Trust

NP

1893

Portions of this manuscript are published in *TMK 231*.

The more our faith fastens to Christ in perfect trust, the more peace we shall have. Faith will grow by exercise. God's rule is, One day at a time. Day by day do the work for each day as if you are conscious that you are working in the sight of the angels, cherubim and seraphim, and God and Christ. You are "a spectacle unto the world, and to angels, and to men." *1 Corinthians 4:9*. "Give us this day our daily bread." *Matthew 6:11*. "As thy days, so shall thy strength be." *Deuteronomy 33:25*. "Looking unto Jesus the author and finisher of our faith." *Hebrews 12:2*. Living thus, the Holy Spirit helps our memory, sanctifies every faculty, and keeps us reminded of our daily and hourly dependence upon our heavenly Father's care, guardianship, wisdom, and unceasing love. *8LtMs, Ms 56, 1893, par. 1*

This is the childlike spirit Jesus declared His disciples must have in order to enter into the kingdom of heaven—trusting as a little child in God, their heavenly Father. Then Satan's temptations are discerned and more easily resisted, for there is in the heart a constant drawing nigh to God. The feeling of self-sufficiency which works the ruin of so many souls does not have an atmosphere in which to flourish. *8LtMs, Ms 56, 1893, par. 2*

"Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you." *Matthew 6:33*. Here is a precious promise from One who means every word He says. Then why are we fearful, distrustful and unbelieving? Let us go on doing our duty with an eye single to the glory of God, filling up our time here working out God's plan as in the sight of an invisible world. Our time is the Lord's. Our talents are the Lord's. Then how can any individual feel that he can be independent, not subject to the Spirit of God—independent of God's will, independent of God's

providences and plans? In your supposed independence, you are in slavery to a power that is in rebellion to God.*8LtMs, Ms 56, 1893, par. 3*

“Associate yourselves, O ye people, and ye shall be broken in pieces; and give ear, all ye of far countries: gird yourselves, and ye shall be broken in pieces; gird yourselves, and ye shall be broken in pieces; Take counsel together, and it shall come to naught; speak the word, and it shall not stand: for God is with us. For the Lord spake thus to me with a strong hand, and instructed me that I should not walk in the way of this people, saying, Say ye not, A confederacy, to all them to whom this people shall say, A confederacy; neither fear ye their fear, nor be afraid. Sanctify the Lord of hosts himself; and let him be your fear, and let him be your dread.” *Isaiah 8:9-13.8LtMs, Ms 56, 1893, par. 4*

“Who is among you that feareth the Lord, that obeyeth the voice of his servant, that walketh in darkness, and hath no light? Let him trust in the name of the Lord, and stay upon his God. Behold, all ye that kindle a fire, that compass yourselves about with sparks: walk in the light of your fire, and in the sparks that ye have kindled. This shall ye have of mine hand; ye shall lie down in sorrow.” *Isaiah 50:10, 11.8LtMs, Ms 56, 1893, par. 5*

We are not safe in following the imaginations of our own hearts. We cannot be independent. Our only safety is in dependence in God our Redeemer, and in being representatives of Jesus Christ, who for our sakes became poor that we through His poverty might be made rich. The man who is sanctified, heart and soul and property and purse, through the truth can be the living human agent to reach other souls. He can show that the power of the grace of Christ is able to overcome avarice and covetousness. As a wise, faithful steward, he can, by his own experience, present to others who are rich the fact that he recognizes the stamp of the image and superscription of Jehovah on every dollar of his accumulated property. He can present the truth as it is in Jesus, that the blessing of God has attended him in giving him the ability to acquire means, and that it is not his but God's.*8LtMs, Ms 56, 1893, par. 6*

The truly converted wealthy man can bring the lesson of Christ to

bear upon his wealthy brethren, that their treasure is safe only as they shall lay it up in heaven, that there is the greatest danger of riches proving a curse when one is ever gathering, never scattering abroad. The rich man who trusts in his riches, feeling secure in them, has placed them where Christ should be. He has interposed God-entrusted treasure as an idol to separate his soul from God.*8LtMs, Ms 56, 1893, par. 7*

There is true missionary work to be done for those who move in higher circles. Truth will have its adherents even in kingly courts. Paul had converts even in Caesar's household. "All the saints salute you, chiefly they that are of Caesar's household." *Philippians 4:22*. The throne of the Caesars was at this time occupied by Nero, a monster of cruelty. If there ever was an atmosphere charged with the malaria of Satan it was apparent at that time. There was a power from beneath that stirred up hostility most fierce and determined against Christians. Saint Paul himself suffered death by Nero's command. But when it was apparently impossible that the truth should find favor within the court and household of Nero, there were those worthy to be called saints who were of Caesar's household—men who were openly professed believers, who sent greetings to Christians in other cities. Nothing is impossible with God. Our faith is too weak. [Incomplete.]*8LtMs, Ms 56, 1893, par. 8*

Ms 58, 1893

Rousseau, Sr.

Refiled as *Lt 58, 1893*.

Ms 59, 1893

Visit to Paremata

Wellington, New Zealand

August 8, 1893

Portions of this manuscript are published in *12MR 72-76*; *4Bio 100-104*.

We left Wellington July 27 to go to Paremata. We thought a change would do both Emily and me good. Elder Israel accompanied us, one hour and a half's ride. We passed through eight tunnels. The scenery was odd and romantic. Much of the road on this line is through a gorge, very deep in many places. Then we would see nice little farms in the valleys, and then again steep mountains and waterfalls. We were soon at our journey's end, and Sister Martha Brown came to the station for us with the horse and trap—a two-wheeled cart—to take us one mile to the house.*8LtMs, Ms 59, 1893, par. 1*

This station is close by the bay, and many large, choice fish are caught here and supply Wellington and Napier, and intervening towns. Boxes full of fish were standing on the platform, and boys were waiting for purchasers. We drove up one mile in a short time to Sister Brown's, and received a hearty welcome. Their home is located on a rise of ground where they can have a plain view of the waters of the bay. The house is surrounded with high mountains and hills. There are trees and shrubs and cultivated flowers in abundance, and they have flowers the year round. The house is large, with very large rooms.*8LtMs, Ms 59, 1893, par. 2*

The husband and father is dead. Sister Brown has had twenty-one children. Thirteen are still living; the youngest is eight years old. The mother looks quite young. The father was just my age when he died. The mother was twenty years younger than her husband, who has been dead eight years and a half. This family have an interesting history which I cannot relate here; have not time.*8LtMs, Ms 59, 1893, par. 3*

The most interesting part to me is that after laboring ten days to present to them the precious value of truth and great blessing of being children of God and having Christ as our personal Saviour. Monday morning at one a.m. I was awakened repeating these words, "While it is called today Today if ye will hear his voice, harden not your hearts, as in the day of provocation." *Hebrews 3:13, 15*. In the night season I had been in different companies bearing a message to them. I was in the family of Sister Brown and was instructed by the angel of God to call them to a decision by speaking to each one of the children by name. *8LtMs, Ms 59, 1893, par. 4*

Isabella was one who had much influence in the family and she is twenty-two years old. When we had family worship I addressed myself to Isabella: "Will you give your heart to Jesus? Will you cut the cords binding you to the world, its pleasures and attractions, and leave the service of Satan and be a follower of Christ?" She said, "I will." She has been very worldly. She has attended parties of pleasure and dances and the ten days' visit, the talks morning and evening, the earnest supplications to God in behalf of the family, had not been fruitless in her case. *8LtMs, Ms 59, 1893, par. 5*

Next was Alex, the only boy at home, and who was obliged to bear many heavy responsibilities for a boy of sixteen. He was of quick understanding. I addressed myself to Alex. I said, "Will you decide this morning to confess Jesus Christ? 'With the heart man believeth unto righteousness; and with the mouth confession is made unto salvation.' [*Romans 10:10.*] All heaven is interested in this family. Will you this very morning choose to be a child of God and engage to serve the Lord Jesus to the best of your ability?" He responded, "I will." *8LtMs, Ms 59, 1893, par. 6*

Victoria was a girl of fourteen years, looking like a woman grown. I addressed her by name: "Jesus says to you this morning, Victoria, 'Follow Me.' Will you obey His voice? Will you enter the school of Christ to learn of Him?" She responded decidedly, "I will." *8LtMs, Ms 59, 1893, par. 7*

"Charlotte, I am sure you wish to be a child of God. You wish to learn of Jesus. You love the Lord Jesus. Will you confess that you

love Him?” She responded, and now my heart was broken before the Lord, melted with His love, and we had a thanksgiving morning service. It was a precious season to us all. Emily followed me in prayer, then Martha Brown—who has been a believer some length of time—then the mother, who has seldom prayed, offered her tribute of praise and thanksgiving to God.*8LtMs, Ms 59, 1893, par. 8*

We parted with that family feeling under the renewed obligation to honor and glorify God. We felt our interest identified with these precious souls. Three of the children, all unmarried, are [away] from home on a farm rented to them by their mother. In the night season I was shown that little company and the course which they were pursuing. The young men were playing cards and drinking intoxicating drink. I arose about two o'clock a.m. and wrote out the scene and as soon as I can will have it copied for them to receive the warning from God to them.*8LtMs, Ms 59, 1893, par. 9*

The Lord sent us to Paremata to do this work, and although we had made our decision to leave the Thursday before, it rained so hard we could not go, and then Friday we went in the rain one mile to the station and waited more than one hour in the trap in the rain for the cars. There had been a washout. A bridge washed away, and there were many landslides and the train could not get through from Palmerston to Paremata Station where we were waiting. We returned in the rain to Sister Brown's, having to transport all our luggage back again.*8LtMs, Ms 59, 1893, par. 10*

We decided our work was not done and felt reconciled to the delay. We spent Sabbath with the family, and I labored hard to present before them the important crisis that is just before us, when there will be two distinct parties—the one elevating the standard of truth, the other trampling under foot the law of God and lifting up and exalting the spurious sabbath. The world's favor is no chance matter. It is God's great plan that the Sunday question shall be agitated and the Sabbath of the fourth commandment be exalted as the Lord's memorial sign of the creation of the world, and that a knowledge of truth upon the Sabbath question shall be brought before many minds as a witness. This brings the first-day sabbath question and its weak foundation before the world.*8LtMs, Ms 59,*

1893, par. 11

I presented the truth in all the solemn importance I was capable of doing. The Lord impressed hearts, and it was indeed a most important meeting. I commenced at 11 a.m. and continued until about two o'clock, presenting the truth as much as I could in that time. In the evening I had another opportunity at family worship. Monday morning all the children at home decided to be Christians and then we felt we could go home free, having done all that we could do for that family.*8LtMs, Ms 59, 1893, par. 12*

Never, never was there a time when our hearts were more in earnest than now. The work is great; the time is short; the end is near. The rebuke of God is upon all self-sufficiency. We must walk humbly before God and depend wholly upon the merits of a crucified and risen Saviour. Clothed with the garments of Christ's righteousness, we may then appear before God.*8LtMs, Ms 59, 1893, par. 13*

A bare assent to the truth is not of saving value to any soul. The submission that arises from conviction will be revealed by the self-surrender of the will. "With the heart man believeth unto righteousness; and with the mouth confession is made unto salvation." *Romans 10:10*. While the understanding consents to the truth, the receiver trembles at the Word of the Lord. Preparation may be made only at the throne of grace. Our tapers can be kindled alone at the altar of God by the holy fire. As we approach His altar He puts us under the guardianship of the Holy Spirit, who leads us in the paths of holiness and peace, who takes the things of Christ, the precious words falling from His lips, and conveys them in living power into the obedient heart. The molding process of the Word of God places upon us the perfect image of its Author.*8LtMs, Ms 59, 1893, par. 14*

I hope and pray that those who read these lines may not be careless and think they can wait their own time and opportunity to suit themselves. God has given you knowledge, light, opportunities, and privileges. Shall the knowledge of God, which Jesus Christ came from heaven to impart, remain in our possession through our life as a dead letter? Shall we trifle with the letter from heaven

which shows us the prescribed condition of salvation? “And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent.” *John 17:3.8LtMs, Ms 59, 1893, par. 15*

We must serve God with true devotedness and Jesus will be found of us to be a whole Saviour, saving to the uttermost all who come unto Him. Complete in Christ! Praise the Lord! Praise His holy name. The truth will make us free and free indeed.*8LtMs, Ms 59, 1893, par. 16*

In much love,*8LtMs, Ms 59, 1893, par. 17*

Ellen G. White.

August 5, 1893

Long Point, Paremata

I am convinced that the Lord is moving upon hearts in Wellington. I was trying to impress upon the minds of those with whom I was conversing that the Spirit of the Lord was surely at work upon the hearts of many honest souls in Wellington. I fully believe the leaven has been put to work in the hearts of those not of our faith.*8LtMs, Ms 59, 1893, par. 18*

August 3. I was speaking [in the night season] to a company of those interested in the truth. Oh, how earnestly I entreated them to search for the truth as for hidden treasures. I was awakened. I prayed the Lord to lead me that I might gain souls as sheaves to bring to the Master. I was again in most earnest labor for souls that were ready to perish. They seemed to be in peril. Temptations were surrounding them and these temptations came in such a matter-of-course way that they suspected not that the arch deceiver was tempting them to their ruin.*8LtMs, Ms 59, 1893, par. 19*

Sabbath day what a burden was upon my soul for the [Brown] family! We had services. I spoke most earnestly from (*Isaiah 58*), bringing out the Sabbath question, dwelling upon (*verses 12-14*) and on *Exodus 31:12, 17*. I presented the foundation of the Sunday—its being converted by the Roman power into a sacred day, and

how nearly all Christendom had turned from the holy commandment, the fourth precept of the Decalogue—the day upon which the Lord rested, the day He sanctified as the day of His rest. He instituted the seventh day as the Sabbath, the memorial of creation, that the Lord God should ever be revered and worshiped on the seventh day and no servile work should be done therein.*8LtMs, Ms 59, 1893, par. 20*

I felt the Spirit of God resting upon me in a special manner and I talked to them from 11 a.m. until about two o'clock. I felt the constraining power of God upon me and I knew that hearts were feeling deeply.*8LtMs, Ms 59, 1893, par. 21*

August 8, 1893

Wellington, New Zealand

We were successful in reaching home yesterday at one o'clock p.m. We thought in the morning we had the promise of a beautiful day but a change came and it showered. We decided to go, thinking we might reach the depot between showers, and we did—almost. One load of bedding and trunks were wet. The passengers did not get wet. We had a little of the shower but were thankful the cars were on time.*8LtMs, Ms 59, 1893, par. 22*

We entered the second class, as is our practice, but found it the smoking car and it was full of Maoris dressed in deep mourning as though just going to a funeral. Two men were lighting their pipes, preparing for a smoke. We inquired for another car, but they opened a small compartment; it was full, without one chance for anyone more.*8LtMs, Ms 59, 1893, par. 23*

Meanwhile Emily had obtained the favor (if it can be so called) of riding in the car containing the freight. This was a small box-like concern—not like freight cars in America. She put my spring seat on some of the freight boxes and my roll of bedding at my feet, well protected with canvas. I really had a good seat.*8LtMs, Ms 59, 1893, par. 24*

Two or three men came in farther on, a box of dogs was put in, and a roll that smelled very strongly of fish, but as we had plenty of air

we did not consider these things much. Soon gentlemen and ladies came in. We numbered seven women and about the same number of men, but we got along much better than I supposed we would at first. The women would get seats on the freight somewhere. The men stood, with few exceptions, and how the rain poured! When the cars stopped or started it would throw those sitting or standing so that if they had not held on to something they would have fallen on the floor of that wet, dirty car. All treated us with the greatest respect. We were thankful to get home any way, after making this third trial.*8LtMs, Ms 59, 1893, par. 25*

We were pleased to step from the car onto the platform and find Elder Israel waiting for us. We were soon seated in a nice coach, the two miles were quickly passed over and we reached our home. We were warmly welcomed by Sister Tuxford and her mother, who came with her on her last visit to Napier. We were all three of us—Martha Brown, Emily Campbell, and I—decidedly hungry, and a very appetizing dinner was welcome.*8LtMs, Ms 59, 1893, par. 26*

We got off some mail for Melbourne to Fannie and Marian, and I was too tired to do more. We had a visit with Elder Israel and Brother Mointani, giving them some history of our ten days' visit at Long Point, Paremata, and making some plans to help them, for they will obtain no help unless someone from this place shall visit them. We counseled together in regard to leaving Wellington for Napier as soon as the roads should be safe, and laboring in connection with Brother Wilson and wife in Napier and Hastings. There are quite a number in Hastings just balancing either for or against the truth.*8LtMs, Ms 59, 1893, par. 27*

Ms 60, 1893

Dedication of the Ormondville Church

Wellington, New Zealand

November 20, 1893

Previously unpublished.

We rejoice in God this morning, for a special victory has been gained in Ormondville. There was a good congregation out to the dedication of the little chapel. It is small, but thank God it stands as a memorial before the world and men that the Lord has raised up a people in Ormondville who are loyal and true to the fourth precept of the Decalogue and who are looking for His second appearing in the clouds of heaven with power and great glory. The Lord laid upon me the burden of bearing a very decided testimony in regard to the reasons of our faith.*8LtMs, Ms 60, 1893, par. 1*

The truth has created such bitter opposition that, although the believers were few and poor in this world's goods, they decided that they must arise and build. All seemed to be of one heart and mind, and there was expression given of what they would do in donating lumber and essential material and work. I do not think they would have felt it possible for them to do this had it not been for ministers stirring up the minds of some authorities to demand the key of the poor little one-room building where they had assembled to worship God. This would have shut them out of any place to worship. Brother McCullagh decided the key should not be given up until he filled the appointment for that night and this one night the whole matter was planned, donations made, and in four weeks the building was dedicated. Great taste was manifested in decorations with flowers, beautiful ferns and mottoes, and the building was pronounced free from debt.*8LtMs, Ms 60, 1893, par. 2*

Directly across the road is the Catholic church. The Roman power has thought to change times and laws. It has claimed the power to change the law of God and to institute the first day of the week as what they call the Christian Sabbath. Here stands the little church to dispute the authority of the power of Rome to change the law of

God. Those who are standing in defense of the Sabbath of the fourth commandment are refusing to bow in allegiance to a spurious idol sabbath that has for its authority the Roman Catholic sign or mark.*8LtMs, Ms 60, 1893, par. 3*

The church in Ormondville numbers twenty-six baptized members, and others, we are convinced, will decide to obey the truth. When the unbelieving saw the way matters were going—the bitter and venomous spirit shown by the ministers against those who were keeping the commandments of God—they were determined to show their sympathy and with their influence and with their means they helped in the good work. The meeting was pronounced a success. Elder McCullagh was so full of thankfulness and rejoicing he could scarcely sleep that night.*8LtMs, Ms 60, 1893, par. 4*

Ms 61, 1893

The Review and Herald Office.

NP

Circa 1893

This manuscript is published in entirety in *1888 1813-1815*.

The following are the words I copy from the testimony given me of God when I stood on the field of conflict in Battle Creek. My burden is not yet removed from me. *8LtMs, Ms 61, 1893, par. 1*

There are dangers presented to me and serious wrongs existing in the Review and Herald office at Battle Creek. There are men blindfolded, as it were, handling sacred responsibilities; and if the light now being given of God is not accepted and believed and acted upon during this coming conference, men's wisdom and specious devising will be presented and accepted in your councils as the wisdom of God, when it is the counsel originated by Satan and put into the minds of men. Men will go on in their own unsanctified, unholy spirit, and, as they advance, become more self-confident, more satisfied with their unsanctified selves. They are not led by the Lord, and men's wisdom is to them like a higher form and source of good, [such] as Satan presented to Adam and Eve. But it is the deceiving power of the enemy. The mystery of iniquity will work, clothed in angel's robes. *8LtMs, Ms 61, 1893, par. 2*

The wrong course that men propose to pursue will not appear as evil until it has taken firm hold of the mind and is acted out and has grown to large proportions in controlling everything possible, or crushing that which will not be controlled. *8LtMs, Ms 61, 1893, par. 3*

The very first stone laid to build the human structure after men's devising was wrong. Ungodliness will be practiced in many lines and God will be greatly dishonored. Men will lift up themselves proudly and as they act toward others, God will act toward them. "By their fruits [that they bear in practicing their works] ye shall know them." [*Matthew 7:20.*] *8LtMs, Ms 61, 1893, par. 4*

I am compelled to say that Brother Kellogg has made a mistake. He will walk for a time without God but he will have another trial, another test. In separating himself from the office he is separating himself from the means of grace. He needs to accept truth and the sunlight of truth will surround his path.*8LtMs, Ms 61, 1893, par. 5*

The Lord will do great good through men if they walk humbly with Him. In many things Brother Henry Kellogg should change. He must be patient with the erring youth. God has compassion for Brother Kellogg. One of the things that God has set before him as a positive defect in his character is his arbitrary authority.*8LtMs, Ms 61, 1893, par. 6*

He must put out of his life all superficial reading, for if his mind is filled with trash the Holy Spirit cannot work and impress the mind with truth and bring right things to the memory. He is beginning to form an appetite for trashy reading—an appetite like the inebriate's. He cannot possibly understand the Word and practice the truth, bringing it into the home life and having a mind for prayer—being instant in prayer. There has been a dishonoring of God by nonconformity to the Word of God. He should have brought truth and righteousness into his home. He should have established the family altar and should keep the sacrificial offering, the praises of his lips, ascending to God. He should be most earnestly seeking for a power from above to exercise in his own family.*8LtMs, Ms 61, 1893, par. 7*

The mixture of families is not as God would have matters. You demand of those in the office what you fail to give yourself. You have had a knowledge of the truth a long time. The Lord has also blessed you with a sensitive mind and heart when you let His truth take possession of the throne of the soul temple.*8LtMs, Ms 61, 1893, par. 8*

The Lord has raised up Brother Jones and Brother Waggoner to proclaim a message to the world to prepare a people to stand in the day of God. The world is suffering [for] the need of additional light to come to them upon the Scriptures—additional proclamation of the principles of purity, lowliness, faith, and the righteousness of Christ. This is the power of God unto salvation to every one that believeth.

Many will be moved and humbled. After a time they will drink of the Waters of life. Jesus proclaimed Himself the Bread of life: “I am the living bread which came down from heaven: if any man eat of this bread, he shall live for ever: and the bread that I will give is my flesh, which I will give for the life of the world.” *John 6:51.8LtMs, Ms 61, 1893, par. 9*

Jesus knew every soul that believed not, for Jesus knew from the beginning who they were who believed not and who would betray Him. Many of the disciples walked away from Christ and no more believed on Him. We need not be surprised if the same experience should be realized in our day. If they went away from Christ at His words spoken to them, there will be those who claim to believe the third angel’s message—even men who have been long in the faith—who will be offended at His words that shall come through His delegated human agents.*8LtMs, Ms 61, 1893, par. 10*

If the light had been plainly, decidedly, acted upon, those men who have followed their own finite wisdom would have decided to come over on the Lord’s side or have been separated from the cause and work of God. Oh, what shall I say? What can I say? Such men are bringing in false theories and principles and converting Elder Olsen to voice their unjust plans and methods, which are bringing the curse of God upon our institutions.*8LtMs, Ms 61, 1893, par. 11*

Ms 62, 1893

The Mine of Truth

NP

Circa 1893

Portions of this manuscript are published in *TMK 195*.

The Holy Spirit always leads to the written Word, and to the commandments of God. Some have neglected the Bible under the erroneous impression that the indwelling of the Spirit was preferable to the study and guidance of the Scriptures. Such will be exposed to Satan's snares and fatal delusions. The Holy Spirit and the Word are in perfect harmony. The Holy Spirit inspired the Scriptures and always leads to the Scriptures. Holy men spake and wrote as they were moved by the Spirit of God.*8LtMs, Ms 62, 1893, par. 1*

Everything in the religious world is to be tried by the Scriptures. "To the law and to the testimony: if they speak not according to this word, it is because there is no light in them." *Isaiah 8:20*. The claimed enlightenment of the Spirit within is to be tested and tried by the Word of God which is the detector of the pure wheat. All operations of the Spirit of God within will lead every soul exercised by the Holy Spirit to cleave unto the inspired Word as a standard of character.*8LtMs, Ms 62, 1893, par. 2*

There is a decided need of diligent and interested, organized effort to educate patiently and instruct those who are not intelligent in the Scriptures. Many children and youth may, with well-directed effort, do a most valuable work in arousing the attention of other children and youth to make the Scriptures their study.*8LtMs, Ms 62, 1893, par. 3*

The Lord will be pleased to water the seeds sown in this line and the seeds of truth, through the grace of God, will be effectual to the transforming of character, producing a rich harvest which calls forth praise and thanksgiving to God.*8LtMs, Ms 62, 1893, par. 4*

Listen to the words from the Great Teacher: "I have given them thy

word; and the world hath hated them, because they are not of the world, even as I am not of the world. I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil. They are not of the world, even as I am not of the world. Sanctify them through thy truth: thy word is truth. As thou hast sent me into the world, even so have I also sent them into the world. And for their sakes I sanctify myself, that they also might be sanctified through the truth.” *John 17:14-19.8LtMs, Ms 62, 1893, par. 5*

We are to meet in our work of seeking to save the lost that which Christ met in His work. We need to understand better how to meet the people where they are. Christ laid aside His glory and clothed His divinity with humanity that He might touch humanity, and coming in close relation to humanity meet the people where they are and lift them up. Human agencies are to be set to work in various lines, that every man may find his work and do it with fidelity. There is hard soil to be worked that hitherto has not been cultivated. The minds and hearts of the people are to be reached with truth. The church is enlisted, when it comes under the banner of Jesus Christ, to be a working church. This means earnest, personal labor. The divine power cooperating with human instrumentality will accomplish a large work.*8LtMs, Ms 62, 1893, par. 6*

The mine of truth is to be explored interestedly, diligently. How often we find Christ applying the Old Testament Scriptures, expounding their truths, showing their spiritual character, clothing them with freshness and richness and beauty the people had never beheld before. And after His resurrection He “opened ... their understanding that they might understand the Scriptures.” *Luke 24:45*. The truths our Saviour reveals in His exposition are capable of constant expansion and new and richer developments. While searching the Scriptures, the mind that is led by the Holy Spirit sees their Author, and by beholding is constantly brightening while looking at the Word. Thus the intellect aspiring to reach the standard of perfection becomes elevated to comprehend it.*8LtMs, Ms 62, 1893, par. 7*

In the Old and New Testament Scriptures, imparted by Christ to the inspired patriarchs and prophets and in His lessons to His disciples,

there yet remain to be discovered new aspects of certain truths, the far-reaching compass of others, and the harmonious, golden linking together of the whole. This is not discerned by higher critics, whose uninspired human minds, however educated, or whatever their position in the literary world, will never grasp the immeasurable compass of God's Word. Because of their ignorance, will they dare to pronounce it uninspired? Human wisdom cannot comprehend God, and therefore they are, as Jesus said of the Jews, both ignorant of the Scriptures and the power of God. [*Matthew 22:29.*]*8LtMs, Ms 62, 1893, par. 8*

The development of truth is left for perception beyond ordinary vision, and the development of precious ore in the mines of truth will reward the humble, teachable, prayerful industry of the devout and vigorous minds of those who, like Moses, can endure the seeing Him who is invisible.*8LtMs, Ms 62, 1893, par. 9*

The truth of heavenly origin is represented as "treasure hid in a field; the which when a man hath found, he hideth, and for joy thereof goeth and selleth all that he hath, and buyeth that field" (*Matthew 13:44*) that he may work every part of it. In his persevering efforts he discovers concealed jewels and precious ore. He who labors wisely sinks the shaft deeper and deeper and discovers a rich and precious lode. He finds that the field of revelation is interlaced with golden veins of precious treasures and is indeed the storehouse of the unsearchable riches of Christ—Light, Truth and Life.*8LtMs, Ms 62, 1893, par. 10*

Ms 63, 1893

Diary, January 1893

Melbourne and Parramatta, Australia

January 1-31, 1893

Portions of this manuscript are published in *2MR 155*.

Sunday, January 1, 1893

George's Terrace, St. Kilda Road, Melbourne,

Elder Starr spoke to the people in the forenoon. I spoke to them in the afternoon at three o'clock, from *John 15:1-11*. The Lord gave me freedom. There were quite a number of outsiders present to hear and quite a number outside the tent. There are some things objectionable: the drain sends forth a polluting, disagreeable odor and it is quite close beside several back yard conveniences [?]. This is a serious matter for me, for in speaking I inhale a large amount of air, and if it is loaded with impurities, it is dangerous to me. *8LtMs, Ms 63, 1893, par. 1*

Monday, January 2, 1893

George's Terrace, Melbourne

New Year's is celebrated today. Elder Starr and I rode out to meet May Walling at the cars and such loads of people in every kind of conveyance would astonish anyone. Drays, wagons for transporting merchandise, long carts, short traps and all stored full of human freight. *8LtMs, Ms 63, 1893, par. 2*

I have not felt well today. Attended meeting in the room below in the evening. I tried to encourage all to seek the Lord and to come to Jesus with all their troubles. *8LtMs, Ms 63, 1893, par. 3*

All have come in from their picnic much refreshed by their camping out. May Walling came on a later train. *8LtMs, Ms 63, 1893, par. 4*

Tuesday, January 3, 1893

George's Terrace, Melbourne

It is a beautiful morning. Will be warm through the day. I rose early and commenced my work. Willie came today from Sydney, Brother Daniells from Adelaide. Both left Melbourne the same day, one week ago last Thursday. We are glad to meet them again.*8LtMs, Ms 63, 1893, par. 5*

We hear excellent news from Ballarat, from Brother Starr. The church are in unity. All variances are healed. Willie reports well of Sydney and Parramatta churches. Brother Daniells brings excellent reports of meetings in Adelaide. The Lord worked by His Holy Spirit upon human hearts. Brother Holland was put in as superintendent of the Sabbath school at Adelaide, and was ordained as deacon of the church. This is as it should be. The church have done well in their finances, paid debts which had been incurred, and start out with new record.*8LtMs, Ms 63, 1893, par. 6*

Attended meeting in evening conducted by W. C. White. I prayed with them.*8LtMs, Ms 63, 1893, par. 7*

Wednesday, January 4, 1893

George's Terrace, Melbourne

I attended meeting in Federal Hall in Echo office. Sister McCursey [?] has been holding meetings, giving Bible readings for the sisters. All were urgent that I should speak to them. I consented to do this. About eighty-five were present. After singing, I opened the meeting with prayer, then spoke to them about one hour with much freedom. The burden of my message was the duty of mothers properly to train their children and mold their characters, that they shall give their young hearts to God. They need instruction daily in regard to the precious Saviour and His love for them. The children should learn to practice self-denial and to love the Lord, to fear Him and obey Him, and regard the Lord Jesus as their best friend. I closed the meeting with prayer.*8LtMs, Ms 63, 1893, par. 8*

Several spoke to me after the meeting closed, and said they were greatly blessed in listening to the message given to mothers. "It is just what we needed," said one and another. I think I took some

cold in riding home that night.*8LtMs, Ms 63, 1893, par. 9*

In the night season I had a special manifestation of the power and grace of God. My heart was made happy and joyful in God. I praised the Lord with my whole heart. Angels were in the room, for I felt their presence. Such blessings are of highest value to me. The Lord is good and greatly to be praised.*8LtMs, Ms 63, 1893, par. 10*

Thursday, January 5, 1893

George's Terrace, Melbourne

I am not well this morning. I have labored too hard and taken cold, and I feel nearly sick. Brother Rousseau and Brother Baker came today. Sister Rousseau brought me a dish of strawberries. They had a very excellent flavor. A Baptist minister, who has just commenced to keep the Sabbath, came with them. His name is Robinson. The Lord is at work upon the hearts of the people in that locality.*8LtMs, Ms 63, 1893, par. 11*

Fannie is improving in health. She is to remain four weeks, and longer if necessary, to see if she will not overcome these severe headaches. She writes she is much better. The blessing I received last night is a great strength and comfort to me. Heaven seemed to be very near.*8LtMs, Ms 63, 1893, par. 12*

Friday, January 6, 1893

George's Terrace, Melbourne

I am feeling better in physical health this morning, but I am quite weak, as though I had been sick and just recovering. I received the mail yesterday. Letters bring excellent news from Battle Creek. The Lord is working among the students with great power. Two infidels have been wrought upon and have given their hearts to the Lord, and many souls have sought and found the Lord and are now rejoicing in the truth. I could receive no better news than this, and I praise the Lord for thus revealing His power. I learn the work of reformation is going on in the Review office. The stately steppings of the Lord are there.*8LtMs, Ms 63, 1893, par. 13*

Sabbath, January 7, 1893

George's Terrace, Melbourne

I thank the Lord for His mercy and goodness. I am not well today but I shall fill my appointment if I am able to ride five miles to the meeting. I do not depend upon myself. I must hang my helpless soul upon Jesus Christ. I feel my weakness. I know that in and of myself I can do nothing but through Christ strengthening me I can do all things. Oh, how my soul longs for God!*8LtMs, Ms 63, 1893, par. 14*

In the evening I was greatly blessed in speaking in Temperance Hall. The hall was crowded to its uttermost capacity. The Lord sent His angel to strengthen me for I was raised above my weakness and was made strong as I have been many times in bearing my testimony to the people. I seemed to be imbued with the Holy Spirit and talked more than one hour with ease and clearness of voice. I had feared my contracting a cold would make it difficult for me to speak, but the Lord blessed me abundantly, and I feel full of thankfulness and joy for His rich mercy and great love.*8LtMs, Ms 63, 1893, par. 15*

We then enjoyed a social meeting. Many excellent testimonies were borne, and it did my heart good to hear them. The minister from Hobart spoke and stated that this was the third Sabbath he had kept.*8LtMs, Ms 63, 1893, par. 16*

Sunday, January 8, 1893

George's Terrace, Melbourne

I have been suffering with spasms of pain in bowels since half past two a.m. I tried to find relief in taking some simple remedies. The pain is less. I could not sleep. Have been writing since four a.m. It is cloudy today; looks like rain. I dare not venture to the morning meeting. The horse and carriage go twice, five miles, to take those who attend meeting. There is no train running so early. I am sorry to miss morning meeting.*8LtMs, Ms 63, 1893, par. 17*

I could not attend afternoon meeting. I rode out in the park and felt

some better. About six o'clock Brother and Sister Starr and Willie came home, all worried about me, but I was not as bad as they supposed. I was weak and unable to go in afternoon. They report excellent morning meetings and excellent meeting in afternoon in behalf of the school. The social meeting moved off with vital interest.*8LtMs, Ms 63, 1893, par. 18*

I am glad Brother Faulkhead is really obtaining a valuable experience. He is finding it is not as easy to break from the Free Masons as he had thought. The enemy will not readily give up his subjects, which he is binding as captives to his car. I fear and tremble for him, but the Lord has him in hand and is dealing with him, and I hope and pray that he may be thoroughly converted.*8LtMs, Ms 63, 1893, par. 19*

Monday, January 9, 1893

George's Terrace, Melbourne

It is pleasant and warm today, and I thank the Lord for sweet rest in sleep. My mind has been drawn out to God in prayer that He would remove infirmities from me. I have a swelling—seems to be a bone swelling—upon my foot, on the instep. It pains me and seems to affect the nerves on my left side, but I can go to my heavenly Father with all my infirmities. I am believing and trusting in God. I dare not let go, but cling to the Arm of infinite power. The Lord will sustain me. I cry out in my great need for a deep and rich experience in the things of God. The Lord is my strength.*8LtMs, Ms 63, 1893, par. 20*

I have been in communion with God through my waking hours, and while sleeping the precious promises were presented to me—so clear, strong, and satisfying. The words "Faith, hope and love" were repeated to me again and again as the great need of the people of God. If we possess these heavenly gifts, they bring all other blessings in their train. I tell my heavenly Father just what I need. He knows how to help me, and I put my trust in Him as a child trusts in its earthly parent. I ask and I shall receive according to the promise. I believe His word; I rely on His promise; I am filled with comfort, and I am strengthened with His strength.*8LtMs, Ms 63, 1893, par. 21*

Oh, how my soul longs after a constant living connection with God! Over and over the words were spoken to me, "Faith, hope, and love brought into the practical life will develop Christlike character." This the church needs and must have in the work of overcoming. Souls will be tempted, fiercely tempted. Peter was tempted and Christ said to Peter, "Satan desireth to have you, that he may sift you as wheat: but I have prayed for thee, that thy faith fail not." *Luke 22:31, 32.8LtMs, Ms 63, 1893, par. 22*

Brother and Sister Starr, May Walling, and I rode into meeting, five miles. Meeting opened at nine o'clock and there was a good attendance. Brother Starr led out, presenting appropriate texts of Scripture applicable to the season with which we were favored in seeking the Lord. We had a season of prayer. I felt led out in prayer. Then after the praying season I spoke to the people upon the importance of cherishing faith, hope, and love. These graces planted in the garden of the soul, and cultivated, will make the one enriched therewith a bright, shining light to the world. Cultivating these heaven-born attributes, they will grow in grace and in the knowledge of our Lord and Saviour Jesus Christ.*8LtMs, Ms 63, 1893, par. 23*

I read *Revelation 7:9-17*. I felt the Spirit of the Lord resting upon me. I called several by name and entreated them to face the light, to talk faith and they would have faith. If they talked darkness they would have darkness in abundance. By beholding we become changed into the same image.*8LtMs, Ms 63, 1893, par. 24*

Monday, January 9, 1893

Brother Foster came to visit me. He was depressed, distressed in mind, and it made him sick in body. Poor man, he has a large family of seven children and they are none of them in excellent health. Brother Foster is a tailor. He earned good wages, but in embracing the Sabbath he lost his position and received much lower wages. He can, if blessed of the Lord, do good in the work, but he needs a fitting up. He has not saved anything from his large wages, and now he earns so much less that they are in cramped circumstances. The enemy is trying to make him discouraged and to weaken his faith. An article in the *Review* upon the image of the beast, by A. T.

Jones, followed by articles in opposition by Elder Smith, have hurt him. He says the watchmen upon the walls sound the trumpet, but what is the certain sound? Confusion is in his mind. I tried to help him. When the Lord told Peter what would be his position, Peter turned to John and said, "Lord, and what shall this man do?" Christ answered, "What is that to thee? follow thou me." *John 21:21, 22.8LtMs, Ms 63, 1893, par. 25*

Tuesday, January 10, 1893

George's Terrace, Melbourne

I am weak this morning. My stomach does not act. Can eat nothing; but I do feel that the Lord will sustain me in attending the morning nine o'clock meeting, which is a meeting of great importance to the church. The blessing and presence of God in the meeting helps them all through the day, through all their business meetings, to strive for unity and work in harmony.*8LtMs, Ms 63, 1893, par. 26*

The Lord gave me a special word for His people—(*Hebrews 11*), the chapter upon faith. The blessing of the Lord came in as I tried to present before them the necessity of taking their minds from the common, cheap and discouraging things that are seen and dwelling upon the things that are unseen. We are seeking a better country, even an heavenly city whose builder and maker is God.*8LtMs, Ms 63, 1893, par. 27*

Thursday, January 12, 1893

George's Terrace, Melbourne

Did not attend the morning meeting. Went in afternoon and spoke.*8LtMs, Ms 63, 1893, par. 28*

January 13, 1893

George's Terrace, Melbourne

Friday. Attended afternoon meeting. Spoke in reference to the establishment of our institutions, especially publishing house, and the poverty that bound us about.*8LtMs, Ms 63, 1893, par. 29*

Sabbath, January 14, 1893

George's Terrace, Melbourne

Spoke to a full congregation from *Isaiah 58*. The Lord gave much clearness and His power to speak in the demonstration of the Spirit. All seemed intensely interested. I treated the entire chapter and made a few earnest remarks upon the Sabbath being God's memorial. The Lord helped my infirmities. I did not think of them. I was strong in His grace.*8LtMs, Ms 63, 1893, par. 30*

Sunday, January 15, 1893

George's Terrace, Melbourne

Our last meeting is closed today. We had a very important meeting. The tithing questions were answered by Elder Starr very aptly and satisfactorily. The words the Lord gave me to speak to the people were upon faithfulness and love to God and our fellow men.*8LtMs, Ms 63, 1893, par. 31*

Monday, January 16, 1893

George's Terrace, Melbourne

Now comes earnest work to prepare letters for the American mail.*8LtMs, Ms 63, 1893, par. 32*

Friday, January 20, 1893

George's Terrace, Melbourne

I have not allowed myself to write one extra line, for I was pressed with important matters for the General Conference in America. The mail is closed; that burden has passed. The result of writing two hundred pages, besides sending multiplied copies to different ones, is yet to be seen. Five weeks it takes to reach Battle Creek, Michigan, then time to be brought before the conference.*8LtMs, Ms 63, 1893, par. 33*

January 26, 27, 1893

Parramatta, Australia

Left Melbourne Thursday, January 26. Stepped on board the train about half-past four o'clock. Elder Starr and his wife, Emily Campbell, and I had the first-class compartment to ourselves. We rode until half-past ten p.m., then changed, and Emily and I went into a sleeping car after the American style. I was too thoroughly exhausted to sit up before the change to the sleeper and lay down and felt relieved. *8LtMs, Ms 63, 1893, par. 34*

I slept, after the change from eleven o'clock until five a.m., January 27. I was too much exhausted to sit up, and my berth was left for me undisturbed until just before we entered Sydney. Here we met Brother Reekie who helped us with our baggage on board the train to take us to Parramatta. In going to Parramatta, we went back over much of the distance we had passed. It was time for our dinner. We ate a few grapes and soon we were at Parramatta and at the depot Brethren Hare and Steed were waiting for us. Emily and I were placed in a hack and taken to Brother Hare's. Brother and Sister Starr were entertained at Brother Steed's. In the afternoon a horse and carriage were procured and we four—Brother and Sister Starr, Emily and I—rode about the place. It is a very pretty colony. We visited this place when we passed through Sydney on our way to Melbourne. I thought as we were enjoying our picnic in the park, Why not seek to raise the standard of truth in this place? *8LtMs, Ms 63, 1893, par. 35*

Sabbath, January 28, 1893

Parramatta

Brother Hughes took us with his horse and carriage to the Seventh-day Adventist church. The house of worship was well filled. I spoke from the *14th chapter of John*. The Lord strengthened me and I know He sent His angels to sustain me. *8LtMs, Ms 63, 1893, par. 36*

Sunday, January 29, 1893

Parramatta

I devoted the time to writing out testimonies for Brother and Sister

Hare. In the evening spoke in the town hall to a well filled hall. The Lord strengthened me. I bore a very decided testimony and all listened with deep interest. Oh, how I long for strength, physical strength! I feel exhausted much of the time; but my prayers are ascending to God that for Christ's sake I may be restored to health. My subject was (*Luke 10:25*), the question asked by the lawyer of Christ, "What shall I do to inherit eternal life?"*8LtMs, Ms 63, 1893, par. 37*

Monday, January 30, 1893

Parramatta

Brother and Sister Starr, Emily, and I rode out to see a place that it was thought might do for a school, but it was not suitable. It was a good location but the buildings were not suitable.*8LtMs, Ms 63, 1893, par. 38*

Tuesday, January 31, 1893

Parramatta

Tuesday evening, January 31, I spoke in the Seventh-day Adventist chapel. I felt deeply burdened for those newly come to the faith. They were in great need of a deeper experience.*8LtMs, Ms 63, 1893, par. 39*

Ms 64, 1893

Diary Fragment

From Parramatta, Australia to Auckland, New Zealand

February 2-8, 1893

Portions of this manuscript are published in *TMR 87-88*.

Thursday, February 2, 1893

Parramatta

Thursday forenoon [February 2] I read to Brother and Sister Hare a very straight message. It cut every way like a two-edged sword. Sister Hare wept some. Brother Hare looked as though he was sullen but he did not say much. *8LtMs, Ms 64, 1893, par. 1*

By earnest request I rode up to Castle Hill. This was a very interesting drive. We met a horse and carriage. Brother Steed introduced the driver as Mr. Martin. After we had parted from him, Brother Steed said he had been deeply convicted upon the truth, but his wife, a Primitive Wesleyan, was so bitterly opposed he did not take his position, but he gave two pounds to help build the church. He is a wealthy man. As we were returning from our drive, a daughter of Brother Martin, who was in the wagon when we spoke to her father, stopped us to say her father wished us to call at their home. We did so. He has a large fruit farm, and he treated us liberally with fruit, but Mrs. Martin did not come into the room to speak with us. *8LtMs, Ms 64, 1893, par. 2*

Thursday evening I spoke the last time in the chapel. The Lord gave me a decided, plain testimony in reference to the binding claims of the law of God, and the truth seemed to go home to many hearts that were halting between two opinions. All that I could do for that time I had done for these new converts. *8LtMs, Ms 64, 1893, par. 3*

One man who had been a missionary to foreign countries had opposed the truth and created much prejudice. Brother Steed said he came to see him Friday morning and said, "If the words spoken

by Mrs. White are true, then I am wrong. I never saw the matter put in that light before. I do not want to be found tearing down that which the Lord is building up, and thus fighting against God." He said, "I must search into this matter, and see if these things are as she has presented them." May the Lord convict and convert this man, who has increased the prejudice already existing in many hearts, and thereby strengthened the hands of the transgressors of the law of God.*8LtMs, Ms 64, 1893, par. 4*

[Friday, February 3, 1893.]

Friday at half-past ten a.m., we left Parramatta for Sydney. When we reached Sydney we found Brother Reekie waiting for us. He had a hired horse and carriage from the livery stable to take us wherever we wished to go. W. C. White was to be in from Melbourne in half an hour, and it was proposed we ride during that time and then he accompany us.*8LtMs, Ms 64, 1893, par. 5*

I noticed the horse was high-headed and asked if he was perfectly safe. Brother Reekie said he was assured the horse was all right, perfectly safe. The conveyance was a wagonette, opening for the two hind seats by steps on the hind part of the carriage. I could easily get into this, but we rode only a short distance, and [then] when we were descending a hill, the horse became unmanageable. He was too long for the shafts and the carriage crowded upon him. He began to kick. Thud, thud, went his steel-clad heels into the carriage, stoving in the fender. We were thoroughly frightened. Elder Starr jumped from the carriage and was at the horse's head.*8LtMs, Ms 64, 1893, par. 6*

I thought, "I have an appointment to speak in the hall at Sydney, and I should fill that appointment." The horse continued his business of kicking, and as he was a powerful animal we were threatened to be stove all to pieces, but I believe the angel of God was on the scene, else the horse would have stove us to pieces. Sister Starr, Emily, and I hustled out over the door, for we could not open it in our haste, and thank the Lord we all landed safely on the ground without a bruise. We had turned off from the main thoroughfare just in time and were on a bystreet. We made our way to a pile of rocks by the roadside, put my cushion on one, and I was

seated upon it, and Sister Starr and Emily found similar seats.*8LtMs, Ms 64, 1893, par. 7*

Our satchels were piled around us and we sat there until the men, Brethren Reekie and Starr, took the animal back to the livery stable. In half an hour they returned with entirely new equipment, horse and carriage. We were again seated and went to the depot for Willie. He had just arrived from Melbourne, much wearied. I found my heart was in a sad state from the fright.*8LtMs, Ms 64, 1893, par. 8*

We drove at once to Brother Reekie's and took dinner with them. Then just before the Sabbath we rode to Sister Hardy's to find lodging for Emily and me through the night, but I was weak and nervous. The house was close to the street and one dozen boys and girls were playing, yelling, and making every imaginable noise. My head ached, my heart ached.*8LtMs, Ms 64, 1893, par. 9*

I was for a little time tempted to think that at my age I ought not to be traveling about, but to be settled down where I could have quiet and rest. This going from place to place, packing and unpacking, with all the inconveniences to be met, were wearing to me. I felt sad over the matter.*8LtMs, Ms 64, 1893, par. 10*

I slept some that night. Awoke with my nose bleeding. This relieved my head somewhat. Sabbath I would have been so pleased to be relieved from speaking. I was tired and exhausted. I went to the meeting praying the Lord to make His strength perfect in my weakness, and the Lord heard my prayer.*8LtMs, Ms 64, 1893, par. 11*

I spoke with great freedom, for the Lord gave voice and the Lord did bless me and impart to me His Holy Spirit, and I know the hearts of those present were touched. We learned that the boat did not leave until two o'clock. It was to have left at eleven o'clock. We had everything like baggage stored away on Friday. We were sorry to leave on the Sabbath, but we could not help ourselves. Everything was in our staterooms except the hand satchels with [the] sleeping garments we had used during the night. I learned from Brother Steed Friday that Mrs. Martin came out to hear us Thursday night at Parramatta with a Wesleyan minister's wife who had been

strengthening Mrs. Martin in her opposition, but for once they did not care to talk. Mr. Martin said they did not present one word of objection. The Wesleyan Methodist said, "Mrs. White went deeper than any of us have gone." May the Lord convert these souls.*8LtMs, Ms 64, 1893, par. 12*

[En route from Sydney to Auckland, New Zealand, February 4-8, 1893.]*8LtMs, Ms 64, 1893, par. 13*

Sabbath afternoon [February 4] at two o'clock we took our position in the boat and went directly to our staterooms. The water was not smooth and we were all very sick. We all threw up freely. Sister Starr and Emily were sick all the way. We reached Auckland Wednesday morning [February 8].*8LtMs, Ms 64, 1893, par. 14*

Monday evening it looked like rain. Tuesday the rain poured down all day. Wednesday morning it was still pouring down, and our transfer from boat to the carriage was in a heavy rain. Brother Israel was at the boat to meet us and had engaged a house for us, all furnished, to go into at once. Oh, how thankful we were to get on land and to find a convenient place to stay. Brother and Sister Israel had everything ready for us and we soon felt at home.*8LtMs, Ms 64, 1893, par. 15*

Ms 65, 1893

Diary Fragment

Wellington, New Zealand

[August] 1893

Previously unpublished.

Sabbath [August 12] Elder Israel was absent visiting other places and trying to build up those who were weak and ready to die. I met with the few in Sister Israel's home. The room was quite full. The Lord gave me words of comfort and encouragement for those present. Sister McCalpin was present. Some weeks before one of her sons died without hope, and the mother mourns over her son day and night. She bore her testimony and said the words reached her case, and she had been so disconsolate that she thought she could do nothing else but mourn. We had an excellent meeting. The presence of the Lord was in our midst, and His comfort and balm were being applied to the wounded and bruised souls.*8LtMs, Ms 65, 1893, par. 1*

After the meeting closed she poured out her sorrows and wept. I asked her how she could properly do her duty to her remaining living children when she was feeling to charge God with unkindness and cruelty to thus bereave her of her children. She said she was so weighed down, so agonized in spirit, that she scarcely knew what she was about.*8LtMs, Ms 65, 1893, par. 2*

This young man was a lover of pleasure more than a lover of God. He was wild, sowing his wild oats. He exposed himself to get wet and took no care of his health until it was too late. The reckless course of action brought about the sure result.*8LtMs, Ms 65, 1893, par. 3*

Abused nature could not endure the reckless course of action and the life forces gave way and death was the result. Now the mother mourns over her son whose record is closed for eternity and she cannot possibly do her duty to her family. Her heart is filled with murmuring and repining and sadness and grief and she sees no

light.*8LtMs, Ms 65, 1893, par. 4*

Two beautiful young girls about twelve and fourteen years old were present at the meeting. Here is the mother's work—to be a wise instructor of these dear children, bringing peace and the knowledge of Jesus and the truth into their hearts and fashioning their characters that they shall not be surprised by sudden death but be prepared for the judgment.*8LtMs, Ms 65, 1893, par. 5*

The life of this sister has been a continual struggle in fruitless, misdirected endeavors, the life forces weakened, the heart saddened by discouragement, and having to work at cross purposes at home. Nothing but a right hold from above, looking steadfastly unto Jesus, can bring relief. All the pursuits, all the life work, must be remodeled, and the disappointed, hopeless one must place herself under the divine, infallible guidance of the living oracles. Then a change will come. Influences which have retarded spiritual progress will be counteracted by the Holy Spirit.*8LtMs, Ms 65, 1893, par. 6*

But there must be a movement by the living agent in the right direction. She must place herself in the channel of light. The sanctification of the Spirit comes not to the soul who is living in transgression of God's law. Could our sister McCalpin and all sisters in like circumstances only view matters in the right light, all would see that there must be with them a training, a discipline of character, that through learning of Jesus, His meekness and lowliness is attained. The character develops a compactness and solidity, and experiences that earnest growth in grace unto the full stature of men and women in Christ Jesus—a growth derived from looking unto Jesus and practicing the virtues and fixedness of purpose and singleness of heart which His example gives us.*8LtMs, Ms 65, 1893, par. 7*

Obedience to the expressed will of God becomes the highest incentive. The eternal interest of the soul is involved in our earnest cooperation with the divine will. The Word of God is not Yea and Nay but Yea and Amen. There is to be no doubting, no wavering.*8LtMs, Ms 65, 1893, par. 8*

I entreated of this sister to let the Word of God abide in her, to

treasure it up in her heart as a priceless treasure. God can bestow no better gift than the expression of His own wisdom.⁸*LtMs, Ms 65, 1893, par. 9*

Ms 66, 1893

Diary Fragment

Napier, New Zealand

August 1893

Previously unpublished.

August 26, 1893

Napier, New Zealand

Friday, August 25, was a day of exhaustion to me. I was undecided in regard to going to Napier and speaking on Sabbath. We had decided to hire a horse and carriage for a few weeks. Elder Wilson, Emily, and I started for Napier; and if I was so weak I could not travel, I would return after making the trial; but I grew stronger every mile we traveled and reached Napier, thirteen miles away, in two hours and fifteen minutes. The road was level and I was much better when we arrived at Dr. Caro's than before we started from Elder Wilson's (at Hastings). I feel grateful to my heavenly Father for His restoring power which He graciously bestows upon me. I will praise His holy name.*8LtMs, Ms 66, 1893, par. 1*

August 26, I arose at a little past four o'clock and commenced writing in reference to religion in the home. If all parents would consider that the future of society is indexed by the youth of today, there would be an entirely different condition of things in our world. Responsibilities would be felt. I feel deeply over the neglected duties of parents. Because of their neglect, they are defrauding their own souls of [the] peace and happiness which they might have in their children; and through the neglect of their duty, plainly revealed in the Word of God, they have His frown upon them rather than His blessing. They are practicing the worst kind of robbery toward God. He demands the whole heart service of parents and children, but He does not receive it. The high concerns of eternity and the salvation of their souls are left out of their reckoning. The things which belong to their eternal peace are neglected, misplaced. In the place of being made first they are last.*8LtMs, Ms 66, 1893, par. 2*

Oh, how many have laid their souls on the altar of mammon! They have dismissed the Word of God from their councils; love of gain is supreme; cupidity controls the entire man; reason is overborne; the soul is a slave to mammon. In the place of seeking the kingdom of God and His righteousness first, the worldly considerations come first. They are not heeding the injunction of God and are deliberately discarding one of the most essential injunctions of His Word. That which should be made supreme is the Word of God and His righteousness. Now is the time, just now, to change this state of things.*8LtMs, Ms 66, 1893, par. 3*

Since writing the foregoing, I have again spoken in Napier and I am grateful to our heavenly Father that He has given me strength to walk to the church and speak more than one hour and to walk back to Sister Caro's. The Lord gave me subject matter that I did not select or even think of speaking upon—the commandments of God and the testimony of Jesus Christ.*8LtMs, Ms 66, 1893, par. 4*

I dwelt especially upon the abuse placed upon the fourth commandment, turning from God and accepting a spurious Sabbath. The Lord touched the hearts of all present. I presented the condition of our world arrayed against the Lord God of heaven, disloyal to God, taking the side of the prince of darkness to war against the holy law of God. The world have chosen their leader; and the world and the man of sin, who thought to change times and laws, have converted the church. God is dishonored, His law trampled in the dust and a spurious sabbath inaugurated. With intense satisfaction the subjects of Satan see his throne apparently established firmly upon the earth. But his time is short. Emily has taken the discourse and will write it out.*8LtMs, Ms 66, 1893, par. 5*

I have consented to speak in Napier Sunday evening. I do not favor speaking in the evening, but [I will] depart from my usual custom when it seems to be essential.*8LtMs, Ms 66, 1893, par. 6*

In the evening, August 25, Sister Caro presented the case of a Maori boy about sixteen years old who had embraced the truth and was baptized. He obtained his father's consent to go to the school at Battle Creek according to his request. His father, who is in a

government position, gave his consent, but someone wrote to the father and grandfather and their attitude changed toward him. Hitherto he has had all the money he wanted, for he will come into possession of large landed property when he is of age—twenty-one. When this letter came to the grandfather, who has the property in charge, he was changed, and through the bitter opposition of the clergy his relatives refuse to give him any money to attend our schools. This was a bitter disappointment to the boy.*8LtMs, Ms 66, 1893, par. 7*

Ms 67, 1893

Diary Fragment — Dedication of the Ormondville Church

Napier, New Zealand

November [20?], 1893

Previously unpublished.

A sister died very suddenly. Elder Wilson officiated, and I made some remarks appropriate for the occasion. The friends were gratified that I consented to address those present for a short time, some of whom, they stated, would never have heard my voice had it not been for my speaking on that occasion. The Lord gave me much freedom to speak.*8LtMs, Ms 67, 1893, par. 1*

Wednesday I visited a Sister Wilson. Her husband is not a believer. We had a very precious season. We did not see her husband until he came from his work. He is carrying on a large boot and shoe establishment. I addressed to him words of entreaty and warning and plainly set before him his obligations to God, to love to serve and obey Him; that the Lord wanted just such men in His service, to engage in His work. We then had a season of prayer and took the hack for Dr. Caro's, where I make my home.*8LtMs, Ms 67, 1893, par. 2*

Thursday it was raining, but we called on Brother and Sister Stephens and had [a] two hours and a half visit with them, and a praying season.*8LtMs, Ms 67, 1893, par. 3*

Friday at eleven o'clock left Napier for Ormondville. Arrived at Ormondville ten minutes after two o'clock. Brother and Sister McCullagh were rejoiced to see us. Emily and I rode out with Brother McCullagh about three miles to call upon Sister Wilkinson. She keeps the Sabbath; also her daughter. Her husband has not accepted the truth. These women walk to meeting in the rain, and they have not many days that it does not rain.*8LtMs, Ms 67, 1893, par. 4*

Sabbath I spoke to the people for the last time in the little hired

house in which they had assembled for months. The house was crowded. I had great freedom in speaking to believers and unbelievers. The rain poured down all day. A covered carriage was sent from Norseville to take me to my appointment November 19. I spoke to an interested audience of Scandinavians. All can understand English. I presented to them the necessity of keeping the law of God, including His fourth commandment just as it reads. There was a very solemn impression left on the hearers. God grant that the labors shall not be in vain.*8LtMs, Ms 67, 1893, par. 5*

We returned again to Ormondville, and I feared it would be too much for me to speak the second time and give the dedicatory discourse, but when the hour drew near, the blessing of God came upon me far exceeding my expectations. Before I entered the church I felt refreshed, renewed in body and in the spirit of my mind. As I stepped over the threshold my heart was filled with thanksgiving and rejoicing. The chapel was neat and beautified with natural flowers—roses, pinks, lilies and ferns—profusely arranged with much taste and skill.*8LtMs, Ms 67, 1893, par. 6*

Close across the road was the little Catholic church. The worshipers in that church are a part of the great whole of a power that has thought to change times and laws and has aggregated to itself the power to change the Sabbath of the fourth commandment which the Lord had bidden the inhabitants of the world to keep throughout their generations forever and ever as an everlasting covenant that should never be disannulled.*8LtMs, Ms 67, 1893, par. 7*

Here stands the little church as God's witness, to keep before the minds of the people in Ormondville that God's Sabbath is to be observed as the only true, genuine Sabbath, disputing the authority of the assumptions of the man of sin. The Lord gave me a message. I had selected a subject to speak upon, but another was opened to me, and I knew that this message I must bear.*8LtMs, Ms 67, 1893, par. 8*

As it was in the days of Noah, so shall it be when the Son of man shall be revealed. I stated we were Seventh-day Adventists. We kept the Sabbath because it was instituted in Eden when the foundations of the earth were laid. God had finished His work of

creation. He rested on the seventh day and sanctified and blessed the day on which He had rested and set that day apart as a day of rest to be kept holy. "Six days shalt thou labor, and do all thy work: but the seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any work." *Exodus 20:9, 10.8LtMs, Ms 67, 1893, par. 9*

This day was to be ever observed in commemoration of creation, testifying through eternal ages that God was the only living, true God who created the heavens and the earth and rested on the seventh day. It was to be observed and to be "a sign between me and you throughout your generations; that ye may know that I am the Lord that doth sanctify you." *Exodus 31:13*. The statement is made, "Verily my sabbaths ye shall keep: for it is a sign." Let us remember this is spoken by God to all created intelligences. Therefore we are Seventh-day Adventists.*8LtMs, Ms 67, 1893, par. 10*

In the *fourteenth chapter of John*, the first three verses, Christ plainly sets before His disciples His second coming. He tells them: "Let not your heart be troubled: ye believe in God, believe also in me. In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am there ye may be also." [*Verses 1-3.*]*8LtMs, Ms 67, 1893, par. 11*

"But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth." "Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven." *Acts 1:8, 11.8LtMs, Ms 67, 1893, par. 12*

You may now all understand we are Seventh-day Adventists and we are thus because we believe the words of God are verity and truth. Now no lie is of the truth. The Sunday theory claims Sunday to be the Christian Sabbath. Is it thus? No. It is a fable, instituted and supported by him who rebelled against the law of God in heaven. In order to make of none effect the whole moral law he has

made of none effect the Sabbath, which defines who the living God is. There are but two classes in our world—the loyal and obedient to all God’s commandments and the disloyal and disobedient.*8LtMs, Ms 67, 1893, par. 13*

David says, “Then shall I not be ashamed, when I have respect unto all thy commandments.” *Psalm 119:6*. It is not the Seventh-day Adventists that should be ashamed of their faith, but all those who build their faith upon a falsehood, even the words of the first great rebel.*8LtMs, Ms 67, 1893, par. 14*

Saith *John in his first epistle, (chapter 2, verse 4)*: “He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him.” Oh let us search the Word of God critically, without prejudice, with contrite hearts and we shall know the truth! “Whoso keepeth his word, in him verily is the love of God perfected: hereby we know that we are in him. ... Brethren, I write no new commandment unto you, but an old commandment which ye had from the beginning. The old commandment is the word which ye have heard from the beginning.” *Vs. 5, 7*. Then who is it that should be ashamed? Not those who walk in faith and love and obedience to all of God’s commandments.*8LtMs, Ms 67, 1893, par. 15*

This meeting was a decided victory for the believers in the truth. Brother McCullagh has worked with persevering energy against the most determined opposition, but he has been imbued with the spirit of the Master that he would not fail nor be discouraged and he can now look back upon the labor God has used him as an instrument to do and can praise the name of the Lord. Several families have been brought to the knowledge of the truth. The mighty cleaver of truth has taken them, rough stones from the quarry of the world, and brought them into His workshop to hew them and square them and fit them for a place in His temple.*8LtMs, Ms 67, 1893, par. 16*

We praise God for that which He has wrought. We can but admire the zeal and determined purpose with which all the newly organized church in Ormondville have taken hold of the work to build a house wherein they can assemble together to worship God. “Them that honor me,” saith God, “I will honor.” *1 Samuel 2:30*. The blessing of God will rest upon all those who have rendered to Him willing

service. *8LtMs, Ms 67, 1893, par. 17*

Of Cornelius it was said, "Thy prayers and thine alms are come up for a memorial before God." *Acts 10:4*. We may be assured that the earnest faith and the willing offerings and the hearty, zealous labor of this church have come up for a memorial before God, and His blessing will rest upon them if they walk humbly before Him, ever learning of Jesus, ever looking unto Him who is the Author and Finisher of their faith. We know that in many places churches will have to be erected, and when it is taken hold of with a determination and spirit of self-sacrifice the Lord will open the way. *8LtMs, Ms 67, 1893, par. 18*

Be determined not to dedicate to the Lord a house cumbered with debt. This is a precious example given by our brethren and sisters in Ormondville. Let the same effort be made in other places, and as you will arise to build a house for the Lord He will surely work with your efforts. Some of those who are not in the faith have shown their sympathy and good will to our brethren in Ormondville in aiding them by their influence and means. May the Lord bless them and may they see the truth as it is in the Word of God, and obey it from the heart, is our most sincere prayer. *8LtMs, Ms 67, 1893, par. 19*

Monday was pleasant. Rode ten miles to reach a stream of water where Brother McCullagh administered the ordinance of baptism to six in a beautiful, swift-running stream. We then returned and prepared to take the cars en route for Wellington, which we reached ten minutes of ten p.m. *8LtMs, Ms 67, 1893, par. 20*

Ms 68, 1893

Abundant Holidays

[New Zealand]

1893

Fragment. Previously unpublished.

The holidays are abundant, and the youth have had the example of all around them to consider. Holidays must be respected and work cease and they do as they please. In these holidays there is not anything presented to their minds to benefit their morals. Through custom and tradition these days have gathered about them a degree of esteem but have been in no way beneficial to mind or manners. They are a wide door opened for temptation, not only to the children and youth but to all classes of society, especially to young men and young women.*8LtMs, Ms 68, 1893, par. 1*

The youth have been accustomed to spend their shillings freely, as they earn them, and improve the holidays in laying off work. And what will idleness do for them? Only open a door for Satan to obtain access to their minds. Spendthrift habits have come in as a natural consequence of the abundant holidays and the customs and practices are of that order to encourage habits and customs that are detrimental to the usefulness of the youth.*8LtMs, Ms 68, 1893, par. 2*

The saloons are patronized, wine and beer are dealt out to customers, and reason is dethroned. The passions are under the control of satanic agencies; there is quarreling, and there is wounding and bruising and killing of one another. How can Heaven's prospering hand long be outstretched to bless and prosper cities and villages where the liquor seller is legalized by law to carry on a business that takes the poor man's money to put in his till, when the wife and children are destitute of clothing and being robbed of food? The father and husband is made mad, and his heavy hand is felt in cruel blows upon the shrinking flesh of wife and children. [Incomplete.]*8LtMs, Ms 68, 1893, par. 3*

Ms 72, 1893

Sermon/*Isaiah 58:1-3*

Refiled as *Ms 6, 1893*.

Ms 73, 1893

A Message for Edson White

NP

July 13, 1893 [Typed.]

This manuscript is published in entirety in *15MR 97-104*.

“And he spake a parable unto them, saying: The ground of a certain rich man brought forth plentifully: and he thought within himself, saying, What shall I do, because I have no room where to bestow my fruits? And he said, This will I do: I will pull down my barns, and build greater; and there will I bestow all my fruits and my goods. And I will say to my soul, Soul, thou hast much goods laid up for many years; take thine ease, eat, drink, and be merry.” [*Luke 12:16-19*.] *8LtMs, Ms 73, 1893, par. 1*

We have quoted the sayings of the man, and now we shall quote the sayings of God, “But God said unto him, Thou fool, this night thy soul shall be required of thee: Then whose shall those things be, which thou hast provided? So is he that layeth up treasure for himself, and is not rich toward God.” [*Verses 20, 21*.] *8LtMs, Ms 73, 1893, par. 2*

You say you have no religious inclinations. I am not surprised at this, because it is a long time since you have taken yourself away from God and refused to be a follower of Jesus Christ, and changed leaders. The god whom you have chosen as your god is not at all religiously inclined, and as long as you give yourself [as] a willing subject to the great leader of apostasy, you will never be religiously inclined. “For God so loved the world, that He gave His only begotten Son that whosoever believeth in Him should not perish, but have everlasting life.” [*John 3:16*.] Here the conditions are plainly stated by Jesus Christ, the Sin-bearer. When you deliberately decide to go contrary to the word spoken by Jesus Christ, “Seek ye first the kingdom of God, and His righteousness, and all these things shall be added unto you” [*Matthew 6:33*], how can you expect to be religiously inclined? To enlarge our views of His condescension and beneficence, He presents the picture of the

judgment—the separation of the just and unjust—and shows us He identifies His interests with suffering humanity. He is teaching in the open field where the eye can take in the beauties of nature and the creatures of God’s creation.*8LtMs, Ms 73, 1893, par. 3*

“Consider the ravens; for they neither sow nor reap; which neither have storehouse nor barn; and God feedeth them; how much more are ye better than the fowls? and which of you with taking thought can add to his stature one cubit? If ye then be not able to do that thing which is least, why take ye thought for the rest?” [*Luke 12:24-26.*]*8LtMs, Ms 73, 1893, par. 4*

Here is presented definitely that man is dependent upon God for every breath he draws. The beating heart, the throbbing pulse, every nerve and muscle in the living organism is kept in order and activity by the power of an infinite God. “Consider the lilies how they grow: they toil not, they spin not; and yet I say unto you, that Solomon in all his glory was not arrayed like one of these. If then God so clothe the grass, which is today in the field, and tomorrow is cast into the oven: how much more will he clothe you, O ye of little faith? And seek not ye what ye shall eat, or what ye shall drink, neither be ye of doubtful mind. For all these things do the nations of the world seek after: and your Father knoweth that ye have need of these things. But rather seek ye the kingdom of God; and all these things shall be added unto you.” [*Verses 27-31.*]*8LtMs, Ms 73, 1893, par. 5*

Here Christ leads the mind abroad to contemplate the open fields of nature, and His power touches the eye and the senses, to discern the wonderful works of divine power. He directs attention first to nature, then up through nature to nature’s God, who upholds the worlds by His power. He points to the opening bud, the full ... [several words missing] ... beauty and perfection that no human art can equal. He watches over little birds. Not a sparrow falleth to the ground without the notice of your heavenly Father.*8LtMs, Ms 73, 1893, par. 6*

The Lord Jesus appeals to the rain and the sunshine, every ray of light given to our world coming on the unjust as well as the just, the evil as well as the good, the unthankful as well as the thankful, to

confirm His testimony to the unsurpassed goodness of God. Christ represents the divine attention given upon [elements of] His creation that seem so insignificant, and to the objects of nature which His own hands have created. Every lofty tree, every shrub, every blooming flower, the lily of the field and the earth clothed with its garment of living green are kept [in] order and occupy their time and season to bear testimony that God loves man.*8LtMs, Ms 73, 1893, par. 7*

And as Jesus, the great Teacher, presents His lessons to be learned from the open book of nature, He opens the eye of their understanding to reveal the attention that is given to objects in proportion to the rank they occupy in the scale of creation. If the grass of the field, which today is so beautiful, delighting the senses, is tomorrow cut down and burned, receives so great attention from God; how much more will He not bestow upon man formed in His image. We cannot form exaggerated ideas of the value of the human soul, and the attention given by heaven to man. He then gives the comforting assurance, "Fear not little flock; for it is your Father's good pleasure to give you the kingdom." [*Verse 32.*]*8LtMs, Ms 73, 1893, par. 8*

Jesus is the good Shepherd. His followers are the sheep of His pasture. A shepherd is always with His flock to defend them, to keep them from the wolves, to hunt up the lost sheep and carry them back to the fold, to lead them beside green pastures and beside living waters.*8LtMs, Ms 73, 1893, par. 9*

I cannot neglect the great salvation that has been brought to me at such an infinite cost to my heavenly Father, who "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.*] I will not dishonor my Redeemer to lightly esteem His sufferings, His trials, His condescension, His sacrifice, His death, because He so loves us, He would Himself become our sin-bearer. O what love, what inexpressible love! He became a man of sorrows, acquainted with grief. He died on the cross [as] a transgressor, that man might be justified through His merits.*8LtMs, Ms 73, 1893, par. 10*

"I know whom I have believed, and am persuaded that he is able to

keep that which I have committed unto him, against that day.” [2 *Timothy 1:12.*] Not even to angels can we commit this precious soul which Christ has valued of such a price that He died to redeem it, died that it should not perish. While the angels can and do minister unto all who are heirs of salvation, they are to be our faithful sentinels, lest Satan should destroy us. *8LtMs, Ms 73, 1893, par. 11*

Stephen committed the keeping of his soul to Him whom he saw in his yielding up his life. “But he, being full of the Holy Ghost, looked up steadfastly into heaven, and saw the glory of God, and Jesus standing on the right hand of God, and said, Behold I see the heavens opened, and the Son of man standing on the right hand of God.” He said, “Lord Jesus, receive my spirit.” [*Acts 7:55, 56, 59.*] He committed his soul unto Jesus. He only is able to take care of it. We are not our own selves able to appreciate or take care of our souls. *8LtMs, Ms 73, 1893, par. 12*

And if we do not commit our souls to God in faith and trust every day, Satan himself will take the soul committed to his will. None should be entrusted with the soul but He ... [line missing] ... things we may say, “my soul is as an angel before God: its worth I can only estimate by the cross of Calvary. It is more precious than gold, silver and precious stones. Its value is to be estimated by the price paid to redeem it.” “Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers; but with the precious blood of Christ, as of a lamb without blemish and without spot; who verily was foreordained before the foundation of the world, but was manifest in these last times for you, who by him do believe in God, that raised him up from the dead, and gave him glory; that your faith and hope might be in God. Seeing ye have purified your souls in obeying the truth through the Spirit unto unfeigned love of the brethren, see that ye love one another with a pure heart fervently.” [*1 Peter 1:18-22.*]*8LtMs, Ms 73, 1893, par. 13*

The soul is through the Lifegiver capable of living through eternal ages, and man is to take special care of the soul which Christ has purchased with His own blood. With Christ is Omnipotence. He alone is able to keep that which I have committed to His trust against that day. If the preciousness of the soul has not been

appreciated, if its temple courts have been defiled with buyers and sellers, and with committing it to the rule and indwelling of Satan in thought or in feeling, I would in deep earnestness beseech you to make no delay, but come before God in sincere prayer without one moment's speculation or hesitation, and say, "O Lord I have opened the door of my heart to thy worst enemy, and the worst enemy of my soul. I have acted as though I could save my own soul, as if I could sin and then reform when I choose to do so; but I find a power holding me in his keeping. Thou alone can save me that my soul shall not be eternally ruined. I have despite to ... [line missing] ... I am lost and undone; I cannot cleanse this soul from one stain of guilt. No longer will I withhold it from thee. I dare not trust it with any power but thine. I bring it sinful and polluted to thee. I lay it at thy feet. Thou Lamb of God, wash my soul in the blood of the Lamb, clothe it with thine own garment of purity and righteousness. Sanctify it through the truth. Put thy Spirit in my heart and inspire it with Thy love. Incline my heart to keep Thy commandments. Unite my poor misguided will to Thy will. Make me Thine, blessed Lord. Take not Thine Holy Spirit from me. Let this much abused temple of Thine that hath been filled with idols be cleansed and become a trophy of Thine agony." *8LtMs, Ms 73, 1893, par. 14*

Let the prayer in faith go up to God, "Have mercy upon me, O God, according to thy loving kindness: according unto the multitude of thy tender mercies blot out my transgressions. Wash me thoroughly from mine iniquity, and cleanse me from my sin ... Create in me a clean heart, O God; and renew a right spirit within me. Cast me not away from thy presence; and take not thy Holy Spirit from me. Restore unto me the joy of thy salvation, and uphold me with thy free spirit. Then will I teach transgressors thy ways; and sinners shall be converted unto thee. ... O Lord, open thou my lips; and my mouth shall shew forth thy praise. For thou desirest not sacrifice; else would I give it: thou delightest not in burnt offering. The sacrifices of God are a broken spirit: a broken and a contrite heart, O God, thou wilt not despise." [*Psalm 51:1, 2, 10-13, 15-17.*]*8LtMs, Ms 73, 1893, par. 15*

If you will without delay solemnly and earnestly take Christ as your personal Saviour, committing to His hands and care the keeping of your precious soul, He will take it. He is waiting for you to open the

door. Will you let Jesus in now, just now? Christ has undertaken to save us. "Father, I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory, which thou hast given me: for thou lovedst me before the foundation of the world." [John 17:24.] Again He says, "Thine they were, and thou gavest them me." [Verse 6.] And again He says, "I give unto them eternal life and none shall be able to pluck them out of my hands." [John 10:28.] Christ will accomplish that which He has undertaken, if man, the human agent, will co-operate with Him, if he will not resist and refuse the great salvation offered to him. He has undertaken to save us. Shall we be saved? Will we commit the keeping of our souls to Him who hath identified His interests in so remarkable a manner with our interest? If we will accept Christ as our personal Saviour, He will elevate and cleanse us from all moral defilement and He will present us faultless before the presence of His glory with exceeding joy. He will say to the Father, "Here are those whom thou hast given me. I will that they also be with me where I am; that they may behold my glory." *8LtMs, Ms 73, 1893, par. 16*

And every one who will break from the slavery and service of Satan, and will stand under the blood-stained banner of Prince Immanuel, will be kept by Christ's intercessions. Christ, as our Mediator, at the right hand of the Father, ever keeps us in view, for it is as necessary that He should keep us by His intercessions as that He should redeem us with His blood. If He lets go His hold of us for one moment, Satan stands ready to destroy. Those purchased by His blood He now keeps by His intercession. He ever liveth to make intercession for us "Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them." [Hebrews 7:25.] *8LtMs, Ms 73, 1893, par. 17*

When David saw the prosperity of the wicked, and he himself fail, he was tempted to doubt the existence of God; but he need not have done this, for it was he himself that separated his soul from God. God would never separate the soul from Him. The human agent needs to abide in Christ, and choose Him, and Christ will live in him. God should not be reproached for the backslidings of any. The warnings and instructions are given fully and abundantly in the Word, to guard the soul from peril. But the will must be placed on the side of God's will. No one will be kept who does not put his soul

into God's keeping. The soul that feels his dependence, and trusts in One who is able to keep his soul, will not perish.⁸*LtMs, Ms 73, 1893, par. 18*

Ms 74, 1893

“My mind is exercised in regard to...”

Duplicate of *Ms 49, 1893*.

Ms 75, 1893

Early Labors in Australia (1891-1892)

[Australia]

1893

Portions of this manuscript are published in *OHC 120; 4Bio 31-33*.

When the work, newly started in Australia, was in need of help, our brethren in America desired me to visit this field. They urged that as one whom the Lord was especially teaching, I could help the work here as others could not. I felt no inclination to go and had no light that it was my duty. The journey was a dread to me. I desired to remain at home and complete my work on *The Life of Christ* and other writings. But as the matter was introduced, and the responsible men of the conference expressed their conviction that I in company with others should visit this field, I decided to act in accordance with their light. I feared that my own unwillingness to go was the reason why I had no more evidence on the point.*8LtMs, Ms 75, 1893, par. 1*

I made the long journey and attended the conference held in Melbourne. I bore a decided testimony. The Lord gave me tongue and utterance to reprove, to entreat, and to present principles of the greatest importance to the people and to the work. The burden was heavy upon me, and just before the conference closed, I was stricken with a severe illness. For eleven months I suffered from malarial fever and inflammatory rheumatism.*8LtMs, Ms 75, 1893, par. 2*

During this period I experienced the most terrible suffering of my whole life. I was unable to lift my feet from the floor without suffering great pain. My right arm, from the elbow down, was the only part of my body that was free from pain. My hips and my spine were in constant pain. I could not lie on my cot for more than two hours at a time, though I had rubber cushions under me. I would drag myself to a similar bed to change my position. Thus the nights passed.*8LtMs, Ms 75, 1893, par. 3*

But to all this there was a cheerful side. My Saviour seemed to be close beside me. I felt His sacred presence in my heart, and I was thankful. These months of suffering were the happiest months of my life, because of the companionship of my Saviour. He was my hope and crown of rejoicing. I am so thankful that I had this experience, because I am better acquainted with my precious Lord and Saviour. His love filled my heart. All through my sickness His love, His tender compassion, was my comfort, my continual consolation.*8LtMs, Ms 75, 1893, par. 4*

Physicians said I would never be able to walk again, and I had fears that my life was to be a perpetual conflict with suffering. But I would not give up, and the constant effort that I made, because of my faith that I could still be the Lord's messenger to the people, accomplished a great change in my health. Some of the meetings that I attended at this time were from four to twelve miles from home. On some of these occasions I was enabled to speak for a full hour at a time. The fact that I could speak in public in spite of my crippled condition was an encouragement to my brethren and sisters.*8LtMs, Ms 75, 1893, par. 5*

During those eleven months of suffering I continued my work of writing. My right arm from the elbow down was whole, so that I could use my pen, and I wrote twenty-five hundred pages of letter paper for publication during this period.*8LtMs, Ms 75, 1893, par. 6*

When I was first convinced that I must give up my cherished plan to visit the churches of Australia and New Zealand, I questioned seriously whether it was ever my duty to leave America and come to this far-off country. Many sleepless hours of the night I spent in going over our experience since we left America for Australia. It was a time of continual anxiety, suffering, and burden-bearing. I felt at first that I could not bear this inactivity. I think I fretted in spirit over it; and at times darkness gathered about me. This unreconciliation was at the beginning of my suffering and helplessness, but it was not long before I saw that the affliction was a part of God's plan. I carefully reviewed the history of the past few years, and the work the Lord had given me to do. Not once had He failed me. Often He had manifested Himself in a marked manner, and I saw nothing in the past of which to complain. I realized that like threads of gold,

precious things had run through all this severe experience.*8LtMs, Ms 75, 1893, par. 7*

Then I prayed earnestly and realized continually sweet comfort in the promises of God: “Draw nigh to God, and he will draw nigh to you.” [*James 4:8.*] “When the enemy shall come in like a flood, the Spirit of the Lord shall lift up a standard against him.” [*isaiah 59:19.*] These promises were fulfilled to me. I knew Jesus came sacredly near, and I found His grace all-sufficient. My soul stayed upon God. I could say from a full heart, “I know in whom I have believed.” [*2 Timothy 1:12.*] “God is faithful, who will not suffer you to be tempted above that ye are able, but will with the temptation make a way of escape, that ye may be able to bear it.” [*1 Corinthians 10:13.*] Through Christ I came off more than conqueror.*8LtMs, Ms 75, 1893, par. 8*

My time of physical suffering was made a blessing to me. Although not raised up in answer to prayer, I found a compassionate Saviour who loved me and revealed Himself to me. The comfort and blessing I received in answer to prayer helped me to bear my great suffering. I decided that the Lord had determined something concerning me which I could not understand, and I was content to trust all with Him. I kept saying, God knows what is best; my Saviour sees that which in my humanity I do not see. “Whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the first-born among many brethren.” [*Romans 8:29.*] I will not fret and murmur; I will not give up in discouragement. I will leave myself in the hand of God. He will not forsake me while I put my trust in Him. He will transform me into His image, and accomplish His will in me.*8LtMs, Ms 75, 1893, par. 9*

When we comply with the Written Word then we are to walk by faith. We dishonor God when we fail to trust Him after He has given such wonderful evidence of His compassionate love in the gift of His Son. We are to keep looking to Jesus, offering up our prayers in faith, taking hold of His strength. If we would give more expression to our faith, rejoice more in the blessings that we know we have, we would daily have greater cheerfulness and strength.*8LtMs, Ms 75, 1893, par. 10*

Feeling and faith are as distinct from each other as the east is from the west. Faith is not dependent on feeling. Daily we should dedicate ourselves to God and believe that Christ understands and accepts the sacrifice, without examining ourselves to see if we have that degree of feeling that we think should correspond with our faith. Have we not the assurance that our heavenly Father is more willing to give the Holy Spirit to them that ask Him in faith than parents are to give good gifts to their children? We should go forward as if to every prayer that we send to the throne of God we heard the response from the One whose promises never fail. Even when depressed by sadness it is our privilege to make melody in our hearts to God. When we do this the mists and clouds will be rolled back, and we will pass from the shadow and darkness into the clear sunshine of His presence. *8LtMs, Ms 75, 1893, par. 11*

If we educated our souls to have more faith, more love, greater patience, a more perfect trust in our heavenly Father, we would have more peace and happiness as we pass through the conflicts of this life. The Lord is not pleased to have us fret and worry ourselves out of the arms of Jesus. He is the only source of every grace, the fulfillment of every promise, the realization of every blessing. "They that follow me," He says, "shall not walk in darkness, but shall have the light of life." [*John 8:12.*] Our pilgrimage would indeed be lonely were it not for Jesus. "I will not leave you comfortless," He says to us. [*John 14:18.*] Let us cherish His words, believe His promises, repeat them by day and meditate upon them in the night season and be happy. *8LtMs, Ms 75, 1893, par. 12*

It has been a great blessing to know that my Saviour was close beside in day periods and in the night, and the assurance was given me of His presence. *8LtMs, Ms 75, 1893, par. 13*

W. C. White was called away from Melbourne to New Zealand, accompanying Elder Daniells. But there were council meetings appointed in my rooms in my hired house and I was made as comfortable as possible. Elder Tenney was one of the ministers who oft visited me, and many ministers and laborers called upon me and we had praying seasons. I could not kneel, but the Lord did always manifest Himself unto me in my severe sufferings. I had

precious seasons of prayer, and the abundant grace of Christ was my strength and joy. I enjoyed communion with my precious Saviour during my wakeful hours of the night.⁸*LtMs, Ms 75, 1893, par. 14*

Ms 76, 1893

Diary, February 1893

Parramatta and Sydney, Australia; Auckland, New Zealand

February 2-20, 1893

Portions of this manuscript are published in *3SM 265*.

Thursday, February 2, 1893

Parramatta, N. S. W.

I lifted the cross and had a long interview with Brother Robert Hare and his wife. I read to them many things, setting before them in clear, plain lines their errors and mistakes and dangers in their family and in the church. This was a trying ordeal for me, but I knew the trial would be greater if these evils were neglected, and the sure result would follow their course of action. They were not, in their manner of labor, giving the correct representation of what constitutes the truth and its bearings on human action. *8LtMs, Ms 76, 1893, par. 1*

The minister of the gospel of Christ has a much deeper work than merely preaching. Brother Hare has not a love for visiting and becoming acquainted with the real needs of the church. His inclination is to neglect this important branch of the ministry. Here he has been inclined to please himself, choose his own manner of approaching the people, and has not seriously considered what would be the sure result of neglecting to give personal labor to the families under his watchcare. No one can be delegated to do this work for him; and if he neglects this part of his ministry he cannot be a faithful shepherd of the flock of God, for he is to minister to those who need clearer light. *8LtMs, Ms 76, 1893, par. 2*

When he shall make himself acquainted with the members of the church, he will see and understand what are their difficulties and spiritual hindrances, and that some really need counsel; others need cautions and warnings and reproof, which may not be given in his own words but in the words found in the living oracles. He

knows how to become skillful in the administration of the Word. "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works." *2 Timothy 3:16, 17.8LtMs, Ms 76, 1893, par. 3*

If he fails to work in Christ's lines, he loses a rich experience and becomes disqualified for the work as a faithful steward. This is a part of the work that cannot be neglected. Through the faithful discharge of his duties in visiting the members of the church and searching the Scriptures with them, the Lord Jesus will give him an insight into the real wants of the people. He will find a home in their hearts and he will, as did Christ, bind up his interest with them and will have a strength and a power which comes to all those who discharge their duty in this line with fidelity.*8LtMs, Ms 76, 1893, par. 4*

"But foolish and unlearned questions avoid, knowing that they do gender strifes." *2 Timothy 2:23*. The faithful minister who engages in the work of ministering will meet with all kinds of human minds and all kinds of character and he has words of instruction from the Chief Shepherd given to the apostles: "And the servant of the Lord must not strive; but be gentle unto all men, apt to teach, patient, in meekness instructing those that oppose themselves; if God peradventure will give them repentance to the acknowledging of the truth; and that they may recover themselves out of the snare of the devil, who are taken captive by him at his will." *Verses 24-26.8LtMs, Ms 76, 1893, par. 5*

Thursday afternoon Brother Starr, Brother Steed, Sister Hughes and I rode eight miles out to Castle Hill for the purpose of looking for a favorable site on which to pitch a tent. When returning we were requested to call at Mr. Martin's house and we had an interview with Brother Martin but his wife did not appear. She was bitterly opposed to the truth and exceedingly prejudiced against all Seventh-day Adventists. Her husband had been interested in the truth but her bitter opposition prevented him from obeying the truth. He gave two pounds toward building a church.*8LtMs, Ms 76, 1893, par. 6*

Friday, February 3, 1893

Sydney, N. S. W.

Early Friday morning, February 3, everything was astir to leave Parramatta. I had spoken five times with much freedom. We stepped on board the train for Sydney expecting my son, W. C. White, to meet us. Brother Reekie was prepared to take us to the mission or to ride as we chose. As Willie would be in Sydney in about half an hour, we thought we would ride a short distance. *8LtMs, Ms 76, 1893, par. 7*

I noticed this horse from the livery stable held his head very high, and I asked Brother Reekie if he was perfectly safe. He assured me that he was, but almost immediately the horse began to act strangely in a street crowded with vehicles. Brother Reekie turned as quickly as he could into a bystreet and the horse began to kick. His feet went thud, thud, thud against the fender, smashing in the whole front of the carriage. His feet struck the knees of Brother Reekie and caused some pain. The carriage was a wagonette and the women were in the two side seats back of the driver and back of Brother Starr. Brother Starr jumped down from his seat and caught the horse by the bridle and made an effort to hold him. Sister Starr and Emily and I got out of the back part of the wagon, we scarcely knew how. None of us was hurt, and I am confident that, could our eyes have been opened, we should have seen an angel of heaven shielding and guarding us, for this powerful horse could have run and strung the carriage all to pieces. *8LtMs, Ms 76, 1893, par. 8*

After Brother Starr saw us seated on stones in a vacant lot of land, with our carpet bags around us, he accompanied Brother Reekie to the livery stable and related the occurrence and showed both the hostler and the proprietor what was the matter. The horse was too long for the fills, and when going downgrade the carriage crowded upon the horse and the horse supposed it was the best thing for him to do to kick off the things bound to him. The proprietor saw the real difficulty and furnished another horse and carriage which was safe. We met Willie at the depot. *8LtMs, Ms 76, 1893, par. 9*

February 4, 1893

Sydney, N. S. W.

Sabbath morning I awoke with nosebleed and strange depression. I had serious depression of the heart from the shock that I had on this occasion. My head had troubled me after the performance and fright we all had with the horse. I dreaded to attempt to speak. In the evening there were about twelve children playing very noisily before the house occupied by Sister Hardy. Every sharp sound of the voice startled me and made me very nervous, and I felt much fear lest I should have a serious affection of the heart. I slept little and my dread of the meeting was unusually severe. *8LtMs, Ms 76, 1893, par. 10*

We rode in the cab to the church in Sydney and I spoke from (*Hebrews 11*) upon faith. The Lord strengthened me by His grace. I felt much strengthened and blessed. The Holy Spirit was upon me. Strength, both physical and spiritual, was given me in large measure. "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*. Our work is to believe, watch, and pray. The lessons which came from the lips of Jesus are the light and strength of my heart. I love Jesus and know He has lifted me above my infirmities so often. I will have faith in my Saviour, for without faith it is impossible to please God. We need an increase of faith. *8LtMs, Ms 76, 1893, par. 11*

In the afternoon at two o'clock we stepped on board the steamer to take the journey we long dreaded. All our luggage had been stored away on Friday. We dislike very much to travel on the Sabbath but the work must be done in giving the message to the world and we can keep our minds and hearts uplifted to God and can hide in Jesus. When we cannot control these matters, we must leave all with our heavenly Father. If our trust be in God He will help us. *8LtMs, Ms 76, 1893, par. 12*

All of our party were sick the first day out. I was not sick all the way on the broad waters of the Pacific coming from America, but I was sick indeed on this passage. We had in our stateroom abundance of air and we enjoyed this very much. Emily [Campbell] was sick all the way; so was Sister Starr. The rest of us were affected—

uncomfortable, but not thoroughly seasick. W. C. White was attentive to us all, making us cheerful and comfortable as possible. He knew just what to do and how to do it. I prize his kindly attentions. He is a great comfort to me. I have the very best berth, named "The Marriage Room." We had over our heads such a racket—pitching quoits and a great deal of noise. I was to have another room but found the berth narrow for my afflicted hip and could not use the narrow berth. *8LtMs, Ms 76, 1893, par. 13*

Sunday, February 5, 1893

On Steamer

The weather was pleasant. I kept my berth and did not go down to the dining hall. I expected to write considerable, but it is impossible to do this. I feel exhausted and my head is light. I can reflect and pray as I lie in my berth. *8LtMs, Ms 76, 1893, par. 14*

I feel a deep interest for souls. I see so much carelessness and drinking and smoking very near my berth. I long for physical strength that I may do better service for Jesus Christ my Saviour. He has paid the ransom money for my soul, and I want to give to Him wholesome service, not a sickly offering. There is a balm in Gilead; there is a Physician there. I know that Jesus is very precious to me, and I love God and seem to know Him as my heavenly Father and I His child. *Deuteronomy 33:27*. "The eternal God is thy refuge, and underneath are the everlasting arms." (*Verse 29*): "Happy art thou, O Israel: who is like unto thee, O people saved by the Lord, the shield of thy help, and who is the sword of thy excellency!" "Thou wilt keep him in perfect peace whose mind is stayed on thee." *Isaiah 26:3. 8LtMs, Ms 76, 1893, par. 15*

What encouragement we have to educate and train our thoughts that they shall be accustomed to meditate upon sacred, holy themes and that it not become habit to dwell—in thoughts or conversation—upon common, earthly things, for if we allow our thoughts to become cheap and earthly then we can bring from the treasure of the heart only earthly and corruptible things which will not be a savor of life to those with whom we associate. *8LtMs, Ms 76, 1893, par. 16*

Let us read the words the Lord gave to Peter to be a help and a guide to us: "Wherefore gird up the loins of your mind, be sober, and hope to the end for the grace that is to be brought unto you at the revelation of Jesus Christ; as obedient children, not fashioning yourselves according to the former lusts in your ignorance: but as he which hath called you is holy, so be ye holy in all manner of conversation; because it is written, Be ye holy; for I am holy." *1 Peter 1:13-16*. "That he would grant unto us, that we, being delivered out of the hand of our enemies, might serve him without fear, in holiness and righteousness before him all the days of our life." *Luke 1:74, 75.8LtMs, Ms 76, 1893, par. 17*

We can have the assurance of true happiness only in wholehearted surrender of our will and our way to God's will and God's way. "For the kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Ghost." *Romans 14:17*. To be spiritually minded is life and peace.*8LtMs, Ms 76, 1893, par. 18*

Monday, February 6, 1893

On Steamer for Auckland

It is rainy today.*8LtMs, Ms 76, 1893, par. 19*

I am thankful to our heavenly Father that He has preserved us through another night. I have, since my sickness, increased love and confidence and trust in God. I shall not dread suffering as I have done, because when the cup of suffering is placed to my lips the cup of consolation is always given if I will stay my mind upon God. I feel pleased that we shall soon be in Auckland, that we are not to have a long passage.*8LtMs, Ms 76, 1893, par. 20*

We have not a very nice cook on this boat and they have principally a meat diet. They make much of stewed kidneys and mutton together, which is highly seasoned with pepper and stewed down, making a strong, concentrated dish that I could not, dared not eat. The thoughts will come to me, The animal creation is diseased; the beasts languish with disease; the kidneys are the organs that are affected if the body is in any way diseased. Fruit is healthful. We can eat fruit in safety, but animal flesh and dishes concocted of kidneys I positively dare not use. But I will thank the Lord that in this

country, as in America, we can obtain fruit of some kind nearly all through the season. This is an advantage and a great blessing, and for these favors we should be grateful and praise God.*8LtMs, Ms 76, 1893, par. 21*

We are greatly annoyed with the passengers, and the officials and the sailors, smoking. They will set themselves close by our staterooms and the smoke defiles our rooms. You speak to them in regard to the matter and they will not heed your entreaties but smoke on us as if their life depended upon their vigilant use of this disgusting narcotic. This is the danger of my traveling on the steamers, especially. It is some days and sometimes weeks before I recover from the poison I have been compelled to inhale, even on the broad ocean where every nuisance ought to be frowned down. There is a smoking room, but there are men who have an idea of smoking where they please, puffing their tobacco smoke directly in your face. The captain said he could not be as decided as he would if there was a notice that no smoking was allowed on deck only in certain places, as well as in the smoking room. The captain said to me, "When you come on the boat again you will see notices prohibiting smoking on the deck." I was glad to hear this, for I knew that no one had any real authority to prohibit smoking when there was no notice in reference to it.*8LtMs, Ms 76, 1893, par. 22*

February 8, 1893

On Steamer en route for Auckland

It has rained today all day long. We feel deeply grateful that there is not a tempest with the rain. It is not a chilly rain. We cannot eat much on this boat but fruit and the rolls I brought with me. We changed our position to the other side of the boat, thinking it would be more quiet. The canvas is up, shutting us in [so] that we cannot look upon the broad, restless ocean, and thus we are protected from the rain.*8LtMs, Ms 76, 1893, par. 23*

Close by us are gathered a group which I could but watch with interest. There were two old men, rough visaged. There were several younger men and two young women and one elderly woman with a countenance not altogether agreeable. Two of this party seemed to be crippled, as if partially paralyzed. One, aged

about thirty, was an invalid, and his gait as he walked was staggering as if he had partially lost the use of his limbs; yet he smoked the pipe almost continuously. He was very sallow. He seemed to be of a kindly disposition and as if he had [been] in possession a gift of intelligence, but his intellect, it was evident to be seen, was greatly deteriorated.*8LtMs, Ms 76, 1893, par. 24*

The elderly woman seemed to have lost her refinement, if she had ever possessed the article. She talked loud and coarse. And this party kept up a noisy clatter, laughing coarsely at their coarse jests.*8LtMs, Ms 76, 1893, par. 25*

I felt disgusted at the developments. Their principal business was eating largely and drinking their wine and smoking their pipes. If any one wished the sign hung out to distinguish plainly the moral standing of this group they had it in this case. One young man, scarcely sixteen, seemed to have a cure for the smoking, sickly specimen of humanity who staggered as if his limbs were palsied. This young man began to unwrap fold after fold of some material and brought to view that which was his treasure—a pipe. I had just spoken to a man in reference to his smoking and inquired the reason we did not see the women with pipes in their mouths—for if tobacco was so great a solace to the men it must possess as much virtue for the women. He said he could not see why women could not smoke as well as men. I said, This appetite for tobacco is unnatural and when once formed holds the tobacco devotee in a species of slavery. Any appetite indulged in, liquor drinking or tobacco using, that has no foundation in nature is very difficult to overcome. The woman said something to the young man, for he put up his darling idol and did not, like his brother, smoke directly in our faces.*8LtMs, Ms 76, 1893, par. 26*

February 8, 1893

Auckland, New Zealand

I awoke feeling languid and unrefreshed. It was the last night on the boat and although three full meals had been improved by those of the passengers who desired, a fourth meal was given in honor of its being the last night.*8LtMs, Ms 76, 1893, par. 27*

There was also entertainment of music which was well rendered. There was also some speaking. All went off well, but after the supper and the wine and liquor were indulged in, then we were treated to a carousal by the rougher class—dancing around the deck, hallooing, laughing and singing songs all out of tune and season. I asked the stewardess if it could not be stopped. She said it was no use to try. Should the captain make an attempt they would turn and say to his face, “We have paid our passage; we have a right on the boat; and we will do whatever we please.” She said she was so very weary and longed to get quiet and rest but it was no use to expect they would give her or the passengers a chance to rest. It was too evident this was the heaven of those who have no love for God and His righteousness. I made my voice heard from my berth begging that all who considered themselves gentlemen would stop this unnecessary noise and let those who wanted to sleep have a chance to do so. I was happily surprised that the noise ceased soon and there was quiet.*8LtMs, Ms 76, 1893, par. 28*

Wednesday morn it was still raining hard. About 8 a.m. Elder Israel came on the boat. We stepped from the boat into a hack and were driven quite a distance, nearly to the other end of the city, where we found a house had been hired, all furnished, for thirty-five dollars a month. Here we were all cared for. Brother and Sister Israel remained with us through the day and went to their hired rooms at night. Here we had opportunity to get off our American mail which we were compelled to neglect through much labor in speaking. We felt very thankful for this provision made for us. We could all be together to consult and to devise our labor. Elder Starr spoke Wednesday night.*8LtMs, Ms 76, 1893, par. 29*

Thursday, February 9, 1893

I was very thankful Thursday morning to find that the storm was over. The rain had ceased to fall Wednesday before night. We felt grateful to our heavenly Father for this comfortable home for two weeks. Our work had been done with much inconvenience and our mail neglected because of labor and the time spent on the boat.*8LtMs, Ms 76, 1893, par. 30*

We rode out, procuring a livery team at ten shillings for an

afternoon. We visited Mount Eden and we enjoyed the scenery very much. We went up, up, up the mountain and necessarily had to move very slowly, for the ascent was steep, and we must not be unmerciful to our dumb servant that was doing the work. All walked but Brother Starr, Sister Israel and I. Brother Israel and Willie had taken a cut across, much nearer. We met on the crest of the mountain.*8LtMs, Ms 76, 1893, par. 31*

I stepped from the carriage and with Brother Israel and W. C. White to help me, stood on the summit where we could have a good view of Auckland. Here we saw terrace after terrace where the soldiers in warfare had made their defense, protecting themselves from the shots of the enemy by concealing themselves beneath the earthworks. This was a mountain composed of earth and sea shells. You could pick up the sea shells on the top of this mountain and the ground and roads were white in many places with the shells.*8LtMs, Ms 76, 1893, par. 32*

Auckland is a very beautiful city. The trees and flowers are growing luxuriantly and were of rare qualities such as we had not seen in any other place.*8LtMs, Ms 76, 1893, par. 33*

In the evening I spoke in the neat, commodious chapel, but there was only a small company out. Empty seats stared us in the face and testified that the right and essential work had not been done in that city by those who claimed to believe the truth. The burden of my message was to present before them the solemn responsibilities resting upon us to answer the prayer of Christ which He presented to His Father just prior to His leaving the disciples, and His crucifixion and death and ascension to heaven. He prayed that His disciples might be one as He was one with the Father. [*John 17:21.*] I spoke Thursday evening.*8LtMs, Ms 76, 1893, par. 34*

Friday, February 10, 1893

Auckland, New Zealand

I am restless, unable to sleep as much as nature requires, but I thank the Lord for His many blessings, for His rich grace and His love so abundantly bestowed upon us—undeserving as we are. But the Lord is not man. He judges righteously.*8LtMs, Ms 76, 1893, par.*

I am pained at heart as I consider Auckland, this beautiful city. There were more than one hundred who came to the knowledge of the truth. Some have moved away; some are laborers as canvassers, and those who are still believing the truth in Auckland have not all been learning in the school of Christ His meekness, His lowliness. These lessons they have never learned. While there is a constant strife and want of unity, there is not fruit which will be seen for their labor. If the truth had sanctified the soul there would have been fruit, good fruit borne to the world. *8LtMs, Ms 76, 1893, par. 36*

True faith purifies the heart from all envy. Christ gave Himself for us to redeem us from all iniquity and purify unto Himself a peculiar people, zealous of good works. "Blessed are the pure in heart, for they shall see God." [*Matthew 5:8.*] No one can have a clear view of God and a convincing knowledge of His character and yet be full of envy, pettishness, jealousy and evil surmisings. Jesus Christ was a perfect Pattern of moral excellency. He is our Example in all things. Earthly wisdom may exclude from the eye the wisdom of God. It is given unto the chosen and faithful to know the glory of the mystery of Christ formed within, the hope of glory. *8LtMs, Ms 76, 1893, par. 37*

I spoke with deep earnestness upon the necessity of having the mind of Christ and doing His will, and that our will must never be a controlling power. There were many plain words spoken, and there were confessions made by several. Edward Hare seemed to feel deeply, and he made some approach to humiliating his heart before God. McCalpin made confession. But the surface has scarcely been stirred. The work must go deeper; the sword of the Spirit must cut its way through joints and marrow. *8LtMs, Ms 76, 1893, par. 38*

Saturday, February 11, 1893

I passed a restless night. There did not seem to be much vitality in the air. I spoke to the few assembled upon the Sabbath from (*Isaiah 58*), showing that the message given by Isaiah was to impress the self-righteous who were trusting in their fasts and their prayers, that there was a work neglected which was mercy and love for God, and love for their fellow men. Their claiming connection with God will

reveal itself in their doing works of righteousness for their fellow men. Our reliance in Christ cannot be partial. It cannot be accompanied with large self-confidence and exalting excellences in self. When the human soul lies low at the foot of the cross, then the world's Redeemer can be seen distinctly by the eye of faith in His matchless love and His glory. Self is humbled in the dust.*8LtMs, Ms 76, 1893, par. 39*

"If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. ... For ye are dead," dead to the world, to its fashions, to its pride, to its pomp and ambition for notoriety. You are a partaker of His divine nature, "and your life is hid with Christ in God. When Christ who is our life, shall appear, then shall ye also appear with him in glory." *Colossians 3:1-4.8LtMs, Ms 76, 1893, par. 40*

True faith lives as seeing Him who is invisible. The right quality of faith works by love and purifies the soul, and there will be soundness of religious experience, a wholeness of life unto God. Works of pure love for Christ's sake will appear. The ardor of the love of Christ in the soul creates a love in the heart in choosing and practicing good works toward the children of men. The Christian loves all for whom Christ has died and there will not be strife or quarreling for the supremacy. This has been the curse of the church in Auckland. Unbelievers have come into the meetings and witnessed their denial of Christ in their spirit and in their words and actions.*8LtMs, Ms 76, 1893, par. 41*

Love produces love; words and works of compassion and love are the good seeds dropped into the soil of the heart which will produce good fruit, for the Lord Jesus alone can give the increase. Have fervent charity (love) among yourselves. This will constrain Christians to love one another, to be good, clean, pure, and to do good; to communicate all possible good to one another and to be fruitful in good works. "By this shall all men know that ye are my disciples, if ye have love one for another." *John 13:35*. "This is my commandment, that ye love one another." *John 15:12*. All spiritual life is indeed the life of God in the soul. Everything which works in the human agent to perfect a Christian character is divine.*8LtMs, Ms 76, 1893, par. 42*

Sunday, February 12

Auckland, N. Z.

I thank my heavenly Father for His blessings, His light and His love. Oh, precious is Christ to my soul this morning! I can do nothing in and of myself. I must have a vital connection with the Light of the world, the Truth. I am afraid of Christianity without Christ. It is a broken cistern which can hold no water. Unity with Christ is that which we all need. My soul goes out after God. I long for His presence. I pant for the waters of life. "He that abideth in me, and I in him, the same bringeth forth much fruit; for without me ye can do nothing." *John 15:5.8LtMs, Ms 76, 1893, par. 43*

Our Sabbath meeting yesterday was, I hope, profitable. The social meeting was characterized by a measure of tenderness of spirit. There were confessions made of the want of love and of the dissension and want of harmony among them, that there had been envy and evil surmisings.*8LtMs, Ms 76, 1893, par. 44*

Elder Starr held meetings in the chapel, seeking to instruct and deepen the work already commenced on the hearts of those who were members of the church. In the evening I spoke in the Town Hall very plainly and earnestly. "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God," etc. [*1 John 3:1.*] The Lord gave me His grace to speak to the people. They listened with attention, but I could not feel that the words spoken found a lodgment in the heart.*8LtMs, Ms 76, 1893, par. 45*

The Christlike method of preaching practical piety and true godliness is in such marked contrast to the lives and characters of professed Christians that they turn away their ears from hearing the truth. The dying charge of Paul to Timothy was, "I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom; Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine. For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears: and they shall turn away their ears from the truth, and shall be turned

unto fables. But watch thou in all things, endure afflictions, do the work of an evangelist, make full proof of thy ministry." *2 Timothy 4:1-5.8LtMs, Ms 76, 1893, par. 46*

The day has surely come when a dish of fables served up by the teacher in the pulpit is more to the taste than to be fed with the sincere milk of the word that they may grow thereby.*8LtMs, Ms 76, 1893, par. 47*

Monday, February 13, 1893

Auckland, N. Z.

We feel deeply in regard to those who claim to believe the truth in this place. There has been, by one in particular who professed the truth, a course of deception and falsehood practiced that may be represented like crucifying the Lord afresh and putting Him to open shame. And notwithstanding this misconduct the wrongdoer, after being separated from the church, has been reinstated again in the church, and the transactions of the whole matter are a disgrace to every member of the church. We know that God is dishonored.*8LtMs, Ms 76, 1893, par. 48*

If for the sin of Achan the Lord could not go out to battle with the armies of Israel and the one man's crime, unknown to them, placed all Israel in jeopardy and caused confusion and humiliation, this man's deeds are far more aggravating in the sight of God. When Joshua lay on his face before the Lord in the deepest humiliation, mourning over the defeat of Israel, the Lord said:*8LtMs, Ms 76, 1893, par. 49*

"Get thee up; wherefore liest thou thus upon thy face? Israel hath sinned, and they have also transgressed my covenant which I have commanded them: for they have even taken of the accursed thing, and have also stolen, and dissembled also, and they have put it even among their own stuff. Therefore the children of Israel could not stand before their enemies, but turned their backs before their enemies, because they were accursed: neither will I be with you any more, except ye destroy the accursed from among you."*Joshua 7:10-13.8LtMs, Ms 76, 1893, par. 50*

Here all Israel was by the Lord identified in this evil. All Israel must suffer the reproach of God because of the sin of one man. So I have had the matter presented before me in regard to the church in Auckland. There has been stealing and trying to climb up in some other man's place. Truth was misrepresented, its purity sullied, the standard of integrity lowered into the dust by incorrect representations. The church cannot prosper unless the truth is loved and practiced in the church at Auckland.*8LtMs, Ms 76, 1893, par. 51*

Pretension has more than one who is in its deceptive wiles. Could the veil be removed and the real state of things be revealed, how these souls would be humiliated! The pretension of the knowledge of phrenology is putting into Edwin Hare's mind and heart ideas which will tend to evil works and unto ungodliness. Is it truth? In some cases it may be a neighbor to the truth; in other cases it is falsehood and will be cleansed with the delusions of these last days, vain philosophy; and the uninformed are swallowing false statements as truth and righteousness.*8LtMs, Ms 76, 1893, par. 52*

I spoke in the evening at length, bearing a plain, decided testimony.*8LtMs, Ms 76, 1893, par. 53*

February 15, 1893

Auckland, N. Z.

I can praise the Lord this morning for His love and His mercies and blessings to me. I plead with the Lord for physical strength, for the baptism of the Holy Ghost. Without this we cannot accomplish anything. Meetings are appointed throughout the evenings of the week, Sabbath evenings excepted. This is a sacred period which, as a general rule, parents should have in their homes, to consecrate themselves and their families to God. We met in the church at six o'clock. I spoke to those assembled one hour, and then Elder Starr spoke about one hour. The Lord gave me a plain, pointed testimony and there was some feeling manifested in the meeting.*8LtMs, Ms 76, 1893, par. 54*

Thursday, February 16

Spoke in evening.*8LtMs, Ms 76, 1893, par. 55*

Friday, February 17

Mail week. Worked hard to get mail completed.*8LtMs, Ms 76, 1893, par. 56*

Sabbath, February 18

Spoke in chapel.*8LtMs, Ms 76, 1893, par. 57*

Sunday, February 19

Spoke in Opera Hall.*8LtMs, Ms 76, 1893, par. 58*

Monday, February 20, 1893

Auckland, N. Z.

I feel grateful to my heavenly Father for His care of me through the night, for the blessings He so graciously bestows upon me and for all His precious light He communicates to me. I am inclined to think but little can be accomplished in this place until someone shall be sent of God to hold a firm, wholesome influence through the power given him of God until a correct, enduring impression of what constitutes Christian character is left upon the minds of the peoples.*8LtMs, Ms 76, 1893, par. 59*

As a people we claim to have advanced light, believing in the divine claims of the law of God, and if those holy precepts are written in the heart they will produce a holy life and a godly conversation. The wisdom and authority of the divine law are supreme. "I will put my laws into their hearts, and in their minds will I write them." *Hebrews 10:16*. The truth brought into the inner sanctuary of the soul brings every thought into subjection to the obedience of Christ. The Lord has a controversy with His people. The selfishness and pride which are cherished in the members of the church are manifest in His sight and are an offence to Him.*8LtMs, Ms 76, 1893, par. 60*

I spoke again in the Theater Royal Sunday evening. The Lord gave me much freedom, but it seemed to me that many that heard were

not in a condition of mind to receive the message of truth but rather to inquire if these things were true. The truths presented in regard to the world's Redeemer being a personal Saviour and the law of God being binding upon the human family were strange things. They had listened to the messages from the pulpit that the law of God was abolished, that Christ came to abolish the law. I presented the Word of God, the very words spoken by Christ in His sermon on the mount, "Think not that I am come to destroy the law or the prophets; I am not come to destroy, but to fulfill," etc. [*Matthew 5:17.*]*8LtMs, Ms 76, 1893, par. 61*

The Lord cannot give grace for grace to them that are transgressing His holy law. He will not serve with their sins. He will take His Holy Spirit and His blessing from them that love to do evil and resist the plain words of truth in the living oracles. Mercy and truth are promised to the humble and the penitent, and His judgments are prepared for the worldly and impenitent. Justice and judgment are the habitation of His throne. The very fact of Christ's dying for the world on the cross of Calvary is a living testimony, that cannot be truthfully controverted, of the immutability of the law of God. This law is the standard of character and will judge every soul in the last day.*8LtMs, Ms 76, 1893, par. 62*

The church has brought the world into her embrace. Unconverted, unsanctified, she is united in fellowship and affection with the enemy of holiness and is ever more ready to depart from the holy commandments than to come out and to be separate from the friendship, customs and practices of the world. She is joined to the idols she has chosen and because temporal prosperity and the favors of the wicked are given her she says in her attitude, "I sit a queen and am no widow." [*Revelation 18:7.*]*8LtMs, Ms 76, 1893, par. 63*

Because the world is brought into the church she reckons herself rich. Her delusions are strong, and she believes a falsehood and will not be converted to the truth. Plain, simple, clear, and beautiful truth is not palatable; it is considered too old-fashioned to be respected and cherished in this enlightened age; any reproof of pride and fellowship with the world is distasteful. She has divorced herself from her Maker, her Husband, left her first love, and is

married to the world. Her divine character and spiritual strength have departed from her.*8LtMs, Ms 76, 1893, par. 64*

The enemies of truth and the wicked are alike lovers of pleasure more than lovers of God. When they assemble to worship God He is not with them. They cease to be the solemn assemblies. Christ would be as virtually rejected now, should He come into our world, as at His first advent when He came to His own and His own received Him not. The shepherds of the flock cry to them, "Peace, peace, when there is no peace." [*Jeremiah 6:14.*] They will sleep on in carnal pleasure and security until sudden destruction shall come upon them and they shall not escape.*8LtMs, Ms 76, 1893, par. 65*

We left Auckland Harbor Monday at seven o'clock.*8LtMs, Ms 76, 1893, par. 66*

Ms 77, 1893

Diary, February to March 1893.

Kaeo, New Zealand

February 20 - March 15, 1893

Portions of this manuscript are published in *4Bio 73, 75*.

A Visit to Kaeo, New Zealand

We left Auckland Harbor Monday [February 20] at seven o'clock. The boat was small, but the captain and his associates in office were kind and did everything in their power to make us comfortable. There was no safety in my going into the cabin below. It was close, and the berths in [the] staterooms narrow and hard as a board. I sat in my easy chair as long as I could, but sitting long in one position is a painful process for me, and I became very restless and nervous. There was no place for me to be sheltered from the strong winds. The captain said he would turn all the occupants out of the smoking cabin, if necessary, and give us the shelter of the cabin, which was on deck. After waiting until about ten o'clock, I could not endure the position I was in any longer and the steward, who was a son of Brother Rout in Auckland, did all he could to make us comfortable. I had my spring bed, and it was opened and made up and I was helped to the other side of the ship where I found they had made a shelter for me and had done their best. I was thankful for the luxury of lying down. Willie was on one side of me, Emily on the other, in slumber chairs. *8LtMs, Ms 77, 1893, par. 1*

Wednesday, February 22, 1893

I was only too happy for morning to come. I was troubled in the night with burning fever, and I had my fears of another attack of malaria and rheumatic fever such as I had a little earlier last year. We had a smooth sea, and all passed the night without seasickness. I think I became excessively weary last night, for it is a tax to get off the mail and a tax to make preparations in packing, although Emily has carried on that part of the business faithfully; but

Monday was a hard, trying day for my nerves. Then there came the band of minstrels on the boat and played quite noisily, and the music was torture to my nerves. Oh, how thankful I was when at eleven o'clock the noisy demonstration ceased!*8LtMs, Ms 77, 1893, par. 2*

We were to get into Russell Harbor at seven o'clock, but the fog closed in upon us and the anchor was cast. We were bound fast for more than one hour. Then the anchor was lifted again. The sun came out and quickly cut its way through the fog and dispersed the clouds. When we were enclosed in the fog, the brass band whiled away the time. Their music was softer and better selected and better rendered than the previous evening. I did not rise from my bed until the passengers left the boat at Russell Harbor. None of us lay off our clothing and all I had to do was to leave my spring cot when I chose to do so.*8LtMs, Ms 77, 1893, par. 3*

Russell Harbor was a romantic-looking place. As we approached it the boat was carefully managed, passing around islands of massive rocks which were thousands of feet high. We saw much that was interesting in the scenery. We did not leave this harbor until two o'clock in the afternoon. Brother and Sister Starr and W. C. White went on shore. I, of course, could not have that privilege, for it would only be a tax to me. I wrote some things describing the scenery.*8LtMs, Ms 77, 1893, par. 4*

We hoped to get to the Harbor Whangaroa at seven, where we would meet Brethren Hare, but we did not reach the harbor until about eight o'clock; and we were glad to see Brethren Joseph and Metcalf Hare. They welcomed us heartily and transferred our baggage to a large, commodious sail boat, and we all found abundance of room. Willie sat at the end of the boat at the helm, his back to my back to give me support and to guide the boat. Brethren Hare stood up in the boat, each with an oar, and were guided by word and motion of head when the boat should go veering to right and left in the narrow passage, shunning rocks and dangerous places.*8LtMs, Ms 77, 1893, par. 5*

The view on this passage must be grand when it can be seen, but it was night, and we were deprived of the privilege of viewing the

scenery. The water was as smooth as a beautiful lake. We were brought up [to the landing] in the boat. The landing place was close to Joseph Hare's back yard. We stepped, with help, on the embankment and passed through the gate; and a few steps brought us to the back piazza. We climbed the steps and entered the open door and were welcomed by Sister Hare. The children were sleeping in bed. I was very weary and was thankful to rest.*8LtMs, Ms 77, 1893, par. 6*

Wednesday morning we made preparations to go to Brother Hare's, the father. He came to Joseph Hare's, and we became acquainted with him. We were much pleased with his appearance. Soon we were on our way to Father Hare's, three miles, closely surrounded with mountains. The road resembled Knight's Canyon on the way from Healdsburg to St. Helena, California, but was not as perilous. The scenery was very fine.*8LtMs, Ms 77, 1893, par. 7*

There was the Koru [?] tree, a curious looking green tuft growing upon the top of the trees, something after the fern tree order. The fern trees grow in abundance on the mountainsides and in the ravines and close by the roadside. The mountains were closely linked one to another, rounded or sharp at the top, and precipice-like at the sides; then uniting with this was still another and another, peak after peak presenting itself like links uniting in a chain. It was indeed a chain of mountains. I have never seen anything of this character in America. The growth of shrubs and fern trees and _____ so very green and all mingled with the verdure and foliage of the trees, make a lovely picture.*8LtMs, Ms 77, 1893, par. 8*

Father Hare lives close by a high mountain. There he has a comfortable home. A brook, or swift stream, brings him the pure mountain water. He has a flourishing orchard of apples, pears, peaches, plums, and quince trees. Beautiful fragrant pines are not the least of the attractions of this mountain home. The house sits on a rise of ground that requires climbing a gradual ascent paved with stones from the front gate to the house. Everything in nature surrounding the house seemed so lovely; I was charmed.*8LtMs, Ms 77, 1893, par. 9*

Thursday, February 23, 1893

Kaeo, N. Z.

We find it raining in the morning. Brother Metcalf Hare, living near Father Hare's, came on horseback to receive our American mail, for it must leave for Kaeo before daylight. Brother Metcalf Hare called for the mail and took it for us to his brother Joseph Hare's, who, notwithstanding the rain, went in his boat to the harbor to put the mail on the steamer. *8LtMs, Ms 77, 1893, par. 10*

It continued raining steadily through the day, and the mountain stream running through the farm of Brother Hare was steadily rising and becoming a swift-running torrent. The banks of the streams are planted with quince trees for the protection of the banks. Many of the fine large quinces were carried down the stream. The house is located on a high rise of ground, so it was in no danger of being flooded. We watched the steadily swelling stream carrying away wood and fruit and undermining bridges, and Father Hare expressed fears that the valley would be flooded. *8LtMs, Ms 77, 1893, par. 11*

Saturday, February 25, 1893

I woke very early and my thoughts were active in regard to this place and the inhabitants located in Kaeo. We thought well directed efforts put forth by those who had received the truth would not be in vain. If the hearts of those who have received the truth would have their own hearts subject to its control, directing the thoughts, words, and actions according to the mind and will of God, many souls would be converted. The prejudice now existing would be swept away. *8LtMs, Ms 77, 1893, par. 12*

The Lord has made all provision for the activities of life, that they may be conducted in such a way as to preserve moral integrity, and those who believe the truth will reveal its sanctifying power upon life and character. The Lord does not arrange His plans so that the men who give their hearts to His service, to become His soldiers, should go out of the world to maintain their piety. Christ said, "I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil." *John 17:15*. There are duties to be done in this world for the good of our fellow men. None of Christ's followers liveth to himself. There are souls to be

saved.*8LtMs, Ms 77, 1893, par. 13*

I spoke in the little chapel at Kaeo on the Sabbath at 11:30. I could not close the gate of my thoughts. They would be very active, for I discerned in this congregation a company which had been presented before me as needing a work done for them individually, that they should carry upon their hearts the burden for souls for whom Christ has died—souls in their very midst with whom they come in contact in business relations. The Lord has given to every man his work. All have talents to use and multiply by use in saving the perishing souls around them through the earnest cultivation of the Christian graces. Day by day they may come closer and still closer to God and may be laborers together with Him. The Lord has not withdrawn His Holy Spirit from those who do not believe the truth in Kaeo, and they are to be labored for. Those who believe are to learn wisdom from Jesus Christ how to be wise workers to save souls.*8LtMs, Ms 77, 1893, par. 14*

Sunday, February 26, 1893

Kaeo, N. Z.

I awake early and carry a grateful heart to the Lord in prayer for His love and the peace of Christ I feel in my soul. I feel deeply for the members of Brother Hare's family who have not yet confessed Christ. My heart yearns after them. We know [that] in our family devotions the Spirit of the Lord is with us, and a deep hungering and thirsting of soul is begotten in me for the souls of those who are not in the truth. My prayer is that these dear souls shall be converted.*8LtMs, Ms 77, 1893, par. 15*

I spoke in the Wesleyan church Sunday. The Lord gave me much freedom, and believers and unbelievers seemed much interested.*8LtMs, Ms 77, 1893, par. 16*

In the night season I have had many scenes pass before me. I have heard conversation between Joseph and Metcalf Hare, and I have felt decidedly that there was but little of the similitude of Christ in their connection and in their treatment of one another. There is a need of scattering, of getting out of Kaeo, else the religious experience of either of the two men will be of little value. When

crossed, they are worked by the spirit of the evil one. Brother Joseph Hare has good ability, but he is too masterful. He knows not how to use his talents to the glory of God. He will have to obtain altogether a more marked experience in Bible religion before he is the man to occupy a place he might well fill as a teacher if he were converted. Satan is striving for the mastery over him, and his powers, that might become a great blessing if under the supervision of God, are at times overmastered so completely by satanic jealousies and evil suppositions that they savor of Satan's attributes.*8LtMs, Ms 77, 1893, par. 17*

I have to bear my testimony in parables, as it were, presenting general principles. The likes and dislikes of these men, who are capable of great good, are made to serve in an evil work in a variety of ways. I shall certainly strive to draw Metcalf Hare away from Kaeo if possible. He will become a man that will teach the truth to others. He has life and vitality that, if sanctified, will be of advantage in the work and cause of God.*8LtMs, Ms 77, 1893, par. 18*

Oh self, self, self that is not subordinate to God! How earnestly this self, under sanctification to God, might work for the Master! But He cannot use men while they refuse to be worked by the Holy Spirit of God. He will not serve with their sins. Professing righteousness they are hard and severe upon those whom they think err and who do not serve God in their way. They work so much on Satan's side of the question that their good is evil spoken of.*8LtMs, Ms 77, 1893, par. 19*

Tuesday, February 28, 1893

I am thankful to the Lord for His goodness, His grace, and His mercies to me. I long for more and still more of the love of Jesus. My heart pants after Christ as the hart panteth after the water brooks.*8LtMs, Ms 77, 1893, par. 20*

I see the youth brought up and trained religiously, but they know not by experimental knowledge that Jesus saves them from their sins, that Jesus is indeed their personal Saviour. There is an apparent insensibility, a lethargy. They are described as being dead in trespasses and sins. They need to be awakened by the Spirit of God through the preaching of His Word and the living preacher, the

human agent, presenting Christ and Him crucified and pointing the sinner to the Saviour as did John, "Behold the Lamb of God, which taketh away the sin of the world." [*John 1:29.*] *8LtMs, Ms 77, 1893, par. 21*

If God gave His Son to atone for sin, sin must be a tremendous evil to demand such a sacrifice. But "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." [*John 3:16.*] The punishment rested on One innocent and divine, undeserving of the wrath of God, that the guilty might have hope and life and pardon. Christ was anxious to save the lost, and we who believe in Christ must feel that same earnest interest. *8LtMs, Ms 77, 1893, par. 22*

The taking of our sins and dying for us shows His great interest and inexpressible love for fallen man and presents His character, full of grace and truth, full of compassion and divine sympathy. *8LtMs, Ms 77, 1893, par. 23*

I spoke to those assembled in the home of Father Hare. I had a very plain testimony for parents and children. I sought to present the true love for Jesus in contrast with sentimentalism and the cheap love that goes out for courtship and marriage. "If ye then be risen with Christ, seek those things which are above, where Christ sitteth at the right hand of God. Set your affection on things above, not on things on the earth." *Colossians 3:1, 2.8LtMs, Ms 77, 1893, par. 24*

We feel here in this locality a most earnest desire to do all possible good to these souls whom I love in the Lord. Oh that all who name the name of Christ would honor that dear name which is so valuable to us! *8LtMs, Ms 77, 1893, par. 25*

I see economy is practiced in the home life by Father Hare's family and it worries them to see anything like extravagance in outlay of means. *8LtMs, Ms 77, 1893, par. 26*

Saturday, March 4, 1893

Kaeo, N. Z.

I awoke in early morning, the peace and joy of Christ in my heart. As I love Jesus, I want that others should love Him and serve Him with their whole hearts. I want a sense of the abiding presence of God, that I am acting under His divine eye. I want to bring into my life the divine attributes of holiness, justice, truth, and love. I must not discourage one poor struggling soul, and I cannot encourage the great want of love and tenderness I see for one another. *8LtMs, Ms 77, 1893, par. 27*

I spoke in the Wesleyan Methodist chapel, seeking to give the plain Word of God as He had directed me. While speaking I felt constrained by the love of Christ to call for all who had not taken a decided stand for the Lord to come forward. We had a precious company. The two young men—relatives of Sister Starr, whom they had visited—had come to the meeting. One came twenty-five miles on horseback with his uncle; the eldest had come forty miles on horseback to attend this meeting, because requested to do so by Brother and Sister Starr. These three, uncle and nephews, came forward and their hearts were deeply moved. The children of Father Hare came forward, also the children of Joseph Hare and the children of William Hare, who died three years since. Brother Thomas Brighthouse's brother and his wife and sister came forward and the movement became quite general, for most of the church united in this movement. *8LtMs, Ms 77, 1893, par. 28*

Nearly all spoke who were seeking the Lord for the first time. The Spirit and power of God was in our midst. We had a precious season of prayer and the best meeting we had in Kaeo closed. Brother Starr worked interestedly in the meetings to help souls to plant their feet in the paths of righteousness and peace. There is need of much educating and disciplining the souls to have an intelligent knowledge of the precious love of God to them. *8LtMs, Ms 77, 1893, par. 29*

After the meeting closed a woman came to me and grasped my hand saying, "Oh how thankful I am, I am here today! I would not have missed this meeting for any consideration. I felt impressed in the morning to attend the meeting. My husband was sick in bed. At first I thought it impossible, but then I thought I must come. I took my baby and my little son to take care of her and I rowed the boat I

think about six miles. My husband was afraid it might rain and we have another flood, but he consented I should come and I am blessed; I am comforted and encouraged.” She was not one with us in belief of all points of the truth, but we felt her to be a child of God and were so glad that her soul was fed with her portion of meat in due season. She was one who came forward for prayers and she was full of thankfulness for the Lord met her and blessed her. *8LtMs, Ms 77, 1893, par. 30*

Sunday, March 5

I spoke in the Wesleyan chapel on Sunday to a crowded house. The blessing of the Lord rested upon me, and the people listened with deep interest. We parted with the uncle and nephews, hoping we should meet these young men in our school at Melbourne. *8LtMs, Ms 77, 1893, par. 31*

We see people anxious to hear the Word of God. There are souls inquiring, What is truth? While there are some who are perfectly satisfied with things as they are, there are those who want something they have not yet received. All who have the light, and receive the light, have a work to do for their fellow men to help them by communicating the light and truth to them, and with patience and loving forbearance lead the spiritually blind in a way they know not. We need in such cases tender hearts, softened and subdued with the love of God, that will place ourselves in their position and then work to clear away every bit of fog and spiritual difficulty. We must not work in our own spirit, bringing in our natural, hereditary and cultivated traits of character, for we will be in danger of driving souls away from the truth by our own un-Christlikeness. We must lay aside our likes, our dislikes, all sharpness, and be as wise as serpents and harmless as doves, and yet put ourselves in the forefront of the battle because God would have us there. We must wait upon the Lord, be imbued with His Spirit and reach the people through God. *8LtMs, Ms 77, 1893, par. 32*

Monday, March 6, 1893

“Moreover, it is required in stewards that a man be found faithful.” *1 Corinthians 4:2*. All who are privileged to hear the Word of life and receive the Word are stewards in God’s service. They have a

position in trust; his Master's property is in his hands, to improve, to invest in the interest of his Master, in that way that shall return to his Master both principal and interest. This property is not his, but his Master's. It is his work to deal with it in such a way that his Master may be served and honored and receive all the benefit. And all who are thus entrusted with talents are identified with their Master's interest as if it was their own. The peculiar position in which the steward finds himself is that he is trading on entrusted capital. I, the steward of talents, must feel myself under responsibility to God to show no dishonesty in dealing with my Lord's entrusted treasures. I expend the treasures which mean so much in an investment in the cause and work of God in missionary lines, in planting the truth in new fields.*8LtMs, Ms 77, 1893, par. 33*

Saturday, March 11, 1893

Kaeo, N. Z.

I spoke in the forenoon in the Seventh-day Adventist chapel. I was drawn out to speak plainly. I had a message for those who claimed to believe the truth, but were not living the truth. In the afternoon I again addressed the people, having a burden resting upon my soul. They were standing in the way of sinners, and some, I greatly feared, represented that class who were sitting in the seat of the scornful. While they did not show that they had any burden or love for souls themselves, they criticized the methods used to help others. They enclosed themselves about as within granite walls and did not labor for the saving of the souls of their fellow men.*8LtMs, Ms 77, 1893, par. 34*

Sunday, March 12, 1893

I spoke in afternoon in [the] Wesleyan chapel to a full house. I presented the necessity of a thorough work being done for those who had the light but had not walked in the light as it shone upon their pathway.*8LtMs, Ms 77, 1893, par. 35*

Monday, March 13, 1893

Monday was a day full of business, anxiety and labor in writing. While eating our breakfast we were obliged to say farewell to

Wilmington [?] Hare and Edwin Brighthouse who were going some twenty miles into the bush. Both were serving as cooks for different parties of workmen. They felt loath to leave without being baptized, but their obligations made it a necessity for them to be at their post of duty as cooks. Both had taken their stand as soldiers enlisted to serve under the bloodstained banner of Prince Immanuel. We gave them serious counsel and parted with them. Edwin Brighthouse had married a daughter of Father Hare three months before. Himself and wife will both be baptized at the first opportunity that presents itself. *8LtMs, Ms 77, 1893, par. 36*

In the evening there was a meeting held at Father Hare's. I did not attend as I was anxious to have a personal interview with Brother Letts. We had conversation [for] one hour, and I plainly set before him his perilous position and the necessity of his making a decided change in his course of action. He talked frankly, stated that he knew he was in danger. He had lost all heart and courage and had no hope of himself. But he had prayed that if there was any hope in his case the Lord would give him a message through Sister White. As none came personally to him, he thought it was no use to try longer; he might as well give up as a lost man. I said, Brother Letts, did I not in my remarks on Sabbath and Sunday unfold your case before you in general principles? I did not call your name but I did everything but to do this. "Yes," he said, "you plainly and pointedly set my case before me, but the point was: seeing I was in this case, was there any hope? What use was there for me to try? I was completely discouraged. Everything in my case looked as black as midnight." *8LtMs, Ms 77, 1893, par. 37*

I then plainly stated again his peril, and what he might be and what he might do if he would estimate the value of his own soul. His wife, an earnest Christian, needed his help in educating and training their four little ones to be children of God. He was kind in his family, but yielded readily to temptation. He had resisted all temptations to smoke, to drink, to play cards, to gamble; and yet to maintain his religious principles among such debasing company seemed difficult. His business was in the woods, contracting for lumber and he was brought into the worst associations. *8LtMs, Ms 77, 1893, par. 38*

I told him he must trim up his lamp, filled with the oil of grace and let it shine forth in clear and steady rays of light, and he might do even some of those rough, degraded souls good. He promised he would take hold again and make another effort to serve God. He was to leave early next morning. He has fine abilities if he could only have the help he ought to find in the church.*8LtMs, Ms 77, 1893, par. 39*

Baptism of Minnie and Susie Hare. The evening meeting lasted till a late hour. Willie was working for the church. Some good results were seen, for which we thank God.*8LtMs, Ms 77, 1893, par. 40*

Tuesday, March 14, 1893

Kaeo, New Zealand

We have much burden in regard to several whom we feel should attend this conference in Napier. This church is mostly composed of family connections, which is most unfortunate for its members. There is altogether too much similitude in disposition and character, the result of hereditary and cultivated tendencies. We have thought the only way they can obtain a firm, practical experience in spiritual knowledge is to be scattered apart one from the other.*8LtMs, Ms 77, 1893, par. 41*

Brother and Sister Starr, Willie, and I started out in the morning upon a visiting campaign. We first called at the house of the widow of William Hare, who died suddenly three years ago. While speaking with her in regard to attending the camp meeting, the mother of Thomas Brighthouse and her daughter Jenny came in. While Sister Starr was conversing with Jenny in another room, Brother Starr and I were conversing with the mother; and Willie at the same time was conversing with Widow Hare in the large dining room.*8LtMs, Ms 77, 1893, par. 42*

The subject of the Sabbath question was introduced. She seemed to be settling down in an easy kind of a position [so] that she did not feel her mind exercised to observe the Sabbath. How was it that so many devoted Christians had died who kept Sunday? Would they be lost? We are not in the place where our fathers were and cannot render acceptable service in doing only as our fathers did. Greater light is given to this generation than was given to our fathers. In

order to be accepted as our fathers were we must be faithful in improving the light which comes to us in the privileges and opportunities of clearer light that is revealed as we advance step by step with Jesus who is the Light of the world, and walk in the light that shines upon our pathway as our fathers walked in the light which shone upon their pathway. They cherished the light and walked in the light in their day, and we must do as they would have done if they lived in our day and followed on to know the Lord. We have increased light as we search the Scriptures. Truth is constantly unfolding. We cannot be excusable to God in refusing to accept increased light because our fathers did not see the light upon the Sabbath question and kept Sunday as the Sabbath. We do not demerit their piety and say they will not be saved. They are not accountable for the light that never came to them. Said Christ in reference to the Pharisees, "If I had not come and spoken unto them, they had not had sin; but now they have no cloak for their sin." *John 15:22. See John 12:42-50.8LtMs, Ms 77, 1893, par. 43*

We bade our friends farewell, never expecting to meet them again until the resurrection of the just.*8LtMs, Ms 77, 1893, par. 44*

We called upon Mr. Solton. He is not a Sabbathkeeper. His wife and daughter are deeply interested. The daughter is the half sister of Joseph Hare's wife. Both mother and daughter will take their position on the truth of the commandments of God and the faith of Jesus. We parted with these friends never expecting to meet them again until we should meet around the throne of God.*8LtMs, Ms 77, 1893, par. 45*

We then journeyed on to Samuel Hare's. Emily joined us, riding horseback. We were well received and most courteously entertained. Then after partaking of some refreshments we commenced labor. I presented to Samuel and his wife the things which the Lord had been pleased to present before me in regard to his case.*8LtMs, Ms 77, 1893, par. 46*

Wednesday, March 15, 1893

Wednesday all were in busy activity to get us off en route for Kaeo and for Whangaroa Harbor. We bade farewell to the family of Father Hare. We had been kindly entertained and made to feel at

home in their house. We could scarcely tear ourselves away from them. Two of their youngest children had been baptized. One, Minnie Hare, was twenty, and Susan was fourteen years of age. Minnie is in great affliction with a swollen limb which will ere long result in her death unless God shall interpose.*8LtMs, Ms 77, 1893, par. 47*

Brother Metcalf Hare took us in a boat to the harbor. The weather was pleasant, the water calm and smooth, almost like glass. The scenery we passed through was attractive. I was very, very tired with my day's work Tuesday, and could not get rested through the night. There was a meeting at Father Hare's.*8LtMs, Ms 77, 1893, par. 48*

Ms 78, 1893

Diary, March to April 1893

Napier, New Zealand

March 15 - April 12, 1893

Portions of this manuscript are published in *4MR 104-105; 4Bio 79*.

Wednesday, March 15, 1893

We left Kaeo, Elder Starr and wife, and I. Willie and Emily remained behind to pack up our goods. Brother Metcalf Hare was to take us to Whangaroa. Mrs. White spoke in Whangaroa Hall^{8LtMs, Ms 78, 1893, par. 1}

Thursday, March 16, 1893

Went on board *Clansman*.^{8LtMs, Ms 78, 1893, par. 2}

Friday, March 17, 1893

In Auckland 6 a.m. Took boat *Wairarapa*.^{8LtMs, Ms 78, 1893, par. 3}

Saturday, March 18

Spent on board *Wairarapa*.^{8LtMs, Ms 78, 1893, par. 4}

Sunday, March 19, 1893

[Napier, N. Z.]

We stepped off the boat onto the plank leading to the launch, a small boat to take us to the wharf or landing. There is not a harbor safe for the steamboat to approach, therefore everything must be transported by launch, a small boat, to the landing. Here we met Elder Israel and Elder Wilson and Sister Caro, to whom we were introduced. A hack was ordered and we were informed it was arranged for W. C. White, Emily and me to make our home with them.^{8LtMs, Ms 78, 1893, par. 5}

Wednesday, March 22, 1893

EGW spoke in morning. *8LtMs, Ms 78, 1893, par. 6*

Thursday, March 23

EGW spoke in morning. *8LtMs, Ms 78, 1893, par. 7*

Friday, March 24

EGW spoke. *8LtMs, Ms 78, 1893, par. 8*

Saturday, March 25

EGW spoke. *8LtMs, Ms 78, 1893, par. 9*

Sunday, March 26

EGW spoke in afternoon. *8LtMs, Ms 78, 1893, par. 10*

Tuesday, March 28

Napier, N. Z.

Awakened at four o'clock a.m., and my heart was lifted in prayer to God that for Christ's sake He would strengthen me to do all my duty to this conference and camp meeting. Oh how little finite human beings can do at their very best! The hearts of all are in Thy hands, O Lord God of hosts. Thou canst work and none can hinder Thee. Thou alone canst soften and melt the hard heart that it shall repent and turn unto the Lord. "Sing, O heavens; and be joyful, O earth; and break forth into singing, O mountains: for the Lord hath comforted his people, and will have mercy upon his afflicted. But Zion said, The Lord hath forsaken me, and my Lord hath forgotten me. Can a woman forget her sucking child, that she should not have compassion on the son of her womb? Yea, they may forget, yet will I not forget thee. Behold, I have graven thee upon the palms of my hands; thy walls are continually before me." *Isaiah 49:13-16. 8LtMs, Ms 78, 1893, par. 11*

W. C. White, Emily, and I attended the early morning meeting, 6 a.m. *8LtMs, Ms 78, 1893, par. 12*

It remains cloudy and unfavorable, but I did not attend Monday morning meeting and I must go this morning. The horse is in the pasture, and I decide to make an experiment of walking. I start on my way but I see W. C. White behind me with a two-wheeled cart. He is between the hills, trotting along on the descending grade to overtake me. He insisted upon my taking my seat as usual and he drew the conveyance himself. As he approached the encampment, Elder Starr saw him and came out to help him, and they drew up the vehicle to the very tent entrance. *8LtMs, Ms 78, 1893, par. 13*

After the meeting opened, I spoke to the people. A goodly number were out, notwithstanding there is rain—not constantly, but daily since last Sabbath, coming in showers. I felt much pleased. One family lives one mile and a half up on the mountain. The husband and father, and one son, are not believers, but these are upon the ground every early morning. The mother and two daughters are believers. One daughter is in poor health and cannot come regularly, but the mother and one daughter come to the six o'clock meeting; after doing the essential home work, they run nearly all the way to the meeting. They attend the evening meeting, and then run nearly all the way home, which they reach about ten o'clock. Then they work to set the house in order and to have the breakfast prepared, as nearly as possible, that they may attend the morning service and complete the breakfast arrangements when they return at the close of the meeting at seven o'clock. Women come with little babies in their arms. Certainly there is a decided interest manifested and may the Lord bless and comfort these souls who seem so hungry for spiritual food to satisfy their spiritual hunger. *8LtMs, Ms 78, 1893, par. 14*

I spoke in the morning meeting in reference to the Sabbath. Some questions were put before me and I felt it duty to answer them. The Lord gave me much freedom in speaking. I occupied about one hour. Elder Starr made a few appropriate remarks in the same line. We then appointed a meeting at eight o'clock for all to have a part—a social meeting. *8LtMs, Ms 78, 1893, par. 15*

This meeting was rather singular. Sister Brown had been at times under the influence of demons manifested through spiritualism. The morning before, she was overpowered and lay helpless, bound by

the satanic influences. Prayer offered in faith rebuked the demon. She then related her experience, which was very striking and most painful, because she was a helpless captive to satanic influences. Others gave experiences of their dabbling with spiritualism and their deliverance from its power. This was a profitable meeting. Edwin Hare related his experience, and then he reflected on something Brother McCullagh had mentioned in his discourse the previous evening in regard to phrenology. He said he felt hurt, because he felt that the words were spoken to make a drive at him. He justified himself in his devotion to this subject. *8LtMs, Ms 78, 1893, par. 16*

This prepared the way for me to speak, which I did, upon the subject of phrenology and the temptations presented to human minds on this question of examination of the formation of heads to determine character, and how this kind of judgment and the counsel given has done much to lead minds astray and direct them in false paths. Whatever has been given as a legacy in hereditary peculiarity may be overcome through faith and the imputed righteousness of Christ, which is the new birth. Old things have passed away and all things have become new. And this depending upon phrenology is a snare to lead the mind to follow out the head-reading in character and give the impression that the course must be shaped after the human counsels given, when it may be in every respect very far from the counsel of God. *8LtMs, Ms 78, 1893, par. 17*

“For my thoughts are not your thoughts, neither are your ways my ways, saith the Lord. For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts. For as the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater: so shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereunto I sent it.” *Isaiah 55:8-11. 8LtMs, Ms 78, 1893, par. 18*

Let not the human agent limit the Holy One of Israel. Satan has by his own devices nearly obliterated the image of God in man but “Look unto me, and be ye saved, all the ends of the earth: for I am

God, and there is none else.” *Isaiah 45:22. Isaiah 11:1-5; 40:27-31; 42:1-8; 45:20-25; 50:10, 11.8LtMs, Ms 78, 1893, par. 19*

Satan is the destroyer; the Lord Jesus Christ is the Restorer. All who connect themselves with God will have His moral image restored in him. Deficiencies of character may be overcome, and the head reading has done much harm in turning souls away from doing the very work for which the Lord has chosen them, and which He will, through His own grace, give them a fitness to do, that they shall be successful agents, cooperating with divine agencies. The more we talk about our severe temptations, while under them, the stronger will we fasten ourselves in the snare.*8LtMs, Ms 78, 1893, par. 20*

Jesus has invited you to come to Him with all your burdens. “Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, ... and ye shall find rest unto your souls. For my yoke is easy and my burden is light.” *Matthew 11:28-30*. Then why unload your burden to human agents like yourself, who will only be in their turn oppressed and troubled? Why not respond to the invitation of Christ and come unto Him, the dear Saviour, as He has invited you? “Because thou hast made the Lord, which is my refuge, even the Most High, thy habitation; there shall no evil befall thee, neither shall any plague come nigh thy dwelling.” *Psalms 91:9, 10*. “Wherefore in all things it behooved him to be made like unto his brethren, that he might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people. For in that he himself hath suffered being tempted, he is able to succor them that are tempted.” “For it became him, for whom are all things and by whom are all things, in bringing many sons unto glory, to make the captain of their salvation perfect through sufferings. For both he that sanctifieth and they who are sanctified are all of one: for which cause he is not ashamed to call them brethren.” *Hebrews 2:17, 18, 10, 11. Isaiah 59:14-17.8LtMs, Ms 78, 1893, par. 21*

Wednesday, March 29, 1893

Napier, N. Z.

As I awake I see it is half past five o'clock. After many wakeful

nights I have had rest in sleep for which I am thankful and praise the Lord. Oh how much we may do through Christ strengthening us! and how little good we may do, and how inefficient we may be, if we consult our own convenience, and trust to our wisdom and to our own goodness and righteousness! When we hide our helpless souls in Jesus Christ, we shall let Him appear as our sufficiency, as the One altogether lovely and the Chiefest among ten thousand. I feel to thank the Lord that He is working for His people assembled in this conference in Napier, N.Z. There seems to be a determined interest to listen to the truth presented. There are most precious jewels of truth that reward the diligent searcher after truth.*8LtMs, Ms 78, 1893, par. 22*

I spoke under the tent from (*John 14*) and made large references to *John 17*. Wonderful chapter is this, Christ's prayer for His disciples! The seats under the tent were all filled. We had about all that could be seated. Today was a holiday. I had much freedom in speaking, and there were many who manifested intense interest. All gave the best of attention. About one dozen of our brethren and sisters came into the meeting from a distance. Poor scattered sheep are gathering in.*8LtMs, Ms 78, 1893, par. 23*

One half of the congregation were outsiders. Oh, that the truth may find lodgment in their hearts, is my earnest prayer. One soul is keeping his first Sabbath. Several are to all appearance almost decided. There is work, much work, to be done here. "Let not your heart be troubled: ye believe in God, believe also in me. In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also." *John 14:1-3.8LtMs, Ms 78, 1893, par. 24*

There is a dean of the state church that has his residence directly back of Dr. Caro's house. These people are the aristocracy, and a woman—a Christian, not wealthy but considered a privileged friend—asked the wife of the dean how they would do when they should, poor and rich, meet in heaven, for there would be no caste there, no privileged few that have the preference. "Oh," said the wife of the dean, "Do you not read the words of Christ that He has gone to

prepare mansions for us, for us? There will be mansions in heaven for the higher nobility for Christ has said, I go to prepare mansions for you." Poor, ignorant, self-deceived soul! Unless she shall repent and humble herself as a little child, she will not enter into the kingdom of God. The selfish, ease-loving, world-loving, read the Bible in the light kindled by themselves. This lady said to the poorer lady, "I must have my husband speak to you on this point, for it is beautiful." They have a heaven of their own imagining.*8LtMs, Ms 78, 1893, par. 25*

Thursday, March 30, 1893

Napier, N. Z.

Thursday morning. The night has been quite broken. I was very restless and nervous and wakeful. This is due mainly to the weather. We have had no sunshine since last Sabbath day and yet the people, including women, scattered as they are, one and two miles and more away, will come to the early six o'clock morning meeting. I have gone out of doors only to attend meetings.*8LtMs, Ms 78, 1893, par. 26*

Wednesday was a taxing day in getting matter off to my workers, Fannie and Marian, at Melbourne. I sent a large package of manuscript for the papers, and short letters. This, with the labor the previous day, was too much for my strength. But nevertheless, I felt that I must be at this morning meeting. I had words to speak to the people. I presented before them *Ephesians 6:10-18*. These words seemed to me very important to every soldier enlisted under the blood-stained banner of Prince Immanuel. I am certain that others regarded the words as appropriate and applicable to them personally. I told them this was the prescription given them from the Captain of our salvation, our great Healer, that they should have spiritual health and power that the enemy should not overcome any one of them.*8LtMs, Ms 78, 1893, par. 27*

These orders from our Lord, if obeyed, would bring us off more than conquerors through Him that hath loved us and has all sufficiency and grace to liberally supply every human agent who will cooperate with the divine agency. We need not fear that the adversary shall be stronger than the mighty God of Jacob, who gave him special

victories when he wrestled with God. We are not to talk of Satan's large power, not to dwell upon this phase, but talk of the greatness and mightiness of God's power. Steadfastly looking unto Jesus, who is the Author and Finisher of our faith, we shall increase in faith. We shall take the image of the divine likeness.*8LtMs, Ms 78, 1893, par. 28*

Talk faith in Christ; talk hope, and rejoice in courage and be not intimidated with Satan's devices. Jesus Christ is all-sufficient. Rejoice in His love. "Rejoice in the Lord always; and again I say, Rejoice. Let your moderation be known unto all men. The Lord is at hand. Be careful for nothing; but in every thing by prayer and supplication with thanksgiving let your requests be made known unto God. And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus. Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things." *Philippians 4:4-8.8LtMs, Ms 78, 1893, par. 29*

Saturday, April 1, 1893

Napier, N. Z.

I am thankful for the precious night's rest I enjoyed the past night. Several times I awoke during the night and my heart went out in peaceful, grateful praise to God. "I am come a light into the world, that whosoever believeth on me should not abide in darkness." *John 12:46*. What comfort to all who center their hopes in Jesus Christ! "Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me. I am the vine, ye are the branches. He that abideth in me, and I in him, the same bringeth forth much fruit; for without me ye can do nothing." *John 15:4, 5*. We have a right to lay hold of the promise.*8LtMs, Ms 78, 1893, par. 30*

We were grateful to our heavenly Father for a very pleasant day. Sunshine had not greeted us for one week, and oh how precious was the sunshine on this Sabbath morning! Every meeting through the day was full of interest. The Sabbath school was full of interest.

Everything passed off in excellent order and was profitable to all present. Oh, how anxious we feel that every move made in any of our essential lines of work be after God's order, not to gratify human inventions. Do everything "according to the pattern showed to thee in the mount." We feel that there must be order and system and wise planning in all our arrangements, that we may give an example of exactitude and thoroughness and neatness, and tact in execution, that this camp meeting may be an educating school.*8LtMs, Ms 78, 1893, par. 31*

Elder Starr spoke in the forenoon to a good tentfull upon the subject of dress. I spoke in the afternoon from *John 14*. The tent was filled. Many not of our faith were present. I did not talk long. I invited those seeking the Lord to come forward. We had several seats full. We then had a solemn season of prayer, then many testimonies were borne. There was a policeman living in Parkenston. He had been halting between two opinions, and he had come to the meeting undecided whether to keep the Sabbath and run every risk or give it up decidedly. He took his position, casting all upon God. Several decided to serve the Lord and no longer stand under the sway of Satan. We had an excellent meeting, lasting from three o'clock until sundown. In the evening the ordinances were celebrated in the Seventh-day Adventist chapel. All say this meeting was the best of all. The manifest presence of the Lord was there.*8LtMs, Ms 78, 1893, par. 32*

Sunday, April 2, 1893

I awake with sore throat and lungs. I cannot speak to the people without special help from God. At ten a.m. rode out with Dr. Caro and Sister Caro, his wife, and Emily, in an easy phaeton. We enjoyed the ride. After doing everything that we could do with simple means, at three o'clock I went to the tent determined to attempt to speak, and the Lord blessed me and gave me the victory over my infirmities. I had perfect freedom, and the blessing of God rested upon me and the congregation.*8LtMs, Ms 78, 1893, par. 33*

Monday, April 3, 1893

Monday morning I attended the early morning meeting and felt the burden of testimony as to that which constituted sanctification of life

and character to God. I had much freedom in presenting the standard which every one should try to reach. Religion will never be what it might be, and that which God intended it should be, if it does not work a transformation in character. It is not because the Word of God is not presented clearly, accompanied by the manifest Spirit of the Author of truth.*8LtMs, Ms 78, 1893, par. 34*

Tuesday, April 4, 1893

Napier, N. Z.

(Writing in reception tent on campground.) I awoke at four o'clock. Tried to sleep but being unable to do this, arose and dressed and after offering up prayer and thanksgiving to God and making my request known to Him who hath promised to hear the needy when they call upon Him, I felt the precious assurance that the Lord heard my prayer and that I could commit the keeping of my soul and body to Him as unto a faithful Creator.*8LtMs, Ms 78, 1893, par. 35*

I commenced writing, and wrote several pages before breakfast. Our room has not the sun at all, and I have a severe cold. We rode out, Emily and I, by the excellent road by the seaside. The sea never looked more powerful and grand. The sea rolled up its waves—first green, then blue, then the pure white waves tumbling one over another, so strong and powerful. I thanked God that His hand had these vast bodies of water under His control. He could speak saying, "Hitherto shalt thou come, but no further: and here shall thy proud waves be stayed." *Job 38:11.8LtMs, Ms 78, 1893, par. 36*

We had a very pleasant ride. Spent the day in the tent, where we had the precious, blessed sunshine. I sat in the door of Brother Israel's tent and was thankful for sunshine. My head ached and I had nosebleed and thought I ought to be relieved, but the headache did not cease. In the three o'clock meeting Elder Starr spoke upon giving to God a faithful tithe. This was a profitable meeting.*8LtMs, Ms 78, 1893, par. 37*

In the evening the subject of the school was brought up and a call made for means. Elder Starr led out. W. C. White followed. I spoke about thirty minutes in reference to the establishment of our first school in Battle Creek, Michigan. All seemed deeply interested, but

nine o'clock came; and we thought we must close and not leave a bad example for our ministers, to be regardless of the hours. Subscription papers were circulated and seventy-five pounds were pledged. There are quite a number who wanted to think about it before pledging, and as we did not want to force anyone to pledge unless he was perfectly willing, we think it was a wise thing to take time to consider [in order] that all thank offerings and tithes and gifts to our Maker may come from a pure, thankful heart. "And he shall sit as a refiner and purifier of silver: and he shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the Lord an offering in righteousness. Then shall the offering of Judah and Jerusalem be pleasant unto the Lord, as in the days of old, and as in former years." *Malachi 3:3, 4*. We think there will be raised all that is called for, but let them [give] their offerings to God as freewill offerings and not by compulsion. *8LtMs, Ms 78, 1893, par. 38*

Thursday, April 6, 1893

Napier, N. Z.

I am still suffering much from cold. Was unable to sleep for some hours in the night because of fever which oppressed me in consequence of the cold which I have contracted. It is the last morning under the tent, and I am expected to speak. I can only go forward trusting in God to help me. I do hang my helpless soul upon Jesus Christ. I look to Him as fully able to supply all my necessities, relieve all my infirmities, and as my Restorer. *8LtMs, Ms 78, 1893, par. 39*

The Lord blessed me in speaking in regard to Joseph and Mary's losing Jesus on their return from the feast of the Passover. *Luke 2:40-51*. It was an entire day that Jesus was lost, but although it took one day to lose Him, it took three days to find Him, with deeply sorrowful hearts. *8LtMs, Ms 78, 1893, par. 40*

They thought they heard His voice in the temple. "They found him in the temple, sitting in the midst of the doctors, both hearing them, and asking them questions. And all that heard him were astonished at his understanding and answers. And when they saw him, they were amazed: and his mother said unto him, Son, why hast thou

thus dealt with us? behold, thy father and I have sought thee sorrowing.” His countenance reflected a holy light. He raised His hand to heaven, “and he said unto them, How is it that ye sought me? wist ye not that I must be about my Father’s business?” [Verses 46-49.] *8LtMs, Ms 78, 1893, par. 41*

In this question was a mild reproof. If there had been a deep insight into the prophecies, with the contemplation of the wonderful events connected with our Saviour’s birth and His childhood and youth, they would have been deeply impressed upon every feast of the Passover, seeing and sensing its solemn significance, and there would have been opened to them a field of thought in tracing the prophecies, link after link of the chain, concerning their entrusted Charge, Jesus of Nazareth. But the Passover to very many had become a mere pastime, a form, a ceremony, and the absence of Christ, the parents’ sorrowful search, awakened the sense of their responsibility and accountability. “How is it that ye sought me?” [Verse 49.] If you had not lost Me you would not have had any need of trying to find Me. *8LtMs, Ms 78, 1893, par. 42*

I sought to impress upon the minds of all present to be thoughtful and prayerful at the close of the meeting and not allow themselves to be so engaged in visiting that they would lose the impressions made upon their minds by the messages the Lord had given them through His servants, and the unfolding to them the precious jewels of truth. Great light had come to them, and in order to retain that light and have increased light they must appreciate the light already given and put it to practical use, communicating to others that which they had seen and heard and experienced. Then the truth would become firmly engraven upon their own minds. In seeking to impart the light to others, to help and strengthen the faith of others, they would become established, strengthened, settled, always abounding in the work of the Lord. *8LtMs, Ms 78, 1893, par. 43*

The Word of God is to be cherished and studied in humility and with much prayer, yet with faith and confidence. When God is regarded as always speaking to His people from the living oracles, and when He is practically obeyed, it will be evidenced that His Word has a transforming power upon the character; the physical, mental, and moral powers are brought into working order to do their best for

Christ. *8LtMs, Ms 78, 1893, par. 44*

A subscription was passed for camp meeting funds. I gave my mite—five pounds. The people did nobly in helping to share this burden. *8LtMs, Ms 78, 1893, par. 45*

Friday, April 7, 1893

Napier, N. Z.

I thank my heavenly Father for the rest I have had in sleep during the past night. I rise at half past four o'clock. We have had a smart rain in the night. Everything looks fresh and cheering this morning. *8LtMs, Ms 78, 1893, par. 46*

I spoke in the church at 9 a.m. to the canvassers. The canvassing agent is a very good representation of his business. His name is Harris. He bears a good countenance. I tried to tell them the necessity of the workers in any branch being faithful and true to their appointed work. There has been in the Colonies a low standard of what constitutes Christian character, and they fail to appreciate Christian principles and to keep their souls in the love of God. *8LtMs, Ms 78, 1893, par. 47*

The many holidays are a curse to this country. The idea prevails that holidays, following quickly one upon another, are days that bring no responsibilities upon the human agent. There seems to be a disregard of Christian obligations, and every one is free to follow his own inclination. The love of self, the practice of self-indulgence and self-will, most generally rule the mind and character. Money is freely used to please self, to gratify appetite and habitual recreations. Certainly the Guidebook is not consulted for the purpose of regulating the conduct by the rules laid down in the Word of God. *8LtMs, Ms 78, 1893, par. 48*

The peculiarities of personal manners and practices reveal the true character, whether it is under the rule of Christ or under the rule of the prince of the power of the air. Is the obligation of the living human agent to Jesus Christ to be doers of His Word understood from the highest to the lowest, from the most solemn exercise of devotion to the smallest required duty? "Whatsoever ye do in word

or deed, do all in the name of the Lord Jesus, giving thanks to God, and the Father by him.” [*Colossians 3:17.*] And the charge is more decided: “Whether ye eat or drink, or whatsoever ye do, do all to the glory of God.” [*1 Corinthians 10:31.*]*8LtMs, Ms 78, 1893, par. 49*

There has been much unfaithfulness in the human agencies employed in the canvassing work. There is much time unemployed. And the means paid to the workers is not wisely and economically used but is expended for the things they desire, and there is not generally means carefully treasured through practicing self-denial, that they may have something to bring in freewill offerings to God. There has been robbery practiced toward God. The money received is injudiciously used up and then there is unfaithfulness in tithes and in offerings.*8LtMs, Ms 78, 1893, par. 50*

The Lord Jesus commended Cornelius for his faithfulness. An angel of God came to Cornelius, and when he looked on the heavenly visitor he was afraid, and said, “What is it, Lord? And he said unto him, Thy prayers and thine alms are come up for a memorial before God;” and then special directions were given to Cornelius which were nothing less than a special answer to his prayers for more light and knowledge that he might serve the Lord more perfectly. [*Acts 10:3-6.*]*8LtMs, Ms 78, 1893, par. 51*

The Lord weighs actions. The converting power of God needs to transform the characters of the workers, that they shall feel that they must give an account for their time and for the use they make of the money entrusted to them, for Christ has paid the ransom money for every soul. They are His property and under tribute to God to do faithful service. Indolence is sin.*8LtMs, Ms 78, 1893, par. 52*

Saturday, April 8, 1893

Napier, N. Z.

I arise at five o'clock and seek the Lord, for I want His strength every hour. I contemplate the life of Christ and write down some things in regard to the two sons. *Matthew 21:28-32.* “But what think ye? A certain man had two sons; and he came to the first, and said, Son, go work today in my vineyard. And he answered and said, I

will not; but afterward he repented, and went. And he came to the second, and said likewise. And he answered and said, I go, sir; and went not. Whither of them twain did the will of his father? They say unto him, The first.”*8LtMs, Ms 78, 1893, par. 53*

They did not discern where this acknowledgment placed them. “Jesus saith unto them, Verily I say unto you, That the publicans and harlots go into the kingdom of God before you. For John came unto you in the way of righteousness, and ye believed him not; but the publicans and harlots believed him: and ye, when ye had seen and heard repented not afterwards that ye might believe him.” [*Verses 31, 32.*] How essential that we walk in the light while we have the light, lest darkness come upon us. We cannot afford to lose one ray of heavenly light.*8LtMs, Ms 78, 1893, par. 54*

I spoke in the Adventist church to a full house from the *first and second chapters of Acts* in reference to the Holy Spirit promised by our Saviour just before His ascension to heaven. *Acts 1:8-12*. In the *second chapter* we have the fulfillment of the promise. What a firm, bold acknowledgment of Christ came from the lips of Peter. *Verses 22-40*. What a testimony borne to those who had rejected Jesus and cried for Barabbas to be released, who was a murderer and thief and whose countenance was marked with his debased character. Christ, the world’s Redeemer, was standing by his side with the impress of the divine shining through humanity. Pilate asks, “Which shall I release unto you?” The hoarse voices, impelled by satanic frenzy, cried out as wild beasts bellowing in a rage, “Barabbas, Barabbas. Release unto us Barabbas.” “But what shall I do with Jesus, your king?” “Crucify him, crucify him. Away with Christ to the crucifixion.” [*Matthew 27:21, 22; Luke 23:18, 21; John 19:14, 15.*]*8LtMs, Ms 78, 1893, par. 55*

I spoke one hour and a half, and the Lord strengthened me, and my own soul was blessed. Elder Starr spoke in the afternoon.*8LtMs, Ms 78, 1893, par. 56*

Our American mail came, and we were much interested in reading the *Review and Herald* papers, giving us some ideas of the work all over the world. Elder Tenney wrote a good letter. The converting power of God has been upon him, and he sees where he has failed

in his duty in the work in Australia. May the Lord give him a fitting up for the work, that he may redeem the time. His letter expresses much humility.*8LtMs, Ms 78, 1893, par. 57*

My soul is sad to see how little has been done in this country compared to that which might have been done if all the ministers had engaged in perfect union to make a success. Let all now lay hold in faith and engage in the work with consecrated hearts. We have been able to do little else than to labor with all our powers to devise and plan how we could counteract the work that has been done and remove the mold that has been given to it, that it shall bear the divine impress of our Lord Jesus Christ.*8LtMs, Ms 78, 1893, par. 58*

Sunday, April 9, 1893

Hastings, N. Z.

I arise at half past five a.m. and attend to my poor neglected diary. Then read letters that have been sent me from California that have been traveling around the world to find us.*8LtMs, Ms 78, 1893, par. 59*

A letter from Dr. Hattie Maxson I must answer, for it is a plain, decided question asked me that I dare not delay answering, in reference to the five-year course of those who shall form the class to become medical missionaries. The question I have not felt inclined to answer, but circumstances alter cases and demand an answer. I am to say to you, This should not be made an invariable rule that in order to obtain this knowledge the students must bind themselves five years under the direction of the sanitarium. Reasons will be given.*8LtMs, Ms 78, 1893, par. 60*

We left Napier for Hastings immediately after dinner. The weather was pleasant. Sister Caro procured the very best brougham she could obtain. The carriage could be closed or let down. We drove it open, and we had altogether a pleasant and agreeable ride, thirteen miles. The scenery on this drive was very pleasant.*8LtMs, Ms 78, 1893, par. 61*

We passed a town situated half way between Napier and Hastings

—a very nice place—and we had some talk in reference to a tent meeting being held in that place. We had some interesting conversation in our department of the carriage. Sister Dr. Caro, Brother Starr, Emily, and I were in the brougham and on the outside, on the driver's seat, were Brother McCullagh, Willie, and driver. They were engaged in earnest conversation.*8LtMs, Ms 78, 1893, par. 62*

We stopped at a flowing well throwing up water with irrepressible force, making a beautiful waterfall. We drank of the water and then went within buildings where there was machinery for washing wool. Here were the sources—the large wells or fountains of water. Lying on the ground was the white, cleansed wool, and this text will force itself into the mind: “Come now, and let us reason together, saith the Lord: though your sins be as scarlet, they shall be as white as snow: though they be red like crimson, they shall be as (cleansed) wool.” *Isaiah 1:18.8LtMs, Ms 78, 1893, par. 63*

The ever-flowing fountain called to our minds the words of Christ to the woman of Samaria, “Whosoever drinketh of this water shall thirst again: but whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up unto everlasting life.” *John 4:13, 14.* We were drinking of the water that would quench our present thirst, but we were thankful that we were also drinking of the water which Christ was giving us to satisfy our spiritual thirst, which was as a well of water springing up unto everlasting life. We were on this journey to impart the water of life to thirsty souls who would realize the symbol of this ever-flowing water that was so rich a blessing to satisfy the temporal necessities of both man and beast.*8LtMs, Ms 78, 1893, par. 64*

In Hastings we saw large preparations made—tents pitched in a beautiful location, where the house of the priest of the Maoris was located. There were beautiful, tall evergreen trees bordering the enclosure and here were collected a large congregation of the Maoris for a council meeting. It was quite a sight. Looked like a camp meeting. The tents were very low, yet manifested considerable skill and taste in their formation. The dresses of many were gaudy, as if to out-rival the rainbow. We passed on to the hall,

which was large—fully roomy enough to accommodate 1,000 people. There was a good-sized congregation.*8LtMs, Ms 78, 1893, par. 65*

There are but six in Hastings keeping the Sabbath, and there were about thirteen that accompanied us from Napier, so most of the number present were those not of our faith. I spoke from *2 Peter 1:11*. I was standing upon the floor speaking when the request was made that the table be placed on the platform and I stand where the people could see me. Then I had to file out and climb about eight steps (which I can do now without inconvenience), and come round in the back way and reach the platform, while the table was hoisted up on the platform. The people gave the best of attention.*8LtMs, Ms 78, 1893, par. 66*

I brought in a short chapter upon temperance, appealing especially to young men on this subject, showing them, in the case of Daniel, the advantages gained by temperance and a firm, decided will on the Lord's side; and then the Lord gave Daniel wisdom. "As for these four children, God gave them knowledge and skill in all learning and wisdom: and Daniel had understanding in all visions and dreams. Now at the end of the days that the king had said he should bring them in ... stood they before the king. And in all matters of wisdom and understanding, that the king inquired of them, he found them ten times better than all the magicians and astrologers that were in all his realm." *Daniel 1:17-20.8LtMs, Ms 78, 1893, par. 67*

These things, linked with *2 Peter*, made a deep impression on minds, and the young men told Sister Caro that they never heard the subject of temperance presented so before and it meant far more to them since hearing Mrs. White than ever before. "There is reason in her remarks. She appeals to our reason and makes us feel that we must give attention to these things."*8LtMs, Ms 78, 1893, par. 68*

Several souls are on the point of decision to take the truth. Oh that they may have courage to decide now to believe the Word of God! I had freedom in speaking and after I closed, a collection was taken which paid for the hall, both afternoon and evening, and left some

two dollars and a half over and above the expenses of the hall.*8LtMs, Ms 78, 1893, par. 69*

We stopped a short time at Brother Glass's [?]. He has a nice family and has moved out of Napier into Hastings that he can raise the standard of truth in that place. Hastings resembles Healdsburg, and is about as large. We rode back in the evening and were delighted with the beautiful sunset, casting athwart the heavens beams of light—purple and crimson and gold and silver—making a charming picture.*8LtMs, Ms 78, 1893, par. 70*

We arrived safely, without accident or harm, about seven o'clock, and while Emily and I retired to our chamber, Sister Caro and Willie went to the church, where Elder Wilson was preaching.*8LtMs, Ms 78, 1893, par. 71*

Monday, April 10, 1893

Napier, N. Z.

Monday morning, April 10, I arise about five o'clock and thank the Lord that I could, after dinner, ride 13 miles, speak above one hour, and return 13 miles and the journey be pleasant to me. Elder Starr came while I was writing, bringing to us the American mail, which we were desirous to see, and we—Brother and Sister Starr, W. C. White, Emily, and I—all had a pleasant time reading our letters.*8LtMs, Ms 78, 1893, par. 72*

Tuesday, April 11, 1893

Napier, N. Z.

We thank our heavenly Father for pleasant weather and the sunshine. We had an interview with Brother Starr. He was desirous that we should visit Brother and Sister Forest, living three miles in the country. There seemed to be no conveyance for me. I inquired of Elder Starr if Brother Forest had not a conveyance. He said he had only a two-wheeled cart, but he would see. He soon returned. Yes, the cart was easy riding and I could go. Emily and I went with Brother Forest to his home, Brother Starr riding a pony. We were much pleased with the cozy home and we thought, What a nice

place it would be for me to do my writing on the life of Christ.*8LtMs, Ms 78, 1893, par. 73*

Brother Forest is a gardener, raising hot-house plants and shrubs and then selling them. He has only two acres of land, but this makes him a very comfortable home. His son at home, a young man grown, met with an injury, cutting off his elbow. He was twelve months in the hospital and they did wonderful things for him. His arm is saved, but the lower portion from the hand is united to the elbow by only sinew and muscles. He can use his hand and finds it much better than no hand. His father has furnished him a mill and he grinds wheat. He has it washed thoroughly and dried and furnishes their own wheat, ground for their home consumption, and he has considerable patronage for it.*8LtMs, Ms 78, 1893, par. 74*

Wednesday, April 12, 1893

Napier, N. Z.

We thank the Lord we have a beautiful day. The air is bracing and the sun is shining. Sister McCullagh came with horse and carriage to take me to visit a sister who has been paralyzed many years. She cannot talk, but can walk about; can say yes and no. I walked with her, trying to bring before her mind how much reason she had to praise the Lord that she was not deprived of the powers of her mind. She can think and she can hear, and her memory is unimpaired. We had a precious season of prayer. Her niece has the care of her, and she is a member of the Napier church, a good Christian girl, faithful and true to principle.*8LtMs, Ms 78, 1893, par. 75*

I was just prepared to visit Sister Joseph Hare when she walked in. She has just left the hospital. She was ill on the campground. It was ascertained she had contracted the measles and was immediately taken to the hospital where she was tenderly cared for by a sister from Auckland. We had a most earnest visit and it was so hard for her to separate from me, but we were obliged to separate. She takes the boat on Sabbath for Auckland. We go on the morning train to Palmerston, Elder Starr remaining, with his wife, to do some important visiting. They meet us in Palmerston Friday.*8LtMs, Ms 78, 1893, par. 76*

Ms 79, 1893

Diary. Labors in Palmerston, N.Z.

Palmerston, New Zealand

April 13-17, 1893

Portions of this manuscript are published in *4Bio 89-90*.

Thursday, April 13, 1893

Palmerston, N. Z.

This is a pleasant day. We feel thankful to the Lord for His blessing in giving us pleasant weather. We rise early and make our preparations to leave this convenient home and our hospitable friends to visit Palmerston.*8LtMs, Ms 79, 1893, par. 1*

I rode with Emily and Willie in the second-class cars for the first time since my severe illness. We could make me a comfortable seat with cushions, and I think I did not suffer any more in the second class than I should in the first, and we would have to pay one pound, one shilling extra for us three if we rode in first class. We left Napier at half past eleven o'clock and arrived at Palmerston at half past four. We were welcomed at the depot by Brother and Sister McOlivors, whose hospitality Emily and I enjoyed during our stay from Thursday evening until Monday morning.*8LtMs, Ms 79, 1893, par. 2*

Friday, April 14, 1893

We are very thankful to our heavenly Father for His goodness and mercy and love to us who are so unworthy. Through the kindness of a neighbor we are furnished with horse and phaeton to ride out whenever we choose.*8LtMs, Ms 79, 1893, par. 3*

This neighbor is a member of the state church, an Episcopalian. We rode out, Emily and I, Brother Israel driving to show us around the place. We see that this is a central place; many lines of railway come into Palmerston. This is an important point, and the testimony

is that it is a healthy location. Leading out from this place are important places that should hear the message of truth.*8LtMs, Ms 79, 1893, par. 4*

Ministers are needed. The Macedonian cry is coming in from different places, "Come over and help us." [*Acts 16:9.*] There should be missionaries in all these fields; and there is no reason, that the Lord will accept, why there are not. Those who have the truth should have a deep interest for the souls of their fellow men and labor unselfishly for their salvation.*8LtMs, Ms 79, 1893, par. 5*

Brother Robert Hare labored in this place three months. He pleased the people. He was considered a very smart man. His discourses were more after the fanciful order than to preach Christ and Him crucified. He has been so fearful of losing his congregation that he dared not bring out the plain Bible requirements, fearing it would be objectionable to the people. When he was called from the field, Elders Daniells and Israel labored; but it was not the presentation of truth which they wanted, but pleasing discourses. To dwell on practical godliness did not suit their appetite.*8LtMs, Ms 79, 1893, par. 6*

Jesus Christ and Him crucified must be the burden of the discourses if the people are convicted and converted. There must be an uplifted Saviour as their only hope, their stronghold in every emergency, a tower of strength to every soul that believes. The gospel is the power and wisdom of God in its in-working influence on the human heart. Several put their names on the covenant paper, but as soon as Elder Hare left they gave up all their faith. The Holy Spirit's agency in its operations never tendered their hearts. The head may be able to assent to the truth, but unless the heart is penitent and convicted and converted, an assent to the truth accomplishes nothing.*8LtMs, Ms 79, 1893, par. 7*

Elder Starr and his wife came in the train from Napier at half past four.*8LtMs, Ms 79, 1893, par. 8*

Saturday, April 15, 1893

Palmerston, N. Z.

We had a very pleasant day, for which we thank our heavenly Father. We had an early call, just [for] a few minutes, from Elder Starr and Sister Starr. We were glad to meet them again. Elder Starr spoke in the morning in the little hall hired for the purpose. I spoke in the afternoon. A very few outsiders were in. I was led out with words of comfort and encouragement for the little few who had met together to worship God. *8LtMs, Ms 79, 1893, par. 9*

A large part of the audience was children and youth. I addressed words to them, to instruct and help them in doing right, in loving the Lord Jesus in the early years of their life. "Those that seek me early shall find me." *Proverbs 8:17*. I think the lambs of the flock are left or passed over with but little effort to have them understand they may give their hearts and lives to Jesus in their childhood and youth. The simplicity of the lessons of Christ could be understood by children. *8LtMs, Ms 79, 1893, par. 10*

Sunday, April 16, 1893

Sunday was another pleasant day. We held our services in the Theater Royal and had a good congregation who listened attentively as I presented before them the love of Christ [from] (*1 John 3*), first four verses. I had freedom in speaking of the great gift of God to our world in giving His only begotten Son to save all who should believe on Him, and the Lord blessed the word to them that heard it. *8LtMs, Ms 79, 1893, par. 11*

I am convinced that had this field been properly worked when the field was first entered, there might have been a large church raised up as the fruit of well directed labor, presenting the truth in all its bearings as it is in Jesus. But there is a mistake made in sending one man only to enter upon the work of opening new fields. *8LtMs, Ms 79, 1893, par. 12*

Jesus sent His disciples two and two. He knew that one man's mind and plans and methods might not be altogether perfect; another mind, differently constituted, would see things more clearly in its bearings; and with both united in love and harmony, seeking the Lord in prayer together, planning and studying together, communing with each other as to the very best course to be pursued in the presentation of truth, far more work would be done that would not

prove a failure. Where both are laboring earnestly to keep their own souls in the love of God, praying much for the divine influences of the Holy Spirit to cooperate with the human agent, there is the promise of sure success.*8LtMs, Ms 79, 1893, par. 13*

The truth as it is in Jesus the people must have, or they will die in their sins. "Without me," says Christ, "ye can do nothing." [*John 15:5.*] The lessons Jesus Christ gave to men are the most precious subjects when presented in their simplicity before the people. Christ's words, Christ's example, are the power and wisdom of God in saving them that believe. They are comprehensive, adapted to all classes—them that are nigh, them that are afar off. They are not the assertions of men, not uncertainties, not speculations, not idle tales. Peter has expressed it in these words: "For we have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ, but were eye witnesses of his majesty." *2 Peter 1:16.8LtMs, Ms 79, 1893, par. 14*

Elder Starr preached in the Theater Royal in the evening with much freedom on the inspiration of the Scriptures. Oh that the words spoken may touch some hearts, and may the Lord open the darkened chambers of the mind to understand and receive the wheat and discard the chaff! Error and falsehood are presented—fables for the people to feed upon. "What is the chaff to the wheat?" [*Jeremiah 23:28.*]*8LtMs, Ms 79, 1893, par. 15*

Monday, April 17, 1893

Palmerston, N. Z.

I arise at three o'clock to make ready for the early morning train at half past six a.m. Awake Emily at five, and hasty preparations are made. Willie is on hand, and Elders Israel and Starr, and there is the rolling up of bedding and the packing of trunks ready for the luggage wagon. Elder Starr and Sister Starr remain a few days to visit and to set things in order, while we go on to Wellington to get off important American mail. We bid adieu to our friends that have courteously entertained us, step into the little box of a hack, and are taken one mile and a half to the depot; here we part with Brother Starr.*8LtMs, Ms 79, 1893, par. 16*

Elder Israel, W. C. White, Emily, and I find ourselves alone in the second-class car, which is arranged with two long seats running lengthwise of the car after the same style as the horse cars in America, but without cushions. A seat is made comfortable for me, and I fell thankful that the car is not crowded. The scenery is not very interesting. There are large tracts of wooded land, as in a new country, the land is burned over. There are dead trees standing, and logs and trees cover the ground. We see some nice residences. This train stops at every little way station to load and unload freight. We pass through sections of country abounding in pretty tree ferns and meadow [?] and fields of pampas grass with their light colored feathery stalks, trees in abundance abounding not with mistletoe as in America, but meadow bunches and a variety of foreign substances which, like parasites, sap the nourishment from the tree until it dies. We passed through thirteen tunnels. *8LtMs, Ms 79, 1893, par. 17*

For a time we had the car to ourselves, but passengers were then getting on the train and leaving it after riding a short distance. Maoris were our companions much of the way. One tall, stalwart, intelligent Maori, dressed in European style, came through with us most of the way and Willie gave him *Medical Missionary* to read. He seemed interested, for he read the paper earnestly. It was said he was son of the chief. We had a rainy day. *8LtMs, Ms 79, 1893, par. 18*

Sisters Israel and Tuxford met us at the train. Sisters Brown and Harris had joined our party a few stations before reaching Wellington. We were taken to the mission buildings occupied by a branch of the International Tract Society and book repository. We find here convenient rooms. *8LtMs, Ms 79, 1893, par. 19*

Ms 80, 1893

Diary, April to May 1893

Wellington, New Zealand

April 18 - May 31, 1893

Portions of this manuscript are published in *UL 137; TDG 156, 158; 3SM 115-116; 1888 1167-1170; 8MR 359; 17MR 301-302; 4Bio 92-93.*

Tuesday, April 18, 1893

Wellington, N. Z.

The weather is cloudy and very mild. This place is reported to be a windy place, usually, but there is no wind now. We are much pleased with our temporary home here. I have two excellent rooms, thoroughly furnished. Sister Tuxford has furnished the house with all necessary furniture. There are easy chairs in abundance and a good sofa, tables, and many things attractive. Sister Tuxford is the only one who is working and bearing the responsibilities—which are not light nor small—in this mission. She is a business woman and capable, pleasant and active.*8LtMs, Ms 80, 1893, par. 1*

We decide the best arrangements we can make are not to burden Elder Israel and his wife to care for us. We will hire Sister Brown to prepare our meals, and Sister Tuxford will take her meals with us, we furnishing all the table supplies. Then we will have just that which we choose to get. Emily will then be free from care of housework to write out the discourses she has been taking in shorthand, and to give attention to her bookkeeping. This plan is considered to be wise. Willie and Sister Brown lodge in the house hired by Brother and Sister Israel, and we are well fixed here for at least one month. Now comes the taxing part of our work—preparing not only the American mail, which closes Thursday, but mail for Melbourne, which leaves every week.*8LtMs, Ms 80, 1893, par. 2*

Wednesday, April 19, 1893

I arise early to engage in writing. We have many things we wish to communicate to several in America, but time is limited and I can write but very little in the three days left us. Willie is preparing articles, for which I furnish him a sketch of our travels and labors. There is much of his own writing that requires attention.*8LtMs, Ms 80, 1893, par. 3*

Thursday, April 20, 1893

I have been taxed to the uttermost today and am getting nervous, and yet I know not what else to do for this preparation of letters seems to be essential. Oh, I will trust in the Lord for strength. Those letters will be published in the papers and save me writing personally to a large number.*8LtMs, Ms 80, 1893, par. 4*

Friday, April 21, 1893

This day has been a day of great weariness to me because of the constant strain brought upon me in getting off essential writings, but the Lord will help me; He will strengthen me to do the work necessary to be done. Preparations are being made to go out six miles to Mentone on the Sabbath. Today the sun is shining, and it may be pleasant on the morrow. We have had no sun, but plenty of clouds like a thick blanket have shrouded the heavens, and we hail the sunshine with much joy.*8LtMs, Ms 80, 1893, par. 5*

Saturday, April 22, 1893

Sabbath. Last night the stars shone like diamonds in the heavens, but this morning is cloudy and rainy. Elder Israel, W. C. White, and Sister Brown go to Mentone about nine o'clock. Sister Tuxford, Sister Israel and I go this afternoon, as soon as we shall take an early dinner. But rain, rain, rain is the order of the day. The hackman concluded we would not venture out. He sent a man to know if we intended to go. We said we would go and soon we were on our way. Brother Simpson, who bears the responsibilities of the meetings when he is at home, said to Willie, "I do not think your mother will come." Willie said, "We will see. It would be an exceptional occurrence for my mother to fail to meet her appointments." When we drove up to the place of meeting, there were about one dozen in all assembled, but when that carriage

drove through the village and it was known I had come, the house was well filled, and, which was best of all, we had the heavenly Guest. The Lord gave me words to speak to the people. *John 14*. I was surprised, myself, at the words given me. *8LtMs, Ms 80, 1893, par. 6*

Sunday, April 23, 1893

Wellington, N. Z.

I arise early—half past three—and get at work to prepare Melbourne mail, which I am told leaves Monday. Early in the morning the mail bag is brought in, and we are so anxious to open it to see what our letters contain; but we will not do this until after our morning worship. Then the mail bag is opened and there is a large number of papers, but no letters from Melbourne or from America. *8LtMs, Ms 80, 1893, par. 7*

We concluded our mail had gone to Melbourne, and we must wait two weeks to get it back to New Zealand. Well, we will make the best of it and not feel sad one minute. *8LtMs, Ms 80, 1893, par. 8*

At noon we were cheered by the arrival of Brother and Sister Starr. We parted with them just one week ago at Palmerston. They remained to visit and find by personal labor how best to help the few believers in that place. They feel now a satisfaction in knowing that they have done all in their power that could be done for the time being. There ought to be decided continuous meetings in that place, for the inhabitants have doubled since the meetings were held there four years ago by Brother Robert Hare. *8LtMs, Ms 80, 1893, par. 9*

In the afternoon, near evening, we were happily disappointed in receiving quite a large stack of letters. W. C. White received a long communication of the conference doings from Elder Olsen. I received two important letters from Elder Olsen and Leroy Nicola, with a most thorough confession of the part he acted in Minneapolis. It is thorough, and I praise the Lord for the victory he has gained over the enemy who has held him four years from coming into the light. Oh, how hard it is to cure rebellion! How strong the deceiving power of Satan! *8LtMs, Ms 80, 1893, par. 10*

Wellington, N.Z., Monday, April 24. *8LtMs, Ms 80, 1893, par. 11*

I have passed many sleepless hours during the night. The good news from America kept me awake. Oh, how my heart rejoices in the fact that the Lord is working in behalf of His people—in the information in the long letter from Elder Olsen, that the Lord by His Holy Spirit was working upon the hearts of those who have been in a large measure convinced of their true condition before God, yet have not humbled their hearts before to confess! The Spirit of the Lord moved them to the point at this conference. *8LtMs, Ms 80, 1893, par. 12*

Elder Morrison, who has been so long president of the Iowa Conference, made a full confession. Madison Miller, who has been under the same deceiving power of the enemy, made his confession, and thus the Lord is indeed showing Himself merciful and of tender compassion to His children who have not received the light He has given them, but have been walking and working in darkness. *8LtMs, Ms 80, 1893, par. 13*

Tuesday, April 25, 1893

Wellington, N. Z.

We devoted some time—Elders Starr, Israel, W. C. White, and myself—in reference to what can be done in Wellington. Trials have been made which have resulted in nothing tangible. As Canright's books have been circulated here, a lying representation from this lying apostate has gone forth and those who read his pretentious claims are deluded. If all the circumstances were known, then blind eyes might be opened. *The Great Controversy* has been widely circulated here in this country, and (I am told) the readers think much of the book. And now Mrs. White is on the ground, and the people will expect to hear her. If we make the effort, it will cost about two hundred dollars. The rink can be secured. It will hold one thousand people. The halls where theaters are held are not considered proper places. We decided on this occasion to go forward in the name of the Lord and risk something. *8LtMs, Ms 80, 1893, par. 14*

Wednesday, April 26, 1893

Willie and I have [had a] consultation in regard to Elder Tenney. Shall a telegram be sent to Elder Tenney to remain in America, or to return to Australia? We felt, both Willie and myself, that for several reasons it would be wisdom for him to return. The impression has been entertained by some that it was a scheme concocted by our American brethren to have him go to America to the General Conference and then manage to have him remain there. We do not want the brethren in Australia to have this impression—that W. C. White and I have been working in an underhanded manner—because it is not true. We looked the situation all over and decided that Elder Tenney should attend the General Conference. After being separated so long from the great center of the work he had lost the impressions that are essential for him to have in regard to the management and progress of the work.*8LtMs, Ms 80, 1893, par. 15*

Nearly everything in Australia was revolving around Brother Tenney, and he was not broadening and his ideas were not enlarging with the increasing progress of the work. He needs so much to grow out of the dwarfed ideas which he has, through want of association with the larger workings of the cause and with the brethren who were engaged in the living interests in America. He was becoming narrow and bound about in his ideas, and had not a sense of the greatness and the progress the work must make in this country. He has felt this decidedly, as I was assured he would, after meeting in conference our brethren who were infused with the living interests that were stirring their souls to decided action in doing something. We decided that the telegram must go at once, "Return to this country to engage in the work all over the field as the providence of God may indicate duty."*8LtMs, Ms 80, 1893, par. 16*

In the after part of the day a telegram came from Napier that Elder Wilson, who contracted the measles from Sister Joseph Hare, has had a relapse and prayer is solicited in his behalf. Brethren Israel, Starr, W. C. White, and Simpson came into the parlor occupied by me, and we have had a praying season. We all sent up our requests to the Lord. A letter also was received in regard to Brother Anderson, who was laboring for the Scandinavians in _____. He labored for a while in the bush among the working class, and it was damp and wet. He contracted the rheumatism, and we prayed for

Brother Anderson and Brother McCullagh that the Lord would heal these brethren and strengthen them to engage in active labor in His cause. Brother McCullagh is an excellent laborer, and the people all speak highly of his ability. *8LtMs, Ms 80, 1893, par. 17*

Thursday, April 27, 1893

Wellington, N. Z.

Rested well during the night. I arise soon after four and engage in writing a letter to our afflicted Brother Wilson and his wife; also a letter of three pages to Sister Dr. Caro, seeking to encourage their faith in God. The enemy is stirred to action as he sees our camp meeting has been a decided victory, and that prejudice has been removed and quite a number of souls have left his army and the confederacy of evil and taken their position under the blood-stained banner of Prince Immanuel. The Lord will be the help of His people, their strong fortress in the day of trouble. He will not remove the few workers already in the field. The message of mercy must be proclaimed. *8LtMs, Ms 80, 1893, par. 18*

We see by studying the map of New Zealand that only a little portion of it has yet heard the proclamation of the truth. The very best and more favorable fields have not yet been entered. I cannot see as it can be right to leave those fields in darkness and make no decided effort to get the truth before them. One thing I am assured of, that if we trust to the untrained men and women—even if they believe the truth—to engage in the various branches of the work, defection and a demoralized state of things will surely be the result. We must have experienced workers from America who know what it means to economize. It seems like an impossible task to take young men and young women with their previous education and training and set them at work in these difficult fields. They spend as fast as they go and do not know anything about self-denial. They get into debt everywhere and spoil every field which they work. The reputation of the truth and of Seventh-day Adventists becomes very clouded. We cannot afford to have tares being sown wherever this class of workers go, for they spoil the field for those who bear the message of truth to the people. *8LtMs, Ms 80, 1893, par. 19*

Willie has just come in my room at four o'clock p.m. and tells me

there is a boat to sail to Cape Town, South Africa, tomorrow, and asks if I have anything to send. I at once consider the matter. Can I let this favorable chance go? I say, No. I wrote to Brother Robinson eight pages of letter paper and Brother Wessels five. As the result I have a hard time to sleep. After eleven o'clock I am blessed with sleep until three a.m., but I fear I am presumptuous in writing them.*8LtMs, Ms 80, 1893, par. 20*

Friday, April 28, 1893

We have many things to consider in regard to planning labor in this place, and in reference to getting matter into the mail before it shall close. Emily has all she can do to copy the thirteen pages going to Africa. I helped Emily out by reading to her while she copied, and happily we did get the matter off. Now I try to rest some, but my mind is on a strain all the time. How can we reach this people? How can we get them to hear? If we can only obtain some influence over them and get their confidence, then we can introduce the truth to them. The Lord God of Israel be our Counselor, for without His presence we shall decidedly fail.*8LtMs, Ms 80, 1893, par. 21*

Wellington, N.Z., Saturday, April 29.*8LtMs, Ms 80, 1893, par. 22*

We all go out six miles to Petone. Elder Starr, his wife, Elder Israel, and Willie go in the morning in the cars. Sister Tuxford, Sister Israel, Emily, and I go in hack after dinner. Elder Starr spoke in forenoon on the inspiration of the Scriptures. I spoke to them in the afternoon upon the lessons of Christ in *fifteenth chapter of John*. Precious things unfold to my mind constantly, making the Word of God to me shine forth in greater and increased loveliness. I wish to preserve every ray of light the Lord shall be pleased to give me to impart to others.*8LtMs, Ms 80, 1893, par. 23*

We had a profitable meeting, but few of like precious faith assembled; but if these will seek to let the light shine in their hearts and then to others in clear, distinct rays, there will be souls who will come to the light. We had a social meeting, and nearly all of the few assembled bore their testimony. All seemed to be greatly encouraged and blessed. I feel deeply in regard to this part of the field. Something must be done. Oh, for workers who are consecrated to do Bible work, to go to the homes of those who are

not in the truth and become acquainted with them and judiciously do a work for them, through the grace of God, which will arouse them from their lethargy to inquire with earnestness, What is truth?*8LtMs, Ms 80, 1893, par. 24*

A deep, deep sleep seems to be upon the people. Pleasure-loving, something new to attract the mind, something startling, and a dish of fables from the pulpit are relished, but the truth that would arouse and disturb their self-complacency is the very thing they do not want. The people seem encased as though nothing can penetrate the armor of self-deception and stolid indifference. Our cry is to God for help, for strength and power. He alone can work upon the hearts of the people of Wellington. Elder Daniells has had good congregations, but no souls have been brought into the truth. Elder Israel has been here much of the time for four years, but nothing has been successful to create an interest. *The Great Controversy* and other books have been taken in this city, yet no souls have been added as the result. What can be done? O Lord, lead and guide!*8LtMs, Ms 80, 1893, par. 25*

Sunday, April 30, 1893

Wellington, N. Z.

I arise early. Have not slept since three o'clock, but did not leave my bed until past four. I find the inclination is almost irresistible to do a larger amount of writing and speaking than is prudent for my health. My head aches and I do greatly desire more than mortal energy to engage in the service of God. But the Word declares, "Not by might, nor by power, but by my Spirit, saith the Lord of hosts." *Zechariah 4:6*. We may have ever so great earnestness and zeal, but unless the Holy Spirit is abiding with us, making a place for the truth in the hearts of the people, disappointment will mark all our endeavors. We long for Jesus' presence. "Without me," He says, "ye can do nothing." [*John 15:5*.] Thank the Lord for a pleasant day.*8LtMs, Ms 80, 1893, par. 26*

At three o'clock I spoke in the skating rink to a good audience upon temperance. Many appeared to be deeply interested. Of course, on such an occasion some come only through curiosity and get not any good, but many will carry away ideas and it may be the sowing of

the seed of truth in their hearts that will result in bearing fruit. We know the Word of God is not pleasing to the ears of those who have listened to fables. They want something to amuse and please their feelings. But we can only speak to the people the words of truth and soberness and then leave the result with God. A Paul may plant, and Apollos water; but it is God who giveth the increase. The subject is so large that it is difficult to know what to choose from that will be the most essential, but the Lord grant that in this effort to reach the people we may not meet with failure.*8LtMs, Ms 80, 1893, par. 27*

Elder Starr spoke in the evening to nearly as large a congregation as we had in the afternoon, and he had a most important subject, the inspiration of the Scriptures. He spoke with freedom. This people have been prejudiced strongly against the Seventh-day Adventists by those who have done much injury to the cause of present truth by a disorderly work. Their life has not been an honor to the truth. Canright's books have been circulated all through New Zealand and created much prejudice.*8LtMs, Ms 80, 1893, par. 28*

But the Lord can and will make a place for His message in the hearts of the honest. Oh, for the deep movings of the Spirit of God is our prayer day and night.*8LtMs, Ms 80, 1893, par. 29*

Monday, May 1, 1893

Wellington, N. Z.

I cannot sleep after four a.m. I thank the Lord that He has given me sleep, and I feel refreshed this morning. Emily attended the meeting last evening to take notes for Brother Starr. Sister Israel spent the evening with me. This morning is cloudy but the past night was beautiful. The moon shone so clear into my room. For two weeks we have had rain every day. Yesterday it only misted and sprinkled a little. Today it is cloudy and yet we hope the sun will shine.*8LtMs, Ms 80, 1893, par. 30*

(Later). The clouds have rolled back from the heavens, and we have a most beautiful day. If I had a horse and carriage so that I could ride when I pleased, and when I most needed to be in the open air, it would be a great blessing to me. But everything in the

line of living here costs much more than in America. I see so many I wish to help to go to school and obtain an education that I dare not use up money upon clothing or upon hiring horse and carriage unless it becomes a positive necessity.*8LtMs, Ms 80, 1893, par. 31*

I am perplexed in regard to the case of Sister Brown. She is reticent, but my heart is drawn out for her. There has been a dread in her case because she has been afflicted with spasms, but this should not lead us to withdraw from her. She seems willing to do anything and is free to bear any burdens, faithful and intelligent and thorough in her work.*8LtMs, Ms 80, 1893, par. 32*

Tuesday, May 2, 1893

Wellington, N. Z.

I arise at half past four o'clock and prepare to visit Petone, a town seven miles away. A carriage is hired to convey eight persons. It is a beautiful day, and mild—no rain, no strong winds which are customary in Wellington. We all enjoy the ride. The carriage is not easy. For me it is very trying to sit on these side seats, but the journey is not long, and I can endure to be uncomfortable for a little season. We take dinner at Brother Simpson's. We furnished ourselves with abundant supplies, and we had our dinner with the family and enjoyed the social season very much. After dinner the company, with the exception of Brother and Sister Israel and myself, visited the woolen mills in Petone. I dared not expose myself to get weary, for I had an appointment in the evening to speak in the theater.*8LtMs, Ms 80, 1893, par. 33*

At half past seven o'clock the meeting opened, and we were thankful to the Lord to see quite a large audience of people who listened with deep interest. I spoke to them for one hour from *1 Peter 1*. The Lord gave me freedom, and I praise His holy name. Brother Simpson had been very anxious the people should hear Sister White and his expectations were more than met. Elder Canright's books had been all through the community and did a work after Satan's own order in leaving the most false impressions upon minds in reference to Mrs. White. But the Lord can counteract these satanic agencies, and He will give honest souls an opportunity to hear and judge for themselves in reference to

message and messenger. Our meeting closed at five minutes before nine.*8LtMs, Ms 80, 1893, par. 34*

We waited some little time for the carriage to come for us, so we did not leave the theater until half past nine p.m. We had a beautiful, mild evening to ride back to Wellington, but the horses were weary; and they were not strong enough to draw the heavy carriage so we made a slow business of getting home. We then took a cup of warm drink and talked some little time in reference to Carrie Gribble working in the kitchen at the school building, and decided she was not strong enough to do it. She has talent as a singer that but few have, and we must give her an opportunity to use her talent. She has been the means of bringing souls into the truth through giving Bible readings. This subject has been a burden on my mind for some time, and now I will send Carrie to school the next term and give her an opportunity to rest and recuperate.*8LtMs, Ms 80, 1893, par. 35*

Wednesday, May 3, 1893

Arise early to engage in work. Last night I was, in my dreams, in Kaeo, standing before the little church assembled and was saying some plain words to them. I said, You need a deeper work of the grace of God in your hearts. You need to make the Word of God your study. You are altogether too much absorbed in business, and have but very little deep insight into spiritual things. You are not growing in the Christian graces. The Lord Jesus spoke plainly with His disciples in (*John 15* and *16*) in regard to the difficulties that they should meet in the world.*8LtMs, Ms 80, 1893, par. 36*

The Lord our Saviour knew every phase of experience His disciples would meet and all the conflicts they would experience. The Lord Jesus Christ said to His disciples, "If the world hate you, ye know that it hated me before it hated you." *John 15:18-21.8LtMs, Ms 80, 1893, par. 37*

We must not as Christians become fretted and impatient over coming in contact with worldly men. They have not the belief of the truth, and whatever they say or do, keep your temper.*8LtMs, Ms 80, 1893, par. 38*

Every time you allow your feelings to become irritated you manifest in your words that you have not that faith that works by love and sanctifies the soul. You have personal pride and a large stock of self-sufficiency, and you are not in any case prepared to connect together in business capacity or even as Christians, because your own attributes of character are not of the Bible order, to retain your position as partners. *8LtMs, Ms 80, 1893, par. 39*

Christians can maintain an untarnished reputation if they are Christians, which means Christlike. God has made every provision that through faith in the Lord Jesus Christ they should not fail nor be discouraged in a dark, troubled future, which He knew must come. The Lord Jesus Christ is grieved for His disciples, that they must pass through manifold afflictions from the world. He prepares them for that time of trial, of great temptation to lose their faith, by presenting before their minds the hopeful part of the future. He must mingle the bright, hopeful lines with the dark. (*John 15:26*): “But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall testify of me.” *8LtMs, Ms 80, 1893, par. 40*

Then He tells them that they will also cooperate with the Holy Spirit. The great Source of their strength—which is our changeless consolation and hope and courage—would ever be within their reach. They were to be Christ’s witnesses. “And ye also shall bear witness, because ye have been with me from the beginning.” *John 15:27*. They should be His faithful representatives to an apostate world. While in the world they are not to be of the world, but bear a faithful testimony against the evil that is working in worldly policy plans contrary to the truth and righteousness. “These things have I spoken unto you, that ye should not be offended.” *John 16:1.8LtMs, Ms 80, 1893, par. 41*

He plainly presents their future trials. *Verses 2, 3*. “But these things have I told you, that when the time shall come, ye may remember that I told you of them. And these things I said not unto you in the beginning, because I was with you. But now I go my way to him that sent me; and none of you asketh me, Whither goest thou? But because I have said these things unto you, sorrow hath filled your heart.” *Verses 4-6.8LtMs, Ms 80, 1893, par. 42*

These (*chapters 14, 15, 16, 17*) of John are of highest value for every soul who is consecrating his life to the service of God.*8LtMs, Ms 80, 1893, par. 43*

Saturday, May 13, 1893

Wellington, N. Z.

I am not able to sleep later than four a.m. I have a burden on my mind for Dr. Kellogg, and [I] write him a letter. In the afternoon at three o'clock I spoke in [the] skating rink to a small company. Some few outsiders were present. I was sorry we had not a larger number, for it is much less taxing to speak to one thousand than to twenty-five.*8LtMs, Ms 80, 1893, par. 44*

Sunday, May 14, 1893

Wellington, N. Z.

Devoted the first part of the day to writing. This afternoon spoke to those assembled in skating rink upon Christ's riding into Jerusalem. I had much freedom in speaking.*8LtMs, Ms 80, 1893, par. 45*

Monday, May 15, 1893

I have slept well during the night, for which I am grateful. I am generally unable to sleep after half past three o'clock or four o'clock. I slept until five o'clock. I have worked earnestly to prepare articles to send to Marian and Fannie. Have a large package prepared, of which Elder Starr has taken charge.*8LtMs, Ms 80, 1893, par. 46*

There have been committee meetings today to decide on some important matters. We feel sorry that we must part company with Brother and Sister Starr. We see that there is work in abundance for them to do here in New Zealand, but that cannot be, for there is no one to take his place in the school. We bade adieu to these dear friends at half past four o'clock p.m. Our prayers shall go with them. Just before they left, a mail was brought to us from Melbourne. We had not opportunity to read it before they left us.*8LtMs, Ms 80, 1893, par. 47*

Wednesday, May 17, 1893

It is raining by spells today.*8LtMs, Ms 80, 1893, par. 48*

I have an appointment to speak at the skating rink. Sister Brown, mother of Martha Brown who is doing our housework, came in upon us unexpectedly. She is a very soft-speaking woman. She took dinner with us. The family all attended meeting. I decided I could not afford to pay seven shillings for the privilege of riding a very short distance to the place of meeting. I took Willie's arm and walked the distance without inconvenience. Talked to a small but interested audience upon religion in the home. I had much freedom in speaking.*8LtMs, Ms 80, 1893, par. 49*

One lady has been out to hear me every time I have spoken. She is a woman of excellent appearance and listens with the deepest interest. She wanted to come for me and bring me to the meeting in the afternoon with her horse and phaeton, but she did not know where we lived. She said she would esteem it a privilege to do this. She told Brother Simpson and others that she had not heard the pure gospel preached since she left Ireland until she heard Mrs. White, and she was starving for spiritual food. She will be out to hear tomorrow. I speak the Word of God very plainly and bring the truth right home to the conscience.*8LtMs, Ms 80, 1893, par. 50*

Thursday, May 18, 1893

This day was a day of peculiar taxation in getting off mail to go to America. I have had many letters to mail, some important articles that have required taxing effort for me, a long letter to Dr. Kellogg, [a] long article in reference to the teachers in school educating and training the children to be Christlike and how in order to do this they must keep their own spirit and thoughts in subjection to Jesus Christ. The sin of impatience, if allowed, will leaven the pupils with the same sin, therefore there cannot be too great carefulness in the selection of teachers who are placed over the youth to educate and mold and fashion a character of Christlikeness. Sent a long article to a brother in Nova Scotia. He is looking to himself in the place of looking to Jesus.*8LtMs, Ms 80, 1893, par. 51*

Wrote twelve pages to Elder Olsen, a letter to Elder Haskell, Elder

Ings, and many others. I felt relieved when at two o'clock the mail closed.*8LtMs, Ms 80, 1893, par. 52*

Friday, May 19, 1893

Before breakfast wrote seven pages on *The Life of Christ*. We learn that Mr. McCalpin's eldest son died suddenly in hospital. He has been sick with consumption a long while.*8LtMs, Ms 80, 1893, par. 53*

W. C. White, Sister Tuxford, Emily Campbell, and I rode out today. Nearly all the way was by the bay which is a narrow body of water. As we rode on we came to a cluster of houses and I saw a good-sized steamer upon immense iron standards upon wheels. Men were repairing the boat and repainting and fitting her up for duty upon the waters. This immense thing upon land looked so very singular I could but consider the building of the ark on dry land in the days of Noah, but they needed no such immense iron standards to bear up the immense boat, for the fountains of the great deep were broken up and the windows of heaven were opened and the flood of waters from above and beneath formed a great sea and the wicked inhabitants were drowned. The rail track is laid from the water to the place where the boat is up for repairs, and when she is ready it is transported to the water and ready for service.*8LtMs, Ms 80, 1893, par. 54*

Saturday, May 20, 1893

Wellington, N. Z.

I awoke this morning at quarter after three o'clock. I have been blessed with sweet sleep during the night. My heart is light in the Lord. I sensibly felt the past night that peace that Christ alone can give. We had a precious season at our family worship. Brother Harris was present, and the sister of Sister Brown who is doing our housework had come to be with us over the Sabbath. They live one hour's ride on the cars, fifteen miles from Wellington. We enjoyed a season of refreshing from the Lord. His blessing came upon us as we prayed, and I felt a consciousness that I was abiding in Christ and Christ abiding in my heart by faith.*8LtMs, Ms 80, 1893, par. 55*

As I seek the Lord this morning for His light and His love, there comes with force to my mind the promise of Christ that our heavenly Father is more willing to give the Holy Spirit to them that ask Him than parents are to give good gifts unto their children. What could He, our great Teacher, say that would be more assuring? Our faith must at all times take Him, our Teacher, at His word.*8LtMs, Ms 80, 1893, par. 56*

I spoke to the little company assembled in Rechabite Hall from *1 Peter 1:1-10*. The Lord gave me freedom of spirit. We then had a social meeting and nearly all bore their testimony. Brother Harris spoke of receiving light and strength and encouragement. Brother Wilson spoke of being helped by the discourse. He said he found himself looking and depending altogether too much on feeling. Brethren Simpson and Mountain were ordained as elders of the Wellington church. This was a solemn exercise and the hearts of all were softened and melted by the Spirit of the Lord.*8LtMs, Ms 80, 1893, par. 57*

We see the necessity of constantly exercising faith. I told them this world is our educating school to prepare us to graduate to the higher school--heaven above. Our eternal destiny we are deciding by our own course of action. We must form such characters in this life that we can be welcomed in the mansions Christ has gone to prepare for us. We are all in danger of misapprehending the claims of God upon us, and therefore there is a neglect to apply great truths to little things.*8LtMs, Ms 80, 1893, par. 58*

The little things help to constitute the discipline of life. They are the means for the training of the soul for the development of character for the courts above. Grace, the grace of Christ, works in and with every child of God while, like the apostle, he is pressing from light to a greater light, from strength to a greater strength, until he can say, "I am more than conqueror through him that loved me and gave himself for me that I might be complete in him, not having my own righteousness but that righteousness which is by faith in Jesus Christ."*8LtMs, Ms 80, 1893, par. 59*

Sunday, May 21, 1893

I commence my writing after a season of prayer, about half past five

o'clock. Wrote seven pages of letter paper before breakfast. We felt comforted and blessed while we supplicated the throne of grace. Wrote several pages in reference to perfection of Christian character. *8LtMs, Ms 80, 1893, par. 60*

How unwilling are the young—and the older, both men and women,—to part with their idol sins! Whatever inconvenience the habits which they have formed give to themselves and to others, they excuse their deficiencies as “It is my way,” and everyone must be satisfied with “my way.” They make no effort to overcome their way, and [they] take a way that is not approved of in the heavenly courts but is a trial to themselves and a trial to all with whom they associate. The Lord Jesus calls all such to perfect a Christian character. Christ invites, “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.*] *8LtMs, Ms 80, 1893, par. 61*

I walked out before dinner with my attendant, Sister Emily, a short distance. After dinner walked a short distance with W. C. White. Oh how trying, to be so hard to use my limbs! *8LtMs, Ms 80, 1893, par. 62*

I had a profitable talk with Sisters Brown. Sister Martha Brown needs better clothing. Talked with her sister, who will help her make her clothing. Had a profitable talk with Sister Wilson. *8LtMs, Ms 80, 1893, par. 63*

In the evening I decided to walk to the tram which was to take us to the Rechabites' hall for me to speak. We walked quite fast the short distance but no tram came along, and we ventured to walk the whole distance; but before I reached the hall I became painfully weary, and my hip pained me severely. *8LtMs, Ms 80, 1893, par. 64*

I spoke one hour to the little few. Quite a number of strangers came in. My text was (*John 14*), *first four verses*. “Let not your heart be troubled: ye believe in God, believe also in me. In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and take you unto myself; that where I am, there ye may be also.” This, I told them, was the lesson and

promise of the personal, second appearing of our Lord Jesus Christ. It had become a habit with those not of our faith, professed Christians, to think they were stigmatizing Seventh-day Adventists by showing their antipathy. "Oh, they are Adventists!" Jesus Christ's discourse in (*John 14*) shows Himself an Adventist. He proclaimed His second coming to take His disciples, all who believe on His name, to the mansions He was going to prepare for them. In *Acts first chapter*, we read that when Jesus ascended to heaven, escorted by the angelic host, two angels proclaimed to the disciples, "Why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye see him go into heaven." [*Verse 11.*] These disciples were Adventists!*8LtMs, Ms 80, 1893, par. 65*

Monday, May 22, 1893

Wellington, N. Z.

I am grateful to my heavenly Father this morning that I had the blessing of a comfortable night's rest. I awakened many times in the night, suffered some pain, but slept again. Awoke at five o'clock a.m. I find I can use my feet and walk quite well, but sciatica causes me pain. I bow before God in prayer, and I plead with Him to take away my pain, to remove this affliction. I have not tried to walk as far since my severe suffering with inflammatory rheumatism. I confess to my heavenly Father my imprudence in venturing to test my limb and ask Him to forgive me for Christ's sake and to be merciful to me, to restore me, and to remove the evil effects of this imprudent taxation.*8LtMs, Ms 80, 1893, par. 66*

I have felt it was too much money to pay one dollar, seventy-five cents to be taken half a mile to the place of meeting in an easy phaeton. I see so many places I wish to use every shilling to benefit those whom I desire to send to the school.*8LtMs, Ms 80, 1893, par. 67*

I feel comforted. The Lord will hear my prayer. He will remove this pain. Heaven is full of blessings, and He will bestow upon me some of these riches of His grace and heal me of my infirmities. I cast my helpless soul upon our Lord Jesus Christ and trust my suffering frame to Him to restore me that I may not appear so infirm.*8LtMs,*

Ms 80, 1893, par. 68

Upon the arrival of the boat in the morning, we had several visitors. Sister Edwards and two children and a brother who is to attend school came from Napier to Wellington. The boat leaves at three o'clock p.m. We had five not of our family yo dine with us.*8LtMs, Ms 80, 1893, par. 69*

There is considerable confusion in preparing mail to be sent to Melbourne. I have to be very careful today in consequence of last evening's taxation. I long for physical soundness, that I may accomplish all I desire to do. I believe the Lord will give me largely of His Holy Spirit that I may communicate to others that which He communicates to me. The Lord is good and greatly to be praised.*8LtMs, Ms 80, 1893, par. 70*

Personal piety, how little practiced! No souls will be converted if approached with harshness, contempt and denunciation. It is time that heart should touch heart with the sense of our own infirmities, and a sympathy for the infirmities of others. If our hold upon the Mighty One is firm, our piety will be sweet and sound and healthful and will have nothing to fear from contact with error. If our trust is continually abiding in Christ, we shall not have less zeal because of abounding iniquity.*8LtMs, Ms 80, 1893, par. 71*

We will keep close to the bleeding side of Jesus. Humility will then mark our life and be distinguished in our character. We will have the mind of Christ and achieve victories that will cause rejoicing in heaven because we have found the sheep that was lost. My heart must be in the work. I must be constantly seeking those things that are above, where Christ sitteth at the right hand of God.*8LtMs, Ms 80, 1893, par. 72*

Tuesday, May 23, 1893

Wellington, N. Z.

It is cloudy and raining this morning. I have been writing upon the life of Christ since four o'clock. Oh, that the Holy Spirit may rest and abide upon me, that my pen may trace the words which will communicate to others the light which the Lord has been pleased in

His great mercy and love to give to me!*8LtMs, Ms 80, 1893, par. 73*

While at the breakfast table W. C. White read a letter from Elder Daniells in reference to his finding a large tract of land which can now be secured at a low figure. He thinks it might be a good location for the school and other buildings and agricultural business. W. C. White, we think, may go to see this tract of land.*8LtMs, Ms 80, 1893, par. 74*

Wednesday, May 24, 1893

It has rained hard through the evening. Cleared off in the night. Rained in morning. Very dark with clouds. Riding out twenty miles is in no way consistent. We cannot go, and are not disappointed. Willie decides to leave us Friday morning.*8LtMs, Ms 80, 1893, par. 75*

Friday, May 26, 1893

Wellington, N. Z.

I thank the Lord for a few hours of precious rest during the sleeping hours. A portion of the night I was very nervous; the latter part of the night slept well.*8LtMs, Ms 80, 1893, par. 76*

W. C. White and Brother Harris left on steamer for Auckland at two o'clock p.m. The Echo office in Melbourne have sent an urgent request for him to visit them and counsel with them in regard to important business transactions. Elder Daniells has been looking up land which he wishes to have counsel upon in regard to school. We shall miss Willie very much, but if he can do more good than remaining in Wellington, we would not, to please myself, have him remain. I will trust myself in the charge of Sister Emily Campbell. She is true and faithful.*8LtMs, Ms 80, 1893, par. 77*

Saturday, May 27, 1893

Wellington, N. Z.

My head is weary this morning. Mist and clouds hang over my mind; but the suggestions of the enemy to distrust the Lord shall not be

cherished. Now is my time to fight the good fight of faith. Now is the very occasion that needs the steady faith that works by love (to God) and purifies my soul. I seek the Lord more earnestly.*8LtMs, Ms 80, 1893, par. 78*

In (*1 Chronicles 28:9*) David gives his charge to Solomon: "And thou, Solomon, my son, know thou the God of thy father, and serve him with a perfect heart and with a willing mind: for the Lord searcheth all hearts, and understandeth all the imaginations of the thoughts: if thou seek him, he will be found of thee; but if thou forsake him, he will cast thee off for ever."*8LtMs, Ms 80, 1893, par. 79*

The message was brought to Asa by the Lord's prophet: "The Lord is with you, while ye be with him; and if ye seek him he will be found of you; but if ye forsake him, he will forsake you."*2 Chronicles 15:2. Jeremiah 29:11-13.* My heart goes out in faith. Faith is not feeling; faith is not sight. "Faith is the substance of things hoped for, the evidence of things not seen."*Hebrews 11:1.8LtMs, Ms 80, 1893, par. 80*

I spoke in the Rechabite's hall at three p.m. from *Philippians 4:4-7*. "Be careful (over anxious) for nothing; but in every thing by prayer and supplication with thanksgiving let your requests be made known unto God. And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus." I believe the promise is for me, and I appropriate the same personally. The promise itself is of no value unless I fully believe that He that has made the promise is abundantly able to fulfill, and infinite in power to do all that He has said.*8LtMs, Ms 80, 1893, par. 81*

The message the Lord gave me was a message of faith. We cannot dishonor God more than in distrusting His Word. Feeling is not at all reliable. A religion fed and kept alive by emotions is valueless. God's Word is the foundation upon which our hopes may safely rest, and in the confidence we have in the word of God we are established, strengthened, settled, riveted to the Eternal Rock. Then the prayer of Paul will be answered:*8LtMs, Ms 80, 1893, par. 82*

“For this cause we also, since the day we heard it, do not cease to pray for you, and to desire that ye might be filled with the knowledge of his will in all wisdom and spiritual understanding; that ye might walk worthy of the Lord unto all pleasing, being fruitful in every good work, and increasing in the knowledge of God.” (Here is plainly brought before us a faith that works. It is not an idle, dead faith, but a living, acting principle.) “Strengthened with all might, according to his glorious power, unto all patience and longsuffering with joyfulness; giving thanks unto the Father, which hath made us meet to be partakers of the inheritance of the saints in light: who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son.” *Colossians 1:9-13.8LtMs, Ms 80, 1893, par. 83*

We had a precious social meeting. We were comforted and blessed. All seemed lifted up by the Spirit of God into a purer, holier atmosphere.*8LtMs, Ms 80, 1893, par. 84*

Sunday, May 28, 1893

Wellington, N. Z.

My head is tired but the Lord has given me sleep during the night. For this I praise His holy name. I am made mindful that I am mortal and that I must not be presumptuous. I walked some little distance to meet the cars, but it was painful business. The sciatica sets in [with] standing and speaking one hour, then walking a distance to the tram and then a distance from the tram to the mission is very difficult and painful. I fear I must give this up. It costs me seven and sixpence to ride in an easy carriage even a short distance, but I must do this—expend more money—or become a great sufferer.*8LtMs, Ms 80, 1893, par. 85*

Three students came from Napier on the steamer this morning on their way to Melbourne to attend school at George’s Terrace. Brother and Sister Wilson took dinner with us. As soon as our meal was ended, the hack drove up and four of us rode out in it. It was very comfortable. The scenery was grand. We enjoyed it much. The phaeton which we usually hire was already let, so Mrs. Somerville kindly ordered the two-horse brougham, the nicest kind of a conveyance, and furnished the driver for the same price. It was a

pleasant, bracing day and we all enjoyed it very much. The road was excellent. It was the road to the cemetery and wound around the mountains horseshoe fashion. Brother Wilson spoke in the evening in Rechabite Hall. *8LtMs, Ms 80, 1893, par. 86*

Monday, May 29, 1893

I praise the Lord this morning for the peace I enjoy. There is perfect rest for me in the Lord. I trust in His love. Why should we not rest in the love of God, the assurance of His Word? What saith Jesus? "Come unto me, all ye that labor and are heavy laden, and I will give you rest." What can be more positive than this promise? "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*. Then come; let us who believe in Jesus Christ not delay a moment, but come. *8LtMs, Ms 80, 1893, par. 87*

All who hold fast to themselves, as if fearful that after all the Lord Jesus does not mean as He says, show great dishonor to God. In keeping away from Jesus do not our actions say, "I do not believe the Lord Jesus means it"? You do not treat your human friends in this doubting, distrustful manner. If they show you respect, if they make you a promise, you do not say, "I have no faith; I cannot believe any of your promises. This is very trying to me, nevertheless I cannot believe your word." *8LtMs, Ms 80, 1893, par. 88*

You virtually tell God all of this in your actions. You feel terribly burdened over some things that have happened. You grieve and distress yourself over the trial. You write bitter things against yourself. A voice comes to you from One you have every reason to believe and trust implicitly, "Come unto me, all ye that labor and are heavy laden, and I will give you rest." [*Verse 28.*] You have found the rest always when you have come, but you begin to question, to look at yourself, to groan over yourself. Now stop all this. Take off that yoke you have manufactured for your neck, which galls so terribly, and take Christ's yoke, which He declares is easy, and His burden, which He tells you is light. Will you say, "I have no faith in God. I cannot believe God"? *8LtMs, Ms 80, 1893, par. 89*

The Holy Spirit is the Comforter, your Comforter. Has the Holy Spirit

failed to fulfill His part of the work? If so, you are not to blame. But the promise is sure and steadfast. When you say you have not faith in God you make God a liar and show that you have no confidence in the Holy Spirit's work, which is always ready to help our infirmities. He is always waiting at your door, always knocking for admittance. Let Him in. All you have to do is to put your will over on the Lord's side. You need the promise, but it is the infinite One behind the promise in whom you are to have perfect confidence. Say it: "I am the Lord's. I do believe." Crowd out every doubt from the soul. Have faith in God. He loves you. Never, never allow yourself to doubt or distrust Him. He will take your burdens if you will let Him have them, and will give you peace which is the peace of Christ.*8LtMs, Ms 80, 1893, par. 90*

Tuesday, May 30, 1893

I have had a precious night's rest. I did not sleep until past ten o'clock, but my sleep and rest were a blessing to me. My head has been very tired and this day I have felt much prostrated. Yesterday was also very bad for me. Sister Tuxford left us this morning for Napier, to remain there until next Tuesday morning.*8LtMs, Ms 80, 1893, par. 91*

We rode out, Emily and I, Elder Israel driving. We went up the hill toward the graveyard but did not go that far. Elder Israel and Emily walked up the hill, and we did not want to go fast. We had time to view the hills and mountains and the houses among the mountains—high up. The houses are built in almost every kind of a place. There is a steep, very steep, ascent to reach the houses. Every available place where a house can be built is improved, for Wellington is composed of hills and mountains. We could look down into the valley and see houses far below us. We could look up the mountain steeps and see houses up the mountains, terrace rising above terrace. The mountain air seemed light, fresh, and pure. We marked the change as we came into the valley; it was heavy, and after breathing the pure mountain atmosphere seemed almost oppressive.*8LtMs, Ms 80, 1893, par. 92*

Wednesday, May 31, 1893

Wellington, N. Z.

I have, through the mercy and blessing of God, slept well during the night. Awake at half past three. Rise at half past four, but my head continues weak, and I am unable to write. The day is pleasant, and we decide to ride in the open air. I have a sense of exhaustion that I do not like, for it prevents my working and doing the writing I much desire to do.*8LtMs, Ms 80, 1893, par. 93*

The Lord is my Helper. The Lord Jesus is my Restorer. He will strengthen and bless me. He will not have me be overcome of the enemy. My heart is uplifted to God day and night for clearness of mind, for strength, for fortitude and courage.*8LtMs, Ms 80, 1893, par. 94*

Ms 81, 1893

Diary, July to July 1893

Wellington, New Zealand

June 1 - July 26, 1893

Portions of this manuscript are published in *TDG 208*; *8MR 85-86*; *10MR 385*; *4Bio 94, 100*; *1888 1195-1196*.

Thursday, June 1, 1893

Wellington, N. Z.

I have had precious rest in sleep. Rise at four o'clock and I thank my heavenly Father I am able to write this morning. *8LtMs, Ms 81, 1893, par. 1*

Brother and Sister Wilson left us last night to visit Brennan, to spend a week with them. Letters came for Brother Wilson, which he opened. Brother McCullagh writes that there is an interest created at last in _____. He has been challenged for a discussion upon the Sabbath question. Everything now seems to be awakened to the matter in hand. He desires much that Brother Wilson and wife shall come and remain with them a few weeks. They will no doubt go. Received a letter from Sydney for Willie C. White from Anna Ingels. She has, in company with Brother Hickox, had a very pleasant passage from California. She was not sick at all. It was quite rough from Auckland to Sydney. I feel very thankful to God that He has been merciful and of tender compassion to those who have come on this long journey upon the broad waters. *8LtMs, Ms 81, 1893, par. 2*

Friday, June 2, 1893

I send today mail to Melbourne, 34 pages in one article. Letters: W. C. White one page, Brother Starr one page and half, Marian and Fannie two pages. It is raining very hard. Has rained all day. Letter received from Brother Starr from Hobart, Tasmania, stating they arrived safe and sound, May 22, one day ahead of time. Reports an

exceptionally fine passage. Sister Starr had not been sick at all. Writes he was surprised to meet Brother Caldwell in this place, with his Babylonian message. Said Caldwell is a young man from Pennsylvania. He reports this man as apparently very earnest and desirous to do the will of God. Oh that the Lord will help these souls that are deluded by the enemy that those who are now in the darkness of error may see great light and no longer walk in the sparks of their own kindling—as I know for a certainty they are now doing!*8LtMs, Ms 81, 1893, par. 3*

I am brain weary and cannot engage in writing as I had hoped to do. The Lord is good and of tender compassion. I know He has kept and strengthened me these many years, and I will not distrust His goodness and His matchless love. I am distressed in mind when those who claim to be believers are so easily led into false paths, as are some of our brethren, and give heed to some fables that lead into strange paths.*8LtMs, Ms 81, 1893, par. 4*

Monday, June 12, 1893

Monday morning. I am awakened at half past one and the matter of the false message, the production of Brethren Stanton and Caldwell, urges itself upon my mind. There comes up a whole procession of cases marching before me in regard to ancient Israel's mistakes, and I cannot get them out of my mind. I arise and commence my writing upon these subjects.*8LtMs, Ms 81, 1893, par. 5*

I find at 2 p.m. a mail went to Melbourne.*8LtMs, Ms 81, 1893, par. 6*

Tuesday, June 13, 1893

I cannot sleep past three o'clock. This morning I wrote many pages before breakfast.*8LtMs, Ms 81, 1893, par. 7*

Wednesday, June 14, 1893

I arise at three a.m. and try to write. The Lord is certainly helping me to get off letters for this mail. Brother and Sister Wilson came from Blenheim [?] much encouraged healthwise, and the Lord was with them, blessing their seeking to bless others.*8LtMs, Ms 81,*

1893, par. 8

Thursday, June 15, 1893

Wellington, N. Z.

Was up at five a.m. and preparing matter to go in the American mail. These monthly mails are a great tax on me. I send off a large amount of matter to different persons; and now, after the mail has gone, I think of several that I am sorry receive no communications from me. But I have done my best and this is all that is required.*8LtMs, Ms 81, 1893, par. 9*

Brother and Sister Wilson, Sister Tuxford, and Emily visited the warships this afternoon. Sister Wilson and I walked out. I cannot walk far, but it was a blessing to be able to walk a short distance and keep in the sunshine. Brother Israel is much afflicted with rheumatism. I feel sad to see him so crippled, but he makes no complaint over his pain and suffering. Sister Israel is also in poor health, and he is obliged—sick or well—to do for her, for her case is precarious at times.*8LtMs, Ms 81, 1893, par. 10*

Friday, June 16, 1893

This morning I arise at four o'clock, put articles in shape for Brother Wilson to take with him to read to others when he sees they are needed. Brother and Sister Wilson left at six a.m. Last night we felt five distinct earthquake shocks, which put our beds in motion. This was at a quarter before twelve o'clock. Brother Wilson felt the earthquake shock quite sensibly.*8LtMs, Ms 81, 1893, par. 11*

It is a clear, cold morning, healthy weather; but the poor, illy-provided with food, without the blessing of fires and warm clothing, will suffer in this weather. Emily and I rode out in the forenoon. It came off as warm as summer. We kept in the sunshine some two hours or more and had a wonderful appetite for our dinner.*8LtMs, Ms 81, 1893, par. 12*

Saturday, June 17, 1893

I do not attend meeting today. I have contracted a cold and dare not

risk any exposure. In early forenoon the mail carrier brings us the American mail. We read the letters from Elders Olsen, Haskell, Ings, and Jones in regard to the good camp meeting held in Oakland, California. These letters were indeed a feast to our souls, to read of the working of the Lord in the midst of His people. *8LtMs, Ms 81, 1893, par. 13*

Sunday, June 18, 1893

Rainy. Write some few pages upon *The Life of Christ*. *8LtMs, Ms 81, 1893, par. 14*

Sister Martha Brown is sick. Poor child, her lot has been cast in hard places. She is a worn-out girl. She seems to have no thoughts of herself. She is ready to do anything and everything to help others, but shows but little care for herself. *8LtMs, Ms 81, 1893, par. 15*

Monday, June 19, 1893

Wellington, N. Z.

Emily Campbell accompanied Sister Martha Brown home to her mother's, at her earnest request that she could have entire rest for a few weeks. We shall miss her help much. It is raining hard. At about nine a.m. the clouds roll back and the heavens are clear, the sun shining brightly. It is indeed all brightness after the storm. *8LtMs, Ms 81, 1893, par. 16*

I am trying to write on *The Life of Christ*, but I am obliged to change my position quite often to relieve the spine and the right hip. Sister Tuxford and I had our season of worship alone—only two to claim the promise. I felt drawn out in prayer to God that He would give wisdom to His workers. Oh, how anxious I feel in regard to Edson! How long the Lord will bear with him in his unsanctified independence it is impossible to determine. I pray for him. He has no idea of heeding any words of counsel I may give him. He plants himself firmly to do his way and follow the course of his own choosing. *8LtMs, Ms 81, 1893, par. 17*

My burden seems at times heavier than I can bear. But the Lord will

give me His grace to endure. "Lo, I am with you alway, even to the end of the world." [*Matthew 28:20.*] Truth will triumph. But will Edson triumph with the truth? Will Edson bear the banner of Christ through evil report as well as good? My heart fears for him. I tremble on his behalf.*8LtMs, Ms 81, 1893, par. 18*

I cry out most earnestly that the Lord will lead and guide Willie, that the Lord will be unto him wisdom and sanctification and righteousness. Willie is in Melbourne. There are many things to decide in Melbourne. I cry unto God most earnestly that He would preside in all their councils and that He would endue with wisdom and educate and train the workers to do the work perfectly. Much is at stake. I wrote eight pages for my son Willie, four pages to Marian Davis and one page to Byron Belden, and sent to Melbourne by the boat.*8LtMs, Ms 81, 1893, par. 19*

Emily came at little past one o'clock. She found nearly the whole family had been sick. Sister Brown had been very sick and all the children were suffering with severe colds.*8LtMs, Ms 81, 1893, par. 20*

Brethren Israel and Simpson were here today. Brother Simpson took dinner with us. We had interesting conversation upon temperance. We decided it would be best for me to speak in Petone next Sabbath and Sunday afternoon. Quite a number are anxious to hear Mrs. White. May the Lord guide me and give me the very words I should speak to the people. Took treatment in the evening.*8LtMs, Ms 81, 1893, par. 21*

Tuesday, June 20, 1893

This morning I thank the Lord for a precious night's rest. Had some fever in the night; was kept awake in consequence, but most of the night I slept well. Did not arise until five o'clock. It is an unusual thing for me to lie in bed past four. I would be thankful could I sleep until five o'clock every morning.*8LtMs, Ms 81, 1893, par. 22*

Sunday, June 25, 1893

Wellington, N. Z.

Arose early in forenoon. Wrote eleven pages of important matter. At half past one p.m. a livery team was at our door to take all who could comfortably ride to Petone. Five went in the carriage. Brother and Sister Israel, Emily, and I in the carriage, one on the seat with driver. Sabbath it rained powerfully through the day and the roads are not as good as usual.*8LtMs, Ms 81, 1893, par. 23*

I arose to speak upon a subject, but the Spirit of the Lord came upon me, and I spoke one hour and ten minutes in a most decided manner. Those present seemed to feel under the influence of the warning given them. I told them we were Adventists; likewise was Christ, who foretold in (*John 14*) His going away and said, "If I go ... I will come again and receive you unto myself; that where I am, there ye may be also." [*Verse 3.*] I told them the Lord was soon to come and the question we should ask is, How is it with my soul? Am I bearing the proving and testing of God? Am I coming closer and closer to the bleeding side of Jesus? "Come unto me, all ye that labor and are heavy laden, and I will give you rest," etc. [*Matthew 11:28.*]*8LtMs, Ms 81, 1893, par. 24*

Monday, June 26, 1893

Hours of the past night were passed in sleeplessness, but the peace of Christ and His precious, comforting grace were in my heart. When I rose from my bed I found myself weak physically, and staggering. I could scarcely walk. It is a beautiful day, clear and sunshiny, the air bracing. I would consider it a pleasure to ride out, but I must not expend seven and sixpence as often as I like.*8LtMs, Ms 81, 1893, par. 25*

I have written during the forenoon. After dinner Sister Tuxford walked out with me. We ascended the hill where the prison is located and obtained an extensive view of Wellington. We can take it nearly all in. I did not suppose so many buildings could be crowded into so little space. It is a beautiful location for a building.*8LtMs, Ms 81, 1893, par. 26*

Wind is rising this afternoon and the dust is flying.*8LtMs, Ms 81, 1893, par. 27*

Tuesday, June 27, 1893

I have not slept since early a.m. After trying in vain to sleep for a couple of hours, I arise and commence writing. My mind and heart are drawn out to write important matter in regard to Christ being our life. We have eternal life through Christ Jesus. Eternal life is not inherited.*8LtMs, Ms 81, 1893, par. 28*

I walked out alone, for no one seemed at liberty to accompany me. I had a pleasant walk. The air is clear and bracing, and the sun is shining beautifully. I walked in the park—the Reserve, it is called, because it is reserved by the Government for all, rich and poor, to be free to enjoy it. I sat upon the seats for a while, and the walk benefited me.*8LtMs, Ms 81, 1893, par. 29*

I prepared a bundle of articles for Elder Israel to take up to Sister Brown's. She left us sick. I hope she will improve. Brother Israel reads some of the articles and leaves the rest for them to read as they shall find time, and then return to me.*8LtMs, Ms 81, 1893, par. 30*

Wednesday, June 28, 1893

Wellington, N. Z.

I have slept well during the night. Slept until five o'clock. Thank the Lord for this favor. I have been asking the Lord to give me rest in sleep. When I speak to the congregation I feel so deeply the situation of those present who are in need of the truth to sanctify their souls that I carry the burden of their case upon my soul. I know that Christ alone is the Sin-bearer.*8LtMs, Ms 81, 1893, par. 31*

Sister Tuxford accompanied me in my walk this morning. It is a beautiful day, and I am grateful to my heavenly Father that I can walk even a short distance. In the afternoon Sister Tuxford, Emily, and I walked to the tram, which was doing well for me. After the tram left us we walked a short distance, but enough for me. My hip began to pain me considerably.*8LtMs, Ms 81, 1893, par. 32*

We visited Sister Glover, who has been an invalid for more than a year. Sister Glover herself came to the door, as her girl who does the housework was away, but her countenance showed much physical suffering. Two ladies were present and a third came. After

a time all left, and we had some conversation with Sister Glover and then a praying season.*8LtMs, Ms 81, 1893, par. 33*

We all sent up our petitions to heaven in her behalf. She prayed earnestly for herself. Of one thing I am assured, if she continues to keep herself under the care of the doctors she will die through drug medication.*8LtMs, Ms 81, 1893, par. 34*

We are trying to study what we can say to help the poor woman. We tried to our best ability to take her to Jesus in the arms of our faith and lay the poor soul as best we could at His feet and say, Pitying, sympathizing Redeemer, heal her of her many maladies. Thou art the great, the chief Physician, not only of the soul but of the body as well. Thou art the only One who can apply the balm of Gilead. All four of us with voice sent up our supplications to God in the name of the Lord Jesus, the Sin-bearer, the Lamb of God who taketh away the sins of the world.*8LtMs, Ms 81, 1893, par. 35*

In the evening we were again compelled to know how uncertain is human life. At about twelve o'clock Sister Tuxford met the proprietor of the water-cure establishment, which is located a short distance from here. He was passing the mission house and they had some conversation in regard to the beautiful day we were enjoying. Between two and three o'clock he had breathed his last. He was apparently in good health and spirits. We have not learned all the particulars, to state them accurately.*8LtMs, Ms 81, 1893, par. 36*

Thursday, June 29, 1893

Wellington, N. Z.

I have had a precious night's rest and am thankful to my heavenly Father. We had a most beautiful, clear moonlight night. This morning there was some frost.*8LtMs, Ms 81, 1893, par. 37*

I have a fire in my room today. Have not had a fire before for several days. Am writing on life of Christ.*8LtMs, Ms 81, 1893, par. 38*

We have secured a wheelchair, that I can be wheeled in the open air when I cannot ride in carriage. Emily wheeled me out, and she

thinks it will prove a success, that it will be the means of getting me out into the sunshine more than I otherwise would go, because I do not wish to expend money to ride out, as it costs seven shillings and sixpence every time I have the horse and phaeton.*8LtMs, Ms 81, 1893, par. 39*

We took a short walk, Sister Tuxford and I, and I am convinced I walked too much in going to take the tram, to take us on our way to Sister Glover's. We had quite a little walk to reach the place after the tram left us, and then to return and take the tram, and after it left us to go home to my rooms. All this walking injured my poor, sick limb or hip. I am very unwilling to give up exercise, but must either give it up entirely or limit it to a very less degree than I have done. Thank the Lord my reason is good. I can write. And I am improving in health as the cold weather strengthens.*8LtMs, Ms 81, 1893, par. 40*

When returning from walking past the barracks for the soldiers' station, we heard the tramp of many feet. We turned and looked and there was a long file of men—convicts serving out their term in prison for criminal offenses. Six stern officers with guns in their hands were marching on either side of these men, one going before, one in the rear, and the others stationed at distances apart by their side. All convicts had on white caps and white canvas pants with three-cornered bits of blue cloth stitched fast in these garments. They were probably just coming from their breakfast, being conducted to their prison cells. It was a sad sight to us.*8LtMs, Ms 81, 1893, par. 41*

One man has been in prison several times and is a convict now—Brother Martin's son. Brother Martin lives at Dunedin and he and his family are doing a good work in selling books. He always deals honorably. He is prompt, and large orders are received from him at the International Society. But how sad it must be to have a son thus dishonor his parents! His father says he was one of the hardest cases on record. His life was licentious, and he was sowing a terrible crop which he has had to harvest. The sins of the father have reached to the children. The father received the truth and it has wrought a transformation of character, revealing what the truth can do for poor souls who are demoralized by sin. His reformation

is not doubted by those who know him. They say the truth he has received has worked a miracle for him. And so it will for all who believe in Jesus Christ as their personal Saviour, for Jesus Christ can save to the uttermost all who come unto Him.*8LtMs, Ms 81, 1893, par. 42*

Saturday, July 1, 1893

This day a portion of American mail came to us, having gone to Melbourne and returned from Melbourne to Wellington. Received letters from Willie. We were glad to hear from them all. I have been tracing on paper lines in regard to the last day of Christ in the temple courts, when He exposed the Pharisees' and lawyers' hypocrisy.*8LtMs, Ms 81, 1893, par. 43*

Sunday, July 2, 1893

Wellington, N. Z.

It is again a beautiful day. At two o'clock p.m. there was an imposing procession doing honor to the gentleman who died suddenly last Thursday. There was a band, and over one hundred marching two and two. It is sad to think that the last rites and services that can be done for mortal man have been done, and he is laid in his narrow earth home to rest until the morning of the resurrection when all that are in their graves shall hear His voice and come forth, they that have done good, the righteous, in the first resurrection, and they that have done evil in the second resurrection, after the thousand years are finished. Solemn, solemn thought for us individually to contemplate—shall I be one who shall have a part in the first resurrection, upon whom the second death can have no power? Oh, that my life, may be hid with Christ in God, that when Christ, who is my life, shall appear, I also may appear with Him in glory. I am striving to enter in at the strait gate, to travel the narrow path cast up for the ransomed of the Lord to walk in.*8LtMs, Ms 81, 1893, par. 44*

“Now the God of peace, that brought again from the dead our Lord Jesus, that great shepherd of the sheep, through the blood of the everlasting covenant, make you perfect in every good work to do his will, working in you that which is well-pleasing in his sight,

through Jesus Christ, to whom be glory forever and ever. Amen.” *Hebrews 13:20, 21*. The penalty of the law was fulfilled in Christ through His obedience unto death, making it possible for every sinner, through repentance and faith in Christ as his Redeemer to have eternal life. *8LtMs, Ms 81, 1893, par. 45*

To the honor and glory of God, His beloved Son—the Surety, the Substitute—was delivered up and descended into the prisonhouse of the grave. The new tomb enclosed Him in its rocky chambers. If one single sin had tainted His character the stone would never have been rolled away from the door of His rocky chamber, and the world with its burden of guilt would have perished. But it was only for a little while the divine Vanquisher seemed the vanquished. The serpent had bruised the heel, but Christ could not be holden by death. The stone was rolled away. The Lord Jesus walked forth from His prison house a triumphant, majestic conqueror, and proclaimed over the rent sepulcher of Joseph, “I am the resurrection and the life.” [*John 11:25*.] Let every believer now rejoice. “Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead.” *1 Peter 1:3.8LtMs, Ms 81, 1893, par. 46*

Wednesday, July 5, 1893

Wellington, N. Z.

I have had a restless night. I have passed through the process of having my teeth extracted during my dreams. Sister Caro came in the night; is in the house. I met her in the morning at the breakfast table. She said, “Are you sorry to see me?” I answered, “I am pleased to meet Sister Caro, certainly, not so certain whether I am pleased to meet Mrs. Dr. Caro, dentist.” At ten o’clock I was in the chair and in a short time eight teeth were drawn. I was glad when the job was over. I did not wince or groan. My hand was held as steadily as if I had been writing and a nerve was set in motion by the operation. I had asked the Lord to strengthen me and give me grace to endure the painful process, and I know the Lord heard my prayer. *8LtMs, Ms 81, 1893, par. 47*

After the teeth were extracted Sister Caro shook like an aspen leaf.

Her hands were shaking and she was suffering pain of body. She had felt sick, she said, on the cars during her ten hours' ride. She dreaded to give pain to Sister White. She slept little Tuesday night and could scarcely eat in the morning, but she knew she must perform the operation and went through with it. Then the patient waited upon the doctor; I had her seated in my easy chair and gave her sips of cholera mixture—all the stimulus I had in the house. Sister Caro is not a weakling by any means. She is a tall, queenly-looking woman and thorough master of her business. The muscles of her arms are like steel. She can go through all the disagreeable performances firm and composed in ordinary cases. She knew I had borne much pain and that she should be the agent to give me pain caused her much more suffering than it did me. *8LtMs, Ms 81, 1893, par. 48*

I thank my heavenly Father I bore the trial without a groan and in the use of my senses. I took nothing to stupefy me, and as the result have not the influence of stupefying drugs to recover from. I am pleased to bid farewell to these teeth that have caused me so great suffering. I have expended no less than one hundred and fifty dollars on them and endured very much pain. *8LtMs, Ms 81, 1893, par. 49*

I feel so thankful that I have assurance that the Lord is to me a present help in every time of need. I arose early this morning to prepare and complete articles to send to Fannie for the papers, articles on [the] life of Christ for Marian, letters for Willie. Some of these I had to finish after the teeth drawing, for Brother Lyndon takes the boat at about two o'clock for Melbourne school. Sister Caro did not leave today as expected on [the] afternoon train. I kept my chamber and did not care to sit at the table with them. I suffered considerable pain. *8LtMs, Ms 81, 1893, par. 50*

Thursday, July 6, 1893

I had a beautiful night's rest. The Lord is very merciful to me to give me sweet sleep. I will praise His holy name. He is better unto me than all my fears. I suffer considerable pain but I can bear it. Sister Caro left for the cars at six a.m. The rain was pouring down. She anticipated seeing her sister in Palmerston a short period and going

on the same afternoon to Napier. We read in the newspaper the trains could not advance, for there was a landslide and the bridge was carried away. So she will have a longer visit than she anticipated with her sister in Palmerston. The destruction was between Palmerston and Napier. *8LtMs, Ms 81, 1893, par. 51*

(Later:—Letter received from Sister Caro from Napier saying she had arrived home as she desired, all safe.) *8LtMs, Ms 81, 1893, par. 52*

Friday, July 7, 1893

Wellington, N. Z.

Slept excellently well last night. Oh how precious is sleep when the body so much needs repairs that nature can give her! *8LtMs, Ms 81, 1893, par. 53*

I wrote some today. Pain is making me very nervous, but I keep this to myself. It will do no good (to talk of it). The Lord is our present help in every time of need. He is my trust. It is hard to keep quiet when I am seeing so much writing to be done. Letters are constantly coming for an answer, and should I write to the many that I desire, I should not find any time to write on the life of Christ. *8LtMs, Ms 81, 1893, par. 54*

Saturday, July 8, 1893

Slept well during the past night and my heart goes out in thank offerings to God. I cannot venture out today. It is a beautiful day. The storm we have had for a few days seems to be ended and the sun shines. I venture to write today upon Bible subjects a few pages. *8LtMs, Ms 81, 1893, par. 55*

Sunday, July 9, 1893

Slept well last night, and I am deeply impressed with the goodness and tender compassion of the Lord to me, His unworthy child. I am altogether better than I had feared I would be. I have to treat my mouth nearly constantly with lotions left by my Sister Dr. Caro. The Lord is good and greatly to be praised. I lay hold of the writing in

earnest today and have mail to prepare for Melbourne and for America.*8LtMs, Ms 81, 1893, par. 56*

Monday, July 10, 1893

Sweet night's rest, oh what a blessing! Have slept more hours since the operation on my teeth than I have done heretofore since I came to this country. The Lord is my Restorer; the enemy is my destroyer. It is storming hard today. The rain just pours down at intervals. I pursue my writing steadily, for there is much which I wish to accomplish.*8LtMs, Ms 81, 1893, par. 57*

Tuesday, July 11, 1893

Slept well. Praise the Lord for His mercies multiplied unto me fresh every morning and new every evening. The Lord is good and greatly to be praised.*8LtMs, Ms 81, 1893, par. 58*

Wednesday, July 12, 1893

I rested not quite as well the past night. Cannot sleep past three a.m. and arise to write [matter] to go in American mail. I have written to Frank Belden, for his case troubles my mind. He has not kept his soul in the love of God. He has been spiritually dead for some time. Influences have combined to make him confused and to make him move uncertainly. I wrote him a most, earnest, decided letter to change his course of action and seek the Lord most earnestly while He is to be found. I have written many letters today.*8LtMs, Ms 81, 1893, par. 59*

We had a visit from Elder Israel and an aged Christian brother from Auckland. We had some important conversation in reference to our faith. I knew not how to spare two hours' time when I had so much to do in getting off the mail, but we hope this old gentleman, Mr. Langford [?], will see the truth and become a keeper of all the commandments. He seems to be honest and earnest and wants the truth. I gave him *Steps to Christ* and *Patriarchs and Prophets*, and told him to read and circulate them. Notwithstanding this visit of two hours, I wrote about twenty pages today of letter paper.*8LtMs, Ms 81, 1893, par. 60*

Thursday, July 13, 1893

Wellington, N. Z.

I was not able to sleep after two o'clock. After trying hard to lose myself in sleep until past three o'clock I arise and commence to write to Elder Olsen an important article in reference to the necessity of having the Spirit of Jesus Christ in all of our councils. *8LtMs, Ms 81, 1893, par. 61*

I think we shall do well to consider more critically and to obey with a purpose the lessons given us in regard to the prodigal son and the lost sheep. I was drawn out to write to Elder Olsen upon this matter. The sheep that stray away from the fold are not brought back. There is not a going into the wilderness—representing the darkness and confusion of the sheep that is lost. He can never find his way back without help. His spiritual state is represented in the very best and most appropriate representation in the wilderness. There the shepherd, tender and true, does not hesitate to go. He leaves the ninety and nine in the fold and goes into the dreary wilderness. It is far from a pleasant pastime. He endures everything—storm, cold, roughness of the way—but that sheep must be searched for and found and brought back to the fold. *8LtMs, Ms 81, 1893, par. 62*

The sheep is bewildered, lost, and knows not where he is or how to rescue himself; he rushes this way and that in sheer desperation. He is miserable, dissatisfied, frightened at his whereabouts, but yet he keeps rushing on, farther and farther from the gates of heaven, farther from the Shepherd's care and protection. On, on he goes, through brush, through briars and pitfalls, rushing first one way then another. Certainly he is in a wilderness of bewilderment. Lost, lost, lost! Who feels the burden of a true shepherd? Who sees the danger? Who is susceptible to the misery, the wretchedness of that soul who has known and enjoyed the love of Jesus, the guardianship of the compassionate Shepherd? Through the deceiving, deluding power of Satan he has gone from the fold, left his pleasant pasture. Who will bring him back? *8LtMs, Ms 81, 1893, par. 63*

Friday, July 14, 1893

Slept well until two o'clock, then could sleep no more. I went out of the house for the first time for about two weeks. We are privileged with the use of the bathtub, hot and cold water, at Elder Israel's hired house. Took bath and retired early. Feel very grateful to my heavenly Father for the blessing of refreshing sleep.*8LtMs, Ms 81, 1893, par. 64*

We got off the American mail. I thought it would not be much, but it was a large mail and yet not one half [the people] are written to that I desire to help and comfort and strengthen. I think of several to whom I would be pleased to write, but I felt pressed to write to some ones in particular and upon special subjects which I felt constrained to write upon. The mail is gone and that burden is off my mind and yet there lingers a regret I did not write to others. But I will lay the burden off for I could not do more. Emily sat up until two o'clock a.m. to copy on calligraph. She has a strain upon her, as well as I—all that she can bear; and now no more letters can go for another four weeks. Expect another American mail next Monday.*8LtMs, Ms 81, 1893, par. 65*

Saturday, July 15, 1893

Slept unusually well through the night, and I thank my heavenly Father for the blessing of good health and strength and courage in the Lord. "Bless the Lord, O my soul: and all that is within me, bless his holy name." [*Psalm 103:1.*] About nine o'clock the American mail was brought in by the carrier and we had a feast in reading the church papers and letters from friends. We had a pleasant day Sabbath.*8LtMs, Ms 81, 1893, par. 66*

Sunday, July 16, 1893

Slept well during the night and write during the day. It is quite cold today. Telegram received from _____ to Sister Tuxford and I was obliged to spend the day in writing to Napier to Brother Wilson to be read to [Louise] Christie, who is not doing as he should do. He complains because our people do not give him work when the poor, deceived boy is in no condition to correctly represent the cause of God. He would leave the marks of dishonesty, of falsehood, wherever he goes.*8LtMs, Ms 81, 1893, par. 67*

Monday, July 17, 1893

Rested well. The Lord is merciful to me and I am so grateful for His loving kindness. Telegram received evening after the Sabbath makes it necessary to write quite lengthily. Wrote to Elder Wilson six pages of letter paper and continued the subject that I shall not have to take it up again. *8LtMs, Ms 81, 1893, par. 68*

Tuesday, July 18, 1893

Wellington, N. Z.

Could not sleep after three a.m. I try to write to a poor, misguided, deceived man to show him his danger of losing eternal life. Wrote eight pages to him and twelve pages upon importance of all who are connected with any branch of the work of God having the truth firmly rooted in the heart, sanctifying the life, and as a sure result, elevating and ennobling the whole man. *8LtMs, Ms 81, 1893, par. 69*

God has given to every man talents in trust. To every man He has given his work. There can be no idlers in His vineyard. Each has most earnest, sacred, solemn work to do for the Master. To every one is committed some work to do and none is excused. The day of final account will come, when the Lord reckons with His servants. The Chief Shepherd is Judge and illustrates the great principles which are to regulate the proceedings of the reckoning with His servants who are justified by faith, judged by their works. Faith works by love and purifies the soul of moral defilement that it may become a temple for the Lord. *8LtMs, Ms 81, 1893, par. 70*

The entrusted talents are not reserved for a favorite few who are exalted above their fellow men in education, in smartness of intellect. The talents are endowments bestowed upon the Lord's family individually, from the lowliest and most obscure to those who are in highest positions of trust. The entrusted gifts are proportioned to our varied capabilities, and every one is to use these talents to God's glory. He is to increase their usefulness because through using them he becomes more and better qualified to trade on his Lord's goods and to accumulate by trading. The light of truth and all spiritual advantages are the Lord's gifts. They are to be appreciated and are to have influence upon the mind and character. We are to

return to God corresponding increase, according to the gifts entrusted.*8LtMs, Ms 81, 1893, par. 71*

We have by grace been chosen as His servants. A servant means a worker, one who bears cares, burdens, responsibilities. United with Christ by living faith, through His grace we are laborers together with God. What a statement is this! And we are to realize that it is not our goods we are handling, but the Master's entrusted capital for us to invest and increase as wise stewards of our Lord's goods, that we may return to Him His investment with usury. We cannot hoard the Lord's goods and do nothing with it; thus did the slothful servant with his one pound, and lost his soul. Every man has a solemn work to do, and he cannot trifle with his time; he cannot trifle with his privileges and his opportunities granted him. He must improve in character, in ability, according to his privileges and opportunities, to make a complete worker in the cause of God.*8LtMs, Ms 81, 1893, par. 72*

Wednesday, July 19, 1893

Lost two hours' sleep during the night. Waken in morning at half past four. I thank my heavenly Father that I am feeling refreshed in body and in mind. I commit myself every morning to the Lord, in earnest prayer that He will control my mind through the day. I plead with God that through the imparted grace of Christ I may have every thought brought into captivity to Jesus Christ.*8LtMs, Ms 81, 1893, par. 73*

Mail came from Melbourne today. Letters from W. C. White, Brother and Sister Starr, and Marian Davis, and two large packages of copy of manuscript sent to the American mail for papers and periodicals. I sent W. C. White four pages, Marian and Fannie four pages, Brother and Sister Starr two pages and half. We could not eat until this mail was sent. We would have been glad for more time but we had it not. I am grateful I could send as much.*8LtMs, Ms 81, 1893, par. 74*

Letter came from Brother Wilson to Sister Tuxford which she permitted me to send to W. C. White. Called on Sister Israel. Met Sister Hamilton from Brennan. Visited with her a short time.*8LtMs, Ms 81, 1893, par. 75*

I have written a letter to Leroy Nicola by lamplight this evening, in response to a humble confession sent to me two months since. He confesses his sin in taking the position he did in Minneapolis, and holding it so long without making confession. He makes full confession and I am rejoiced. I praise the Lord for this victory over the powers of darkness. Elder Morrison has, I understand, made a full and thorough confession publicly and he is again a free man. I have written four pages of letter paper to Leroy Nicola and then have written a stirring appeal in regard to the parable of the lost sheep. This striking representation has made altogether too little impression on the minds of God's people. They have not been doers of the work which this parable clearly defines should be done to save the straying sheep and bring them back with rejoicing to the fold.*8LtMs, Ms 81, 1893, par. 76*

Thursday, July 20, 1893

Wellington, N. Z.

I awoke early this morning. It is a beautiful day. I rode out for the first time in four weeks. The weather has been quite stormy, and my teeth being taken out makes it rather precarious going out. We had a very pleasant ride to Island Bay. We kept the road where we could get the greatest amount of sunshine. I think I was favored. There were no strong winds; the waters were not beating upon the rocks as I have hitherto seen them—roaring and breaking upon the rocks as if charging against a fort and rising twenty or forty feet high.*8LtMs, Ms 81, 1893, par. 77*

It is a grand sight to see the waves rush on with such force that it seems they would carry everything before them; they charge against the granite rocks, which resist their force; and then another wave rolls on, gathering strength as it advances and urges itself against the rocky barrier. White as the snow, it dashes its waves in broken spray many feet high. I enjoy looking at this, but I should far rather take pleasure in the sea while standing on terra firma than to be riding in a steamer on the water.*8LtMs, Ms 81, 1893, par. 78*

Friday, July 21, 1893

I am thankful for rest in sleep. The Lord is good and greatly to be

praised. Letters came from Brother Wilson in regard to [Louise] Christie. He receives not the testimony of reproof. Sister Charlton has had pity upon the young man and he is taking a course which reveals himself in no favorable light. Sister Tuxford decides to go to Napier. I send with her much matter to read. Oh that God would help that people that they may see everything in a true, clear light! God has been working for them in Napier. The camp meeting has been a great blessing. Souls are deciding for the truth. Elder Wilson has baptized another Maori youth who intends to go to Melbourne school to be educated in Bible studies. *8LtMs, Ms 81, 1893, par. 79*

But the enemy will work wherever God is at work. When the people are asleep he is not concerned. When they arise to shine as lights in the world then he is not at all easy. Three men who attended the camp meeting were separated from the church because they would not give up their tobacco. Since the camp meeting, they have had no minister with them except Sister Caro. But the Lord has been with them. Those who formerly resisted the testimonies have taken their stand upon them firmly, and a good spirit prevails. May the Lord continue the blessed work begun. *8LtMs, Ms 81, 1893, par. 80*

The same horse and carriage that took Sister Tuxford to the steamer, we improved in taking a short ride to Island Bay. It was pleasant and the ride did us good. Sabbath was drawing on, and we hastened to return to get the horse into the stable and to begin the Sabbath with devotional exercises. Elder Israel is away, visiting twenty or thirty miles from Wellington. *8LtMs, Ms 81, 1893, par. 81*

Saturday, July 22, 1893

Another Sabbath day of rest. We long for the blessing of God to rest upon us as it rested upon the Sabbath when it was instituted in Eden. When the foundation of the world was laid the foundation of the Sabbath was laid. After six days' work of Jehovah through Jesus Christ in creating the world, and man, the last grand work coming from His hand, the Sabbath was ordained of God and set apart to be sacredly observed as a day of rest and worship. After He had rested upon that day, He blessed the seventh day and hallowed it, and gave it to man to be observed throughout all time. He placed His sanctity upon the day of His rest, when the morning

stars sang together and all the host of heaven shouted for joy. Those who assembled at Brother Israel's had a good meeting. Two not observing the Sabbath were present.*8LtMs, Ms 81, 1893, par. 82*

Saturday, July 23, 1893

Rise early and write out some things in regard to [Louis] Christie's case. Oh how difficult for one to see and acknowledge his wrong course of action!*8LtMs, Ms 81, 1893, par. 83*

It is raining today, quite hard at times. This rain came unexpectedly. There are a great many running from the churches to get home out of the rain.*8LtMs, Ms 81, 1893, par. 84*

Monday, July 24, 1893

Wellington, N. Z.

My mind is burdened upon many subjects. I am drawn out to write to those who are in peril through manifold temptations. I have written largely upon the subject of Achan in Old Testament history, for many are in great danger of following his example. His great sin was in the building up of a character that was in many respects defective and not making God his trust. He had no moral power to resist temptation. The Lord Jesus Christ in the billowy cloud enumerated his sins as grievous and He specifies the character of the sins which were bringing guilt upon the whole of Israel. The Lord would not go out with their armies to battle against their enemies while this sin existed. Israel was humiliated before the heathen nations, and their wicked hands were strengthened against Israel, for the Lord's presence was not with them.*8LtMs, Ms 81, 1893, par. 85*

Joshua could not account for this strange adversity. He knew God would not be glorified in this victory gained by their enemies, and he afflicted his soul. He lay upon the earth in distress; but Achan, the sinner, was not troubled. Joshua mourned out his prayer, "O Lord, what shall I say, when Israel turneth their backs before their enemies! ... And the Lord said unto Joshua, ... Israel hath sinned, and they have also transgressed my covenant which I commanded

them.” This one man’s sin was charged to the whole camp of Israel. “For they have even taken of the accursed thing, and have also stolen, and dissembled also, and they have put it even among their own stuff.” *Joshua 7:8-11*. The Lord did not name the person. The responsible men must search out the guilty one, and the Lord Jesus showed them how to do this. He did not name all the things which Achan had done, but specified some things.*8LtMs, Ms 81, 1893, par. 86*

I wrote quite fully in reference to this matter and it is to appear before the Napier church.*8LtMs, Ms 81, 1893, par. 87*

Rode out to Island Bay and came round the lake road. The Island Bay waters never have presented so calm an appearance to our eyes as on this occasion. How peaceful seemed the waters, beautifully deep blue. We used up our full three hours in riding around the Slip, called thus because there is a place where the steamers are brought on land for repairs. The wind blew quite strong on the bay road, but we enjoyed the ride very much.*8LtMs, Ms 81, 1893, par. 88*

Tuesday, July 25, 1893

Cannot sleep past three o’clock. I thank the Lord for the precious rest I have had. I wrote a letter of many pages to a poor, erring, straying sheep, until called to breakfast.*8LtMs, Ms 81, 1893, par. 89*

Letters came from Napier giving statements from Sister Tuxford and from Elder Wilson in regard to the young man Louis Christie. He seems to be determined to receive no reproof. Refuses to believe the testimony for himself and is fully determined to deny everything until plain proof comes, then he will manifest no sorrow or grief for the sin of lying and dissembling and crookedness.*8LtMs, Ms 81, 1893, par. 90*

Sister Tuxford says she will not be home until Wednesday night and will bring Sister Charlton, her mother, with her.*8LtMs, Ms 81, 1893, par. 91*

I have written today upon the sin of blasphemy. It has rained hard all day and the wind has blown hard. It was most impossible to keep

my feet upon the ground and get into the gate leading to the back door. I had taken my bath in the bathroom at Elder Israel's and it was severe going and returning. It has been quite a gloomy day.*8LtMs, Ms 81, 1893, par. 92*

The tenement next to this is closely connected, only a board partition dividing our tenements. The family of children have all been sick with measles. Mr. Morrill keeps a dry goods store in part of the house. He informed Emily his wife was very sick with rheumatic fever. We are sorry indeed for them. We think the high winds of today must cleanse and purify the atmosphere. This is a renovating process in the providence of God for Wellington. Measles and mumps prevail. There is a bounty given to physicians to report all cases of measles—two shillings six, about 60 cents in American money—and there are so many cases the city authorities question whether the bounty shall not be done away with. Already they have paid three hundred and more pounds for the cases that have been reported.*8LtMs, Ms 81, 1893, par. 93*

We cannot feel that this is a healthful place, with this showing, but the habits of the people in eating and dressing have very much to do in bringing about this state of things. No plague has yet come nigh our dwelling, and we are grateful to God that He has preserved us from sickness during the three months we have made it our home in Wellington. There is great carelessness with the people in exposing themselves to drafts and wet feet. Little children go through winter with sox, their limbs naked just above the ankle to several inches above the knees. The fashionable short pants are life-destroyers.*8LtMs, Ms 81, 1893, par. 94*

Wednesday, July 26, 1893

Wellington, N. Z.

I thank the Lord for the precious sleep I have had during the night. I rose at four a.m. and commenced writing. The wind has blown very strong all night, and rain has been coming down freely. It is now half past six a.m. and the rain is coming in torrents. The wind has shaken the house and I have felt my bed shaken through the night. I feel my heart filled with gratitude to my heavenly Father for His blessing which has rested upon me this winter. I have had no

serious attacks of rheumatism. I have at times felt better healthwise than for years, and yet this is called by many an unhealthy climate. Emily, through much typewriting, is not very well. She needs a change, and when the weather clears off she shall have a change. It is very dark and rainy. It looks as if a blanket covered the face of the sky.*8LtMs, Ms 81, 1893, par. 95*

[Later.] About ten o'clock the clouds rolled back and clear sky appeared. It is more cheerful out of doors now. Received an excellent letter from Sister Martha Brown answering my suggestion to come and visit them and stay a few days by the Bay.*8LtMs, Ms 81, 1893, par. 96*

The name of the place where they live is Long Point. They welcome us to their home and seem to be overjoyed with the prospect of a visit from us. We cannot well leave this week, but we will get off next week if the Lord will. We need some change. Our stay here is too monotonous. We need more variety, more change in our work. One cannot keep upon one strain continuously without breaking down. It has been one steady strain early and late, but there must come a halt.*8LtMs, Ms 81, 1893, par. 97*

Sister Hamilton from Brennan is anxious I shall visit them, but there is no place where we can be made comfortable. Sister Hamilton visited us last evening and remained after our season of prayer. Oh how much we need power from God to help the people just where they need help and strengthen them where and when they need strength.*8LtMs, Ms 81, 1893, par. 98*

Ms 82, 1893

Diary, July to August 1893. With the Brown Family at Long Point, New Zealand.

Long Point, New Zealand

July 27 - August 7, 1893

Portions of this manuscript are published in *3MR 210-211*.

Thursday, July 27, 1893

Long Point, N. Z.

I have not been able to sleep since two o'clock. It is cloudy and now about four o'clock is raining and there is a sound as if hailing. We shall rejoice when July and August are over. It is very sickly. The measles is doing its work. There are many deaths among children. Influenza is uniting with the measles. *8LtMs, Ms 82, 1893, par. 1*

We left Wellington in company with Emily and Elder Israel for Long Point, twenty miles. We rode on the cars and arrived at Long Point. We arrived at the station Paremata. Sister Martha Brown came to the station with the trap and Elder Israel drove the horse and luggage. Emily and Martha walked one mile to Martha's home. We were heartily welcomed by the entire family. Sister Brown gave us a most cordial welcome. They have two unfortunate children. *8LtMs, Ms 82, 1893, par. 2*

The eldest daughter, now 31 years old, was playfully tossed up by a man and the ceiling was low. Her head came with force against a beam and blood poured from her nose and ears and mouth. She was ruined for life. Until seven years old, she preserved her speech and intellect partially, but never has spoken a word since. She is happy all the time. Makes no trouble, but can do nothing. Her intellect is gone. *8LtMs, Ms 82, 1893, par. 3*

Another young man, nearly thirty years old has asthma difficulties. He is not of sound, growing intellect. He has grown in stature and years but is a child in understanding. He is always cheerful and

happy. He sings much of the time. Last evening Martha played on the piano and all the children and mother and Elder Israel united in singing. Although the son cannot read a word, yet he has a fine ear for music. He sings base, beats time. You would not know [he cannot read], but he calls the words. He is an excellent singer. His voice and rendering are good. I tell Sister Brown that she should feel thankful that this young man is always her innocent child, always kind and affectionate, never unhappy, but full of joy and gladness of heart.*8LtMs, Ms 82, 1893, par. 4*

Two of her children are God's innocent lambs, never cause her one anxious thought. Oh when Christ comes they will be restored and inherit the future immortal life.*8LtMs, Ms 82, 1893, par. 5*

Friday, July 28, 1893

Long Point, N. Z.

It seems rather strange this morning to wake up in a strange place. The morning is cool. Heavy frost last night. It is clear and bracing. We are close by the beach. It is a romantic home. The impurities of the city of Wellington are left behind, and if the Lord favors us with His presence, we will be blessed in every respect. We had a precious season of prayer this morning with the family. It is quite a large family of children. Two young men and one young girl are absent. The family numbers ten at home.*8LtMs, Ms 82, 1893, par. 6*

This is a large, roomy house. Sister Brown is a very mild, modest, good-looking woman. She has had twenty-two children, fourteen of whom are now living. We had a very enjoyable ride in the trap seven miles and return which makes fourteen miles. The road winds like a letter S around the rocky beach road. The bay road is very pleasant. The two younger children, eight and eleven years old, walk three miles to school and back, six miles. Frequently they are fortunate enough to catch a ride. In returning from our ride we took them in from the school room. We enjoyed the ride. Although the two-wheeled trap was not an easy phaeton, yet I enjoyed the ride, jolting and all, for I can only walk a little ways on account of my hip. I shall take all the rides I can in this trap and know it will do me good. The scenery is very nice and we had sunshine all the way. And now the Sabbath is drawing on and I must lay aside my

diary.*8LtMs, Ms 82, 1893, par. 7*

Saturday, July 29, 1893

Long Point, N. Z.

It is a pleasant morning. Slept well during the night. Was up at four o'clock. I thank my heavenly Father for His great compassion and mercy and lovingkindness to me. We had a precious season of prayer at morning worship. I read and explained the Scriptures. My heart was drawn out in prayer. The Spirit of supplication was upon me. I feel deeply for this family.*8LtMs, Ms 82, 1893, par. 8*

We had a religious service. I spoke to them from *1 John 3*. I spoke with freedom and with as much spirit as if speaking before a thousand people. All seemed much interested. Even John, who is an imbecile, seemed to catch the spirit and be intensely interested. Oh, I inquire, what can be done for this family? What can we say to them? What can we do for them? They have not heard preaching—with the exception of the mother and Martha and one sister besides, named Bell. We had prayer at the close of the Sabbath. I read *1 Peter first chapter* and explained it to them. The Lord indited prayer, and I felt the strong moving of His Holy Spirit.*8LtMs, Ms 82, 1893, par. 9*

Sunday, July 30, 1893

Long Point, N. Z.

Slept well during the night. It is pleasant today. Mrs. Lund, a lady seventy-four ... [Incomplete].*8LtMs, Ms 82, 1893, par. 10*

Monday, July 31, 1893

I awoke this morning at four and arose, lit my fire and after a season of prayer commenced my writing. It is stormy today. It has rained very hard until about one o'clock and has commenced raining again.*8LtMs, Ms 82, 1893, par. 11*

Thursday, August 3, 1893

We designed to return to Wellington today, but the storm is very much opposed to this. We decided to wait until Friday.*8LtMs, Ms 82, 1893, par. 12*

Friday, August 4, 1893

It is not raining so hard. We prepare [to] go to the depot. We find that all is uncertainty in regard to the cars. There is a heavy washout between Palmerston and this station called Paremata. We waited at the station—which affords no conveniences for travelers—in the trap, covered with burlaps to keep dry. After waiting two hours we decided to return to Sister Brown's. Between two and three o'clock the train that left Wellington returned from the place of obstruction, and we could have gone to Wellington had we waited. We concluded the Lord would have us remain here over the Sabbath.*8LtMs, Ms 82, 1893, par. 13*

Saturday, August 5, 1893

Long Point, N. Z.

The past night has been to me one of deep, earnest solicitude in behalf of this family. The family were together for religious worship. The season of prayer was, I felt, a solemn time. We were reading in Acts of the working and development of the Christian church after the ascension of the Lord Jesus and the bestowal of His Holy Spirit upon His disciples that they might be witnesses for Jesus that He was the Prince of life. I see these seasons of prayer are having their influence upon the members of the family.*8LtMs, Ms 82, 1893, par. 14*

At 11 a.m. the family gathered together in the spacious diningroom for religious service. My subject was upon the validity of the fourth commandment, that the Sabbath according to the commandment was not the first day but the seventh day, as is plainly given us in the fourth commandment. What power changed the seventh day to the first? It was the papal power that thought to change times and laws. And this is the only authority for the observance of the first day of the week. This change destroys the sacredness of the Sabbath, for human authority has substituted another day for the day God made holy, sanctifying and blessing it—the seventh day.

He placed it as the memorial of His making the world in six days and resting upon the seventh day. Satan's work was to destroy that memorial and obliterate from the minds of human beings the only true and living God, and substituting human beings and idols to be worshiped, which is, to all intents and purposes, accepting the prince of darkness as their god. And in Exodus is plainly presented the Sabbath of the fourth commandment as the genuine Sabbath and it is the seal of the living God, the sign between Him and His people.*8LtMs, Ms 82, 1893, par. 15*

Sunday, August 6, 1893

This day I was engaged in writing essential matter for the individual cases whom God was reprovng for their irreligious life while they were professedly serving God; but they had changed leaders, for this their course of action plainly testifies. Some were corrupting their ways before God and walking in the light of the sparks of their own kindling and not in the divine light. Their works testify against them.*8LtMs, Ms 82, 1893, par. 16*

Monday, August 7, 1893

We make one more attempt to return to Wellington, but in the night season I have been solemnly addressing the family of Sister Brown. I have labored faithfully for them while with them. The efficiency of the church in this house will be precisely what the zeal, purity and intelligence of its members make it. The Christian enterprise will remain in a feeble condition unless the moral power is brought to combine with human effort. The moral and religious element will surely retrograde and become a dead letter unless there is progress.*8LtMs, Ms 82, 1893, par. 17*

Under the present circumstances, they cannot hold their ground against opposing forces of sin and error, which will not be wanting. The Lord by His Holy Spirit is at work to recruit and reinforce the Lord's army by enlistments, in order to hold the fort. The accession of members is essential, to bring their fresh minds as a reinforcement to breast the difficulties which must be met. If these young minds will walk in the light, they will have clear conceptions of their individual responsibilities and duty. They will have zeal for Christ and in connection with the present pressure, communicate a

new spirit to the entire family, which so much need the fresh, vitalizing power from above. There will be pressure from outside influences, but the unity from the forces within will stand against the pressure from without. The additional impetus given by the members of the family who should decide to stand under Christ's banner, if they are true to principle in the spirit and efficiency which Jesus gives, will put everything in motion and triumph over the powers of darkness and the obstacles Satan presents.*8LtMs, Ms 82, 1893, par. 18*

At family prayer the Lord wrought. I called for a decision, commencing at Bell, who is possessed of much influence in the family and was sufficiently obstinate as to be rather difficult to manage. I set before her the case, and she decidedly assented to take her stand under Christ's banner. Alex is about seventeen years old. I then asked him if he would confess Christ and enlist in His service. He decided he would. Then Victoria, a noble girl about fifteen years old, as I put the question of decision to her, answered promptly, "I will be a Christian." Charlotte, the cook for the family, is very silent, scarcely saying anything. I addressed her and she responded; so here were four in that family who decided to help the mother and the sister Martha in maintaining the religious services in the family. There is a member of the family, Mrs. Lange [?], who is a Christian. She will help them. She is now keeping the Sabbath. We had a precious season of prayer. We dedicate this home to God. Martha prayed, the mother of the children prayed and Emily prayed. Our hearts were made joyful in God.*8LtMs, Ms 82, 1893, par. 19*

Ms 83, 1893

Diary, August 1893

Wellington, New Zealand

August 8-14, 1893

Portions of this manuscript are published in *TDG 233*.

Tuesday, August 8, 1893

Wellington, N. Z.

We are thankful to the Lord for His preserving care over us on the short journey of one hour and a half's ride on the cars to this place, Wellington, after an absence of ten days. I arose at three o'clock to do important writing. The American mail goes on Thursday and we have not much prepared. We had an interview with Elder Israel and Brother Mountain in reference to leaving Wellington for Napier and Hastings. We feel it is time for us to be on the move as soon as the arrangements can be successfully made. Elder Israel leaves tonight for Brennan. *8LtMs, Ms 83, 1893, par. 1*

Thursday, August 10, 1893

This day is a very busy day. The American mail closes today. Every power and nerve is called upon today to do its best. We send a large mail today and feel relieved. *8LtMs, Ms 83, 1893, par. 2*

Friday, August 11, 1893

Friday we can do but little. Tired, very tired with the pressure of the writing we have felt constrained to prepare to [send] in this mail, just gone on its way across the broad waters to America. Again it bears from us the Macedonian cry, "Come over and help us." [*Acts 16:9*.] We have implored that means should be sent to us whereby we can obtain facilities wherewith to work. We have not had means, neither have we had workers. The Lord give us patience and courage that will not fail us when sorely tempted. *8LtMs, Ms 83, 1893, par. 3*

Saturday, August 12, 1893

It is a pleasant day. Attended meeting. The few assembled in the house of Elder Israel. The room was well filled. Sister McCalpin and her two daughters were present. Brother Camp was also there. Brother Israel was away seeking to hunt up the lost sheep. Brother Simpson is engaged in the same work and has written good accounts of his work. Some souls have decided to obey the truth.*8LtMs, Ms 83, 1893, par. 4*

I spoke to the few assembled, and the Lord gave me a comforting message for them: They were not to examine their feelings and make their feelings their leader. Jesus is the object to which they must look, and they must depend upon Him. He says, "Follow me, and ye shall not walk in darkness." [See *John 8:12*.] Follow your own changeable feelings, which vary with circumstances, and there will be no steadiness of purpose. Talk of gloom and depression, and keep the mind upon the most gloomy subjects, and Satan will furnish enough of this kind of disagreeable subjects. God demands of us to exercise fervent piety under all and every circumstance in harmony with Jesus Christ. Seek for work in His lines, because this is the fruit of true godliness. Win souls to Jesus.*8LtMs, Ms 83, 1893, par. 5*

If you feel at liberty to moan and groan over bereavements, things that are past out of your keeping, things you cannot change or alter, you will neglect the present duties lying directly in your pathway. Look unto Jesus who is the author and finisher of your faith. Turn your attention from subjects which make you gloomy and sad, for you become an agent in the hands of the enemy to multiply gloom and darkness and you will make the atmosphere surrounding your soul dark and forbidding. Although severe afflictions may come upon you, it is your business to look up, and to see light in Jesus. You must do this if you give depth and stability to Christian character, and by beholding the Light of the world you become light and insure to yourself a peace, comfort and hope, which are enduring.*8LtMs, Ms 83, 1893, par. 6*

If you are exclusively engaged in dwelling upon your own sorrows and darkness, thinking God has dealt hard with you, your religion is

not uplifting but is depressing. You become a shadow of darkness, hard and complaining, when exclusively shut up to your own sorrows.*8LtMs, Ms 83, 1893, par. 7*

Sister McCalpin was present and she was doing this. She had lost her son, who was not prepared to die. She spoke, with others, in the social meeting. Oh, her heart was so heavy and sad, but she said she was comforted with the words spoken by Sister White. We had a good, profitable social meeting, then this afflicted sister spoke to me about her son they had buried a few weeks before, dying without hope, and the sorrow and grief she had felt. I entreated her to leave the mourning for the dead, which would do no good to worry over; that she as a mother should wisely and mercifully care for the living children, and that she had not a moment to devote to vain regrets, but to gird up the loins of her mind and go to work and try to bring her children to Jesus and herself surrender to Christ, that she might grow in grace and the knowledge of Christ. Working in Christ's lines, she would never grow cold but become identified with the Saviour in all His plans.*8LtMs, Ms 83, 1893, par. 8*

Sunday, August 13, 1893

Wellington, N. Z.

I thank my heavenly Father for His mercies and His blessings and His truth. His love, how precious it is! And then to think He identifies His interest with His people here upon the earth who are so unworthy! If we are laborers together with God we have no time for sloth or for stagnation or to become homesick. I would so love to see my children and grandchildren and friends in America, but I see fields of work for laborers. We must keep our eyes fixed upon Jesus our Leader and obey His orders. There is abundance of worldly ambition and self-seeking, but this is rebuked by Jesus Christ. There are matters of more absorbing interest, and more elevating in their character, which are to give every man and woman a higher, nobler sphere of Christian activity.*8LtMs, Ms 83, 1893, par. 9*

We become partakers of the divine nature as we wear the yoke of Christ and work in Christ's lines. In this work we attain the highest moral efficiency, and in the service of Jesus Christ we have the clearest spiritual comprehension and strength of spiritual sinew and

muscle. We have steadiness of faith; we have power to prevail with God in earnest prayer, and we are growing in grace and in the knowledge of Jesus Christ our Lord. Self-denial and cross-bearing are not always pleasant, but frequently very inconvenient and often very painful and mortifying; but if the spirit does not rise up in rebellion, but accepts with submission the duties which must be done, although disagreeable, good fruits will appear. We are privileged to be partakers with the sufferings of Christ. Working together with Christ, wearing His yoke, we are partners in His great work, His servants to carry out His purposes in doing our utmost for the salvation of the souls for whom Christ has died; and by and by we shall be made partakers of His glory, linked in sympathy with Christ. He is a missionary in every sense of the word.*8LtMs, Ms 83, 1893, par. 10*

Christ works through human instrumentality. Humanity must reach out for humanity as did Jesus Christ. Light, precious light of truth, is shining upon us from the throne of God and His Word is a lamp to our feet and a light to our path. Oh, if men and women would only have a sense of their opportunities to diffuse light to those who are in darkness! Our talents are entrusted for wise improvement by putting them out to the exchangers. We multiply them, increase our tact and ability, exercising our powers that we can do better work and have increased powers to do larger work. Souls are being neglected.*8LtMs, Ms 83, 1893, par. 11*

The mail is brought to us. Quite limited, but nevertheless we are glad to receive it. Letters must be answered, and we have only one more day in Wellington. We leave Tuesday for Napier; if the track is clear, we will be glad. There have been many landslides.*8LtMs, Ms 83, 1893, par. 12*

Monday, August 14, 1893

I arise at three o'clock and after my season of prayer engage in writing, for Melbourne mail goes today. This is indeed a day of much work. There is not time for me to rest. It is a beautiful day. Ride out in the afternoon, taking the hill road to the cemetery. Sister Charlton and Mrs. Waters, Sister Tuxford, and myself compose the company. The ride was all that we could ask. The driver was

intoxicated, but a man was sent along with him to see that everything was as it should be. I see the location for [the] cemetery is very nice. But I felt hardly at rest, knowing that there was so much work left undone to get packed and off for Napier. Very, very busy day.*8LtMs, Ms 83, 1893, par. 13*

As I was stepping out of the door in the evening, to go to Sister Israel's for my bath, a gentleman stopped me and addressed me as Mrs. White. He said he wished to have an interview with me. I told him my time was fully employed. I could not give him any opportunity for conversation. He walked along as far as Elder Israel's hired house, and we stopped ten or fifteen minutes at the gate, he soliciting me to go to his house. Himself and wife live only a few steps from where we were, but I told him it was impossible. He said he had read my tract on the elect of God and sent it to England to some relative or friend and he had answered him, and he wanted to talk with me on that subject. He was quite persistent, but understanding my duties, I could not consent to be hindered.*8LtMs, Ms 83, 1893, par. 14*

He said he did not agree with me that man in his salvation must be a co-worker with God. Man was exactly as a machine in the hand of God. Man could do nothing. "No, nothing," I answered, "in his own merits to save his own soul, but the injunction is, 'Work out your own salvation with fear and with trembling: for it is God which worketh in you both to will and to do of his good pleasure.' *Philippians 2:12, 13*. Yet all the dependence must be on the working grace and power within. 'It is God which worketh in you.' Yet this does not set the living agent free from all responsibility or obligation. This text shows the concurrence of both the human agent and the divine power. Man can without Christ do nothing; he cannot of himself work out his salvation; but heavenly aids are furnished him. But God will not do the forcing of man's will. He must cooperate with God."*8LtMs, Ms 83, 1893, par. 15*

The man was quite tenacious. He inquired, "Do you think that Adam and Eve might not have eaten of the fruit forbidden?" "Certainly I do. He had moral power. He had open access to God. He was not tainted with sin as we mortals are, and if it was not possible for him to resist the temptation of Satan then our God was not reasonable

and just to punish man and his posterity and the earth with His curse because he did eat." *8LtMs, Ms 83, 1893, par. 16*

Had a visit from Mr. Langden [?] and his wife. They attended prayers with us in evening service. Mrs. Somerville called. Paid me for temperance book I gave her. Said she was much pleased with it but wished to pay for it. *8LtMs, Ms 83, 1893, par. 17*

Ms 84, 1893

Diary, August 1893. Labors at Hastings and Napier.

Hastings and Napier, New Zealand

August 15-28, 1893

Portions of this manuscript are published in *4MR 102*; *4Bio 104-105*.

Tuesday, August 15, 1893

Hastings, N. Z.

I arose at three o'clock and worked as busily as possible to get ready to leave at quarter before six. Emily worked all night in packing. Brother Mountain was very kind to us and assisted us Sunday and helped us to the depot. Ten hours drive on the cars was a long journey for me, but Emily made everything as comfortable for me as possible. We came to Palmerston, dreading the change of cars when we had so much baggage and no man to help us, but we were happily disappointed. Brother Simpson was on the platform. He had just come in from another direction and thought he would come down to the cars to see if there was anyone he knew. He was overjoyed to meet us, and the few minutes we were waiting he was telling the good news of his success in personal labor in Boxton. A mother and daughter had decided to keep the Sabbath. The Lord had blessed him in his labors, and he seemed to be enthused with the Spirit, full of joy for the success of his labors. He helped us on board and he was a great help to us.*8LtMs, Ms 84, 1893, par. 1*

There were many Maoris on board the cars, some very nice-looking people. They had been attending some conference. One man, I think, was a Maori minister. He had his books slung over his shoulder exactly like the whites, and he was dressed in ministerial garb. Then a few stations on we saw for the first time the ceremony of salutation—the rubbing of noses. It was a novel sight.*8LtMs, Ms 84, 1893, par. 2*

At Ormondville Brother McCullagh brought us a pitcher of hot milk which was very thankfully received. We met Brother Anderson here, and he says he is not much better, poor man. The place is very low and wet. We could see them but a moment. We reached Hastings a few minutes after five o'clock, and Elder Wilson and wife were awaiting our arrival. We were taken in a hack directly to his home and were very thankful that the day's journey was in the past. *8LtMs, Ms 84, 1893, par. 3*

Wednesday, August 16, 1893

Slept well through the night. It is a beautiful day. I see so much to be thankful for in my case. The Lord is my Restorer. I am able to kneel down now. I feared I might not ever be able to bow upon my knees in prayer. For more than one year I was unable to bend the knees to kneel down, but I am gaining all the time in health, for which I praise the Lord who is so good to me. His mercies are seen every day. *8LtMs, Ms 84, 1893, par. 4*

We are trying to get settled today. In the evening there was social meeting in the home of Brother Wilson. Twenty-five were present. I spoke to them with great freedom. Three not in the faith were present. A mother and daughter by the name of Hyde were here. The mother stated to Sister Wilson that her son, a barber in Wellington, sent her *Daniel and Revelation* and *Great Controversy* as a present. So this is an evidence that some whom we do not know are interested. I believe the leaven of truth is working silently in the city of Wellington, and the Lord will yet have a people there to lift the standard of truth. Several have embraced the Sabbath here in Hastings. *8LtMs, Ms 84, 1893, par. 5*

A man and wife, excellent whole-hearted Christians, have just seen the light on the Sabbath question and embraced it. They had been so deeply prejudiced against Seventh-day Adventists that they would not come out to the tent. Ministers had warned and misrepresented [Seventh-day Adventists] until they felt that it was dangerous to have anything to do with them. Sister Blackwell was taken quite sick. Sister Wilson went to see her and gave her treatment and relieved her, then she could reach her by the presentation of the truth. Both herself and her husband are fully

decided to observe the Sabbath. They will use their talents to a purpose.*8LtMs, Ms 84, 1893, par. 6*

One man is almost decided and the Lord is working on these human minds, reaching them through personal labor. There is no great excitement, but just watching for a chance to introduce the leaven of truth into the hearts of the people. These social meetings do more than preaching to ripen off the work, bring hearts close to hearts, and educate them to profess the truth, to lift the cross, to be witnesses for Christ.*8LtMs, Ms 84, 1893, par. 7*

Received a telegram that Brother McCullagh's daughter was worse. Now was the time for me to speak. I wrote them some very plain words of reproof in regard to their daughter, that their educating and training of her was not right. She would be no recommendation to them, but her perverse ways and the management of the mother would certainly have a counteracting influence on Brother McCullagh's labors. This was a great cross for me to lift for I am certain that the mother will not accept the caution and warning given her.*8LtMs, Ms 84, 1893, par. 8*

Thursday, August 17, 1893

I arise at four o'clock and prepare to write. It is a clear, cold morning. Devote the day to writing.*8LtMs, Ms 84, 1893, par. 9*

Friday, August 18, 1893

Rise early and prepare to go to Napier on the half-past one o'clock train. We reached Napier in about forty-five minutes. We were pleased to meet Dr. Caro and Sister Caro, dentist. They both seemed as pleased to see me as if I were their mother. Both had letters from their children, and after Sister Caro read her letter she called for his, but he said, "No, I want to read that letter to Mrs. White myself," and he read the long, interesting letter from his son Ned at Battle Creek. We had a very pleasant visit with them. We tried hard to get off letters for Melbourne. We could only get off a few.*8LtMs, Ms 84, 1893, par. 10*

Saturday, August 19, 1893

Napier, N. Z.

Arose at four o'clock and wrote some matters pressing on my mind. At half past ten a.m. walked to the church in Napier and spoke with great plainness. I felt constrained by the Spirit of the Lord to present warnings and arouse them to see their danger in not aiming to reach a higher standard.*8LtMs, Ms 84, 1893, par. 11*

The house of worship was full and Brother Everston [?], who has through God worked to get the truth before the Maori students, was present. Several have taken their stand. One is on his way to America and others intend to go to the Melbourne school as soon as they can do so consistently. These young men have been brought to the light through one who was separated from the church, we suppose, too hastily. There is a necessity for every one to be very careful how they move in turning souls away from the fold.*8LtMs, Ms 84, 1893, par. 12*

The word seemed to reach hearts and in the social meeting which followed the discourse many testimonies were borne. Oh, how we long to see spiritual growth! The kingdom of God is progressive and embraces all true subjects, even the smallest disciple and apparently the weakest of those who will walk in the light and grow in accordance with the spiritual advantages they receive, growing up into Jesus Christ their living Head. Not one is stationary; it is advancing and growing else it is retrograding, backsliding, pretension and not genuine godliness.*8LtMs, Ms 84, 1893, par. 13*

The seed of truth that is not nourished and cultivated does not spring up and grow and soon loses its power to germinate, for although they still bear the name of Christians, they make no advancement in piety, in improving the entrusted talents. As they receive no spiritual nourishment that they may grow thereby, they become dead branches and the world, with its amusements and attractions, is the atmosphere most congenial to them. These become stumblingblocks; having a name to live, they are dead. They disperse no light, because they do not have their lamps trimmed and burning. They dishonor the religion of Jesus Christ. They have no strength from God to engage in the spiritual warfare, 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. They have never put on the armor of God, ever crucified the flesh with the affections and lusts.*8LtMs, Ms 84, 1893, par. 14*

After the discourse given we think the words, spoken entered into good and honest hearts and will be acted upon.*8LtMs, Ms 84, 1893, par. 15*

Sunday, August 20, 1893

Hastings, N. Z.

Arise this morning and write industriously until time to prepare for meeting. After the Sabbath August 19, we stepped on board the train for Hastings. The only car for any passengers—second class—was filled, with few exceptions, with Maoris. Many of them were heavily loaded with drink. There were a few white men, and one of these was as boisterous as the Maoris who were very rough and boisterous, yelling, stomping and some smoking.*8LtMs, Ms 84, 1893, par. 16*

I began to be very nervous. My head ached and all this uncouth behavior and ungainly performance seemed to weary me so much I had to make an effort to center my mind on Jesus and ask for His grace to sustain and comfort me. Exactly opposite us sat three Maori young men who were quiet, intelligent-looking lads. They struck up a song in English and with clear, musical voices sang of Christ and the pardoning love of God to sinners. Oh how refreshing! It was indeed as cold water to a thirsty soul. They sang hymn after hymn and I thanked them for thus doing. They stated, pointing to the boisterous Maoris, “They are showing their colors and we must show our colors.” Thank the Lord that there are the precious among the vile, the servants of the heavenly King among those who are servants of the prince of darkness.*8LtMs, Ms 84, 1893, par. 17*

These young men volunteered to help us from the car with our baggage, and we could only thank them. They may be of that number upon whom the leaven of truth is working. They told us they had to walk twenty miles that night to reach the college which they attend, and it was then about eight o'clock.*8LtMs, Ms 84, 1893, par.*

Sunday I spoke in Odd Fellows' Hall. There was a small company out and several not of our faith. I spoke to them above one hour with much earnestness, for the subject seemed of importance to me, and I knew it was of vital importance to those who were listening. I also spoke in the evening to a roomfull in the hired house of Brother Wilson. I had much freedom in dwelling upon practical godliness; the *fifteenth chapter of John* was my text—the subject of the vine and the branches, the importance of bearing fruit to the glory of God. *8LtMs, Ms 84, 1893, par. 19*

Brother Wilson left for Napier; walked the whole thirteen miles to speak to the church in the evening. *8LtMs, Ms 84, 1893, par. 20*

Monday, August 21, 1893

Hastings, N. Z.

I arise at half past four and am not feeling well. Speaking three times Sabbath and Sunday was too much for me. I am exhausted today. Oh, may the Lord give me wisdom to use the health and strength given me with prudence! The Lord is good; praise His holy name! He will strengthen and support me. I did not think I would be able to speak without my teeth. It has been six weeks since the teeth were extracted. Sister Dr. Caro will in two weeks furnish me with a temporary under set. *8LtMs, Ms 84, 1893, par. 21*

Brother Wilson returned with a horse for us to use. We must have a carriage, which will cost us about four dollars per week; but we must have it, if it costs a larger sum, for we have to have cabs to go to the cars, cabs to go to the meetings, and the car fare to Napier, which more than covers the expense of the carriage and keeping the horse. This is a settled thing. We cannot do without the horse and carriage, expensive although it may be. We must divide our labors between Napier and Hastings, and Sundays there are no trains running; and if both places are served we must have a conveyance in our own hands to go and come as the work of God demands. *8LtMs, Ms 84, 1893, par. 22*

There is need of a meeting house being erected in this place—

Hastings—and there cannot be efficient work done without it. The ministers tell their people, “These are only transient men, carrying doctrines to break up the churches, and then they leave them to get along as best they can.” Erect a house of worship and we will not be dependent upon the little halls without chairs or seats except hard benches without so much as backs to them. But where is the money coming from? This pains my soul. God has entrusted the money to some ones to be used for just such purposes as building necessary houses of worship. A church will soon be organized here and a meeting house must be built, if ever so humble. We see no other way to get a standing place, to lift the standard of truth. The false shepherds have every advantage to obtain hearers. We must have some advantages if we unfurl the banner of truth in this country.*8LtMs, Ms 84, 1893, par. 23*

We were rejoiced to hear that Brother Iverson was at the Sunday night meeting and has promised he will keep the Sabbath. He has given it up and was employed by the college which is twenty-five or thirty miles from Napier. This means he loses his situation.*8LtMs, Ms 84, 1893, par. 24*

Tuesday, August 22, 1893

Hastings, N. Z.

I thank my heavenly Father for a good night's rest. My head is still not free from pain, but I am thankful for the relief I do have. It has rained all night and is raining this morning. The weather has been quite cold. The snow lies heavy upon the tops of the high mountains, and this is felt in the valleys. This rain is not a cold, but a mild rain.*8LtMs, Ms 84, 1893, par. 25*

We have had some anxiety in regard to our leather telescope traveling trunk. It was not with the luggage in the freight train. We have instituted special inquiries, giving definite directions in regard to the trunk, but nothing has been learned in reference to its whereabouts until today. It has been found at a station just below here, and I am glad it is found, for much manuscript was in it, and clothing of no special value except to ourselves. We do not wish to have to purchase and make new garments. We have no time to do this. I thank my heavenly Father that the trunk has come safely, and

that our cause for anxiety no longer exists. *8LtMs, Ms 84, 1893, par. 26*

Have written many pages today. My whole day has been occupied in writing out testimonies to those who need to be reformed in many things. I am very tired this evening. My heart was drawn out in earnest prayer to God for wisdom to know just what course to pursue to reach souls ready to perish. I would bear in mind the words of Christ to John which he was to write to the church in Sardis: "I know thy works, that thou hast a name that thou livest, and art dead. Be watchful, and strengthen the things which remain, that are ready to die; for I have not found thy works perfect before God." *Revelation 3:1, 2*. Neglecting to watch our opportunities and discern the necessities of our fellow beings is in the sight of God a sin. Christ identifies His interest with suffering humanity and in (*Luke 10:25-28*) we have the principles clearly defined—what it means to keep the commandments of God. It is to love God supremely and our neighbor as ourselves. The question was asked, "What shall I do to inherit eternal life?" The above is the answer. Said Christ, "This do and thou shalt live." We are to act as the good Samaritan acted; we are to be wide awake to see how we can bless humanity and work in Christ's lines. Oh, I long to be constantly improving in efficiency. We do not want the queen of the south or the men of Nineveh to rise up in the judgment and condemn us because we have had great light, great opportunities, and did not improve them. *8LtMs, Ms 84, 1893, par. 27*

Wednesday, August 23, 1893

We are having pressing writing, not only for the next American mail but for the workers and the churches in New Zealand. Yesterday I wrote much. I was passing through a crisis physically and could not sleep until past two a.m. I awoke about six and thank the Lord that I had a few hours' sleep. I am very weak this morning. *8LtMs, Ms 84, 1893, par. 28*

The moon shone brightly in the night, but a distinct circle was surrounding it. It commenced raining again. This morning it is cloudy but with some prospect of clearing away. *8LtMs, Ms 84, 1893, par. 29*

I have written this day four pages of letter paper to Sister Brown, four pages to Sister Tuxford. I feel a deep interest for the Brown family. I know that if they receive proper help in their isolated condition, they will be a church in their own home to reflect the light of truth to others. My heart is drawn out for that family. I feel that now is their time to be wholly on the Lord's side, to have determination of purpose, to be settled, rooted and grounded in the faith. The providence of God held us in Long Point, Paremata, ten days which were days of labor for me and I believe the angels of God were working upon the hearts of the family.*8LtMs, Ms 84, 1893, par. 30*

Thursday, August 24, 1893

I thank the Lord I was able to sleep until 4 a.m., and after dressing and prayers commenced my writing. Mail closes today. We have had no rain, but it is very windy. All have worked very diligently to get off the large amount of writing which needs to be done, and yet we make very slow progress. If I had a calligraph writer, I could accomplish much more than I now do; but I am almost destitute of workers, and I am distressed greatly over the situation. Time is passing and my manuscripts have to wait, wait, wait, because Emily cannot possibly work upon them and get them copied.*8LtMs, Ms 84, 1893, par. 31*

We rode out today. The weather is unsettled but not raining. I enjoyed my ride out. The roads that have been worked are not bad. The roads unworked are very bad. I find myself weak and shall not go, I think, to Napier. Oh, may the Lord direct and counsel me. I want to move in faith. I want perfect trust in my heavenly Father. Christ hath promised to be my Restorer. I have written two pages to Elder Israel, twelve pages to the family of Sister Brown. May the Lord work upon the hearts of the absent children, as well as those who are at home, is my prayer. I am looking unto Jesus who is the Author and Finisher of my faith.*8LtMs, Ms 84, 1893, par. 32*

Friday, August 25, 1893

I awoke at half past three o'clock and wrote several pages before breakfast. These are very busy days, for we expect to leave this place—Hastings—for Napier, if the Lord will, to attend Sabbath

meetings in Napier. It is a cloudy sky, yet not raining. The moon has shone brightly through the night.*8LtMs, Ms 84, 1893, par. 33*

Elder Wilson, Emily, and I rode to Napier. I thought it was thirteen miles but learned it was 14 miles. I had been very much tired after speaking upon the Sabbath at Napier and twice upon Sunday at Hastings. I had an ill turn which nearly prostrated me. We decided to go as far as we could, and if we could not proceed because of my infirmities to return; but every mile we proceeded onward, I improved in health and strength and the journey was pleasant. The appearance was of rain. We had some little sprinklings and called at a village half way to purchase an umbrella. They had none in the store, but kindly loaned us an umbrella. We had no use for it.*8LtMs, Ms 84, 1893, par. 34*

We passed a most beautiful garden. There was a tree twenty feet high which was filled with beautiful flowers, purple and white combined. I called it the tulip tree. I saw one like it in America, near Memphis[?]. Then there were beautiful camelias that were very pleasant to look upon. We thought we would, when we had more time, enjoy the privilege of examining the rare and precious plants of the garden. The roads were excellent and we reached Napier in less than two hours and a half. The horse is not fast but seems to be constitutionally lazy; but we were thankful to enjoy the benefits of the outdoor air although we had not the sunshine. We were thankful to get all settled before the Sabbath.*8LtMs, Ms 84, 1893, par. 35*

Dr. Caro received us very kindly and informed us his wife was doing some missionary work. We were pleased to [see her] soon return. Sister Caro had a letter just received from one of the Maori boys who had received the truth and been baptized at Napier. He expected to go to America with Pomare, who was to become educated as a native medical missionary. His father was in the legislature in Wellington. He gave his consent that he should go, but someone opposed to our faith wrote to the grandfather, who has in his guardianship the means left the boy by his mother, and he refused to let him have the money. He was unable to follow out his purpose and became discouraged; but a letter from Sister Caro aroused him to see his danger, and he repented and made humble confession to God. The letter will be read to me on the

morrow.*8LtMs, Ms 84, 1893, par. 36*

Saturday, August 26, 1893

Napier, N. Z.

I arose early, and by the light of a candle, after seeking the strength and wisdom which cometh alone from God, wrote out some important lessons to mothers in regard to the way of educating their children. The neglect of parental training is making our world as it was in the days of Noah, when wickedness of its inhabitants become so great the world was swept of its moral pollution by a flood.*8LtMs, Ms 84, 1893, par. 37*

I spoke at half past ten o'clock to a well filled house. Many not of our faith were present. My subject was, "As it was in the days of Noah," etc. [*Luke 17:26.*] The Lord gave me much freedom of spirit. Although all my under teeth have been extracted, yet I can speak quite distinctly. This was a surprise to me, for I did not expect to be able to speak at all before the public. The congregation was in tears during the discourse, and I sincerely hope a good impression was made. The presence of the Lord was in the meeting.*8LtMs, Ms 84, 1893, par. 38*

I was led out to present before the congregation the perilous times in which we are living, and the danger of being found unprepared for the Lord's appearing, the church doing very much after the practices of the world. And in the denominational churches there are smooth sayings and crying, Peace and safety. When sudden destruction will break upon the world they will be unready.*8LtMs, Ms 84, 1893, par. 39*

We have no knowledge of the day or the hour of Christ's coming, but "as it was in the days of Noah," Christ declares, "so shall it be" prior to His second appearing. [*Verse 26.*] Wickedness in Noah's time had reached such proportions that God sent them a message of warning that in one hundred and twenty years He would punish the inhabitants of the world by a flood and destroy them all. Noah preached, but he was laughed to scorn. Directed of God to build the ark, he was mocked. They saw that immense boat built on dry land for the safety of all who would believe and enter the ark, but they

dwelt upon the fact that they had had no rain, and it was a fanatical proposition that there would be rain. But their unbelief did not prevent the fulfillment of the message. The rain came and the wicked inhabitants perished in the waters of the flood.*8LtMs, Ms 84, 1893, par. 40*

When the warnings are given in this age, as in the days of Noah, they will say, It is impossible. "Ah Lord God! They say of me, Doth he not speak parables?" *Ezekiel 20:49*. But when the world is absorbed in its pleasure loving, its amusements, its gains, its traffic, its moneymaking, its dishonest practices, when it is as Sodom steeped in its iniquity, luxury, extravagance, wine-drinking and reveling, robbing the poor of sustenance, and when the Christian world are lulled in a blind, deluded slumber of security, when ministers are crying, "Peace and safety," then sudden destruction cometh upon them. [*1 Thessalonians 5:3*.] As a snare shall it come upon all who dwell on the earth. As in the days of Noah, so shall also the coming of the Son of man be. They will be eating and drinking, planting and building, till the day overtakes them as a thief.*8LtMs, Ms 84, 1893, par. 41*

Sunday, August 27, 1893

Napier, N. Z.

I slept some through the night and felt grateful to my heavenly Father for His goodness and mercy to me. Wrote very diligently a portion of the day. I slipped and fell heavily on my back on the waxed floor, which has increased considerably the pain in my back. In the afternoon rode out—Sister Caro, Emily, Sister Huet [?], and I. We had a pleasant ride of one hour.*8LtMs, Ms 84, 1893, par. 42*

In the evening I spoke again upon the second advent of our Lord and Saviour. There was a very solemn sense of the judgment before me, and I presented to parents the solemn responsibilities resting upon them to educate and train their children for the future, immortal life. I felt very deeply over the condition of our youth. They have not been brought up in the nurture and admonition of the Lord.*8LtMs, Ms 84, 1893, par. 43*

Monday, August 28, 1893

We were again in the business of moving and rolling up bed and bedding, and were on our way in the carriage for Hastings. Had impression taken in morning for upper set of teeth. This detained us until after dinner, and we did not get away until about three o'clock. We missed our road, and went round by Havelock, which was about three miles farther. Here we were under the necessity of lighting our lamps, as it was quite dark and we had four miles yet to travel. We reached the home of Brother Wilson in safety.⁸*LtMs, Ms 84, 1893, par. 44*

Ms 85, 1893

Diary, September to October 1893. Labors at Hastings, Napier and Ormondville, New Zealand.

Hastings, Napier and Ormondville, New Zealand

September 1 - October 7, 1893

Portions of this manuscript are published in *8MR 86-89*.

Friday, September 1, 1893

Friday we left Hastings for Napier in company with Brother Wilson. *8LtMs, Ms 85, 1893, par. 1*

Sunday, September 3, 1893

I rested very well. For this blessing I thank my heavenly Father. We rode out; Sister Caro accompanied us. Two sisters in different localities came out to meet me, and we had a little visit by the roadside. I wrote most earnestly to Sister Caro's son. *8LtMs, Ms 85, 1893, par. 2*

I spoke in the evening. How thankful I felt that I was able to walk to the Seventh-day Adventist church. I spoke to the assembled Sabbathkeepers, and quite a large number of unbelievers were present. I spoke on Christ's riding into Jerusalem. This is a solemn subject to handle, and it always taxes me severely, for I feel deeply that in Christ's weeping over Jerusalem He saw beyond the destruction of Jerusalem an impenitent world doomed to destruction. *8LtMs, Ms 85, 1893, par. 3*

Monday, September 4, 1893

We slept not well. It is a tax upon me to speak evenings, but it is difficult to get a congregation at any other time, and thus I consent to speak evenings. I spoke to the people in great earnestness, for I wished to impress upon them the peril of delay in obeying the word of the Lord. *8LtMs, Ms 85, 1893, par. 4*

Emily and I rode to Hastings and arrived there about noon. I was very weary. I received letters from Melbourne, and I was stirred up to write letters to Battle Creek in reference to the school at Battle Creek and the other schools that would be molded by the Battle Creek school. I felt strongly exercised in regard to their amusements, exercising in games of football and in pugilistic exercises with boxing gloves. Oh my soul is distressed when I see and have a sense of how easily many fall into Satan's net spread for their feet. The Lord has made provision for their continual advancement, if His people will live by every word that proceedeth out of the mouth of God. A greater Captain than Joshua is in the midst of His people to lead them on, advancing step by step to certain victory.*8LtMs, Ms 85, 1893, par. 5*

The school established among us cannot measure herself by the world or by the customs and practices of the world. The Lord has blessed His people greatly in Battle Creek. The position of those who believe the truth is not, cannot be, as it was before the endowment in rich blessings came upon them. Their advance in spirituality and in piety must be in accordance with the increased light bestowed by Heaven. If the spiritual state does not correspond with the blessings and benefits conferred, then she is weighed in the balances and found wanting.*8LtMs, Ms 85, 1893, par. 6*

The path that is cast up for the ransomed of the Lord to walk in has been growing brighter and brighter with every step that they advance, but if the talents are unimproved, if her fruit is not in large measure corresponding with the advantages and capabilities given, then the light will become darkness—and how great is that darkness!*8LtMs, Ms 85, 1893, par. 7*

Tuesday, September 5, 1893

I had rather a restless night. Sister McCullagh and her little girl were with us at dinner. I was striving to get writing done to go to several places in the afternoon. I rode out with Brother Wilson and Sister McCullagh six miles and back. Elder Wilson had an appointment two miles and a half away at a meat-canning establishment. There were about forty who attended the meeting.*8LtMs, Ms 85, 1893, par. 8*

Wednesday, September 6, 1893

Wednesday everyone was enlisted to take the matter I furnished them for American mail. We got off quite a large mail and were very weary. We all had a heavy strain upon us. It rained in the afternoon so that we could not ride out, but toward evening Brother and Sister Wilson, Emily, and I rode about five miles, and I felt my head rested some; but I learned that it was understood I was to speak that night and I would not disappoint them. *8LtMs, Ms 85, 1893, par. 9*

The parlor at Brother Wilson's house was full. Several not of our faith were present. The Lord gave me much freedom in speaking in reference to the near approach of the Son of God in the clouds of heaven with power and great glory. I impressed upon them the importance of keeping the Sabbath which the Lord instituted in Eden, when the morning stars sang together and all the sons of God shouted for joy. I presented before them the Sabbath as a sign, as brought before us in the *31st chapter of Exodus*. We then had a social meeting. Elder Wilson made appropriate remarks, and there were quite a number who bore a good testimony. We did not return until nearly 11 o'clock. *8LtMs, Ms 85, 1893, par. 10*

The Lord gave me a few hours of precious sleep, but my heart is burdened over the work to be done in the vineyard of the Lord. Work needs to be done everywhere, in highways and in the hedges. My constant prayer to my heavenly Father is for physical and mental health that I may accomplish the work the Lord has given me to do. *8LtMs, Ms 85, 1893, par. 11*

Wednesday another precious soul has decided to obey the truth. She attended the first meeting when I spoke in Rechabite Hall. She was then deeply convicted and has attended every meeting since, and she is feeling very happy and peaceful in the love of Jesus. She is now praying and working for her husband that he shall have courage to take his stand and be obedient to the law of God. And still another sister has attended the meetings who is, we think, ready to stand under the banner of truth. The husband is a builder, or contractor for buildings, and is much opposed to Seventh-day Adventists. *8LtMs, Ms 85, 1893, par. 12*

The leaven of truth is working upon the hearts and minds of many

souls, and we pray that the Lord will so impress their hearts that they will have moral courage to stand for the truth and honor God by keeping His commandments. We see very much to be done in visiting from house to house, and Satan has his angels working upon human minds as he sees the angels of God opening the way for the truth to come to the people. We must be on hand to meet the foe and repulse his attacks.*8LtMs, Ms 85, 1893, par. 13*

Thursday, Sept. 7, 1893

Ormondville, N. Z.

We left Hastings at 11 a.m. for Ormondville, three hours' ride. We reached our destination. We were very weary. We were enabled to hire two pleasant rooms with a very nice family whom we found kind to us. All of Brother McCullagh's family have been passing through a series of severe sickness, and although they have recovered in a measure, they are suffering from the result of the sickness. We wished to impose no burden upon them. We get up food for ourselves. Sister McCullagh prepares some food on her stove, and we do very well.*8LtMs, Ms 85, 1893, par. 14*

This place has had rain, it is stated, five days out of the week. Brother McCullagh has been laboring here most of the time since our conference in Napier. There have quite a number taken their position upon the Sabbath, and they are those who can have an influence for good; still others are interested but hesitate to make a decided stand. Oh, the Lord is certainly drawing them by His Holy Spirit!*8LtMs, Ms 85, 1893, par. 15*

Ministers have said and done everything that they possibly could do to create prejudice bitter as gall. Falsehoods have been told and the Scriptures wrested in explanations of Scripture. There are but few who are students of the Scriptures; assertions are accepted as truth, and the shepherds are blind leaders of the blind. The words of the prophet Ezekiel are fearfully applicable to the teachers in this age: "Son of man, these men have set up their idols in their heart, and put the stumblingblock of iniquity before their face: should I be inquired of at all by them? Therefore speak unto them, and say unto them, Thus saith the Lord God: Every man of the house of Israel that setteth up his idols in his heart, and putteth the stumblingblock

of iniquity before his face, and cometh to the prophet; I the Lord will answer him that cometh according to the multitude of his idols.”
Ezekiel 14:3, 4.8LtMs, Ms 85, 1893, par. 16

The truth we present—the Sabbath and the coming of Christ nigh, at the door—is offensive to the ministers and they leaven the people. There are multitudes of false theories taught to the people, and these false interpretations of the Scriptures confuse the minds of those who are not well informed. They represent Seventh-day Adventists as a deluded set of fanatics. They prophesy smooth things; they prophesy deceits; they cry Peace, peace, and the people love to have it so and the multitude believe their report and are at ease in Zion.*8LtMs, Ms 85, 1893, par. 17*

The Lord is giving us largely of His Holy Spirit; unbelievers are convicted and the truth will bear away the victory. I am praying and talking the Word to the people, and they are deeply interested.*8LtMs, Ms 85, 1893, par. 18*

Friday, September 8, 1893

I awoke thankful to the Lord for a measure of sleep, after speaking Thursday evening in the hall or place of meeting of those who keep the Sabbath. The hall was filled and the testimony given me of God was to the point. I spoke upon the binding claims of the law of God, also of the promise given by Christ of His second coming to our world.*8LtMs, Ms 85, 1893, par. 19*

(*John 14:1-3*): “Let not your heart be troubled: ye believe in God, believe also in me. In my Father’s house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am there ye may be also.” I bore a decided testimony that we were Seventh-day Adventists, and then presented the truth in decided testimony, and hearts were deeply moved.*8LtMs, Ms 85, 1893, par. 20*

Saturday, September 9, 1893

Sabbath, September 9, I spoke to those assembled in Ormondville from (*Isaiah 58*), dwelling especially upon the last three (*verses 12-*

14), presenting the necessity of accepting the light as it comes to us. After the Lord sends His messages of warning, and the light of truth reveals to us that we are not keeping the Sabbath of the fourth commandment, then we must make earnest, diligent inquiry, searching the Scriptures as did the noble Bereans to see if these things are so. *8LtMs, Ms 85, 1893, par. 21*

There has been a breach made in the law of God, and the Sabbath of the Lord has been trampled down by unhallowed feet. They that hear the message of warning coming to them for this time must not reject it. "And they that shall be of thee shall build the old waste places." [Verse 12.] The Sabbath must be proclaimed. It has been ignored. It has been desecrated, laid waste, and it is the duty of every Christian to search the Scriptures with diligence and with earnest prayer, laying aside all prejudice, all his own misconceived ideas, and see if he is indeed keeping the original Sabbath, the seventh day, or the first day, an institution of the papacy, a common working day that bears not the signature of the authority of a "Thus saith the Lord." *8LtMs, Ms 85, 1893, par. 22*

If they shall see that the first day has no foundation in the Word of God, then they should not cling to it because of its age, and because they have considered it holy, but humble their hearts before God in true contrition of soul that they have not searched the Scriptures with much prayer before this period of time and seen their mistake in accepting the institution of papacy. They have left the broken, waste place in the ten holy precepts of God to lie waste, while they exalted an idol sabbath without any foundation in the Word of God as true. *8LtMs, Ms 85, 1893, par. 23*

"And they that shall be of thee shall build the old waste places; thou shalt raise up the foundation of many generations; and thou shalt be called, The repairer of the breach, The restorer of paths to dwell in. If thou turn away thy foot from" (treading under foot) "the Sabbath, from doing thy pleasure on my holy day; and call the Sabbath a delight, the holy of the Lord, honorable; and shalt honor him, not doing thine own pleasure, nor speaking thine own words: then shalt thou 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.” [Verses 12-14.]*8LtMs, Ms 85, 1893, par. 24*

I brought before them the word of the Lord in *Exodus 31:12-18*. The Sabbath was to be kept holy, “for it is a sign between me and you throughout your generations; that ye may know that I am the Lord that doth sanctify you. Ye shall keep the Sabbath therefore; for it is holy unto you.” That which God has made holy will not become unholy through the assertions or inventions of men. Transgression of the Sabbath of the Lord cannot make it unholy.*8LtMs, Ms 85, 1893, par. 25*

Sunday, September 10, 1893

Sunday evening I spoke in Ormondville in Rechabite’s hall. The house was full. Several were standing and listened with the deepest attention to the discourse on temperance, about two hours in length. The Lord gave me special freedom in speaking. I dwelt upon the condition of the world prior to the flood.*8LtMs, Ms 85, 1893, par. 26*

Monday, September 11, 1893

I have had altogether a better night than I expected. My heart was filled with thanksgiving and praise to God in the night season. I love the Lord. He is my comfort, my hope, my joy. I will praise the Lord that He gives me strength and grace to do the work, to bear my testimony to the people. We had the hall full of intelligent, interested listeners. The Holy Spirit constrained me to bear a very decided testimony in reference to the condition of intemperance in our world, and the people listened as if spellbound.*8LtMs, Ms 85, 1893, par. 27*

Tuesday, September 12, 1893

Hastings, N. Z.

We rose early to pack up to return on first train to Hastings. The rain poured down last night. I did not venture to ride five miles to Norsewood in the heavy storm. Elder McCullagh and my son Willie went and did not get back to Ormondville until near eleven o’clock. They reported fifty-five were out. Some men and women walked

three miles in the muddy road and rain and listened with eager attention.*8LtMs, Ms 85, 1893, par. 28*

When they came to Brother Ammonson's who had loaned us his carriage, the wheel set. It seemed in the providence of God that this should not have taken place before, and in any other place. So we would be thankful Brother McCullagh's sulky was left when he exchanged conveyances. They changed the horse, hitching him to the sulky, and although the rain was pouring down, they were thankful that the accident had happened just where it did.*8LtMs, Ms 85, 1893, par. 29*

We waited a little time in an open depot at the station and then had not as unpleasant a ride as we anticipated. The cars stopped at every station, and the small compartments were not as convenient as we would have had in the later train, yet we were thankful it was as good as it was. Had we ridden first class it would have been much better, but this tasted too strongly of money; so we rode second class. When stopping at stations we have to be on guard, because there is such a jerk we are not able to stand securely or even to sit without danger if we are careless.*8LtMs, Ms 85, 1893, par. 30*

We were very thankful to reach Hastings. There we found Elder Wilson waiting with horse and carriage for us. And we were glad to receive the American mail. It occupied the entire time the rest of the day to open and read our mail. We were so grateful to our heavenly Father to receive much cheering news, while some letters were very, very sad. Some souls are in peril, one soul in despair, and others soliciting advice. Oh what would any of us do without God? I praise His holy name for His lovingkindness and guardian care over His helpless family exposed to the temptations of a wily foe. How I long to comfort the depressed, to bring light and hope to the desponding, courage and confidence in God to the sorely tempted.*8LtMs, Ms 85, 1893, par. 31*

Wednesday, September 13, 1893

In early morning we again peruse our letters with deep interest. Elder Wilson and W. C. White go by carriage to Napier to see Elder Anderson and plan for his returning to America. They did not return

until quite late in the afternoon. No ride for me today.*8LtMs, Ms 85, 1893, par. 32*

Thursday, September 14, 1893

Hastings, N. Z.

Elder Wilson and wife were to leave after dinner to travel twenty-six miles to see a family who were interested in the truth. A young girl, Sister Harper, who was a believer and Sabbathkeeper, had been employed in the family only a few weeks. She had books and papers lying around, and the woman of the house read them, became interested, and embraced the truth. Her husband was also interested and Sister Caro urged Brother Wilson to visit them. But the man of the home, named Howe, had visited his father's family, and everything they could say to fill him with prejudice had been said; and he was full to the brim. His wife and he had a sharp brush just before Brother Wilson arrived. He was pouring out the slime he had been accepting, and she stood her ground firmly, which exasperated him. Brother and Sister Wilson came just then.*8LtMs, Ms 85, 1893, par. 33*

The wife said, "Oh, Sister Carter[?] and I have been praying for the Lord to send someone to our help and we are glad you came. The Lord has indeed answered our prayers." But the man of the house was cold and uncourteous. He was imbued with the spirit of the evil one. He inquired, "Who sent you here to see me? You must have thought a good deal of my soul to come all this distance," and insinuated it was for some temporal advantage.*8LtMs, Ms 85, 1893, par. 34*

Elder Wilson said, "We came not for your means but to see you and become acquainted with you, and for the love of your soul. We do not desire a penny's worth from you. We are abundantly able to pay for our lodging and for keeping the horse." They talked until midnight, removing the slime and rubbish of lies that had been given to them by bitter enemies of the truth.*8LtMs, Ms 85, 1893, par. 35*

W. C. White, Emily, and I rode out a few miles in forenoon. We enjoyed the ride very much.*8LtMs, Ms 85, 1893, par. 36*

Friday, September 15, 1893

Hastings, N. Z.

We are very busily engaged in preparing matter for the Melbourne mail. The young Maori lad, sixteen years old, has come from Napier to see me. W. C. White and myself meet with him and converse in regard to his attending Melbourne school. We find him quite an intelligent lad, and we make arrangements for him, loaning him money to pay his passage to Melbourne and to pay his tuition in the school. He has large property left him by his mother. He embraced the truth while attending school twenty miles from Hastings on the road to Ormondville and Palmerston. *8LtMs, Ms 85, 1893, par. 37*

[Maui] Pomare also embraced the truth through the instrumentality of Everston who had once kept the Sabbath but given it up, yet believed all the truth. These boys became interested through some reading and conversation, and came to Everston for more particulars of what he did believe. He took his Bible and presented the evidences of our faith. Several became deeply interested and would not rest until they heard more and still more. *8LtMs, Ms 85, 1893, par. 38*

The man Pomare has been baptized and has gone to America to become a medical missionary. He had a very hard time of it to get off from his people. The case was watched with deep interest. He is the son of a chief of high repute. The lad who wants to go to Melbourne is the son of an eminent chieftain of the tribe, who is a member of the legislature in Wellington. His father gave his consent, also his grandfather—who is holding the money belonging to the young man—but some of the bitterest opposers to our faith wrote to the father and grandfather a representation of our people and they took back their consent and would not let him go. But he told them he should go, and he wrote to Sister Caro for the money and if she could not let him have it to solicit Sister White to loan it to him. *8LtMs, Ms 85, 1893, par. 39*

We considered this was a wonderful providence, the conversion of these young men. We recognized the hand of God in the matter and dared not close the door against this young man, and we have taken him under our guardianship. He will, when of age, receive his

legacy and then will return the money loaned. Some say he can come into possession at seventeen, others say at twenty-one. W. C. White went on Friday to do up the business for the young man, and secure his tickets.*8LtMs, Ms 85, 1893, par. 40*

We went to a Maori house, our near neighbors, to call upon them. There was a young man, very wealthy, a Maori who had attended the same school with him. He came home Wednesday, sick with dropsy and died in the night. The mourning ceremony was kept up by the friends, in bitter weeping and wailing and terrible distress for the dead.*8LtMs, Ms 85, 1893, par. 41*

The young Maori came very near being prevented from returning to Napier and pursuing his journey as he anticipated. The Maoris insisted he must accompany the funeral procession to the dead man's home and he said he should not have been left to come back to Napier, but in the arrangements made hastily, friends of the dead man in council were determining in regard to having another day of mourning, and while interestedly discussing the matter, he slipped off unperceived, and just in time took the train for Napier. Had he not, he could not have carried out his purpose, and it is impossible to tell what device Satan might have prepared to bar his way from attending Melbourne school. Oh, how deeply interested I am that these young men shall become prepared to do the missionary work so essential to be done for their own nation!*8LtMs, Ms 85, 1893, par. 42*

There is still another young Maori, converted to the truth from Catholicism, who is desirous to go to school to learn the truth, that he may become a missionary, but his friends refused to let him go. They say he may go next year. They hope he will give up his "notions" if they hold him back.*8LtMs, Ms 85, 1893, par. 43*

There are several others in the school being leavened with the truth, but since these marked cases of conversion, most stringent rules are made [so] that it is difficult to get a chance at these students. Brother Everston came to the meeting a few weeks ago when I spoke in Napier and Sister Caro talked with him. He promised to again keep the Sabbath, and I heard read a very interesting letter from his pen of his experience.*8LtMs, Ms 85, 1893,*

par. 44

Saturday, September 16, 1893

Hastings, N. Z.

Sabbath. I spoke in Odd Fellows' Hall. Thirty were present. The burden of my message was *John 17*. Read and made remarks upon the entire chapter. Connecting with this was presented the first ten verses of the *third chapter of the first epistle of John*. I was trying to show that the world and Christians cannot join hands in fellowship and unity, for they are serving different masters. The Lord is the strength, as well as the light and comfort and joy, of His people. We must individually stand in God's strength, not trusting to our own weak and inefficient strength, and we have an individuality of our own which cannot be submerged in any living human being.⁸*LtMs, Ms 85, 1893, par. 45*

The wife and the husband must stand as God's property. They belong to Jesus Christ who gave His life for them. Each must look to God, obey God. When the truth comes to them in its pure, certain light, they must walk in the truth and not stop their investigation of truth because the members of the family have no interest in the truth. In taking a decided position to walk in the light, as is plainly revealed in the Word of God, they have special help from God.⁸*LtMs, Ms 85, 1893, par. 46*

The Sabbath was dwelt upon with special force, showing its importance. In stepping aside from the customs and practices of the world, they feel indeed the cross which they must endure for Christ's sake. The result will be that there is not harmony between those who serve God and those who serve Him not. They cannot mix any more than oil and water. Listen to the words of Christ to His disciples, "If the world hate you, ye know that it hated me before it hated you. If ye were of the world, the world would love his own: but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you." *John 15:18-23*.⁸*LtMs, Ms 85, 1893, par. 47*

Sister Duckworth was sitting listening to the truth when her husband, smoking a cigarette, came to the door with his little girl—

picked her up in the garden in her old clothes—and thrust her into the room. The child was frightened and tried to get in her father’s arms, but he pushed her into the room while I was speaking. Someone helped the little child along until it found its mother. Then her husband left; but back he came and tried to get the attention of his wife to make her leave the meeting and come home, but she did not appear to see him or look toward the door. His face was red as scarlet. He went out of the gate, but he came again and stood in the little hall or entry way, showing he was full as he could possibly hold with madness because his wife was attending the Sabbath meeting. He seemed greatly excited.*8LtMs, Ms 85, 1893, par. 48*

I was closing up my discourse. I turned to the poor woman and said, “My sister, put your trust in God. You have an individuality and must follow the convictions of your own conscience. You cannot ignore your identity. You are the purchase of the blood of Jesus Christ. Give Him your heart’s best and holiest affections. Your life must be hid with Christ in God, and when Christ who is your life shall appear, then shall you also appear with him in glory. The Lord is your helper. He gives to each His measure of grace and truth and appoints him a place where he must contend for the faith according to the light shining upon him. The members of Christ will have the opposing power of the rulers of the darkness of this world arrayed against them.” Her husband entered the room again, walked clear across the room, whispered to his wife and she left; but I had then stopped speaking and the congregation were singing.*8LtMs, Ms 85, 1893, par. 49*

Sunday, September 17, 1893

Hastings, N. Z.

It rained very hard on Sunday afternoon. Notwithstanding the clouds and darkness and rain, I spoke to quite a goodly number assembled in Theater Royal in Hastings upon the subject of temperance from a religious standpoint. The Lord gave me much freedom in addressing the people. Oh that the Lord would impress the hearts of the people!*8LtMs, Ms 85, 1893, par. 50*

During the day on Sunday, Sister Duckworth came to visit us. She said she came to thank me for the encouraging words I addressed

personally to her. She said it encouraged her very much and bore her up in faith and hope, notwithstanding the many words spoken by her husband on her way home. She entered into no return of words. She answered him not a word. She says this is the best way to do when he gets in such a state of mind as he was that morning. She says he is kind to her except when she attends the Seventh-day Adventist meetings and then he is like a man insane. *8LtMs, Ms 85, 1893, par. 51*

I advised her to be kind and never retaliate, but she should tell him in all kindness she has a soul to save or to lose; that he cannot pay the ransom for her soul, or save her in the judgment from the condemnation of God if she dishonors Him. The Lord has specified His will and she must be obedient to His commandments. While she will respect his wishes in all things that she can and not dishonor God, her Creator, the law of God she must obey. And if his—her husband's—requirements come between her and her God, she could not obey his requirements. *8LtMs, Ms 85, 1893, par. 52*

It is time Sister Duckworth should show her colors, under whose banner she is standing. She may be gentle in counsel, wise in advice, unwearying and persevering in winning her husband, but she is a soldier in Christ's army. Human love, human attachments, should not steal her heart from Jesus, who so loved her that He gave His life that she might win everlasting life in His kingdom. *8LtMs, Ms 85, 1893, par. 53*

It is your duty, my sister, to obey God, to assemble with His people whenever it is consistent and leave the consequences with God. The salvation of your soul, fidelity to God, must be supreme with you. Everything else should be secondary. This is a time when the powers from beneath are stirred and working with intense activity to deceive, to lead away from truth and righteousness into false paths. It is your duty to place yourself, in your associations, in the channel where the light of heaven shines, that you may receive the messages from God for this time and become a center of light to diffuse light which Christ imparts to you. God will bless that life which He Himself orders and the character becomes richer by experience and under the teaching of God's Holy Spirit. The development of character matures in this life, that it may bloom

everlastingly in the presence of the Sun of Righteousness in the future life. It is the image of the divine wrought by grace on the human soul, the image of God lost at the fall but restored through the grace of Christ to shine ever in the heavenly courts.*8LtMs, Ms 85, 1893, par. 54*

Monday, September 18, 1893

Monday Willie returned from Napier. He went to speak to them on Sunday in their missionary meeting. It rained very hard a part of the day. We drove out a short distance. Brethren Israel, McCullagh, and Simpson came in on the train to engage in the council meeting. There was to be a council concerning the future plans of meetings and what could be done to the very best advantage for the progress of the work. Monday we were prepared to go to Napier when a telegram came from Sister Caro that it would be better to wait until Tuesday, then she could accommodate herself to the work. We were privileged to meet with our brethren, which we much desired to do.*8LtMs, Ms 85, 1893, par. 55*

Tuesday, September 19, 1893

Tuesday morning we had a very solemn season of prayer. My heart was drawn out in earnest supplication to God that this council should have Christ, the One mighty in counsel, to preside in these meetings held.*8LtMs, Ms 85, 1893, par. 56*

Wednesday, September 20, 1893

Hastings, N. Z.

It was raining nearly all day, very hard. Brother Wilson had spoken at _____ in the hall the evening before, Tuesday. As I was about to leave Hastings, I decided to speak in the hall. We rode around and gave them notice through Brother Brown. We were planning a very busy day in packing up to leave on Thursday for Napier.*8LtMs, Ms 85, 1893, par. 57*

Towards evening the rain came down in torrents and the brethren and my son advised me not to attempt to go the three miles in such weather. I thought it best to take their advice, but the rain

slackened, and putting on Elder Israel's waterproof cloak and cape and taking Brother McCullagh's rubber blanket, I climbed into the carriage. Emily, Brother Simpson and Elder Wilson, accompanied me. Within half a mile of the place we met Brother Brown. The people had come out, notwithstanding the rain, thirty-five in number, and the Lord gave me much freedom in speaking to those present.*8LtMs, Ms 85, 1893, par. 58*

I never saw any company listen with deeper interest. I addressed the mothers present and urged upon them the responsibilities of their position, so to educate and train their children that they will become sons and daughters of God. Mothers sat on the hard benches without backs. There was one mother with two boys—one asleep on either side of her—leaning upon the mother. Another mother had her lad of about eleven years old by her side. She looked anxious lest he should lose himself in sleep and not hear the words spoken. I knew the Spirit of the Lord was in that meeting. I knew hearts were softened and subdued by the Holy Spirit. I was glad I had not disappointed them, and here was one of the many places represented by the highways and hedges.*8LtMs, Ms 85, 1893, par. 59*

I spoke to the mother and children after the meeting closed, and was introduced to several gentlemen by Brother Wilson. We went out in the pouring rain and returned to Hastings. That night I was in a chill for several hours after retiring. I greatly feared the consequence. I took cold, but nevertheless I was glad I was at the meeting.*8LtMs, Ms 85, 1893, par. 60*

Thursday, September 21, 1893

We packed up to go to Napier in the morning, leaving the council still in session to be carried on through the day, and next day they were to be in Napier. Emily and I were packed in the wagon and started on our way. It soon commenced raining and rained until we were more than halfway to Napier.*8LtMs, Ms 85, 1893, par. 61*

We went the road leading to Brother Forest's, for there we were to remain until my teeth were arranged by Sister Caro. We arrived at Brother Forest's a short time after their dinner hour. After taking refreshments, we rode three miles into Napier, had upper set of

teeth fitted and returned to Brother Forest's.*8LtMs, Ms 85, 1893, par. 62*

We received a telegram from Willie stating he had received telegram from Brother Olsen, and Willie would be at Napier Friday.*8LtMs, Ms 85, 1893, par. 63*

[The following paragraph seems to refer to Friday's activities. See next entry.]*8LtMs, Ms 85, 1893, par. 64*

Here at Napier we met W. C. White, Elders Israel, Anderson, McCullagh, and Brother Simpson. Then we had several matters to discuss, and the decision was made to have the coming conference in Wellington. In consideration of this, it was deemed advisable for W. C. White to visit Auckland and Kaeo and present the matter before them and obtain their consent to the New Zealand conference being held in Wellington rather than in Auckland.*8LtMs, Ms 85, 1893, par. 65*

For this reason Willie White took the steamer en route for Auckland, stopping at Gisborne on the Sabbath and attending meeting there. This delays our return to Melbourne at least three months longer, which will complete our stay in New Zealand one year.*8LtMs, Ms 85, 1893, par. 66*

Friday, September 22, 1893

Friday forenoon we rode in to Napier and met Brethren McCullagh, Israel, Simpson and W. C. White. Telegram had been received that the missionary vessel *Pitcairn* was to be held in Auckland, also that he [Elder Olsen?] would attend camp meeting in New Zealand November 23. This made necessary a decided change in plans. In the place of our leaving for Melbourne by way of Auckland and Sydney, spending two weeks in Gisborne, we would not need to leave this part of New Zealand until near the camp meeting, which meeting would be held in Melbourne or in vicinity of Melbourne. This delays us in New Zealand about two months. Willie was to leave Napier for Auckland, for at the camp meeting in Napier the church in Auckland had promised that the next camp meeting should be in Auckland, and it was necessary that the matter be laid before them and they give their consent when they understood the

reasons of the change.*8LtMs, Ms 85, 1893, par. 67*

We rode down to the spit with Willie, and he then went on board the steamer for Auckland. He spent Sabbath in Gisborne.*8LtMs, Ms 85, 1893, par. 68*

The case of Brother Anderson was considered. I was to let him have money to take him to America, three hundred dollars. He is in a very suffering condition.*8LtMs, Ms 85, 1893, par. 69*

Saturday, September 23, 1893

We rode to Napier three miles, and I spoke to the people. Elder Israel was with me to help me. He opened the meeting. I spoke upon the perils of the last days. A Professor Richardson was in Napier proclaiming to do wonderful works through electricity. The people were very much excited, and many of our own people were stirred up to patronize this man whom we felt assured was a fraud.*8LtMs, Ms 85, 1893, par. 70*

Sunday, September 24, 1893

Emily and I rode out to meet Elder Wilson. He was to walk halfway from Hastings and we were to meet him with horse and carriage. The cars do not run between Hastings and Napier on Sunday. We traveled within four miles of Hastings before overtaking Brother Wilson. We rode back directly to Napier, left him to attend the evening meeting and we returned to Brother Forest's, which made twenty-three miles of travel. I felt weary enough to rest when I returned to Brother Forest's.*8LtMs, Ms 85, 1893, par. 71*

Saturday, October 7, 1893

We rode to Napier three miles from Green Meadows. The Lord gave me a testimony for the people assembled in [the] S.D.A. church on the danger of deceptions, of accepting false prophets. I tried to present before them the Scriptures. There is a man claiming to be a Dr. Richardson who is claiming to cure all manner of diseases by electricity. He knows he is a fraud. He speaks in Theater Royal and can present the Scriptures as readily as Satan presented the Scriptures in his temptations to Christ. In this way he

obtains the confidence of the people, and then he deceives them. He will not undertake the cause of any unless they first give him many pounds and all look to him as the great healer, as the people once looked to Christ. But how different the results! Christ did not take money Gisborne, the poor of their little all. That is what this man is doing and I felt it duty to warn the people lest they be deluded.⁸*LtMs, Ms 85, 1893, par. 72*

Ms 86, 1893

Diary, October to November 1893. Labors at Gisborne, New Zealand.

Gisborne, New Zealand

October 8 - November 11, 1893

Portions of this manuscript are published in *4MR 97, 103*.

Sunday, October 8, 1893

Gisborne, N. Z.

Sunday morning we were anchored in the bay waiting for the launch to take us out to the landing in Gisborne. We had a very good night's rest and were so thankful to our heavenly Father. I feel very tired, moving about and changing so constantly. At the landing we saw Sister Bruce and Sister Lylee [?], Brother Wade and Brother Johnson. We were taken in a hack to Sister Bruce's. She lives in a nice cottage and a large room was assigned me. It opens upon a broad piazza, and the morning sun shines warm into the room. This is a quiet place to rest and sleep. There are no houses near, so we have a chance to walk out and it seems like a place in the country. There are two large evergreens in the yard, and nice flowers. We feel very much at home here and may remain four or five weeks. It is but very little help in ministerial labor they get here, and they feel they have been neglected. Appointment was given out for me the first night, Sunday evening. We had a goodly number out. Mr. Bruce was out to hear me speak. *8LtMs, Ms 86, 1893, par. 1*

Monday, October 9, 1893

Monday rode out with two-wheeled trap and a steady old horse. The trap, which they call a sulky, shook me around considerably, but the ride did me good. Gisborne is a very pleasant place. Mr. Bruce left this morning for his country sheep ranch. His wife will remain with us two weeks, then go out to help her husband while he has much to do in sheep shearing. They invite us to remain the same as if they were here, and be at home. I think we should

accept the invitation, for the people here need more help than they have had.*8LtMs, Ms 86, 1893, par. 2*

Elder Wilson spoke in the S.D.A. church; not a large number out—only a few.*8LtMs, Ms 86, 1893, par. 3*

Tuesday, October 10, 1893

Emily and I rode out and were two hours slowly riding about. I felt better for being in the open air.*8LtMs, Ms 86, 1893, par. 4*

Wednesday, October 11, 1893

Brother and Sister Wilson, Sister Bruce, Emily, and I rode out a few miles and took dinner near the beach in a little clump of brush. There was a nice stream flowing close by where we ate our dinner. Then we gathered greens, and after going down on the beach we returned to our home.*8LtMs, Ms 86, 1893, par. 5*

Thursday, October 12, 1893

Thursday evening I spoke to the little company assembled. We saw there was interest manifested by those not of our faith, and we were deeply in earnest to help them all we could.*8LtMs, Ms 86, 1893, par. 6*

Friday, October 13, 1893

We feel drawn out in earnest prayer to God to open the way whereby we shall reach the people. In conversing with Elder Wilson and those of the church who are bearing responsibilities, we canvassed the subject of how to get a hearing in Gisborne. The prejudice is firm and stubborn, as it is everywhere we go in this country. We decided that we will try open air meetings and test the matter.*8LtMs, Ms 86, 1893, par. 7*

Saturday, October 14, 1893

We had a very precious meeting in the little church. There were hearts that felt, and may the Lord lead many to decide to lift the cross and obey God.*8LtMs, Ms 86, 1893, par. 8*

Sunday, October 15, 1893

Sunday at three p.m. we assembled according to appointment in the government paddock adjoining the post office. There was a large congregation out to hear. Some thought they could smoke in the very midst of the people and others outside those seated, but we kindly invited them not to smoke and after a little solicitation they either went away at a distance or put their pipes in their pockets.*8LtMs, Ms 86, 1893, par. 9*

The Lord gave strength and voice and His Holy Spirit that I had great freedom in speaking to the people in the open air. Several Maoris were there who were well dressed. One named Carroll has been chosen to represent this district in the legislature. He opposes prohibition. He would restrict drunkenness but does not sanction vetoing the evil decidedly. This is no more than could be expected from one who loves to take a dram himself. The Lord gave me success and victory.*8LtMs, Ms 86, 1893, par. 10*

Thursday, October 19, 1893

Attended evening meeting and the Lord gave words for the people who came out to listen to the Word.*8LtMs, Ms 86, 1893, par. 11*

Saturday, October 21, 1893

The Lord's Supper was celebrated, preceded with the ordinance of feet washing. I spoke to the little church from *Isaiah 58*.*8LtMs, Ms 86, 1893, par. 12*

Sunday, October 22, 1893

We again assembled in the government paddock, and we had a large attendance. There was all that quietness that was seen in any of our meetinghouses.*8LtMs, Ms 86, 1893, par. 13*

Saturday, October 28, 1893

Spoke to the church with great plainness in regard to walking in the light. Sister Lockwood, who has now received the truth, was baptized today and intends to return to her home in the country and

act in the capacity of nurse and also seek to let her light shine among her people, the Maoris. She has manifested the greatest interest to attend all the meetings and learn all that she possibly could in regard to the truth.*8LtMs, Ms 86, 1893, par. 14*

Elder Wilson has presented the scriptural subjects in a very clear and convincing manner. Two women from the Salvation Army have attended the six o'clock morning meetings and the evening meetings and are searching the Scriptures. They seem to be longing and thirsting to understand what saith the Scriptures. Both are widows with large families dependent upon their labors for support.*8LtMs, Ms 86, 1893, par. 15*

Captain Werege [?] stopped off from the boat and came to see me. W. C. White sent a little package of paper by him to me. We had a pleasant interview but he seemed anxious to be on his way to Ormondville where he was to unite with Brother McCullagh to help the Norwegian brethren. Brother McCullagh has had a hard, trying time in his labor in that place.*8LtMs, Ms 86, 1893, par. 16*

When we went to Ormondville the Lord gave me a decided testimony and the truth had a triumph. After the council of the brethren in Hastings, Brother McCullagh returned to Ormondville and several were baptized by immersion. This seemed to awaken the spirit of the dragon. A minister by the name of Willis, a Baptist, has done all in his power, by the bitterest opposition, to hinder the work of Brother McCullagh. But notwithstanding all his efforts in falsehoods, misrepresentations, wresting the Scriptures and perverting the Word of God, precious souls who would search the Scriptures for themselves have been convinced and have taken their stand firmly on the truth.*8LtMs, Ms 86, 1893, par. 17*

His boasts have been that he would wipe them out; he would bring them to nothing. And seeing he could not do this, that souls are being converted to the truth, his rage was as is represented in Revelation: "And the dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ." [*Revelation 12:17.*]*8LtMs, Ms 86, 1893, par. 18*

He stirred up the people with his assertions and lying reports so that

it has seemed to be a hindrance. There was a little building, one bare little room, that had been used for a house of worship. Our people wished to purchase it as they [the owners] wanted to sell it. When they learned that Seventh-day Adventists wanted it, they refused to sell it to them for any price. They rent to them but would not sell. And now the key was demanded. This unworthy, false shepherd had leavened the minds of the people so they would no longer rent the little building, so cheap and poor, as too good for Seventh-day Adventists. *8LtMs, Ms 86, 1893, par. 19*

Brother McCullagh told them he had an appointment out and he could not give them the key until after this meeting. He had believers and unbelievers present and laid the facts of the case before them. There were no wealthy men; they were poor. But Elder McCullagh presented the matter of erecting a plain little house of worship, for what else could they do? There was a commendable zeal manifested and before that meeting closed the word in every mouth and in every heart was "We will arise and build!" [See *Nehemiah 2:20*.] One donated a lot of land, another lumber, and another glass and window frames, and thus it went on. Some would do the work free. And the matter was settled and Seventh-day Adventists had the sympathy of the people. A decided victory was gained. *8LtMs, Ms 86, 1893, par. 20*

Sunday, October 29, 1893

We held our evening meeting in Theater Royal and a large number were present. The Lord gave me much freedom in speaking from *1 John 3:1-4*. There was deep feeling in the congregation. Many were in tears. The presence of Christ was there. It was a very solemn meeting. Oh how my heart yearned for souls! The contribution more than paid all expenses. *8LtMs, Ms 86, 1893, par. 21*

Friday, November 3, 1893

Friday Mr. Bruce, his wife and Sister Johnson returned from their country home thirty miles distant. It had looked as if it might rain all day, but no rain came. We heard Sister Wade was quite ill. Sister Wilson and I rode a short distance, then returned, and she visited our afflicted sister and gave her quite a thorough treatment which worked favorably. We hoped the *Pitcairn* would arrive today but

there is no appearance of it.*8LtMs, Ms 86, 1893, par. 22*

Saturday, November 4, 1893

Sabbath it rained very hard all day. Sister Caro came. We were glad to see her again. She spends one week here in working in her line of business and returns with us on the steamer to Napier Sabbath night. I hope the steamer will not leave until the Sabbath is fully past. Elder Wilson spoke to the people and gave an excellent discourse. I didn't attend meeting, because no carriage was here to take me to meeting for all supposed it was so rainy I would not be out. I was surprised to see Sister Wade at the dinner hour at Sister Bruce's. Her treatment gave her relief. We learned the *Pitcairn* was in. After dinner Captain Christenson and a brother from Auckland and Willie came and we had a very pleasant interview. Had not seen Willie for six weeks. All attended Sabbath school but Willie, Emily and I. We had much important counsel together.*8LtMs, Ms 86, 1893, par. 23*

Sunday, November 5, 1893

Sunday visited with Willie and rode out with him. Everything in nature looked so clean and living green after the rain. We rode past the hospital grounds. They have but small buildings but amply sufficient to supply the necessities of this place. It is a very pretty place—cheerful premises and good, comfortable looking house. We returned to our home at Sister Bruce's and the whole family left for the visit to the *Pitcairn*. Quite a large number visited the vessel and were highly pleased with the missionary ship.*8LtMs, Ms 86, 1893, par. 24*

I spoke to a large number in Theater Royal upon Christ's riding into Jerusalem. Willie and Captain Christenson spoke a short time to those assembled to see the *Pitcairn*, making appropriate remarks.*8LtMs, Ms 86, 1893, par. 25*

Monday, November 6, 1893

I feel somewhat exhausted from speaking last evening. I arose at five o'clock. W. C. White, Elder Wilson and wife took their breakfast in the room I occupy. We have had a little council meeting as to

when we should leave, and decided we must leave on the first boat. Brother McCullagh was very desirous we should spend a little time at Ormondville on our way to Wellington. This we have concluded was duty. We shall therefore hasten on our way as soon as the first boat shall take us to Napier. This week ends our labors in this place and we go on to Napier, speak there, then to Hastings, where Elder Wilson speaks in the evening. We join him and pass on to Ormondville and then make decision how long to remain in Ormondville, as we shall accommodate ourselves to the circumstances. After a season of prayer we part with W. C. White, he sailing on the *Pitcairn* to Wellington and we remaining to take the next boat to Napier. *8LtMs, Ms 86, 1893, par. 26*

Sister Wilson and I rode out. Took dinner at Sister Neal's and then we rode out again. Visited Sister Wade who is sick in bed. She had called a physician, and he had given her something that relieved her distress. *8LtMs, Ms 86, 1893, par. 27*

Tuesday, November 7, 1893

Tuesday morning. It is a beautiful day. There is not much breeze. It is cooler this morning. *8LtMs, Ms 86, 1893, par. 28*

Sister Wilson accompanied me to visit Mrs. Davis, a dressmaker who has been convicted of the truth. Brother and Sister Reed, when here in Gisborne, gave her Bible readings, and she was deciding to obey the truth. Then a Presbyterian minister visited her and the plain "Thus saith the Lord" in Scripture was confused and mixed up with "Thus saith the human agent." She accepted the assertions of man rather than the plain Thus saith the Lord; she had far rather have the word spoken by finite man than the words spoken by God and any excuse that should bring to her a release from conviction was gladly received. Smooth words saying Peace, peace, were a soothing plaster to her heart, convicted of sin, and she slipped from her neck the yoke of Christ. And because the minister said the Sabbath—the seventh day God plainly specified—was not the Sabbath, she was deceived, for she wanted not the truth because it involved a cross. *8LtMs, Ms 86, 1893, par. 29*

We labored with her and read to her what saith the Lord and then we prayed with her. Sister Wilson prayed and she prayed for herself

and the presence of the Holy Spirit of God was with us. The woman was, we knew, under the strivings of His Holy Spirit. She asked, if she should accept the Sabbath, would it be wrong for her to go to her church on Sunday? I told her I had naught to say upon that point. My burden was for her to be convicted of sin as a transgressor and to obey God and show herself an obedient child of God. When she made the surrender of herself without reserve to God, then He would bless her and let His precious light shine into the chambers of her mind and the soul temple. He had given the promise, "If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him. But let him ask in faith, nothing wavering; for he that wavereth is like a wave of the sea driven by the wind and tossed. For let not that man think that he shall receive any thing of the Lord. A double minded man is unstable in all his ways." *James 1:5-8.8LtMs, Ms 86, 1893, par. 30*

This sister said she was proud, worldly-minded, and enjoyed not the Spirit of God. I tried to show her that if she saw light and would walk in that light she would see more light and greater clearness as she advanced; then she would gain confidence to take all her troubles and perplexities to God, not to man, and the Lord would guide her and bless her as she put her trust wholly in Him. She must obtain an experience for herself. She should consider no one should be conscience for her. The Lord is to be her Counselor, her Instructor, her wisdom, sanctification, and her righteousness.*8LtMs, Ms 86, 1893, par. 31*

Wednesday, November 8, 1893.

This day after writing all I dared to write, Sister Wilson accompanied me to see a sister not of our faith who takes in her house women from the country who are to be confined. The doctors' bills are so very extravagant for every visit. This sister, not of our faith, expressed a desire to see Mrs. White. I consented to visit her.*8LtMs, Ms 86, 1893, par. 32*

We had a pleasant visit and, we trust, a profitable one. She introduced the Sabbath and said the seventh day was the Bible Sabbath, but her after remarks, I discovered, were that we must

concede to customs and practices more or less as circumstances required in order to hold an influence in the world. We had a precious praying season with this woman and invited her to come to the picnic of the Sabbath school, for all the little church and as many as would. We would be so glad to meet and become acquainted with each other. She seemed pleased with the idea. *8LtMs, Ms 86, 1893, par. 33*

We then made a call on a Sister Hensley, a widow woman whose appearance was that of a sincere Christian. She has seven children. Has been united with the Salvation Army, but since we have been holding meetings in Gisborne she has attended with a Sister Gray who has four children to support [and] who is also a widow. These women have brought their Bibles with them and mornings and evenings have listened to the discourses and have learned, they say, a great deal of the Bible and appreciate that which they have been privileged to hear. Both women are dependent upon their own labor to support their families. We have a great desire that they shall know all the truth and become loyal and true to the Lord God in keeping all His commandments. We tried to present the truth of the law of God just as given in His Word in (*Exodus 20:8-11*): "Remember the sabbath day, to keep it holy. Six days shalt thou labor, and do all thy work: but the seventh day is the sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates: for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the sabbath day, and hallowed it." *8LtMs, Ms 86, 1893, par. 34*

(*Exodus 31:13*): "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." Take in this whole chapter and let its force be acknowledged. *Verses 14-18. 8LtMs, Ms 86, 1893, par. 35*

Thursday, November 9, 1893.

Thursday there was a Sabbath school picnic a few miles from Gisborne. We crossed the river in a boat and found a sightly

location for the day. It being a little windy, we were sheltered by canvas to break the wind. All of the church with few exceptions were present, and several not of our faith also came by invitation to the gathering. It was the Prince of Wales' birthday and is honored by making it a holiday. Baskets of provisions were brought on the ground, tablecloths were spread on the green grass, plenty of provisions of a simple, wholesome character were placed upon them, and all partook of the refreshment with keen relish. We then—several in number—resorted to the protection of the canvas to shelter us from the wind while the children were enjoying themselves in innocent amusement.*8LtMs, Ms 86, 1893, par. 36*

I was introduced by Sister Johnson to a sister who was asking questions in reference to the Sabbath and bringing texts of Scripture to prove we should not keep Saturday as Sabbath, that any seventh part of time was just as well. We took up the objections and showed their fallacy, and then the immutability of the law of God.*8LtMs, Ms 86, 1893, par. 37*

Our numbers were steadily increasing. I then presented the Bible evidence for the perpetuity of the Sabbath of the fourth commandment. There were no less than eight who were not keeping the Sabbath and they listened with eager interest.*8LtMs, Ms 86, 1893, par. 38*

After talking one hour, giving the reasons why we should keep the seventh day, the Sabbath of the fourth commandment, the husband of the woman who had introduced the subject came and threw himself on the ground and began to give his supposed proof texts for the observance of Sunday. As I had talked one hour and at three o'clock was to speak to all, I gave over into Brother Wilson's hands this man who was trying with a self-confident spirit to show that the seventh day had been changed to the first.*8LtMs, Ms 86, 1893, par. 39*

But the blindness of the spiritual eyesight seems astonishing, and what abundance of evidence—with a plain "Thus saith the Lord"—some men will reject, while they accept as evidence assertions and the theories of the "fathers" to substantiate theories of error.*8LtMs, Ms 86, 1893, par. 40*

The time came that I must speak. All collected, and parties which had taken a boat ride came to hear, so I had quite a congregation, and the Lord gave me perfect freedom in speaking to them. All seemed to feel well satisfied with the day of recreation. There was not extravagant excitement in pleasures. All was conducted with moderation and with happiness and peace.*8LtMs, Ms 86, 1893, par. 41*

Friday, November 10, 1893

Rained nearly all day; nevertheless our trunks were packed and all the goods we could spare to send to the wharf prepared, to be put on the launch which would convey them to the steamer. This was all we could do. We were thankful to the Lord for this opportunity.*8LtMs, Ms 86, 1893, par. 42*

Saturday, November 11, 1893

Gisborne, N. Z.,

Sabbath. Raining still. We felt very anxious for Mr. Wade, that he should walk in the knowledge of the truth—that which he knows to be truth. Will he close his shop and take his position before his children to obey the statutes and commandments of God? He can carry his family with him. The youngest lad, thirteen years old, has decided that he will be a child of God and obey His commandments, and today he received baptism with three others: Sister Rob, whom we found backslidden and filled with discouragements, for she has been passing through a furnace of trials; a daughter of Brother and Sister Johnson's; and a son of a man who has never professed religion. He is about fourteen years old. Four received baptism before the morning meeting.*8LtMs, Ms 86, 1893, par. 43*

We had a very excellent meeting. We invited all who wished to give their hearts to God to come forward. Well, before we ceased to plead for them about all the church members came forward and we had a very precious season of prayer with them. All witnessed for Jesus but one lad, who had been baptized and who was timid and could not get courage to speak. Yet that countenance he bore was a living testimony. The stamp of God was upon it, witnessing to his

conversion. He was one of the lambs of Christ's fold. This was our last meeting. *8LtMs, Ms 86, 1893, par. 44*

The boat did not come from Auckland until some past seven. We drove down to Sister Neal's, close by the wharf where we take the launch. We waited one, two hours, then the whistle told us the boat had come. We could not get in the first time the boat went to the steamer. We had to return to Sister Neal's and wait until nine o'clock. Sister Caro did get in after the plank was withdrawn by stepping over the side of the boat. Again we went to the launch but had to wait all of one hour for the luggage and passengers to unload. It was fearfully dark and rained hard. *8LtMs, Ms 86, 1893, par. 45*

We finally went on board the launch and scrambled up on the deck, which was slippery and wet, but Emily Campbell and Arthur Wade stood close by me so that if the boat lurched I should not be sent off into the sea. Here the rain came down fast, and we had no shelter from the rain. There was a little cabin, but we did not want to go in a close place where we could get no fresh air. It did not take long to get to the steamer, and we were rejoiced to get into our berth. Sister Caro had taken care of all the baggage—Elder Wilson's and our luggage: had hands to help her and the porters to place them in the staterooms. These experiences are tests and trials we have frequently to experience, but patience must have its perfect work. *8LtMs, Ms 86, 1893, par. 46*

Ms 87, 1893

Diary, November 1893. Labors at Napier and Ormondville, New Zealand.

Napier and Ormondville, New Zealand

November 12-20, 1893

Portions of this manuscript are published in *4Bio 108*.

Sunday, November 12, 1893

On ship Botomhann [?]

We woke in the early morning, but fog and rain obliged us to close the porthole. Emily was quite sick, and I hardly dared to stir, fearing I should be seasick. I was tired enough to sleep after speaking in the morning, and bearing the burden in connection with Elder Wilson in the calling them forward for prayers, and then in engaging in prayer with them. The Spirit of the Lord was indeed with this company, the whole church being identified in the movement; and the anxiety of waiting until a late hour before we could get onto the steamer was very trying to my physical strength. I stood one hour waiting at the landing for the launch to take us off and it was raining hard. I could not sit down, only lean against a pile of lumber.*8LtMs, Ms 87, 1893, par. 1*

It was a difficult matter to get our things together to remove them to the launch which would take us to the landing. The rain was just pouring down. We paid half a crown to a porter to help us, in our perplexity, to do up our bundle of bed and bedding which we always have to take with us wherever we go, else I should be unable to get rest because of a crippled hip. Then the long period of eleven months of rheumatism and prostration of the nerves, through over taxation, has made it necessary for me to have to exercise great care with this poor infirm body; but thank God I am not a cripple by any means, although I experience much suffering unless I exercise great care in providing myself, if possible, with an easy bed.*8LtMs, Ms 87, 1893, par. 2*

We found when we reached Dr. Caro's that he was away—called to minister as a physician to a woman, a sister in the faith, whom they feared could not recover. She has passed through the furnace of fire, having married in good faith, in her youth, a man who was found after years of married life was already a married man, his wife in England. She has been working to support herself and children. The eldest, a son, is nearly fourteen years old. She thought she must have him help to support herself and children. As she was about to secure him a place, Sister Caro felt extremely burdened and talked with Dr. Caro in reference to the matter, and they were of one mind that the boy must not be made to work on the Sabbath. He had just given his heart to obey the Lord, and had been baptized. Dr. and Sister Caro adopted the boy as their son. She has a younger child, a girl.*8LtMs, Ms 87, 1893, par. 3*

The news has just come that Sister _____ has just closed her earthly history. The boy was sent for to see his mother who was dying. Dr. Caro stood by her bedside from early morning until noon when she died. The boy loved his mother and seems inconsolable. Dr. Caro went to him and kissed him and told him he should find in himself and Sister Caro both father and mother. He will have a good home.*8LtMs, Ms 87, 1893, par. 4*

I was much exhausted and lay down and slept soundly for one hour. I felt refreshed. Dr. Caro spoke words of welcome to me to his home. I appreciate his kindness; he has ever made me welcome.*8LtMs, Ms 87, 1893, par. 5*

Monday, November 13, 1893

Napier, N. Z.

I have slept well after my battle last night. This is a rainy morning. I have been writing quite busily this morning while others are sleeping. I am anxious in regard to the *Pitcairn*. If W. C. White had arrived at Wellington, I think he would immediately telegraph to me. It is one week since the vessel left Gisborne and not an intimation of her whereabouts has reached us. Sent telegram to Wellington.*8LtMs, Ms 87, 1893, par. 6*

When we arrived in Napier we opened our American mail, which

was sent by Edward Hare from Auckland in a package to the purser to put in my hands on the steamer. We found also letters in Napier from America, which we have read with interest Sunday. *8LtMs, Ms 87, 1893, par. 7*

The funeral of the sister we have mentioned takes place today. Brother Wilson will officiate. *8LtMs, Ms 87, 1893, par. 8*

I attended the funeral. Elder Wilson read important scriptures and made appropriate remarks. The church was full of a mixed company, believers and unbelievers. The Spirit of the Lord came upon me while I was speaking in regard to those who fall asleep in Jesus. I made remarks from (*Revelation 20:6*): "Blessed and holy is he that hath part in the first resurrection; on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years." The subduing, melting Spirit of God was upon the entire congregation as I addressed the parents and children of [the one] who lay in her coffin before us. I carried their minds forward to the time when Christ shall come in great glory and then the Lifegiver shall break the fetters of the tomb and all that are in their graves shall hear His voice, and the righteous dead shall come forth to a glorious immortality. The Lord grant this event may be sanctified to the good of the afflicted ones and to every member of the church. *8LtMs, Ms 87, 1893, par. 9*

Thank the Lord a telegram has just been received: "*Pitcairn* arrived in Wellington Sabbath afternoon, November 11." Telegram says, "Encountered calm and tempests. All well." I praise the Lord that He has preserved the missionary ship from accident and harm and all on board are well. A large letter was received from Oakland. Sister Caro read to me letters from her son and one from Pomare, the Maori, and from Sidney Lyndon of the Melbourne school. Very interesting letters. Elder Wilson and wife go to Hastings tonight. *8LtMs, Ms 87, 1893, par. 10*

Tuesday, November 14, 1893

Napier, N. Z.

Slept well during the night for which I feel grateful to our heavenly Father. Thank the Lord for pleasant sunshine. The rain is over. It

has rained quite steadily here for four days.*8LtMs, Ms 87, 1893, par. 11*

Wednesday, November 15, 1893

Napier, N. Z.

Slept well during the night. Had much writing to do and more letters to read. We engaged the accommodation of Brother Stephens' horse and sulky and rode out one hour before dinner. I am feeling exhausted for the want of a pure, bracing atmosphere.*8LtMs, Ms 87, 1893, par. 12*

In afternoon we took the omnibus which was packed full on the inside and outside. We were to visit Sister Wilson. Her husband is not a believer. He is in the shoe business, manufacturing shoes and exporting shoes from England. He does not keep the Sabbath.*8LtMs, Ms 87, 1893, par. 13*

I pitied the poor horses, only two of them to draw a heavy load of eighteen persons up a steep grade to the hilltop. I really feared the horses would begin to back and leave the load to run back, but we were landed safely, and we were so thankful. We believe angels of God helped the horses. We found a pleasant location at the home of Mr. Wilson. Had a pleasant visit with his wife. In the evening, at half past six, Mr. Wilson came home, and we visited with him. He was obliged to go back to his business in the evening.*8LtMs, Ms 87, 1893, par. 14*

I introduced the subject of the Lord's claims upon us. "Seek ye first the kingdom of God, and his righteousness; and all these things shall be added." [*Matthew 6:33.*] I sought to impress him that the Lord called him to do His service, that he was to consider himself the Lord's property by creation and redemption. All the powers of his mind that he put into his business, every reasoning ability, all aptitude and sharp thinking, were given him of God and were needed in the Lord's service. We had a season of prayer with him and his wife, and then returned in a hack to Dr. Caro's. Oh that men would only give to the Lord that which is His due! What an army of faithful soldiers would stand under the banner of Jesus Christ!*8LtMs, Ms 87, 1893, par. 15*

Thursday, November 16, 1893

Napier, N. Z.

Slept well through the night. Sister Dr. Caro, dentist, prepared an easy seat for me and had me employed in reading to her testimonies which I had sent to Battle Creek to Professor Prescott, and to all our schools, in regard to the amusement question in match games and football. The light was given me that these things were not having an influence to help the students in the perfection of Christian character or in scholastic perfection. The dean of the English church came in to have teeth filled, and we had to suspend operations.*8LtMs, Ms 87, 1893, par. 16*

Although it rained all day, we called a hack and made a visit to Brother and Sister Stephens. We had one hour and a half's profitable conversation and a season of prayer and returned to Dr. Caro's. Then Sister Caro kept me by her side to fit my teeth until 9 p.m. Took a bath, was refreshed, and retired.*8LtMs, Ms 87, 1893, par. 17*

Friday, November 17, 1893

Napier, N. Z.

I awoke at four a.m. Find it is still raining. We leave today for Ormondville, to spend Sabbath and Sunday and then Monday leave for Wellington. We ride, for the first time since coming to New Zealand, in first-class compartment. We find it will be best when Emily and I travel alone. It is not wisdom for me to expose myself, as I have done on this journey, and when I am so wearied that I must have rest, although first-class accommodations cost more money. We had a very comfortable time on the train three hours and a half.*8LtMs, Ms 87, 1893, par. 18*

Brother and Sister McCullagh were waiting for us at the station. We arrived ten minutes after two o'clock, and we were quite hungry enough to eat our dinner, which was very relishable. A very pleasant room was secured for us in the house next door to Brother McCullagh, and I lay down to rest—thoroughly in need of rest.*8LtMs, Ms 87, 1893, par. 19*

We found all preparations being made to occupy the meetinghouse on Sunday evening. It is a neat, nice little chapel and will stand as a significant memorial that God has a commandment-keeping people in this place, Ormondville, and the house is to be dedicated to God free of debt. The men who have accepted the truth have done nobly. They have worked day after day for thirty-two days and not a penny have they received for their labor. Everything has been done with a willing heart and with a ready mind. The lot on which the church stands, the lumber which has been brought from the forest, and every part of the material has been given gladly as if it were a privilege.*8LtMs, Ms 87, 1893, par. 20*

Oh, how thankful these believers all are, now that they have a place of their own in which they can worship God, and the key cannot be demanded of them by those who would close every avenue possible where the truth could find an entrance. That act, to close the door of the only place where they could assemble to worship the Lord on the Sabbath, was a good thing indeed for our people who have been converted to the truth. They were compelled to do something and do it at once. And their energies and will were stirred to such a fervor that it has brought practical results which they—the church—are proud to look upon.*8LtMs, Ms 87, 1893, par. 21*

We rode two miles and a half in a trap with Brother McCullagh to call upon a family named Wilkinson. He does not observe the Sabbath. Sister Wilkinson and daughter have great love for the truth. The daughter is fourteen years old. She plays the organ in church. She is a very enterprising young girl, but they are very poor. The rain which they have had in abundance has kept the team from drawing lumber, which has brought them in strait places.*8LtMs, Ms 87, 1893, par. 22*

Saturday, November 18, 1893

Ormondville, N. Z.

The rain commenced to fall last evening, and it rained all night and is pouring down this morning. At the breakfast table the subject was up, Shall we give an appointment for Norsewood? When we were here about two months ago an appointment was given that I would speak to them on Monday night, but the rain was pouring down fast

and strong all day and all night and it was considered not advisable for me to risk the exposure. Brother McCullagh and Willie went. They had no covered conveyance and their wagon sat in the rain, waiting grease and in the providence of God it was close by the Ammonson's, who owned the wagon. Brother McCullagh's sulky was there. They had to unharness and fasten the horse to the sulky and go on. One hundred were out to hear and men and women had walked three miles through the woods to hear Mrs. White.*8LtMs, Ms 87, 1893, par. 23*

We decided I must meet with them this time and talk to them, that notwithstanding the unfavorable appearance, I must not disappoint them. So the appointment was given out.*8LtMs, Ms 87, 1893, par. 24*

Sabbath the meeting was held where it had been, and the little chapel was full. The Lord gave me much freedom in speaking. My remarks were from *2 Peter 1*. The whole chapter is excellent to be presented, full of light and power.*8LtMs, Ms 87, 1893, par. 25*

It is indeed a pleasant sight to see so large a number of children uniting with their parents in keeping the Sabbath. Brother Wood is an intelligent man. Himself and family were non-professors, were converted from the world. Brother Ammonson and family were converted from the world into the truth; Brother Finch and family were also worldlings. These attended no church and they are intelligent men. Brother Finch is a master carpenter. He worked thirty-two days on this new chapel, which will be dedicated tomorrow. The church members number twenty-six and others are on the deciding line; whether they will step over on the Lord's side and keep His commandments or not remains to be seen. We believe they will.*8LtMs, Ms 87, 1893, par. 26*

In the night season my heart was uplifted to God in earnest prayer that He would so move upon the hearts that the truth would gain a decided victory. There have been men who have been inspired with the spirit and attributes of Satan to counteract the work of the Spirit of God in Ormondville and Norsewood. These men have manifested such bitterness, such unreasonable enmity and hatred against both the message and messengers presenting the truth,

that the people have lost confidence in their religious representations and they know they have not the spirit of gentlemen, much less Christians.*8LtMs, Ms 87, 1893, par. 27*

I have faith the Lord will work, that souls will not always be deceived in this place by the false shepherds. It has rained hard all day but light is shining into the hearts of believers.*8LtMs, Ms 87, 1893, par. 28*

Sunday, November 19, 1893

Ormondville, N. Z.

Oh how we longed for pleasant weather but the rain continued to come down—not as heavy as heretofore, yet it rained. Brother _____ came five miles to Ormondville for us in his covered hack, and Elder McCullagh, Emily, and I were conveyed to the place of meeting [Norsewood].*8LtMs, Ms 87, 1893, par. 29*

Quite a goodly number were assembled, and the Lord gave me His Holy Spirit to talk in the demonstration of the Spirit. There was much tenderness of feeling and many tearful eyes. Some wept all through the meeting. The Spirit of God gave freedom of speech. I spoke from *1 John, first four verses*, and great solemnity was in the congregation. I gave them the message of warning and explained the love of God in giving His only begotten Son to our world, not to save men in their sins but to take away the sin of the world through obedience to the truth.*8LtMs, Ms 87, 1893, par. 30*

In the evening the dedication of the church took place in Ormondville. The text was in *Acts, first chapter*—the commission given by Christ to His disciples. [*Verse 8.*] I stated plainly, distinctly, that we were Seventh-day Adventists, and our reasons why we kept the fourth commandment just as it is given us by the Lord of heaven, and I read the fourth commandment, which is an explanation of our faith. We keep the seventh-day Sabbath, an institution given after the world was made in six days.*8LtMs, Ms 87, 1893, par. 31*

The Lord made the heavens and the earth and rested on the Sabbath, and sanctified the day of His rest—which was the seventh

day, not the first. *Exodus 20:8-11; 31:12-18.8LtMs, Ms 87, 1893, par. 32*

The *fourteenth chapter of John, first three verses*, show that Jesus proclaimed His second appearing, and after the ascension of Christ, angels from heaven proclaimed that the same Jesus they had seen ascend into heaven should so come in like manner as they had seen Him go into heaven. We believed in the words spoken by the angels, and the signs of the times foretold that Christ's advent to our world was nigh, even at the door. This is the explanation why we are Seventh-day Adventists—simply because we believe the Scriptures.*8LtMs, Ms 87, 1893, par. 33*

The congregation was large. The seats were full; and if it had not been for the continuous rain, many more would have come than could have found a place in the house. The evening was clear and beautiful. Brother McCullagh offered the dedicatory prayer, in every way appropriate. The little vine of God's planting is now to be left alone and yet not alone, for the Lord Jesus will meet with them when they assemble in their house dedicated to Him free of debt. Twenty dollars was lacking; I made a donation of the amount lacking and the church is free from debt. Brethren, the Spirit of the Lord is in this, that on this occasion we dedicate this church to the worship of the God of heaven and earth.*8LtMs, Ms 87, 1893, par. 34*

Monday, November 20, 1893

Ormondville, N. Z.

I feel this morning very thankful to God for the precious sunshine. The rain has ceased. I was unable to sleep much last night, not because of sorrow but because my heart was welling up to God with joy and praise to the Lord Jesus Christ for His great goodness and lovingkindness to the children of men and His great love manifested to me. I was much exhausted when I came to this place, but I have had strength given me to speak upon the Sabbath and to speak at Norsewood Sunday forenoon, at Ormondville in the evening, and I know that the Lord is good and I praise His holy name. His mercy endureth forever. Strength came to me as soon as I stood upon my feet to speak and it was as if the everlasting arms

were beneath me. I bless and praise His holy name.*8LtMs, Ms 87, 1893, par. 35*

We feel that a great victory has been gained for the truth in Ormondville. The church just organized, with a membership of not a large number—about fourteen—will have the addition of several more as soon as they receive baptism, and will number twenty. And several are upon the point of decision. Oh that God will give many moral courage to decide to obey the truth! This is an occasion of the manifest glory of God. Brother McCullagh and all were anxious I should attend the baptism, about ten miles distant. Thinking it would be a blessing to me as well as a gratification to the brethren and sisters in Ormondville, I consented to go.*8LtMs, Ms 87, 1893, par. 36*

The sulky was rather trying for me as it was keeping one in perpetual motion. We were obliged to walk over the very rough ground, slippery because of recent rains. Six were baptized; three young children were included in the number. All passed off pleasantly. The stream was a swift current, caused by the recent rain, but all were thoroughly buried to rise to dedicate themselves to God and to walk in newness of life. God grant them His grace that now, having been buried with Christ in baptism and having risen in the likeness of His resurrection, they will ever seek those things that are above where Christ sitteth at the right hand of God. The membership of the church is now twenty-six.*8LtMs, Ms 87, 1893, par. 37*

We took a hasty dinner and at half past two p.m. stepped on the train.*8LtMs, Ms 87, 1893, par. 38*

Ms 88, 1893

Diary, November to December

Wellington, New Zealand

November 20 - December 19, 1893

Portions of manuscript are published in *8MR 89-92*; *4Bio 109*.

Monday, November 20, 1893

Wellington, N. Z.

We took a hasty dinner and at half past two p.m. stepped on the train that would take us to Palmerston[?]. Here we changed cars. At the depot we met Brother Everston and wife, Sister Harris, and Sister Coddling. Brother Everston gave us needed assistance to get our things on the train. We arrived in Wellington at ten minutes to ten o'clock. We found Willie and Brother Simpson awaiting us at the station, and we took the hack for our hired rooms. Here were Sister Tuxford and Sister Wilson ready to welcome us. We did not get to rest until about midnight. I slept well until morning.*8LtMs, Ms 88, 1893, par. 1*

On this journey I have realized the special power of God come to me in such manifestation that I know that I have realized the fulfillment of the promise of the Lord Jesus in (*Matthew 28:18-20*): "And Jesus came and 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."*8LtMs, Ms 88, 1893, par. 2*

[In margin:] (Some things to come in here—how I managed to get to the baptism over the large, round logs.)*8LtMs, Ms 88, 1893, par. 3*

Tuesday, November 21, 1893

Wellington, N. Z.

The wind is blowing and the dust is flying, penetrating everywhere. I walked out with Willie on the campground. If the Lord favors us in withholding high winds, and rains we shall consider we have a most convenient location for campground. Should winds arise and blow strongly, our tents would most certainly suffer. But our earnest prayer is that this encampment may have the favor of God. The winds and fountains of waters are in His hands, under His control. The cause in which we labor is sacred; it is His cause. He can advance the work to His own name's glory in this wicked city. The truth has as yet found no entrance, no welcome. It is a hard place to labor, but the Lord has many precious souls in this city. The message we have to bear is from Him, and souls must hear it and make their decisions—whether they will obey the truth or choose the darkness of error and satanic falsehoods.*8LtMs, Ms 88, 1893, par. 4*

I walked up to the mission and dined with Sister Tuxford and her mother. We stitched quite a number of Elder Starr's pamphlets for distribution. Met here Sister Israel and Nina, who has worked for us. I found the walk back was taxing to my afflicted, suffering hip and lame ankles. I am admonished that it is not much walking I can indulge in, after being unable to walk for eleven months. I feel this a great privation, but I am thankful that I can walk at all after one year's continual suffering and inability to exercise my limbs because of inflammatory rheumatism. I am now able to step and walk a short distance with nearly my usual activity.*8LtMs, Ms 88, 1893, par. 5*

The Lord is good, so merciful to me, full of lovingkindness and tender pity. I will praise the Lord with heart and soul and voice.*8LtMs, Ms 88, 1893, par. 6*

The Lord has been my front guard and my rearward. I have had such rich blessings during my affliction. As I would venture to walk out by faith and trust in the Lord, His Holy Spirit has given me the words to speak from His own Word, and has blessed me and those who were listening. I felt the deep moving of the Holy Spirit; angels seemed to strengthen me in a most decided manner; the people were blessed and I have reason to bless the Lord for the conversions at that meeting—souls were saved. I could not have endured the pain of standing, but it was removed by His healing

grace. I was free from pain and my mind was clear and the grace of God was upon me. "Bless the Lord O my soul, and all that is within me bless his holy name!" [*Psalm 103:1.*]*8LtMs, Ms 88, 1893, par. 7*

Wednesday, November 22, 1893

Wellington, N. Z.

I awoke about two o'clock a.m. almost breathless. My pulse was apparently almost gone. I was able to move out of my bed but was obliged to wake Emily, who came to my assistance, doing what she could to revive and strengthen me. I had not much air as usual, but such effect it has had upon me is indeed dangerous. I thank the Lord it is as well with me as it is. There is not much bracing in the atmosphere and the heart action is very feeble. There is sleet and gentle mist or light rain this morning. The wind has ceased to blow. It has been a trying day for me. Dared not exercise much. My strength has been to sit still.*8LtMs, Ms 88, 1893, par. 8*

November 23, 1893

Wellington, N. Z.

The morning is very pleasant and the sun is shining. There is scarcely any wind. Oh, we pray to the Lord for Him to bless and lead and guide us all in this meeting. I ask the Lord to give us special victories. I feel my entire dependence upon God. Without His special help I can do nothing. The Lord Jesus Christ is my sufficiency. If God be for us He is more than all they that can be against us. In Him I trust. I hang my helpless soul on Thee, O my God!*8LtMs, Ms 88, 1893, par. 9*

God has given me a special part to act in His cause, and He will give me all needed grace to do this work, speaking plainly yet having the gentleness of Christ. Many are weak because they do not grow up in faith in Jesus their living Head. They are full of frailties and infirmities of religious experience. Oh, that they would be able to comprehend that they may become apt scholars in the school of Christ by living on the plan of addition. *2 Peter chapter 1.**8LtMs, Ms 88, 1893, par. 10*

“Come,” is the invitation from our Saviour, “Come unto me, all ye that labor and are heavy laden, and I will give you rest” [*Matthew 11:28*], when sick physically, sick mentally, because you have not placed yourself in the school of Christ to learn the precious lessons of the Great Teacher. Many go unhappy and distressed all through their lives, crippling their way along, making crooked paths, carrying their heavy burdens in fretful murmuring and complaining of the hardness of the way, discontented and grumbling, gloomy and desponding and generally miserable, poor and blind, wretched and naked, yet with all, self-conceited. *8LtMs, Ms 88, 1893, par. 11*

Do you not believe the words of Jesus? He has given you a full, free invitation, “Come unto me.” Go just as you are. No, no human being is capable of relieving your griefs, your burden, your load. “Come unto me,” saith Christ, “and ye shall find rest.” Take off from your neck that manufactured yoke of perplexities and care and burden. “Take ‘my’ yoke upon you, and learn of me ... and ye shall find rest unto your souls. For my yoke is easy, and my burden is light.” [*Verses 28-30.*] Praise the Lord, O my soul, praise His holy name! We have a Burden-bearer who is fully able to take the burdens and griefs and perplexities and worries of the whole world. *8LtMs, Ms 88, 1893, par. 12*

“He giveth power to the faint; and to them that have no might he increaseth strength. Even the youths shall faint and be weary, and the young men shall utterly fall: but they that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; and they shall walk, and not faint.” *Isaiah 40:29-31*. Praise the Lord! “Who is among you that feareth the Lord, that obeyeth the voice of his servant, that walketh in darkness, and hath no light? let him trust in the name of the Lord, and stay upon his God.” *Isaiah 50:10*. If they heed these words they will become strong, able-bodied Christians, useful, apt, of good courage, of good report from those from without. *8LtMs, Ms 88, 1893, par. 13*

Friday, November 24, 1893

Wellington, N. Z.

I awoke this morning thanking the Lord for rest in sleep. Last night

about dark the landlady, Mrs. Neal, was taken violently ill. Emily tried to help her and relieve her sufferings. We sent to the campground for Sister Wilson and Dr. Merrit Kellogg who came upon the ground his day from Hastings. We did all that we could for her. Her head was in an agony of pain and simple means were used with beneficial results, and she slept. *8LtMs, Ms 88, 1893, par. 14*

The youngest member of the family, a lad of six years, has had whooping cough and has been in a precarious condition because of weak lungs, brought on through mismanagement. The father has died within two weeks with consumption, and the child was allowed for some length of time to sleep with the father. Oh, why will not people learn wisdom and not pursue a course that must bring to loved ones suffering, disease and death? We have been the means of alleviating the sufferings of the child. *8LtMs, Ms 88, 1893, par. 15*

The mother is exhausted with care and privation and sorrow. Her husband died as he had lived, without God or hope in the world. He had consumed all the property they once possessed in gambling and the mother is left with six children, destitute. Two of her oldest girls are in service and this must be the dependence of the family. We secured these rooms, paying one pound per week during the three weeks' meeting. The poor woman has had deep sorrow. She is a member of the State Church, and her pastor has deeply hurt her soul by his coldness and want of tender sympathy for her in her affliction. *8LtMs, Ms 88, 1893, par. 16*

Oh, that she may be assisted to see that Jesus her Saviour loves her and is full of compassion and tender, pitying love for the sorrowing and heavy-laden. His voice of invitation is to her. "Come unto me," saith Christ, "for I will give you rest. I will bind up the broken-hearted and give joy to the sad and afflicted." We are glad we can be the means of helping to lift up the sorrowing and bowed down. *8LtMs, Ms 88, 1893, par. 17*

This family may see the truth and be converted, mother and children. God is gracious, longsuffering, abundant in mercy, forgiving iniquity, transgression, and sin. The weary and heavy-laden find in Him rest, peace, and consolation. Oh that we may see

the salvation of God in this house! Oh that this family might be saved to Jesus Christ!*8LtMs, Ms 88, 1893, par. 18*

We assembled at eight o'clock in the dining tent for morning prayer. The Scriptures were read, then prayer was offered, then all engaged in work. There will have to be most diligent efforts to prepare the ground and fit the large tents with seats before the Sabbath. The day is pleasant. Thank the Lord for rich favor in granting us favorable weather in which work may be done in the six days, preparatory to resting on the seventh day—Sabbath.*8LtMs, Ms 88, 1893, par. 19*

Our meeting opened the evening of Friday. It has taken considerable time to pitch tents and prepare the ground for the tents. This is quite a display for this city. Large numbers are called out from curiosity to see what is going on and the work of pitching the tents is as an advertising sheet. Elder Wilson gave an excellent discourse. This camp meeting may be called a baby camp meeting in comparison with our camp meetings in America. Our first camp meeting in New Zealand was held in Napier, and it was a success. We found that there was no way to get out the people but to have a camp meeting in Wellington. God grant that something may stir the people from their slumbers. Satan is inventing horse racing, games, theaters, card playing, gambling and all kinds of exciting amusements so the day of God shall come upon them unawares.*8LtMs, Ms 88, 1893, par. 20*

Saturday, November 25, 1893

Saturday meetings commenced in the forenoon. W. C. White gave a very solemn discourse in regard to the signs of the times. Mrs. White, his mother, spoke in the afternoon from *John 21:1-13*. A very solemn impression was made upon the people, both forenoon and afternoon. After the discourse there was one hour devoted to social meeting. Many good testimonies were borne. Not many outsiders were present. In the evening Dr. M. G. Kellogg spoke upon the gospel commission. Not many outsiders were present. *Acts 1*, whole chapter, and *chapter 2*.*8LtMs, Ms 88, 1893, par. 21*

Sunday, November 26, 1893

There were more attended the morning meeting than we expected. I spoke to them from (*Matthew 7:7*): “Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you.” We had several good testimonies from our brethren and sisters. *8LtMs, Ms 88, 1893, par. 22*

Monday, November 27, 1893

Monday spoke upon *1 Peter [1?]:1-5*. This whole chapter should be given. *8LtMs, Ms 88, 1893, par. 23*

Tuesday, November 28, 1893

Tuesday morning spoke upon the words of (*Hebrews 11*), upon faith, *verses 1-6*. A very impressive chapter. Did not have opportunity to give the full discourse. *8LtMs, Ms 88, 1893, par. 24*

Wednesday, November 29, 1893

Attended morning meeting. Bore testimony. *8LtMs, Ms 88, 1893, par. 25*

Friday, December 1, 1893

Friday spoke in the morning meeting. The blessing of the Lord was upon me. *8LtMs, Ms 88, 1893, par. 26*

Saturday, December 2, 1893

Sabbath spoke in afternoon to the people assembled under the tent from *Isaiah 58*. *8LtMs, Ms 88, 1893, par. 27*

Sunday, December 3, 1893

Sunday spoke to a crowded tent of people from *1 John 3*. This is a most powerful and appropriate discourse. I have not time to give particulars in diary. *8LtMs, Ms 88, 1893, par. 28*

Monday, December 4, 1893

I am not feeling as well as usual, but much exhausted. Had a few minutes' conversation with Elder Olsen to profit, but cannot write

particulars of the discourse. May in future.*8LtMs, Ms 88, 1893, par. 29*

Tuesday, December 5, 1893

This morning my heart is weak and the enemy is strong to cast his shadow of darkness about my soul. I find peace and rest in Jesus Christ and in looking unto Jesus. He is indeed all I desire. I take Him as my personal Saviour this morning and the brightness of His presence, the sense of His love, chases away the clouds and shadows of darkness.*8LtMs, Ms 88, 1893, par. 30*

Light, precious light, shines to me from the Lord in His promises. The promises to me are not uplifting unless I can recognize my Saviour as back of the promises. It is the faithfulness and the strength and the love of Jesus Christ that make these promises a sufficiency and brightness and power to me. I praise His holy name this morning, for I can say from my heart and with my voice, The Lord is good and greatly to be praised.*8LtMs, Ms 88, 1893, par. 31*

I have been wrestling with a great physical evil. The gas which supplied the tent with light has poisoned the atmosphere that I breathe, my heart has been weak and exhaustion has come upon me now. I have been suffering under the effects which have been deleterious to me. These are some of the evils I have had to contend with in traveling and laboring, but the Lord has been very merciful and has spared my life. I know that He keeps His promise, "Lo, I am with you always, even unto the end of the world." [*Matthew 28:20.*] I love Him with my whole heart.*8LtMs, Ms 88, 1893, par. 32*

Attended the morning meeting and talked a short time and addressed myself especially to the youth. Sister Brown spoke. I then addressed a few words to her, and the Lord let His Holy Spirit come into our meeting in a decided manner. Elder Olsen gave the Bible lesson at three o'clock, and it was very profitable for the church. He spoke upon the gifts set in the church for the work of the ministry, for the edifying of the body of Christ, etc.*8LtMs, Ms 88, 1893, par. 33*

We have had a very disagreeable, rainy day accompanied with high winds; but the Lord manifests Himself to us in decided blessings.

We believe this meeting is a great blessing to the people and we will be thankful and we will make music in our hearts by praising the Lord. We are not half awake to His righteousness, His lovingkindness; His love is manifested every day. And what a great privilege to have the assurance that Christ is my Physician, not only of the soul but of the body. He sustains me in my many infirmities. He fills my heart with gratitude and with thanksgiving. I will be joyful in God. I will praise His holy name!*8LtMs, Ms 88, 1893, par. 34*

December 6, 1893

Wellington, N. Z.

Must leave this history for future opportunity.*8LtMs, Ms 88, 1893, par. 35*

The wind is not blowing this morning, but it is cloudy and showery. Our meeting is drawing near the close and we are thankful for the excellent tokens of good. We have seen one young lady from Auckland, a Primitive Methodist, who has taken her position for the truth. A promising young man has also taken his stand for the truth. We feel grateful for this. Wellington is an important center, and we wish to see the people aroused and determined to search the Scriptures for themselves to see if the message we bring them is not the truth.*8LtMs, Ms 88, 1893, par. 36*

Attended morning meeting. Elder Olsen spoke with much clearness and with power. Some testimonies were borne, good to hear. Although the heavy rain was falling upon the tent, yet the blessing of the Lord was with us. I was drawn out to speak upon *1 John, (chapter 3)*, showing the linking closely together of the love to God and the love to our brethren. The great principles of the law are expressed in these two great precepts, Thou shalt love the Lord thy God with all thy heart and thy neighbor as thyself: upon these two commandments hang all the law and the prophets. How very precious are these principles which express the love of God in life and in character in our treatment of our fellow men.*8LtMs, Ms 88, 1893, par. 37*

We assembled in Elder Israel's tent for a ministers' meeting. We had a season of prayer, then Elder Olsen presented the subject of

organization. Questions were asked as to what were considered as proper tests to be presented before accepting individuals in the church. Most precious remarks were brought out, and we think all understand better the matter as to questions proper to put to those who shall be presented as fit subjects for the church. This brought us to past ten o'clock. *8LtMs, Ms 88, 1893, par. 38*

Sisters Israel and Brown called on me for some conversation. Sister Brown leaves tomorrow morning for home, and sends back Bell, Victoria and Charlotte. I have great interest in this afflicted family. But the Lord loves them and the affliction will keep them humble. *8LtMs, Ms 88, 1893, par. 39*

Tuesday, December 19, 1893

On the Steamer *Wairarapa*

The wind is increasing until it blows a gale. I do not venture upon the deck. I feel glad to keep still. All are more or less affected. Elder Olsen is decidedly sick. Emma [Emily] is on deck lying down. The wind blows, the waves run high, the white-capped billows reach far, far as the eye can reach, restlessly moving, tossing, mounting up mountain high, splashing over the deck. *8LtMs, Ms 88, 1893, par. 40*

Willie thought it best for me to go up on deck. He lashed my chair in what was supposed to be a sheltered place. Three men were sitting very near me who were splashed with the waves of the sea. Willie made another move to get in the center of the ship and lie down on the long bench for a time, but the wind had worked the waters into a perfect fury. I was lifting my heart to God for Christ, who stilled the tempest, to say "Peace, be still." [*Mark 4:39.*]*8LtMs, Ms 88, 1893, par. 41*

All at once the rainbow spanned the heavens. I could see the signs of God's promise in the bow in the clouds, and I was resting in confidence in His protecting arms. It was difficult to get down to the ladies' saloon. I clung to Willie, but the wind would not let us advance. A gentleman came to his help. Once below, I was quite sick and vomited most earnestly, and felt better. I could not eat Monday or Tuesday. We had a much more pleasant night than we feared we should have. Slept much better than we feared. *8LtMs,*

Ms 88, 1893, par. 42

How terrible it seems to be on a boat like this while its managers are apparently full of carousing and of sport; and drinking, smoking, and swearing are so abundant.*8LtMs, Ms 88, 1893, par. 43*

The lady in waiting is very kind to me. I gave her *Steps to Christ* and some papers and pamphlets. I talked with her in regard to her soul's salvation. I pointed out the perils of anyone whose life was on the sea. She said she had thought of this oftentimes, but she said, "If I could, I would be a Christian, but I cannot. It would be an impossibility to serve God on such a vessel as this. You do not know, you cannot have any idea of the wickedness of these sailors. The captain and mates are so closely of the same character with the crew of sailors that they have no influence to introduce reform, if they desired such a thing." I asked why she did not seek some other employment. She said, "It would be no use. I have four children to support, and I have not strength to do hard work." She was a small, delicate, fine-featured woman. "I earn more here on this ship than I could obtain in any other employment."*8LtMs, Ms 88, 1893, par. 44*

I tried to open before her the danger of living a prayerless life. She said, "It is no use to pray here, or try to be religious." I told her if the Lord had appointed her that place she would, if she would accept Christ as her Saviour, realize Christ as her refuge. She said, with tears in her eyes, "It is impossible. I know the company on this ship. I could not live religion here. I hope some time to have some place opened for me where I can support my family, and then I shall give my attention to serious things. If I could only be with my children and support them in a humble way, I would only too gladly choose to do so."*8LtMs, Ms 88, 1893, par. 45*

We were anchored some distance from Auckland. Elder Olsen and Willie White were on board, with Emily Campbell and me. There was a small steamer going from the ship to shore, and we, all of our party, decided to go and spend a few hours while the ship was waiting in the harbor. We had some hours before the ship would unload her passengers and take aboard other passengers.*8LtMs, Ms 88, 1893, par. 46*

Elder Olsen and Willie stepped on board the small boat, and through some misunderstanding went off before we stepped aboard. Emily felt much disappointed. I never saw her so unbalanced. She cried heartily, and I felt so sorry on her account. The mate entered into conversation with her and told her that the boat would come to the steamer again before it went to the wharf, then he said much the same as the stewardess had said in regard to the wickedness of the sailors and the crew. He said, "I have been much impressed that this boat will go down with all hands on board ere long. I have felt so strongly exercised that I shall not, if I can possibly disconnect from it, continue to remain on the boat." (This nice boat went down, sunk with all on board with the exception of two, in a few weeks after this. The mate was one that was saved. The stewardess-nurse was advertised as among the list of the lost.)*8LtMs, Ms 88, 1893, par. 47*

When I see, as I do on this boat, such disregard for God and for anything serious, I ask myself, What can be done? Brother Olsen has had opportunity to speak to them in the social hall. Many were present and listened, but a feeling of hopelessness comes over him that it will do no good. But if ever poor souls needed to be worked for and labored for, it is such a party as is found on the steamers. But then we see the influences upon land as soon as the sailors leave the ship for a few hours' delay. There are saloons all ready to catch souls, and the nets and snares are ready for those who remain maybe a week or more. What is to be hoped for this class? My heart aches.*8LtMs, Ms 88, 1893, par. 48*

Ms 89, 1893

Diary, December 1893.

Sydney and Melbourne, Australia

December 20-30, 1893

Portions of this manuscript are published in *15MR 95-96*; *4Bio 112*.

Wednesday, December 20, 1893

Sydney, Australia

Wednesday morning. It is pleasant and the sea is calm. We shall be in the harbor at nine o'clock a.m. *8LtMs, Ms 89, 1893, par. 1*

International Tract and Mission House: We are pleased to be on land. We were welcomed by Brother and Sister Reekie. We have not eaten for two days and feel like not eating today, but we must eat. We have some mail to look over. A letter from Edson interests us very much. Indeed, it is like the prodigal son returned to his father's house. Edson and wife are obtaining a rich experience. There cannot be a doubt but that the Lord is leading him step by step in the path of submission to His will and to His way. I praise the Lord. I read and wept and Elder Olsen wept as I read some portions of the letter to him. *8LtMs, Ms 89, 1893, par. 2*

Thursday, December 21, 1893

Tract and Mission House, Sydney

We left Sydney in the morning. Elder Olsen, W. C. White, Brother McKersney [McKenzie?], Emily, and I to visit Fountain Dale Estate, fifty miles from Sydney. *8LtMs, Ms 89, 1893, par. 3*

Saturday, December 23, 1893

Sydney, Australia

We are planning to speak in Sydney Sabbath afternoon. Elder Olsen speaks in the forenoon. The house was quite well filled and

there were quite a number of outsiders in to hear who had not been much interested, but now were seeming to be aroused and convicted. Elder Olsen gave a powerful discourse upon the near approach of troublous times. The evidences of the closing scenes of this earth's history were presented before them in clear lines. He then went directly to Parramatta, spoke in the afternoon to the church there and returned in the evening.*8LtMs, Ms 89, 1893, par. 4*

I spoke in the afternoon with freedom from (*John 14*): "Let not your heart be troubled: ye believe in God, believe also in me." [*Verse 1.*] Then we had a social meeting and many good testimonies were borne. Many mentioned the Week of Prayer and how much they had been benefited and blessed. I can say this day has been a precious day to my soul.*8LtMs, Ms 89, 1893, par. 5*

Early Sabbath morning Brother Robert Hare came from Parramatta to see if I would consent to speak at Kellyville in the new church at that place as they were very desirous to see me and hear me speak. I had appointment to speak at Parramatta Sunday evening. I questioned the matter. Elder Olsen thought I ought not to speak twice the same day, but I thought over it a little and decided the Lord would strengthen me and said I would go.*8LtMs, Ms 89, 1893, par. 6*

Sunday, December 24, 1893

Sydney, Australia

Sunday morning we took early train—Elder Olsen, Emily, and I—for Parramatta. Brother Hughes took us from the station in his covered carriage to Kellyville, ten miles. We met Willie at Brother McKersney's. We had a short rest and then rode about two miles to the little new church where our people were assembled to worship God. I spoke to them with much freedom in regard to the mission of Christ to our world. There were a good looking, intelligent people assembled and I felt it a privilege to speak to them. They seemed much interested.*8LtMs, Ms 89, 1893, par. 7*

This little company of thirty had been raised up since we left Sydney nearly one year ago, on our way from Melbourne to New Zealand.

Oh how grateful were our hearts to God to see these souls brought to the knowledge of the truth and manifesting zeal and earnestness to build them a house of worship which was nearly free from debt. All seemed to accept us with joy and to be deeply interested in the word spoken.*8LtMs, Ms 89, 1893, par. 8*

We then rode back to Brother Hughes' to dinner, Willie taking the place of Elder Olsen. Elder Olsen spoke in the evening at Kellyville. I spoke in the evening at Parramatta in the Seventh-day Adventist church. There were many unbelievers present. The Lord blessed me in speaking upon the birth of Christ and the Christmas offerings, the great sacrifice made by Jesus Christ to save a lost world.*8LtMs, Ms 89, 1893, par. 9*

Monday, December 25, 1893

Parramatta, New South Wales

We decided to remain the night in Parramatta.*8LtMs, Ms 89, 1893, par. 10*

This morning at five called Willie. He is one of a company of four who are to ride out fifteen miles to view a tract of land for sale, to see its advantages for school buildings. The climate in New South Wales is far ahead of anything we have seen in Victoria. Brother Hughes takes them out with his horse and carriage.*8LtMs, Ms 89, 1893, par. 11*

Emily and I and three of Brother Hughes' girls ride out. Brother Roundstrutter [?] rode out with a team I hired, to see the country. We see many nice farms, mostly orchards, in a healthy, profitable condition. We see that fruit in this country cannot be as high-priced as in Victoria. We had the clouds hanging over us like a curtain all the forenoon but no rain. The fruit farms and vegetables need rain. Everything is dry and dusty.*8LtMs, Ms 89, 1893, par. 12*

We rode about twenty-eight miles and viewed the prospects of the country and we think we see many localities where the truth should be presented. We returned to Parramatta about two o'clock.*8LtMs, Ms 89, 1893, par. 13*

About three o'clock the company who had left very early returned. They had seen the place recommended and were not satisfied with it. That evening about five p.m. we returned on the train to Sydney, and decision was made that we should take an early train for Moss Vale to stop off and examine a tract of land that Elder Daniells had seen.*8LtMs, Ms 89, 1893, par. 14*

Tuesday, December 26, 1893

Tuesday morning we were astir quarter of three o'clock a.m. and made as hasty preparation as possible to prepare bundles and satchels and ourselves to take cab for the train. In the night we had heavy thunder and lightning and smart showers. The dust was laid and we were very thankful. The sky was clear and the air bracing. After reaching the depot we found a little box of [a] compartment with one hard, uncushioned seat on one side about as uncomfortable as it could be arranged. Willie would not permit me to enter it and placed Emily and me in the first class compartment, which was comfortable. Brother Olsen, Brother McKersney, [and] Willie White, accepted the situation and rode in the inconvenient arrangements for ninety miles. Emily and I lay down and had a comfortable sleep. We stopped at [the] depot where we could view the land [and] hired horse and carriage.*8LtMs, Ms 89, 1893, par. 15*

We viewed a nice one-thousand-acre tract of land at ten and fifteen pounds per acre. It was not used for much except grazing—a dairy farm. We were hungry, and we purchased milk and bread at a milk factory and satisfied our hunger; then we were shown the tract of land. The soil was good, but the climate would not admit of raising oranges and lemons because of frost and snows. The land was not altogether level—slightly rolling. This did not please us entirely. The sum of money asked for it would be more than we could pay. We rode back in cars to Moss Vale Station and hired a horse, and all rode out two hours to see the country. It is a very nice country. We then purchased fruit and milk and bread and took a lunch and at half past eight o'clock our train to Melbourne came along. We stepped on board and the porter showed us a nice drawing room which he gave to us to occupy that night.*8LtMs, Ms 89, 1893, par.*

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Wednesday, December 27, 1893

On train for Melbourne

We had a beautiful morning. The air seemed fresh and invigorating. We passed much level land, seeing much of the way only skeletons of gum trees, dead and dismal looking. We ate our simple breakfast of bread and fruit. Our brethren and Sister Reekie were in second class compartment, and they partook of the same bread and fruit. We did not patronize the restaurant, for a cup of warm drink and a slice of bread costs money at these restaurants. We—Emily and I—had first class advantages, for we cannot get a sleeper unless we pay for first class carriage all the way through, and it was deemed the only safe thing I could do.*8LtMs, Ms 89, 1893, par. 17*

As we neared Melbourne at eight o'clock, W. C. White, Elder Olsen, and Brother McKersney left the train to view the land. They will be in Melbourne Friday.*8LtMs, Ms 89, 1893, par. 18*

We were glad to meet Elder Starr again at the depot, and we took a carriage for Bank Terrace and were glad to meet friends again. We had much to say, and I became almost weary in talking. Met Marian Davis in the evening and Eliza Burnham. Had a pleasant visit with them. We had a misty rain in the afternoon.*8LtMs, Ms 89, 1893, par. 19*

Thursday, December 28, 1893

I was very nervous last night and could not rest for some time. My kidneys pained me. I am so thankful I did sleep very well the latter part of the night. This morning I am feeling as well as usual. I arose at half past four and commenced writing. The sky is covered with a thick blanket of clouds.*8LtMs, Ms 89, 1893, par. 20*

There is much business going on today. A telegram coming from *Pitcairn* brings the sad intelligence to Brother McCoy that there are deaths in his family, but does not state who has died. A telegram is sent for answer to the inquiry, Who have fallen in death? Brother McCoy is as one stricken by the palsy. All are seeking to render him all the assistance it is possible for them to give. I conversed with him for about one hour, and I think it did him good. He feels deeply

over the intelligence given. His heart seems as if it would break. We had a praying season in union with Brother and Sister Starr. The Lord came graciously near and comforted and blessed the afflicted one. Telegram received from Willie that they would be at the depot that night [at] half past ten. It has been a rainy day.*8LtMs, Ms 89, 1893, par. 21*

Friday, December 29, 1893

This day is a very busy day. The rain is falling steadily. The furniture and bedding are being removed to the campground. Everything is in confusion.*8LtMs, Ms 89, 1893, par. 22*

This day a telegram came responding that Brother McCoy's wife and daughter Ella May McCoy were dead; also Brother Young, elder of the church, the father of Brother McCoy's wife.*8LtMs, Ms 89, 1893, par. 23*

Here are three cut right out of the family. We cannot be surprised at the great grief of our afflicted brother. He seems bowed to the very earth with his great sorrow. We feel like weeping with him but direct him to Jesus.*8LtMs, Ms 89, 1893, par. 24*

Saturday, December 30, 1893

The weather is pleasant—quite warm. Elder Olsen spoke to the believers on Sabbath at 11 a.m. There was a goodly number assembled of believers and some unbelievers. After the discourse in the morning they had an interesting social meeting. Many bore good testimonies in regard to the meeting and the discourse. During the Week of Prayer they had received much benefit and rejoiced because of the privileges they had enjoyed.*8LtMs, Ms 89, 1893, par. 25*

Afternoon meeting at 5 p.m. The tent was full. Elder Olsen spoke; then Elder Corliss. Both came right to the point. I spoke a short time. All the ministers present took part in the meeting. This was a profitable meeting.*8LtMs, Ms 89, 1893, par. 26*

After meeting closed, Elder Starr, his wife and Brother McCoy rode home in my carriage. We find our horse Maggie in good condition.

She is much improved every way and is presenting a much better appearance than when we left her. The phaeton has been newly painted and repairs made and the carriage looks like new. *8LtMs, Ms 89, 1893, par. 27*

Ms 90, 1893

Our Attitude toward the "Powers that Be"

Hastings, New Zealand

August 29, 1893

This manuscript is published in entirety in *TDG 250*.

Caution is to be prayerfully exercised by every one who believes the truth. There are trying scenes before us, and we need to exercise great caution, keeping the door of our lips while the wicked are before us. We shall have to meet in our experience with men having fanatical zeal which will provoke those who hate the truth, and it will be necessary to preserve a calm attitude and not state all we do know, for impressions will be made upon human minds that will, under the influence of Satan, grow to large proportions.*8LtMs, Ms 90, 1893, par. 1*

There is need of watching unto prayer. The evils we shall meet have long been gathering and like a storm, will come upon many when they least expect it. While they cannot be charged with originating the evil, they precipitated it. Charges will be made which believers cannot refute, because they have not shown wisdom in the use of either the pen or the voice.*8LtMs, Ms 90, 1893, par. 2*

Many laws will be enacted for the government of nations calculated to oppress; and old laws that have practically become of none effect, will be resurrected. We need to move forward in our work understandingly and in faith under the wise generalship of Jesus Christ. A great work is to be done for the Master in proclaiming the last message of mercy to our world, and we are dependent upon authorities and powers to find passage from one end of the world to another, and as long as we are dependent upon the powers that be, we must not divorce ourselves from them, for this is a worldwide message.*8LtMs, Ms 90, 1893, par. 3*

We are to go forward quietly, and when our way is apparently blocked in one direction, we are to make no condemnation of the powers that be, for in thus doing we are teaching other powers how

to work to hedge up our way. We are not to stir up opposing elements or provoke retaliation or revenge. The climax will come soon enough. It is already stealing on as a thief in the night. And we can speak Bible truth which will not set opposing influences at work.*8LtMs, Ms 90, 1893, par. 4*

Ms 91, 1893

The Mother a Teacher

NP

1893

Previously unpublished.

A mother is a teacher either of good or of evil to her child. A mother can in no case neglect her God-given responsibilities to educate and train her child while it is a babe in her arms, bringing it up from its babyhood in the nurture and admonition of the Lord. She needs to know what is comprehended in this injunction. She should daily cultivate patience and tender love and never govern in a hasty or passionate spirit. Her love, if it is a pure and holy element, will not be that kind of love which is spasmodic. It is cruelty to her offspring to let it come up with a wicked disposition, a warped character, for this is a manifest neglect of her appointed work and sin lieth at her door.*8LtMs, Ms 91, 1893, par. 1*

It is the mother's sacred duty, in connection with her husband, if one in the faith with her, to restrain, to control the evil as fast as it manifests itself, that the sin of spoiling her child shall not lie at her door. She should admonish anyone who shall flatter or foster pride and vanity in her child, for this will surely make it unhappy and lay the foundation for traits of character which will be transmitted to her children and to future generations. She should study the Bible and pray much for divine enlightenment and guidance to educate and train the child for the present and the future immortal life.*8LtMs, Ms 91, 1893, par. 2*

All willfulness and disobedience and transgression should be judiciously repressed and lessons given to correct all these evils. The mother and father should come to an understanding to be perfectly united in the work, having perfect control of the child. The daily example should be kept before the child in all the administration of punishment, that nothing is done in a passion or with severity, that you do not deny it or will to give it pain without yourself suffering with it. Love is to be the ruling element and yet

firmness and decision are positively essential in order to bring the child up in the nurture and admonition of the Lord. Restrain willfulness, impatience, and anger; let them not be mingled with the educating and training.*8LtMs, Ms 91, 1893, par. 3*

You are the lessonbook to your children. You are yourself strictly in training that you shall be a good teacher. Guard the child, that truthfulness in the smallest matters shall be preserved. Parents can, by precept and example, be exactly that which they wish their children to be. They are to be patterns for their children, as Christ is the Pattern for all that live on the face of the earth. Love and faith will accomplish much, and never forget that childhood indulgence is a very great mistake in parents. Many youth are so petted, so indulged in their love of eating and gratification of appetite, that the selfish appetite becomes a tyrant.*8LtMs, Ms 91, 1893, par. 4*

Ms 92, 1893

Liquor Saloons a Curse

NP

1893

Previously unpublished.

I meditate upon the condition of our world. I see educated men holding office in responsible positions accepting of bribes, liquor sellers as well as liquor drinkers sharing the curse with the most depraved, drinking sot, for they receive their money. Money is their god and they are driving those men who have the appetite for liquor as fast as possible into the arms of the devil, obtaining a license to make drunkards that liquor sellers may have more money. *8LtMs, Ms 92, 1893, par. 1*

In the place of helping men weak in moral power to overcome appetite, they are giving them liquid poison to extinguish what little reason they still retain and what little semblance of the image of God is not entirely obliterated. The temptation comes to men feeble in moral power. And if liquor were not seen displayed in the multitude of liquor saloons, the wanton waste of God-given talents would not be so abundant. Every point must be guarded. There is temptation in association with others who have been tempted and have been overcome by yielding. *8LtMs, Ms 92, 1893, par. 2*

In every business, in the schools, seminaries, and colleges, the youth have been gradually led from safe into forbidden paths, seduced, made strengthless in their way downward, ever downward, into habits and practices causing shame and suffering to themselves and to others—their mothers, their fathers. Worst of all is that they deface the moral image of God. Step by step the satanic agencies are actively leading. There are wine suppers—wine on the tables of those called the aristocracy—and temptations come from every quarter. *8LtMs, Ms 92, 1893, par. 3*

The man who has once placed liquor to his lips has placed himself on Satan's ground, to be bound to his car, a slave to perverted

appetite. He does not think seriously that he is the property of Jesus Christ. The redemption money was paid in the blood and life of the Son of God. There are depths to which intemperance leads men, such that Satan seems to have chained the power of the will. Through the mighty workings of the providence of God, they are susceptible to the help that alone can save them from eternal ruin. When no human arm or skill can save, when coming to the extremity of ruin, they can be saved if their eyes and hearts and souls are thoroughly aroused to run the race for life against death. They have a helping hand that is reached over the gulf to draw them back, and with the grace given of God they can be victors. An entire change can take place; the character can be transformed.*8LtMs, Ms 92, 1893, par. 4*

God designs that men should help one another, pity and sympathize with, and love one another, ever regarding themselves as a part of the great web of humanity. There is no caste with God. A rich man is not accounted of God of one jot or tittle more value for his riches, position, talent, or education. These do not weigh in the scale with God, unless all are brought as a tribute to lay at His feet, and the whole being surrendered to God to cooperate with the divine agencies to make him a vessel unto honor.*8LtMs, Ms 92, 1893, par. 5*

Medical missionary work is being done in our sanitariums to save perishing souls. Let this work go forward firmly, solidly, wisely, to rescue the souls ready to perish. Let all have an interest in this work and for Christ's sake rescue the tempted ones.*8LtMs, Ms 92, 1893, par. 6*

Ms 93, 1893

Privileges and Responsibilities of Sons of God.

NP

1893

This manuscript is published in entirety in *20MR 323-325*.

As we behold the restless ocean and the sea and waves roaring, we think of the mighty power of God with whom we have to do. And all who accept of Jesus Christ are brought into close relationship with God. "In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him; and without him was not any thing made that was made. In him was life; and the life was the light of men. And the light shineth in darkness; and the darkness comprehended it not.⁸*LtMs, Ms 93, 1893, par. 1*

"There was a man sent from God, whose name was John. The same came for a witness, to bear witness of the Light, that all men through him might believe. He was not that Light, but was sent to bear witness of that Light. That was the true Light, which lighteth every man that cometh into the world. He was in the world, and the world was made by him, and the world knew him not. He came unto his own, and his own received him not. But as many as received him, to them gave he power to become the sons of God, even to them that believe 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."¹*John 1:1-14.8LtMs, Ms 93, 1893, par. 2*

What testimony does John bear? "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God: therefore the world knoweth us not, because it knew him not."¹*John 3:1*. We have to continue to receive Christ and to confess Christ as our personal Saviour. We must day by day be kept by the power of God. We must in all humility of mind acknowledge in spirit and our actions that we are not "sufficient of ourselves to think

anything as of ourselves.” *2 Corinthians 3:5*. We cannot vindicate ourselves before God, or justify ourselves. The Holy Spirit alone can guide us into all truth.*8LtMs, Ms 93, 1893, par. 3*

Much more needs to be brought before the church, which will be a test of character; and our acceptance is not on our own merits, not on our own capabilities, but on our acceptance of light which cometh from God, and worketh with us to regulate our conduct toward God in complete sanctification of our own mind and our own will by the infallible standard. The expression of His character is in the positive declaration of His law. “Great and marvelous are thy works, Lord God Almighty; just and true are thy ways, thou King of saints; who shall not fear thee, O Lord, and glorify thy name?” *Revelation 15:3, 4.8LtMs, Ms 93, 1893, par. 4*

There is altogether too little made of the work of the Holy Spirit’s influence upon the church. Altogether too much dependence is placed upon the individual human agencies to bring success into the church. Where there is genuine piety in a church, there will be a genuine faith in the manifestations of the Holy Spirit’s efficiency. It is depending so largely upon man and his supposed capabilities and his education and his knowledge that eclipses the Lord God, who is All-power and can help, and will help, and longs to manifest Himself to every neglected, cast down soul who feels that he is weak in moral power. He must rely upon the Word of God with unwavering confidence, and not be continually making the arm of flesh his dependence and his trust.*8LtMs, Ms 93, 1893, par. 5*

The individual Christian will grow in grace just in proportion as he depends not on his or her smartness and supposed natural and acquired capabilities, but on the teachings and leadings of the Holy Spirit, and trains his mind and habituates himself to turning in contemplation and earnest prayer to his heavenly Father for guidance and instruction in righteousness. Every church member will be vigorous and fruitful in proportion as he honors the Father, who is not to be regarded as an essence but as a personal God who made man in His own image and likeness.*8LtMs, Ms 93, 1893, par. 6*

The Son of God, who is the express image of the Father’s person,

became man's Advocate and Redeemer. He humbled Himself in taking the nature of man in his fallen condition, but He did not take the taint of sin. As the second Adam He must pass over the ground where Adam fell, meet the wily foe who caused Adam's and Eve's fall, and be tempted in all points as man will be tempted, and overcome every temptation in behalf of man. To Him should man look—to Him who endured the "contradiction of sinners against himself, lest ye be wearied and faint in your minds." *Hebrews 12:3*. While every human being is to be loved for Christ's sake, not one is to be looked to as supreme in counsel and unerring in wisdom. *8LtMs, Ms 93, 1893, par. 7*

The Holy Spirit is the Comforter, in Christ's name. He personifies Christ, yet is a distinct personality. We may have the Holy Spirit if we ask for it and make it [a] habit to turn to and trust in God rather than in any finite human agent who may make mistakes. *8LtMs, Ms 93, 1893, par. 8*

Those who are now our leaders, men in authority in important business transactions in all our institutions, must consider and plan wisely in regard to children and youth who are growing in years and in knowledge. The ones who are now using the school books will fill their places as educators, sit in councils, and have a voice in methods and plans to shape and mold the work. The church will consider that new elements will be connected with it as teachers, as deacons, as workers. Those who are to do this work satisfactorily will have to devote labors to new fields, and trusts and responsibilities will fall upon those who are now students in our schools. How is the work going forward with those who are now learners? How well fitted are they becoming for grave, important responsibilities? *8LtMs, Ms 93, 1893, par. 9*

The question of the proper training of children and youth is to be understood and acted upon. What is the nature of the studies that are given to the young? *8LtMs, Ms 93, 1893, par. 10*

The Lord would have every man have a true, living experience that the representation may be of that character as is brought before us in (*1 Corinthians 4:1-3*): "Let a man so account of us, as of the ministers of Christ, and stewards of the mysteries of God. Moreover

it is required in stewards, that a man be found faithful. But with me it is a very small thing that I should be judged of you, or of man's judgment: yea, I judge not mine own self." Can we say with Paul, "It is a very small thing"? *8LtMs, Ms 93, 1893, par. 11*

"For I know nothing by myself; yet am I not hereby justified: but he that judgeth me is the Lord. Therefore judge nothing before the time, until the Lord come, who both will bring to light the hidden things of darkness, and will make manifest the counsels of the hearts: and then shall every man have praise of God. And these things, brethren, I have in a figure transferred to myself and to Apollos for your sakes; that ye might learn in us not to think of men above that which is written, that no one of you be puffed up for one against another. For who maketh thee to differ from another? and what hast thou that thou didst not receive? now if thou didst receive it, why dost thou glory, as if thou hadst not received it? Now ye are full, now ye are rich, ye have reigned as kings without us: and I would to God ye did reign, that we also might reign with you. For I think that God hath set forth us the apostles last, as it were appointed to death: for we are made a spectacle unto the world, and to angels, and to men." *Verses 4-9.8LtMs, Ms 93, 1893, par. 12*

Here the deficiencies are apparent before angels and men. This whole chapter contains strong truths to be communicated. How important that every soul shall have his righteousness going before him; then will the glory of God be his rearward (*Isaiah 58:8*). The most splendid workmanship is God's building in human character. The most splendid building art can produce is liable to come to naught. *8LtMs, Ms 93, 1893, par. 13*

"Paul, called to be an apostle of Jesus Christ, through the will of God, and Sosthenes our brother, unto the church of God which is at Corinth, to them that are sanctified in Christ Jesus, called to be saints, with all that in every place call upon the name of Jesus Christ our Lord, both their's and our's: Grace be unto you, and peace, from God our Father, and from the Lord Jesus Christ. I thank my God always on your behalf, for the grace of God which is given you by Jesus Christ; that in every thing ye are enriched by him, in all utterance, and in all knowledge; even as the testimony of Christ was confirmed in you: so that ye come behind in no gift;

waiting for the coming of our Lord Jesus Christ: who shall also confirm you unto the end, that ye may be blameless in the day of our Lord Jesus Christ. God is faithful, by whom ye were called unto the fellowship of his Son Jesus Christ our Lord. Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind and in the same judgment." *1 Corinthians 1:1-10.8LtMs, Ms 93, 1893, par. 14*

If this is not a possible thing to do, then these words would not be written. This whole chapter may be read and most earnestly taken into the life practice, and so answer the prayer of Christ in *John 17*. "For we are laborers together with God: ye are God's husbandry, ye are God's building. According to the grace of God which is given unto me, as a wise master builder, I have laid the foundation, and another buildeth thereon. 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. 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." *1 Corinthians 3:9-13.8LtMs, Ms 93, 1893, par. 15*

Ms 94, 1893

Could Christ Have Yielded to the Tempter?

NP

June 30, 1893

This manuscript is published in entirety in *6MR 110-112*.

Brother A. [Lay?]:

In your letter in regard to the temptations of Christ, you say if He was one with God He could not fall. Imagine, if you can, yourself in Christ's stead in the wilderness. There is no human voice you hear, but you are surrounded with demons, under deceptive pretensions as angels from heaven, in the most seducing attractions presenting Satan's wily insinuations against God, as he did to our first parents. His sophistry is most deceiving and artful in undermining your confidence in God, destroying your faith and your trust, and keeping your mind on a constant strain so that he can get one clue that he can use to his own advantage to allure you into a controversy, as if reading your thoughts to which you will not give utterance, just as he did to Eve.*8LtMs, Ms 94, 1893, par. 1*

He could not obtain from Christ one word to lead him on. The word, "It is written," was spoken from point to point as he tested Him. But only the quotation of His own words that He had inspired the holy men of old to write would come from Christ's lips. All the great leading temptations wherewith man was beset were artfully presented. Weakened by fasting, Christ's mental sufferings made this ordeal most severe. Forty days and forty nights did He endure this strain. Never were assaults of the prince of darkness more fearful. His fiery darts were surely aimed, but they found no lodgment.*8LtMs, Ms 94, 1893, par. 2*

The point you inquire of me is, In our Lord's great scene of conflict in the wilderness, apparently under the power of Satan and his angels, was He capable, in His human nature, of yielding to these temptations?*8LtMs, Ms 94, 1893, par. 3*

I will try to answer this important question: As God He could not be tempted; but as a man He could be tempted, and that strongly, and could yield to the temptations. His human nature must pass through the same test and trial Adam and Eve passed through. His human nature was created; it did not even possess the angelic powers. It was human, identical with our own. He was passing over the ground where Adam fell. He was now where, if He endured the test and trial in behalf of the fallen race, He would redeem Adam's disgraceful failure and fall, in our own humanity. *8LtMs, Ms 94, 1893, par. 4*

A human body and a human mind were His. He was bone of our bone and flesh of our flesh. He was subjected to poverty from His first entrance into the world. He was subject to disappointment and trial in His own home, among His own brethren. He was not surrounded, as in the heavenly courts, with pure and lovely characters. He was compassed with difficulties. He came into our world to maintain a pure, sinless character, and to refute Satan's lie that it was not possible for human beings to keep the law of God. Christ came to live the law in His human character in just that way in which all may live the law in human nature if they will do as Christ was doing. He had inspired holy men of old to write for the benefit of man: "Let him take hold of my strength, that he may make peace with me; and he shall make peace with me." *Isaiah 27:5.8LtMs, Ms 94, 1893, par. 5*

Abundant provision has been made that finite, fallen man may so connect with God that, through the same Source by which Christ overcame in His human nature, he may stand firmly against every temptation, as did Christ. He was subject to inconveniences that human nature is subjected to. He breathed the air of the same world we breathe. He stood and traveled in the same world we inhabit, which we have positive evidence was more friendly to grace and righteousness than it is today. *8LtMs, Ms 94, 1893, par. 6*

The higher attributes of His being it is our privilege to have, if we will, through the provisions He has made, appropriate these blessings and diligently cultivate the good in the place of the evil. We have reason, conscience, memory, will, affections—all the attributes a human being can possess. Through the provision made

when God and the Son of God made a covenant to rescue man from the bondage of Satan, every facility was provided that human nature should come into union with His divine nature. In such a nature was our Lord tempted. He could have yielded to Satan's lying suggestions as did Adam, but we should adore and glorify the Lamb of God that He did not in a single point yield one jot or one tittle.*8LtMs, Ms 94, 1893, par. 7*

Through being partakers of the divine nature we may stand pure and holy and undefiled. The Godhead was not made human, and the human was not deified by the blending together of the two natures. Christ did not possess the same sinful, corrupt, fallen disloyalty we possess, for then He could not be a perfect offering.*8LtMs, Ms 94, 1893, par. 8*

Ms 95, 1893

The Seventh-day Adventist Church Not Babylon

NP

1893

Fragment. Previously unpublished.

[First 10 pages of manuscript missing.] ... The Lord has sent messages of warning and entreaties, messages of reproof and rebuke, and they have not been in vain. But we have not had any message that the Lord would disorganize the church, never any message to apply Babylon and give the Loud Cry to come out from the church, for this is not God's plan at all concerning His Israel.*8LtMs, Ms 95, 1893, par. 1*

We have brought before us the position the people of God should occupy to plead with God as did Moses in behalf of His people, notwithstanding their errors and their imperfections and their sins. The plea made by Moses is for us to consider carefully. The Lord has, by the mighty cleaver of truth, brought out a people from the quarry of the world. As He brought out a people from Egypt to keep His commandments, He has at every step shown them He was leading them into the paths of truth and righteousness. He has sent His light and His counsel to build institutions of learning, to erect sanitariums and publishing houses, and success has attended the carrying out [of] God's plans. The money of this people has not been hoarded to live delicately or deliciously. Self-denial and self-sacrifice have marked their history and yet the work is progressive and aggressive. The world has a light constantly shining upon them because this people honor God in keeping His [commandments]. [Remainder missing.]*8LtMs, Ms 95, 1893, par. 2*

Ms 96, 1893

Respect is Due to God's Instrumentalities

NP

1893

Formerly Undated Ms 37. This manuscript is published in entirety in *RH 10/10/1893*.

There are many sinners in Zion, and they are likened to tares among the wheat. But Christ has said, "Let them both grow together until the harvest: and in the time of the harvest, I will say to the reapers, Gather ye together first the tares, and bind them in bundles to burn them: but gather the wheat into my barn." [*Matthew 13:30*.] We have no discouraging message for the church. Although reproofs and cautions and corrections have been made, yet the church has stood as God's instrumentality to diffuse light. The commandment-keeping people of God have sounded forth a warning to the world, to all languages, tongues, and kindreds. The church of God is a living witness, a continual testimony, to convince men if accepted, to condemn them if resisted and rejected. *8LtMs, Ms 96, 1893, par. 1*

The sin of Israel is again presented in the rebellion of Korah, and Dathan and Abiram. By their representation of matters, they influenced men in a course of evil. "And they rose up before Moses, with certain of the children of Israel, two hundred and fifty princes of the assembly, famous in the congregation, men of renown." Read the history in *Numbers 16*. "And the earth opened and swallowed them up, and their houses, and all the men that appertained unto Korah, and all their goods. ... And all Israel that were round about them, fled at the cry of them: for they said, Lest the earth swallow us up also. And there came out a fire from the Lord, and consumed the two hundred and fifty men that offered incense." [*Verses 2, 32, 34, 35*.] *8LtMs, Ms 96, 1893, par. 2*

But after this terrible exhibition, after hearing the horrible cries of those who went down into the bowels of the earth, after seeing the two hundred and fifty men consumed by fire, we would suppose

that rebellion would have been cured. But history records the fact that the congregation murmured against Aaron and Moses, saying "Ye have killed the people of the Lord." [Verse 41.] Does not this show us the great danger of murmuring and rebellion? It seems that rebellion is next to incurable. If all the evidence that God gave them did not convince them of the sin of accusing the chosen of the Lord, what power could be brought to bear upon them to correct and subdue their unjust charges and accusations? They saw the earth open, they saw the men swallowed up, they heard their cries of terror, they saw the two hundred and fifty consumed by fire, all famous in the congregation, and men of renown. But where was their remorse and repentance? On the morrow it was evident that their principles and sentiments were unchanged. They had still a charge to make against the chosen instrumentalities of the Lord, and they said to Moses and Aaron, "Ye have killed the people of the Lord." They were so enraged against them that they would not have hesitated to have killed Moses and Aaron. *8LtMs, Ms 96, 1893, par.*

3

"And it came to pass, when the congregation was gathered against Moses and against Aaron, that they looked toward the tabernacle of the congregation: and, behold, the cloud covered it, and the glory of the Lord appeared. And Moses and Aaron came before the tabernacle of the congregation. And the Lord spoke unto Moses saying, Get you up from among this congregation, that I may consume them in a moment. And they fell on their faces. And Moses said unto Aaron, Take a censor and put fire therein from off the altar, and put on incense, and go quickly in the congregation; and make an atonement for them: for there is wrath gone out from the Lord; the plague is begun. *8LtMs, Ms 96, 1893, par. 4*

"And Aaron took as Moses commanded, and ran into the midst of the congregation; and, behold, the plague was begun among the people: and he put on incense, and made an atonement for the people. And he stood between the living and the dead; and the plague was stayed. Now they that died in the plague were fourteen thousand and seven hundred, beside them that died about the matter of Korah." [Verses 42-49.] All this trouble, the slaying of nearly fifteen thousand souls, was the result of envy and jealousy. *8LtMs, Ms 96, 1893, par. 5*

How sad was the outcome of those who were seeking to be first, and who were not willing that Moses and Aaron should occupy the position of trust in which God had placed them. We are to be guarded on every point. By many the office of the Christian ministry is not understood. While there are some in the church who almost worship their ministers, who praise and flatter them, and place them where God should be, there are others who do not pay them proper respect. Those who place their entire dependence upon their ministers, place upon him their burdens, and make him carry their cares, and do not seek the Lord with earnest prayer for His counsel. They make the minister do their thinking for them, be their wisdom, and they are slothful servants, failing to improve the talents God has given, failing to bear the burdens God has appointed to them. They do not educate themselves to think and devise and plan, and seek to lift every unnecessary weight from the minister. *8LtMs, Ms 96, 1893, par. 6*

Burden upon burden is placed upon the minister, and men act as though they thought the minister was endowed with an immortal physique. The minister who is placed where God should be is left the faint and fail, when he might have lived years to do faithful work for God, and yet, though this result has often been seen among us, men do not learn the lesson and share the burden of him who is placed in a position of trust. *8LtMs, Ms 96, 1893, par. 7*

When it is too late many see that they should have shared his load instead of placing all their burdens upon him. They see that they should not have taken their trials to mortal man, but [should] have carried them to God and obtained a precious experience in lifting their own burden through the strength of Christ. We must be faithful in the least if we would be faithful in much. *8LtMs, Ms 96, 1893, par. 8*

But while the minister is by some exalted to the place of God, and is seeking to do what God never designed he should do—trying to work out his own salvation and the salvation of others—yet by others he is not treated with the respect and reverence that is due to God’s appointed agencies. Those who disrespect the ministers of God will not accept this counsel and refuse to be helped by any of God’s appointed instrumentalities. They have determined that they

will go to God alone for help; but while they have this spirit God does not give them the help they desire, for their pride, their self-esteem, their erroneous ideas must be corrected before they can be in a situation where they can appreciate help from God.^{8LtMs, Ms 96, 1893, par. 9}

“And there was a certain man in Caesarea called Cornelius, a centurion of the band called the Italian band, a devout man, and one that feared God with all his house, which gave much alms to the people, and prayed to God alway. He saw in a vision, evidently about the ninth hour of the day, an angel of God coming in to him, and saying unto him, Cornelius, and when he looked on him, He was afraid, and said, What is it Lord? And he said unto him, Thy prayers and thine alms are come up for a memorial before God.” [Acts 10:1-4.] But he did not give him the light which he might have given him; but directed him to take a course whereby he might come into connection with one who could tell him precious truth, so the angel gave him specific direction, saying, “And now send men to Joppa, and call for one Simon, whose surname is Peter: he lodgeth with one Simon a tanner, whose house is by the sea side: he will tell thee what thou oughtest to do.” [Verses 5, 6.]^{8LtMs, Ms 96, 1893, par. 10}

Cornelius implicitly obeyed the instruction, and the same angel went to Peter, and gave him his instructions. This chapter (*Acts 10*) has much precious counsel in it for us, and we should study it with humble attention. When the Lord has His appointed agencies whereby He gives help to souls, and men disrespect these agencies and refuse to receive help from them, and decide that they will be directly taught of God, <or will follow their judgment,> will the Lord gratify their desire? No. The man who takes such a position is in danger of taking up with the voices of strangers and of being led into false paths. Both Cornelius and Peter were instructed what they were to do, and they obeyed the angel’s word. Cornelius gathered his household together to hear the message of light from Peter. If he had said, I will not be taught of any man, the angel of God would have left him to himself; but this was not his attitude. When Peter came to the house of Cornelius, Cornelius fell at his feet to worship him, but Peter at once raised him up saying, “Stand up; I myself also am a man.” [Verses 25, 26.]^{8LtMs, Ms 96, 1893,}

par. 11

The two men then told how they had seen an angel of God, and how they had been directed to come together. After Cornelius had told his wonderful story, he said, "Now therefore we are all present before God, to hear all things that are commanded thee of God." [Verse 33.] While Peter was speaking the words of life, the Holy Ghost fell upon all that were there assembled. *8LtMs, Ms 96, 1893, par. 12*

Now we should avoid the two extremes that are seen among us in regard to the treatment of ministers. We should not manifest a superstitious attachment toward our ministers and exalt them to the place where God should be, neither should we ignore them, disrespect the office of the ministry, and fail to take heed to counsel and reproof given by those in the sacred desk. Let no one think that he shall go away by himself and be taught of no man, when it is the order of God that human agents shall instruct His people. The Prince of heaven clothed His divinity with humanity, that humanity might touch humanity. He identified His interests with humanity. *8LtMs, Ms 96, 1893, par. 13*

The work and order of the ministry was established by Christ Himself, the great Head of the church. He said to His disciples, "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe 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.] *8LtMs, Ms 96, 1893, par. 14*

"And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ: till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ." [Ephesians 4:11-13.] *8LtMs, Ms 96, 1893, par. 15*

Those whom God has appointed are workers together with God and they are to be respected and honored and loved. "Let a man so account of us, as of the ministers of Christ, and stewards of the

mysteries of God.” [1 *Corinthians* 4:1.] “And we beseech you, brethren, to know them that labor among you, and are over you in the Lord, and admonish you; and to esteem them very highly in love for their work’s sake.” [1 *Thessalonians* 5:12, 13.]⁸*LtMs, Ms 96, 1893, par. 16*

Ms 97, 1893

Words To the Young

NP

1893

Formerly Undated Ms 48. This manuscript is published in entirety in *YI 08/31/1893*.

“Be ye therefore perfect, even as your Father which is in heaven is perfect.” [*Matthew 5:48*.] “Do all things without murmuring and disputings: that ye may be blameless and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world; holding forth the word of life; that I may rejoice in the day of the Lord Jesus, that I may not run in vain, neither labored in vain.” [*Philippians 2:14-16*.] The Lord appeared unto Abraham, and said, “Walk before me, and be thou perfect.” [*Genesis 17:1*.] Enoch walked with God three hundred years. *8LtMs, Ms 97, 1893, par. 1*

“Epaphras, who is one of you, a servant of Christ, saluteth you, always laboring fervently for you in prayers, that ye may stand perfect and complete in all the will of God.” “Christ in you, the hope of glory: whom we preach, warning every man, and teaching every man in all wisdom; that we may present every man perfect in Christ Jesus: whereunto I also labor, striving according to his working, which worketh in me mightily.” [*Colossians 4:12; 1:27-29*.] *8LtMs, Ms 97, 1893, par. 2*

The faithful servants of Christ are called upon to warn every man, teaching every man in all wisdom; and in those whom they are called upon to instruct there should be a teachable spirit, a willingness to receive instruction. Young men and women are to take heed to their ways, and to correct every wrong habit, as it is made apparent to the understanding. The one who is cherishing the wrong, may not see his defects, although they are plainly discerned by those with whom he associates. Because of relationship or connection with those who are in error, we are under obligation to set before them, not indifferently, but in a serious manner, the

wrongs and defects that are marring their character and conduct, and exercising an evil influence upon those around them, detracting from the peace and happiness of the family, or from the happiness of those with whom they are associated.*8LtMs, Ms 97, 1893, par. 3*

Can we look on indifferently and know that the course of one of our relatives or friends is a course that will greatly hinder his usefulness and, because we fear he will take offense at a word of reproof, warning, or instruction, keep our lips closed? Shall we not advise, counsel, and caution him concerning his danger? Shall we see persons pursuing a wrong course to their own detriment and to the injury of others, and yet have nothing to say? Do we love souls, and still let them pass on in evil, flattering themselves that they are all right, and never tell them that the work they are doing will not stand the test of the judgment?*8LtMs, Ms 97, 1893, par. 4*

Shall the faithful servants of God keep silent when there is under his notice one who makes it evident by the way he performs his daily duties, that unless his evil habits are changed, he will work at a great disadvantage? There are some young men and women who have no method in doing their work. Though they are always busy, they can present but little results. They have erroneous ideas of work, and think that they are working hard, when if they had method in their work, and had applied themselves intelligently to what they had to do, they would have accomplished much more in a shorter time. By dallying over the less important matters, they find themselves hurried, perplexed, and confused when they are called upon to do those duties that are more essential. They are always doing and, they think, working very hard, and yet there is little to show for their efforts. Under circumstances like these, where young men and women are making such mistakes in their life discipline, it would be sinful not to speak words of advice and counsel.*8LtMs, Ms 97, 1893, par. 5*

It is an extremely delicate thing to tell people of their faults. The reprover is likely to find that in those reprovéd, pride and stubbornness assert themselves, and the will is arrayed in defiance and opposition. But for all this, advice should be given, and faults should be laid bare. Let the young cultivate a teachable spirit, that they may be benefitted by the efforts of those who seek to help

them. You may feel that you are doing your best, and that you have been reproofed for very trifling matters, and you may be impatient that any one should feel it his duty to reprove you for such small matters; but this is the injunction given by the apostle: "Obey them that have the rule over you, and submit yourselves: for they watch for your souls, as they that must give account, that they may do it with joy, and not with grief: for that is unprofitable for you." [*Hebrews 13:17.*] These specific directions would not have been given, unless there were those who needed reproof, counsel and advice. *8LtMs, Ms 97, 1893, par. 6*

There are persons who will never receive reproof, who build themselves up in their own way, and insist on clinging to their own evil habits and practices. When reproofed, they say, "Why do you tell of these things? I cannot be any different." But they deceive themselves in saying this. They could make changes if they would; but they prefer having their own way, rather than make a determined effort to overcome their own way, and seek a better and more perfect way, by which their usefulness might be greatly increased, and [their] ability developed to fill positions of trust. *8LtMs, Ms 97, 1893, par. 7*

Those who will never admit that they are wrong, feel injured when reproofed, and bring forth reasons, as numerous as vain, to justify themselves. They always think they are right, and so continue to practice their wrong habits, thus making it more and more improbable that they will reform. They are too indolent to put forth a determined effort to make reformation. Cautions, counsels, prayers, entreaties result in making little change in their course of action. They do not see that they are defective, and are satisfied with their own erroneous way of doing, and think that every one else should be as satisfied with them as they are with themselves. They see no necessity for reproof and counsel. The Word of God describes such cases in this language: "Seest thou a man wise in his own conceit? there is more hope for a fool than for him." [*Proverbs 26:12.*] *8LtMs, Ms 97, 1893, par. 8*

Will those who are so well satisfied with themselves consider that in order to become perfect in character, it is necessary to be under discipline and training in the school of Christ? The great Teacher

has His human agents, whom he terms under shepherds, and to these He commits the work of setting things in order under His direction. The human agent is to do thorough and earnest work, both in preaching the Word, and in personal labor, watching for souls as one that must give account.*8LtMs, Ms 97, 1893, par. 9*

“All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works.” [2 *Timothy 3:16, 17.*] Those who are defective in character, in conduct, in habits and practices, are to take heed to counsel and advice. This world is God’s workshop, and every stone that can be used in the heavenly temple must be hewed and polished until it is a tried and precious stone, fitted for its place in the Lord’s building. But if we refuse to be trained and disciplined, we shall be as stones that will not be hewed and polished, and that are cast aside at last as useless.*8LtMs, Ms 97, 1893, par. 10*

Human agents are not able to read our hearts, but they can observe our lives, watch our actions, scrutinize our manners, and weigh us in the scales of human judgment. “We are made a spectacle unto the world, and to angels, and to men.” [1 *Corinthians 4:9.*] It may seem that we are to study our own hearts, and square our own actions by some standard of our own; but this is not the case. This would but work deform in stead of reform. The work must begin in the heart, and [then] the spirit, the words, the expression of the countenance, and the actions of the life, will make manifest that a change has taken place.*8LtMs, Ms 97, 1893, par. 11*

In knowing Christ through the grace that he has shed forth abundantly, we become changed, and the character is sanctified through belief of the truth. The inward life grows strong, and the entire conduct will be in conformity to the will of God. Humility will be cultivated, because we shall feel our nothingness, and realize our dependence upon God. We shall remember that we have been bought with the price of the blood of the Son of God, and that every faculty of our being must be brought into captivity to Christ, that we may glorify Him. In humility we shall correct every fault and defect of character, and because Christ is abiding in the heart, we shall be fitted up for the heavenly family above.*8LtMs, Ms 97, 1893, par. 12*

“For if any be a hearer of the word, and not a doer, he is like unto a man beholding his natural face in a glass: for he beholdeth himself, and goeth his way, and straightway forgetteth what manner of man he was. But whoso looked into the perfect law of liberty, and continueth therein, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed. If any man among you seem to be religious, and bridleth not his tongue, but deceiveth his own heart, this man’s religion is vain. Pure religion and undefiled before God and the Father is this, to visit the fatherless and the widows in their affliction, and to keep himself unspotted from the world.” [*James 1:23-27.*] “The wisdom that is from above is first pure, then peaceable, gentle, and easy to be entreated, full of mercy and good fruits, without partiality, and without hypocrisy. And the fruit of righteousness is sown in peace of them that make peace.” [*James 3:17, 18.*]⁸*LtMs, Ms 97, 1893, par. 13*

Ms 98, 1893

Our Duty in Ministering to the Poor

NP

1893

Formerly Undated Ms 74. This manuscript is published in entirety in *RH 06/20/1893, 06/27/1893*.

“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 price which heave has paid for man reveals the value of every soul. There is not one passed by in the provision of God’s love. “Whosoever believeth in Him” shall not perish, but have everlasting life.*8LtMs, Ms 98, 1893, par. 1*

And to all who have received Christ, the Holy Spirit says, “Ye are God’s husbandry, ye are God’s building.” [*1 Corinthians 3:9*.] Every provision has been made that His possession, purchased at such infinite cost to heaven, should grow into a holy temple unto the Lord, complete in Him. “He gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ: till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ.” [*Ephesians 4:11-13*.] Every facility has been provided that man may have a perfect character, that he should come off more than conqueror through the merits of Christ.*8LtMs, Ms 98, 1893, par. 2*

Satan, the rebel and apostate, works by every possible device to defeat the purpose of God. Because men have sinned, he claims that they have come under his dominion, and that the heavenly agencies, angels that excel in strength, should not take his subjects from under his control. Should men receive divine power, he knows that he cannot prevail against them, and work his will in cruelty upon body and mind; therefore he accuses them before God, and claims that the power of God shall not be imparted to them.*8LtMs, Ms 98, 1893, par. 3*

Zechariah the prophet beholds “Joshua the high priest standing before the angel of the Lord, and Satan standing at his right hand to resist him.” Joshua represents the people of God standing in the presence of their Redeemer. Satan, with his masterly accusing power, is resisting the plan of Christ for the redemption of His people. The Majesty of heaven, the only begotten of the Father, responds to Satan’s claims. “The Lord said unto Satan, The Lord rebuke thee, O Satan, even the Lord that hath chosen Jerusalem, rebuke thee; is not this a brand plucked out of the fire? Now Joshua was clothed with filthy garments, and stood before the angel.” [Zechariah 3:1-3.] Satan was charging God’s people with impurity. He was presenting every defect in their character. Through his deceiving power he had tempted them to sin, and now he represents them as full of transgression and defilement. He declares that they have come under his control, that they are the subjects of his pleasure, and he claims the right to work his will upon them without interference from God in their behalf. *8LtMs, Ms 98, 1893, par. 4*

“And he (the Lord Jesus Christ) answered and spake unto those that stood before him (His holy attending angels), saying, Take away the filthy garments from him.” And to Joshua he said, “Behold, I have caused thine iniquity to pass from thee, and I will clothe thee with change of raiment.” [Verse 4.] Jesus has borne the sins of the whole world, he suffered as man’s substitute and surety. He has himself bridged the guilt that sin has made, that separated man from God, and earth from heaven. With his own divine hand he plucked the brand from the burning, that man might not die the second death. *8LtMs, Ms 98, 1893, par. 5*

“And I (the Lord) said, Let them set a fair mitre upon his head. So they set a fair mitre upon his head, and clothed him with garments,”—the pure garments woven in the loom of heaven, the righteousness of Christ. “And the angel of the Lord stood by,” to behold the perfect justification of his saints, the victory over Satan and sin. “And the angel of the Lord protested unto Joshua, saying, Thus saith the Lord of hosts, If thou wilt walk in my ways, and if thou wilt keep my charge, then thou shalt also judge my house (as kings and priests unto God), and shall also keep my courts, and I will give thee places to walk among these that stand by,”—the loyal

angels of heaven. [*Verses 5-7.*]8*LtMs, Ms 98, 1893, par. 6*

Here the curtain that separates us from the unseen world is lifted, and we behold the conflict that is waged over every soul who believes in Christ. All heaven is interested in the people who are walking the ways of the Lord, and keeping His charge. Shall not the great love and care manifested by the world's Redeemer and all the heavenly host in our behalf arouse us to love and good works in behalf of our fellow men? For the redemption of the human soul, the Majesty of heaven yielded up His life, and all the agencies of heaven are engaged in tireless ministry. In view of what heaven is doing to save the lost, how can those who are partakers of the riches of the grace of Christ withdraw their interest and their sympathies from their fellow men? How can they indulge in pride of rank or caste, and despise the unfortunate and the poor?8*LtMs, Ms 98, 1893, par. 7*

Yet it is too true that the pride of rank, and the oppression of the poor which prevail in the world, exist also among the professed followers of Christ. With many, the sympathies that ought to be exercised in full measure toward humanity seem frozen up. Men appropriate to themselves the gifts entrusted to them wherewith to bless others. The rich oppress the poor, and then with the means thus gained, they indulge their pride and love of display even in the house of God, so that the poor are made to feel that it is too costly a thing for them to attend the service of God. The feeling exists with many that only the rich can engage in the public worship of God so as to make a good impression on the world. Were it not that the Lord has revealed His love to the poor and lowly who are contrite in heart, this world would be a sad place for the poor man.8*LtMs, Ms 98, 1893, par. 8*

The Word of God rebukes the narrow exclusiveness that is often manifested by the wealthy man toward his fellow man who for some reason has not acquired wealth. There is no respect of persons with God. The wealthy man has larger responsibilities than the poor man, but there is no caste with God. Those who have been unfortunate in temporal things, but who love and fear God, are registered in heaven as rich in faith and good works.8*LtMs, Ms 98, 1893, par. 9*

The world's Redeemer was the son of poor parents, and when in His infancy He was presented in the temple, His mother could bring only the offering appointed for the poor—a pair of turtle doves or two young pigeons. He was the most precious gift of heaven to our world, a gift above all computation, yet it could be acknowledged only by the smallest offering. Our Saviour, during all His sojourn on earth, shared the lot of the poor and lowly. Self-denial and sacrifice characterized His life. *8LtMs, Ms 98, 1893, par. 10*

All the favors and blessings we enjoy are alone from Him; we are stewards of His grace and of His temporal gifts; the smallest talent and the humblest service may be offered to Jesus as a consecrated gift, and with the fragrance of His own merits He will present it to the Father. If the best we have is presented with a sincere heart, in love to God, from a longing desire to do service to Jesus, the gift is wholly acceptable. Every one can lay up a treasure in the heavens. All can be "rich in good works, ready to distribute, willing to communicate; laying up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life." [1 *Timothy 6:18, 19.*] *8LtMs, Ms 98, 1893, par. 11*

It is God's purpose that the rich and the poor shall be closely bound together by the ties of sympathy and helpfulness. He has a plan for us individually. To all who shall serve Him He has appointed a work. He bids us to interest ourselves in every case of suffering or need that shall come to our knowledge. *8LtMs, Ms 98, 1893, par. 12*

Our Lord Jesus Christ was rich, yet for our sake He became poor, that we through His poverty might be rich. He bids all whom He has entrusted with temporal blessings to follow His example. Jesus says, "The poor ye have always with you, and whensoever ye will, ye may do them good." [*Mark 14:7.*] The want and wretchedness in the world are constantly appealing to our compassion and sympathy, and the Saviour declares that ministry to the afflicted and suffering is the service most pleasing to Him. "Is it not," He says, "to deal thy bread to the hungry, and that thou bring the poor that are cast out, to thy house? when thou seest the naked, that thou cover him; and that thou hide not thyself from thine own flesh?" [*Isaiah 58:7.*] We are to minister to the sick, to feed the hungry, to clothe the naked, and to instruct the ignorant. *8LtMs, Ms 98, 1893, par. 13*

There are many who complain of God because the world is so full of want and suffering. But the Lord is a God of benevolence, and through His representatives, to whom He has entrusted His goods, He would have all the needs of His creatures supplied. He has made abundant provision for the wants of all, and if men did not abuse His gifts, and selfishly withhold them from their fellow men, none need suffer from want. *8LtMs, Ms 98, 1893, par. 14*

It is not wise to give indiscriminately to every one who may solicit our aid, for we may thus encourage idleness, intemperance, and extravagance. But if one comes to your door and says he is hungry, and not turn him away empty. Give him something to eat, of such things as you have. You know not his circumstances, and it may be that his poverty is the result of misfortune. *8LtMs, Ms 98, 1893, par. 15*

But among all whose needs demand our interest, the widow and the fatherless have the strongest claims upon our tender sympathy and care. "Pure and undefiled religion before God and the Father is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world." [*James 1:27.*] *8LtMs, Ms 98, 1893, par. 16*

The father who has died in the faith, resting upon the eternal promise of God, left his loved ones in full trust that the Lord would care for them. And how does the Lord provide for these bereaved ones? He does not work a miracle in sending manna from heaven, He does not send ravens to bring them food; but He works a miracle upon human hearts, He expels selfishness from the soul, He unseals the fountain of the benevolence. *8LtMs, Ms 98, 1893, par. 17*

He tests the love of His professed followers by committing to their tender mercies the afflicted and bereaved ones, the poor and the orphan. These are in a special sense the little ones whom Christ looks upon, whom it is an offense to Him to neglect. Those who do neglect them are neglecting Christ in the person of His afflicted ones. Every kind act done to them in the name of Jesus, is accepted by Him as done to Himself, for He identifies His interest with that of suffering humanity, and He has entrusted to His church

the grand work of ministering to Jesus by helping and blessing the needy and suffering. On all who shall minister to them with willing hearts, the blessing of the Lord will rest.*8LtMs, Ms 98, 1893, par. 18*

Until death shall be swallowed up in victory, there will be orphans to be cared for, who will suffer in more ways than one if the tender compassion and loving-kindness of our church members are not exercised in their behalf. The Lord bids us, "Bring the poor that are cast out to thy house." [*Isaiah 58:7.*] Christianity must supply fathers and mothers for these homeless ones. The compassion for the widow and the orphan, manifested in prayers and deeds, will come up in remembrance before God, to be rewarded by and by.*8LtMs, Ms 98, 1893, par. 19*

There is a wide field before all who will work for the Master in caring for these friendless children and youth, placing them in a position favorable for the formation of a right character, that they may become children of God. There are unpromising children that need to be tenderly sought for; many that would otherwise grow up in ignorance, and drift into associations that lead to vice and crime, may be brought into favorable surroundings, and under Christlike, tender watchcare may be saved to Christ.*8LtMs, Ms 98, 1893, par. 20*

The children and youth are God's property; the Lord formed their bodies and gave them the breath of life, and Jesus died for them, that whosoever believeth in Him, should not perish, but have everlasting life. Are you who profess to be children of God acting your part to teach these, who so much need to be patiently instructed, how to come to the Saviour? Are you overcoming your indolence and slothfulness, and acting your part as laborers together with God, faithful servants of Christ? Are these unformed, perhaps ill-balanced minds, cared for with that love which Christ has manifested for us? The souls of children and youth are in deadly peril if left to themselves. They need patience, love, tender Christlike care. This will break every barrier down.*8LtMs, Ms 98, 1893, par. 21*

Were there no revelation to point out our duty, the very sight of our eyes, and what we know of the inevitable working of cause and

effect, should rouse us to rescue these unfortunate ones. If men would bring into this work the same energy and tact and skill that they employ in the common business relations of life, and while seeking wisdom from God would earnestly study how to mold these undisciplined minds, many souls might be rescued from the multitudes that are ready to perish.*8LtMs, Ms 98, 1893, par. 22*

If parents would feel the solicitude for the salvation of their own children that they should have, if they would bear them in their prayers to the throne of grace, and then live out their prayers, knowing that God is co-operating with them, they might become successful workers for children outside of their own family, and especially for those who have not parental counsel and guidance. The Lord calls upon every member of the church to do your duty to these orphans. Do not, however, work for them merely from the standpoint of duty, but because you love them, and Christ died to save them. Christ has purchased these souls that need your care, and He expects you to love them as He has loved you in your sins and waywardness.*8LtMs, Ms 98, 1893, par. 23*

Love is the agency through which God works to draw the heart to Him. It is the power by which He expels sin from the soul. In every department of life this principle must be the controlling power. In every enterprise of mercy this alone can give efficiency; the finite must unite with the infinite; and "God is love." [1 *John 4:8.*]*8LtMs, Ms 98, 1893, par. 24*

This work for others will require effort and self-denial and sacrifice; but what is the little sacrifice that we can make, in comparison with God's great gift of His only begotten Son? God has granted us the privilege of becoming laborers together with Him. In His plan there is a positive necessity for good works, for His plan for the uplifting of man is made dependent upon the co-operation of His human agents.*8LtMs, Ms 98, 1893, par. 25*

God imparts His blessing to us, that we may give to others. And as long as we yield ourselves as the channels through which His love can flow, He will keep the channels supplied. When you ask God for your daily bread, He looks right into your heart to see if you will impart the same to others, more needy than yourself. When you

pray, “God be merciful to me a sinner” [*Luke 18:13*], He watches to see if you will manifest compassion to those with whom you associate. This is the evidence of our connection with God—that we are merciful even as our Father who is in heaven is merciful. If we are His, we shall do with a cheerful heart just what He tells us to do, however inconvenient, however contrary it may be to our own feelings.*8LtMs, Ms 98, 1893, par. 26*

God is always giving; and upon whom are His gifts bestowed? Upon those who are faultless in character? He “maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust.” [*Matthew 5:45.*] Notwithstanding the sinfulness of humanity, notwithstanding we of often grieve the heart of Christ, when we ask His forgiveness He does not turn us away, although we are most undeserving. It pleases and honors God when we expect great things at His hand. He has promised us great blessings through our Saviour, and we cannot dishonor His name more than to doubt His love and His willingness to bless us.*8LtMs, Ms 98, 1893, par. 27*

How are the world to know God and Jesus Christ whom He hath sent? through His Word and through His human agents. We are to be His representatives. Through us the world will form their opinion of God and of the religion of Christ. Therefore Jesus said, “Herein is my Father glorified, that ye bear much fruit.” [*John 15:8.*] “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.*] When men see, they glorify God. Great dishonor is brought upon the cause of God because those who profess Christ do not possess His Holy Spirit, but walk in their own ways. What a terrible misrepresentation of God, His ways, His character, are the selfishness of life and hardness of heart of His professed followers. A profession of piety is not enough; if religion is not brought into practical service, and does not produce good works, it is valueless. If we do not live to bless others, we are unfaithful stewards, and we shall never receive the heavenly benediction, “Well done.” [*Matthew 25:21.*] But God will have a peculiar people, of whom it is written that Christ is not ashamed to call them brethren. They bear His likeness. They are a spectacle to the world, to angels, and to men.*8LtMs, Ms 98, 1893, par. 28*

It is in doing the works of Christ, ministering as He did to the suffering and afflicted, that we are to develop Christian character. It is for our good that God has called us to practice self-denial for Christ's sake, to bear the cross, to labor and sacrifice in seeking to save that which is lost. This is the Lord's process of refining, purging away the baser material, that the precious traits of character which were in Christ Jesus may appear in the believer. All dross must be cleansed from the soul, through the sanctification of the truth.*8LtMs, Ms 98, 1893, par. 29*

If good works cost us no sacrifice, then they would not be disciplinary. There are obligations which bring us into conflict with natural feelings and propensities, and in fulfilling these obligations we gain victory after victory over every objectionable feature of our character. The warfare goes on, and thus we grow in grace. Thus our character is developed in the likeness of Christ, and we are prepared for a place among the blessed in the kingdom of God.*8LtMs, Ms 98, 1893, par. 30*

Through the grace of Christ our efforts to bless others are not only the means of our growth in grace, but they will enhance our future, eternal happiness. To those who have been coworkers with Christ it will be said, "Well done, good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things; enter thou into the joy of thy Lord." [*Verse 23.*] Although we have no merit in ourselves, yet in the great goodness and love of God we are rewarded as if the merit were our own.*8LtMs, Ms 98, 1893, par. 31*

When we have done all the good we can possibly do, we are still unprofitable servants. We have done only what was our duty. What we have accomplished has been wrought solely through the grace of Christ, and no reward is due to us from God on the ground of our merit. But through the merit of our Saviour, every promise that God has made will be fulfilled, and every man will be rewarded according to his deeds. The precious rewards of the future will be proportionate to the work of faith and labor of love in the present life.*8LtMs, Ms 98, 1893, par. 32*

"He which soweth sparingly shall reap also sparingly; and he which

soweth bountifully shall reap also bountifully.” [2 *Corinthians* 9:6.] We should be most grateful that now in probationary time through the infinite mercy of God, we are permitted to sow the seed for our future harvest. We should carefully consider what the harvest will be. Whether the crown of our eternal rejoicing shall be bright or dim depends upon our own course of action. We may make our calling and electing sure, and may come into possession of the rich inheritance, or we may defraud ourselves of the far more exceeding and eternal weight of glory. *8LtMs, Ms 98, 1893, par. 33*

“Many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt. They that be wise shall shine as the brightness of the firmament, and they that turn many to righteousness as the stars forever and ever.” [*Daniel* 12:2, 3.] *8LtMs, Ms 98, 1893, par. 34*

Ms 99, 1893

Liberality the Fruit of Love

NP

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“There was a certain man in Caesarea called Cornelius, a centurion of the band called the Italian band, a devout man, and one that feared God with all his house, which gave much alms to the people and prayed to God alway. He saw in a vision evidently about the ninth hour of the day an angel of God coming into him and saying unto him, Cornelius. And when he looked on him, he was afraid, and said, What is it, Lord? And he said unto him, Thy prayers and thine alms are come up for a memorial before God.” [*Acts 10:1-4*.] *8LtMs, Ms 99, 1893, par. 1*

It is a wonderful favor for any man in this life to be commended of God as was Cornelius. And what was the ground of this approval? —“Thy prayers and thine alms are come up for a memorial before God.” *8LtMs, Ms 99, 1893, par. 2*

Neither prayers nor alms-giving has any virtue in itself to recommend the sinner to God; the grace of Christ, through His atoning sacrifice, can alone renew the heart and make our service acceptable to God. This grace had moved upon the heart of Cornelius. Though he knew not the Son of God as revealed in his life on earth, the Spirit of Christ has spoken to his soul; Jesus had drawn him, and he had yielded to the drawing. His prayer and alms were not urged or extorted from him; they were not a price he was seeking to pay in order to secure heaven; but they were the fruit of love and gratitude to God. *8LtMs, Ms 99, 1893, par. 3*

Such prayer from a sincere heart ascends as incense before the Lord; and offerings to His cause, and gifts to the needy and suffering, are a sacrifice well pleasing to Him. Thus the gifts of the Philippian brethren, who ministered to the needs of the apostle

Paul, while a prisoner at Rome, are said to be “an odor of a sweet smell, a sacrifice acceptable, well pleasing to God.” [*Philippians 4:18.*] *8LtMs, Ms 99, 1893, par. 4*

Prayer and alms-giving are closely linked together—the expression of love to God and to our fellow men. They are the out-working of the two great principles of the divine law, “Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength;” and “thou shalt love thy neighbor as thyself.” [*Mark 12:30, 31.*] Thus while our gifts cannot recommend us to God, or earn His favor, they are an evidence that we have received the grace of Christ. They are a test of the sincerity of our profession of love. *8LtMs, Ms 99, 1893, par. 5*

A beautiful illustration of that spirit of love and self-sacrifice which the grace of Christ implants in the heart is given in the experience of the Macedonian Christians. The apostle Paul writes of them; “In a great trial of affliction the abundance of their joy and their deep poverty abounded unto the riches of their liberality. For to their power, I bear record, yea, and beyond their power they were willing of themselves; praying as with much entreaty that we would receive the gift, and take upon us the fellowship of the ministering to the saints. And this they did, not as we hoped, but first gave their own selves to the Lord, and unto us by the will of God.” [*2 Corinthians 8:2-5.*] And wherever the Spirit of Christ abides, the same fruits will be manifest. *8LtMs, Ms 99, 1893, par. 6*

The Lord has made the proclamation of the gospel dependent on the consecrated ability and the voluntary gifts and offerings of His people. While He has called men to preach the Word, He has made it the privilege of the whole church to share in the work by contributing of their means to its support. And He has bidden them also to care for the poor, as representatives of Himself. A tithe of all our income the Lord claims as His own, to be devoted solely to the support of those who give themselves to the preaching of the gospel. And besides this He asks of us gifts and offerings for His cause, and also to supply the needs of the poor. *8LtMs, Ms 99, 1893, par. 7*

God might have carried forward His work in the world and have

provided for the poor without the co-operation of man. He asks for our service and our gifts, not only that we may thus manifest our love for Him and our fellow men, but because the service and sacrifice for the good of others will strengthen the spirit of beneficence in the giver's heart, allying us more closely to Him who was rich, yet for our sakes became poor, that we through His poverty might be rich. And it is only as we thus imitate the Saviour's example that our characters will be developed in His likeness. *8LtMs, Ms 99, 1893, par. 8*

Those who flatter themselves that they can be Christians, and yet not be sharers of Christ's labors and sacrifice, are under a deception that if not broken will prove fatal to the soul. The Lord has given many warnings to arouse them to see their danger. The words of the prophet Malachi concerning the matter of giving have a special reference to our own time: *8LtMs, Ms 99, 1893, par. 9*

"The Lord, whom ye seek, shall suddenly come to his temple, even the messenger of the covenant, whom ye delight in: behold, he shall come, saith the Lord of hosts. But who may abide the day of his coming? And who shall stand when he appeareth? for he is like a refiner's fire, and like fuller's soap." [*Malachi 3:1, 2.*] The coming of Christ which is here referred to is not his second advent to this earth, but his coming to the investigative judgment in the most holy place of the sanctuary in heaven. Thus the message is especially to us who are living in the time of the judgment. *8LtMs, Ms 99, 1893, par. 10*

"And he shall sit as a refiner and purifier of silver: and he shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the Lord an offering in righteousness." [*Verse 3.*] An offering in righteousness is an offering of means that has been acquired justly. It is an offering from one who has exercised mercy and thoughtfulness, and in no case has wronged his neighbor. It is such a gift, prompted by love, that is fragrant before God. "Then shall the offering of Judah and Jerusalem be pleasant unto the Lord, as in the days of old, and as in former years." [*Verse 4.*] *8LtMs, Ms 99, 1893, par. 11*

"And I will come near to you to judgment, and I will be a swift

witness against the sorcerers, and against the adulterers, and against false swearers, and against those who oppress the hireling in his wages, the widow, and the fatherless, and that turn aside the stranger from his right, and fear not me, saith the Lord of Hosts.” [Verse 5.] There are those who have obtained means by dishonest practices or by oppression of the poor, and then to ease their conscience they bring an offering to God. In so doing they dishonor the Lord. He cannot accept their gifts. *8LtMs, Ms 99, 1893, par. 12*

The prophet Micah declares: “Wherewith shall I come before the Lord, and bow myself before the high God? Shall I come before him with burnt offerings, with calves of a year old? Will the Lord be pleased with thousands of rams, or with ten thousand rivers of oil? Shall I give my first born for my transgression, the fruit of my body for the sin of my soul? He hath shewed thee, O man, what is good; and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God? ... Are there yet the treasures of wickedness in the house of the wicked, and the scant measure that is abominable? Shall I count them pure with the wicked balances, and with the bag of deceitful weights?” [*Micah 6:6-8, 10, 11.*] Money acquired by doing wrong to your neighbor, whether believer or unbeliever, is registered in the books of heaven as unlawful gain. And those who think to make a compromise with God by bringing this means to His treasury are deceiving their own souls. *8LtMs, Ms 99, 1893, par. 13*

“Go to now ye rich men, weep and howl for your miseries that shall come upon you. Your riches are corrupted, and your garments are moth eaten. Your gold and silver is cankered; and the rust of them shall be a witness against you, and shall eat your flesh as it were fire. Ye have heaped treasure together for the last days. Behold, the hire of the laborers who have reaped down your fields, which is of you kept back by fraud, crieth: and the cries of them which have reaped are entered into the ears of the Lord of Sabaoth. Ye have lived in pleasure on the earth, and been wanton; ye have nourished your hearts as in a day of slaughter.” [*James 5:1-5.*]*8LtMs, Ms 99, 1893, par. 14*

The prophet Malachi continues: “Even from the days of your fathers ye are gone away from mine ordinances, and have not kept them.

Return unto me, and I will return unto you, saith the Lord of hosts. But ye said, Wherein shall we return? Will a man rob God? yet ye have robbed me. But ye say, wherein have we robbed thee? In tithes and offerings. Ye are cursed with a curse; for ye have robbed me, even this whole nation. Bring ye all”—(the full amount required by God). Let there be no withholding part of the price because the selfish heart desires to do this and will even take from the Lord that which He claims as His own.—“the tithes into the store-house, that there may be meat in mine house.” [*Malachi 3:7-10.*]*8LtMs, Ms 99, 1893, par. 15*

God has made men His stewards, and from all to whom He has entrusted His gifts He asks for a return. As he has blessed us, he asks of us a gift to bless others. The revenue thus brought into His treasury, to supply the needs of His cause, He calls “meat in mine house.” [*Verse 10.*]*8LtMs, Ms 99, 1893, par. 16*

The Lord is ever bestowing His blessings and mercies upon men. Should He withdraw these gifts, we should perish. Every moment He has His human family in view. “He maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust.” [*Matthew 5:45.*] He gives us “fruitful seasons, filling our hearts with food and gladness.” [*Acts 14:17.*] It is God who gives men power to get wealth. The quick, sharp thought, the ability to plan and execute, are from Him. It is He who blesses us with health, and opens ways for us to acquire means by diligent use of our powers. And He says to us, “A portion of the money I have enabled you to gain is Mine. Put it into the treasury in tithes, in gifts and offerings, that there may be meat in Mine house—that there may be something to sustain those who carry the gospel of My grace to the world. Money must be provided by My stewards to advance the different branches of My work, to build up My kingdom.”*8LtMs, Ms 99, 1893, par. 17*

The Saviour’s commission, “Go ye into all the world, and preach the gospel to every creature,” has descended to us in this generation. [*Mark 16:15.*] The last call of mercy is to be given to a perishing world. The message of truth must be carried to all lands. As missionaries raise the standard in new fields, there must be funds to supply facilities, to establish the work as the growing wants of the

cause demand.*8LtMs, Ms 99, 1893, par. 18*

This matter of giving is not left to impulse. God has given us definite instruction in regard to it. He has specified tithes and offerings as the measure of our obligation. And He desires us to give regularly and systematically. Paul wrote to the church at Corinth, "Concerning the collection for the saints, as I have given order to the churches of Galatia, even so do ye. Upon the first day of the week let every one of you lay by him in store, as God hath prospered him." [*1 Corinthians 16:1, 2.*] Let each regularly examine his income, which is all a blessing from God, and set a part the tithe as a separate fund, to be sacredly the Lord's. This fund should not in any case be devoted to any other use; it is to be devoted solely to the support of the ministry of the gospel. After the tithe is set apart, let gifts and offerings be apportioned, "As God hath prospered you."*8LtMs, Ms 99, 1893, par. 19*

In the Bible system of tithes and offerings the amounts paid by different persons will of course vary greatly, since they are proportioned to the income. With the poor man, the tithes will be a comparatively small sum and his gifts will be according to his ability. But it is not the greatness of the gift that makes the offering acceptable to God; it is the purpose of the heart, the spirit of gratitude and love that it expresses. Let not the poor feel that their gifts are so small as to be unworthy of notice. Let them give according to their ability, feeling that they are servants of God, and that He will accept their offerings.*8LtMs, Ms 99, 1893, par. 20*

The one to whom God has entrusted a large capital will not, if he loves and fears God, find it a burden to meet the demands of an enlightened conscience according to the claims of God. The rich will be tempted to indulge selfishness and avarice and to withhold from the Lord His own. But he who is true to God will, when tempted, answer to Satan, "It is written;" "Will a man rob God?" [*Malachi 3:8.*] "What shall it profit a man, if he shall gain the whole world, and lose his own soul? Or what shall a man give in exchange for his soul?" [*Mark 8:36, 37.*]*8LtMs, Ms 99, 1893, par. 21*

The offerings made to God by His professed people would be much larger if it were not for the selfish love of ease, the manufactured

wants, the lack of economy, the love of luxuries, the gratification of appetite, the desire for self-pleasing. But the life and character of Christ and the lessons he has given to his followers present no encouragement to selfishness. How much of self-indulgence did Christ have in His life? He for our sake became poor, that we through His poverty might be rich. And He said, "Whosoever will come after me, let him deny himself, and take up his cross and follow me." [Verse 34.] Self-indulgence, self-pleasing, pride, and extravagance must be renounced. We cannot be Christians and gratify these propensities. We cannot love God supremely and our neighbor as ourselves and devote to our own use the means entrusted to us to honor and glorify God. We need to make a practical application of the lessons of our Saviour's life and teachings. *8LtMs, Ms 99, 1893, par. 22*

In view of all the gifts of God to us, the question is asked, "Will a man rob God?" as though such a sin were not possible. But the Lord declares, "Ye have robbed me." [Malachi 3:8.] God reads the covetous thought in every heart that purposes to withhold from Him. Those who are selfishly neglectful in paying their tithes and bringing their gifts and offerings to the treasury, God sees. The Lord Jehovah understands it all. As a book of remembrance is written before Him of them that fear the Lord, and that think upon His name, so there is a record kept of all who are appropriating to themselves the gifts which God entrusted to them to use for the salvation of souls. *8LtMs, Ms 99, 1893, par. 23*

We should never forget that we are placed on trial in this world, to determine our fitness for the future life. None can enter heaven whose characters are defiled by the foul blot of selfishness. Therefore God tests us here by committing to us temporal possessions, that our use of these may show whether we can be entrusted with eternal riches. And the time is near when the case of every soul will be forever decided. "Then shall ye return, and discern between the righteous and the wicked, between him that serveth God and him that serveth him not." [Verse 18.] *8LtMs, Ms 99, 1893, par. 24*

Those who keep eternal realities in view, who love the Lord with all the heart and soul and strength, and their neighbor as themselves,

will conscientiously do their whole duty, as if the curtain were rolled back, and they could see that they were working in view of the heavenly universe. The spirit of Christian liberality will strengthen as it is exercised, and will not need to be unhealthfully stimulated. All who possess this spirit, the spirit of Christ, will with cheerful alacrity press their gifts into the Lord's treasury. Inspired by love for Christ and for the souls for whom He has died, they feel an intense earnestness to act their part with fidelity. *8LtMs, Ms 99, 1893, par. 25*

Should all who claim to be sons and daughters of God conscientiously meet their obligation to God and their fellowmen in tithes and offerings, an abundance would flow into the treasury to sustain the work of God in its different branches throughout our world. As they should impart, the Lord would open ways whereby they would be able to continually bestow, because they were continually receiving. There would then be no occasion to make appeals for means to sustain the cause. If the principle of giving to the Lord His own carried out regularly and systematically, it would be acknowledged of God. "Them that honor me I will honor." [*1 Samuel 2:30.*]*8LtMs, Ms 99, 1893, par. 26*

"This I say, He which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully. Every man according as he purposeth in his heart, so let him give; not grudgingly, or of necessity (not feeling that he is compelled to give): for God loveth a cheerful giver. And God is able to make all grace abound toward you; that ye, always having all sufficiency in all things, may abound to every good work: (As it is written, He hath dispersed abroad; he hath given to the poor: his righteousness remaineth forever. Now he that ministereth seed to the sower both minister bread for your food, and multiply your seed sown, and increase the fruits of your righteousness;) Being enriched in everything to all bountifulness, which causeth through us thanksgiving to God." [*2 Corinthians 9:6-11.*]*8LtMs, Ms 99, 1893, par. 27*

The offerings that are the fruit of self-denial prompted by love are represented by the words spoken by God to Cornelius: "Thy prayers and thine alms are come up for a memorial before God." [*Acts*

10:4.] Who does not desire such memorials?—deeds which are before God as a voice speaking in behalf of the human agent, keeping our names fresh and fragrant in the heavenly sanctuary?*8LtMs, Ms 99, 1893, par. 28*

Alms and prayers are to be united; both are offerings to God, the one the supplement of the other. Merely to pray and to have good intentions is not enough. All Christians are under obligation to labor and sacrifice in the spirit with which Christ labored for the salvation of souls. Not only has the Lord given us, as His stewards talents of means to render back to the Giver, but He has endowed us with mental powers to use for Him. He has made us the stewards of His grace, that both spiritual and temporal gifts may be employed for the saving of souls and the glory of Him who so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life.*8LtMs, Ms 99, 1893, par. 29*

The fields are opening everywhere, calling for the living preacher. At home and abroad are openings that there seems no way to fill. Yet there is a large number who have the light of truth, and if these would do all in their power to give light to others, how much might be accomplished! All cannot be preacher of the Word, but in their own homes all might do something for Christ. They could do a good work among their neighbors. If they would put their minds and hearts to the work, they might devise plans by which they could be useful in a small way, whatever their position.*8LtMs, Ms 99, 1893, par. 30*

The ever increasing opportunities for usefulness, the providential openings for the Word of God to be presented, demand our offerings of time and intellect and money, gifts large and small, as God has prospered us, to make a way for the truth in the dark places of the earth, to set up the standard of righteousness, and to advance the interests of the kingdom of Christ. The heavenly angels are waiting to unite with the human agent, that many souls may hear and be impressed by the Holy Spirit and be converted.*8LtMs, Ms 99, 1893, par. 31*

We have long been looking and waiting for the coming the Lord; but

are we doing all in our power to hasten His coming? “The Lord is not slack concerning his promise, as some men count slackness; but is longsuffering to usward, not willing that any should perish, but that all should come to repentance.” [2 *Peter* 3:9.] While the Lord is ever working, while all heaven is engaged in the work on earth to draw men to Christ and repentance, what are the human agents doing to be channels of light, that they may co-operate with the divine agencies? Are they daily inquiring, “Lord, what wilt thou have me to do?” [*Acts* 9:6.] Are they practicing self-denial as did Jesus? Are they deeply stirred, their hearts drawn out in prayer to God that they may be receiving of His grace, the Holy Spirit of God, that they may have wisdom to work with their ability and their means to save souls that are perishing out of Christ? *8LtMs, Ms 99, 1893, par. 32*

“Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it.” [*Malachi* 3:10.] *8LtMs, Ms 99, 1893, par. 33*

Ms 100, 1893

Christ our Helper in the Great Crisis

NP

1893

Formerly Undated Ms 84. This manuscript is published in entirety in HM 11/1893.

“I John, who also am your brother, and companion in tribulation, and in the kingdom and patience of Jesus Christ, was in the isle that is called Patmos, for the word of God, and for the testimony of Jesus Christ.” [*Revelation 1:9.*] It is through one who is “a brother and companion in tribulation,” that Christ reveals to His people the fearful conflict which they must meet before His second coming. Before the scenes of their bitter struggle are opened to them, they are reminded that their brethren also have drunk of the cup and been baptized with the baptism. He who sustained these early witnesses to the truth will not forsake His people in the final conflict. *8LtMs, Ms 100, 1893, par. 1*

It was in a time of fierce persecution and great darkness, when Satan seemed to triumph over the faithful witnesses for God, that John in his old age was sentenced to banishment. He was separated from his companions in the faith, and cut off from his labors in the gospel; but he was not separated from the presence of God. The desolate place of his exile proved to him [to be] the gate of heaven. He says, “I was in the Spirit on the Lord’s day”—the holy day which God had blessed and set apart as His own—“and I heard behind me a great voice as of a trumpet, saying, I am Alpha and Omega, the first and the last: and What thou seest, write in a book” *8LtMs, Ms 100, 1893, par. 2*

“And I turned to see the voice which spake with me. And being turned, I saw seven golden candlesticks; and in the midst of the seven candlesticks, one like unto the Son of man. ... And he had in his right hand seven stars. ... and he laid his right hand upon me, saying unto me, Fear not; I am the first and the last: I am he that liveth, and was dead: and, behold, I am alive for ever more, Amen;

and have the keys of hell and of death. Write the things which thou hast seen, and the things which are, and the things which shall be hereafter.” [*Verses 10-13, 16-19.*] *8LtMs, Ms 100, 1893, par. 3*

Christ walks in the midst of the golden candlesticks. Thus is symbolized His relation to the churches. He is in communion with His people. He knows their true state. He observes their order, their vigilance, their piety, and their devotion. Although He is High Priest and Mediator in the sanctuary above, yet He walks up and down in the midst of the churches on earth. He goes from church to church, from congregation to congregation, from soul to soul. He observes their true condition. He is represented as walking, which signifies untiring wakefulness, unremitting vigilance. He observes whether the light of any of His sentinels is burning dim or going out. If the candlesticks were left to mere human care, the flickering flame would languish and die. But He is the true Watchman in the Lord’s house, the true Warden of the temple courts. His continued watchcare and sustaining grace are the source of life and light. *8LtMs, Ms 100, 1893, par. 4*

Again as the Holy Spirit rested upon the prophet, he sees a door opened in heaven, and hears a voice calling him to look upon the things which shall be hereafter. And he says, “Behold, a throne was set in heaven, and One sat on the throne. And he that sat was to look upon as a jasper and a sardine stone.” [*Revelation 4:2, 3.*] Ministering angels [were] around about Him, waiting and eager to do His will, while the rainbow of God’s promise, which was a token of His covenant with Noah, was seen by John encircling the throne on high—a pledge of God’s mercy to every repentant, believing soul. It is an everlasting testimony that “God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish but have everlasting life.” [*John 3:16.*] It declares to the whole world that God will never forget His people in their struggle with evil. *8LtMs, Ms 100, 1893, par. 5*

Once again the Saviour was presented to John under the symbols of the “Lion of the tribe of Judah,” and “A Lamb as it had been slain.” [*Revelation 5:5, 6.*] Here the whole work of redemption was expressed. These symbols represent the union of omnipotent power and self-sacrificing love. As the Lion of Judah, Christ will

defend His chosen ones and bring them off victorious, because they accepted Him as “the Lamb of God, which taketh away the sin of the world.” [*John 1:29.*] Christ the slain Lamb, who was despised, rejected, the victim of Satan’s wrath, of man’s abuse and cruelty—how tender His sympathy with His people who were in the world! And according to the infinite depths of His humiliation and sacrifice as the Lamb of God will be His power in glory as the Lion of Judah, for the deliverance of His people.*8LtMs, Ms 100, 1893, par. 6*

To John were opened the great events of the future, that were to shake the thrones of kings and cause all earthly powers to tremble. He beheld the close of all earthly scenes, the ushering in of His reign, who is to be King of kings, and whose kingdom shall endure forever. “Behold,” he said, “he cometh with clouds; and every eye shall see him, and they also which pierced him: and all kindreds of the earth shall wail because of him.” [*Revelation 1:7.*] He saw Christ receiving the adoration of all the hosts of heaven and heard the promise that whatever tribulation might come upon God’s people, if they would but patiently endure, they should be more than conquerors through Him that loved them. And Jesus said of the overcomer, “I will not blot out his name out of the book of life, but I will confess his name before my Father and before his angels.” [*Revelation 3:5.*]*8LtMs, Ms 100, 1893, par. 7*

John was now prepared to witness the thrilling scenes in the great conflict between those who keep the commandments of God and those who make void His law. He saw the wonder-working power arise that was to deceive all who should dwell upon the earth who were not connected with God, “saying to them that dwell on the earth, that they should make an image to the beast, which had the wound by a sword, and did live.” [*Revelation 13:14.*] See *Revelation 13:15-17.**8LtMs, Ms 100, 1893, par. 8*

The prophet heard the solemn warning against the worship of this blasphemous power: “If any man worship the beast and his image, and receive his mark in his forehead or in his hand.” [*Revelation 14:9.*] See *Revelation 14:10, 11.**8LtMs, Ms 100, 1893, par. 9*

Of the loyal and true who do not bow to the decrees of earthly rulers against the authority of the King of heaven the Revelator says,

“Here is the patience of the saints: here are they that keep the commandments of God and the faith of Jesus.” [Verse 12.] See *Revelation 14:1-3, 5; 15:2-4.8LtMs, Ms 100, 1893, par. 10*

These lessons are for our benefit. We need to stay our faith upon God; for there is just before us a time that will try men’s souls. Christ upon the Mount of Olives rehearsed the fearful judgments that were to precede His second coming: “Ye shall hear of wars and rumors of wars: ... Nation shall rise against nation, and kingdom against kingdom, and there shall be famines and pestilences, and earth quakes in divers places. All these are the beginning of sorrows.” [Matthew 24:6-8.] While these prophecies received a partial fulfillment at the destruction of Jerusalem, they have a more direct application in the last days.*8LtMs, Ms 100, 1893, par. 11*

John also was a witness of the terrible scenes that will take place as signs of Christ’s coming. He saw armies mustering for battle, and men’s hearts failing them for fear. He saw the earth moved out of its place, the mountains carried into the midst of the sea, the waves thereof roaring and troubled. He saw the vials of wrath opened, and pestilence, famine, and death come upon the inhabitants of the earth.*8LtMs, Ms 100, 1893, par. 12*

Already the restraining Spirit of God is being withdrawn from the world. Hurricanes, storms, tempests, fire and flood, disasters by sea and land, follow each other in quick succession. Science seeks to explain all these. The signs thickening around us, telling of the near approach of the Son of God, are attributed to any other than the true cause. Men cannot discern the sentinel angels restraining the four winds, that they shall not blow until the servants of God are sealed; but when God shall bid His angels loose the winds, there will be such a scene of strife as no pen can picture.*8LtMs, Ms 100, 1893, par. 13*

We are standing on the threshold of great and solemn events. Prophecy is fast fulfilling. The Lord is at the door. There is soon to open before us a period of overwhelming interest to all who are living. The controversies of the past are to be revived. New controversies will arise. The scenes to be enacted in our world are not even dreamed of. Satan is at work through human

agencies. *8LtMs, Ms 100, 1893, par. 14*

But God's servants are not to trust to themselves in this great emergency. The program of coming events is in the hands of the Lord. The world is not without a ruler; the Majesty of heaven has the destiny of nations, as well as the concerns of His church, in His own hands. *8LtMs, Ms 100, 1893, par. 15*

Brethren, it is no time now for mourning and despair, no time to yield to doubt and unbelief. We have a risen Saviour. He is the King, the Lord of Hosts; He sitteth between the cherubim, and amid the strife and tumult of nations, He guards His people still. He who rules in the heavens is our Saviour. He watches the furnace fire that must test every soul. When the strongholds of kings shall be overthrown, when destruction shall come upon the wicked, His people have the assurance that they are safe in His hands. In patience they are to possess their souls. *8LtMs, Ms 100, 1893, par. 16*

The important future is before us. To meet its trials and temptations, and to perform its duties, will require great faith and perseverance. But we may triumph gloriously, for not one watching, praying, believing soul will be ensnared by the devices of the enemy. All heaven is interested in our welfare and waits our demand upon its wisdom and strength. *8LtMs, Ms 100, 1893, par. 17*

In the time of trial just before us, God's pledge of security will be placed upon those who have kept the word of His patience. If you have complied with the conditions of God's Word, Christ will be to you a refuge from the storm. He will say to His faithful ones, "Come, my people, enter thou into thy chambers, and shut thy doors about thee; hide thyself as it were for a little moment until the indignation be overpast." [*Isaiah 26:20.*] The Lion of Judah, so terrible to the rejecters of His grace, will be the Lamb of God to the obedient and faithful. The pillar of cloud will speak terror and wrath to the transgressor of God's law, but light and mercy and deliverance to those who have kept His commandments. The arm strong to smite the rebellious will be strong to deliver the loyal. Every faithful one will surely be gathered. "He shall send his angels with a great sound of a trumpet, and they shall gather together His elect from

the four winds, from one end of heaven to the other.” [Matthew 24:31.] *8LtMs, Ms 100, 1893, par. 18*

Brethren, you to whom the truths of God’s Word have been opened, what part will you act in this momentous time of the closing scenes of earth’s history? Are you awake to these solemn realities? Do you realize the grand work of preparation that is going on in heaven and [on] earth? Let all who have received the light, who have had the opportunity of reading and hearing the prophecy, take heed to those things that are written therein, “for the time is at hand.” [Revelation 1:3.] *8LtMs, Ms 100, 1893, par. 19*

Let none now venture to tamper with sin, the source of every misery that has come upon our world. No longer remain in a state of lethargy and stupid indifference. Let not the destiny of your soul hang upon an uncertainty. Know for yourselves that you are fully on the Lord’s side. Let the inquiry go forth from sincere hearts and trembling lips, “Who shall be able to stand?” [Revelation 6:17.] Have you, in the precious hours of probation mercifully granted you, been putting the very best material into your character-building? Have you been purifying your souls from every stain? Have you followed the light? Have your works corresponded to your profession of faith? *8LtMs, Ms 100, 1893, par. 20*

It is possible to be a formal, partial believer, and yet be found wanting, and lose eternal life. It is possible to practice some of the Bible injunctions, and be regarded as a Christian, and yet perish because you lack essential qualifications that constitute Christian character. If the warnings that God has given are neglected or regarded with indifference, if you cherish or excuse sin, you are sealing your soul’s destiny. You will be weighed in the balances and found wanting. *8LtMs, Ms 100, 1893, par. 21*

Grace, peace, and pardon will be forever withdrawn; Jesus will have passed by, never again to come within the reach of your prayers and entreaties. While mercy still lingers, while Jesus is making intercession for us, let us make thorough work for eternity. *8LtMs, Ms 100, 1893, par. 22*

God’s Word to be Supreme

The adherents of truth are now called upon to choose whether to disregard a plain requirement of God's Word or to forfeit their liberty. If we yield the Word of God, and accept human customs and traditions, we may still be permitted to live among men, to buy and sell, and have our rights respected. But if we maintain our loyalty to God, it must be at the sacrifice of our rights among men. For the enemies of God's law have leagued together to crush out independent judgment in matters of religious faith, and to control the consciences of men. They are determined to put an end to the long continued controversy concerning the Sabbath, to prohibit all further spread of the truth upon this point; and to secure the exaltation of Sunday, in the very face of the injunction of the fourth commandment. *8LtMs, Ms 100, 1893, par. 23*

The people of God will recognize human government as an ordinance of divine appointment, and will by precept and example teach obedience to it as a sacred duty so long as its authority is exercised within its legitimate sphere. But when its claims conflict with the claims of God, we must choose to obey God rather than men. *8LtMs, Ms 100, 1893, par. 24*

The Word of God must be recognized and obeyed as an authority above that of all human legislation. "Thus saith the Lord," is not to be set aside for a Thus saith the church or the State. The crown of Christ is to be uplifted above all the diadems of earthly potentates. *8LtMs, Ms 100, 1893, par. 25*

The principle which we are called to uphold at this time is the same that was maintained by the adherents of the gospel in the days of the great Reformation. When the princes assembled at the Diet of Spires in 1529, it seemed that the hope of the world was about to be crushed out. To this assembly was presented the Emperor's decree restricting religious liberty, and prohibiting all further dissemination of the reformed doctrines. Would the princes representing the States of Germany accept the decree and consent that the blessed light of the gospel should be shut out from the multitudes that were still in darkness? *8LtMs, Ms 100, 1893, par. 26*

Mighty issues for the world depended upon the action of a few heroes of faith. Those who had accepted the truths of the

Reformation met together, and their unanimous decision was, "Let us object to the decree. In matters of conscience the majority has no power." And they drew up their protest, and submitted it to the assembled states.*8LtMs, Ms 100, 1893, par. 27*

"We protest by these presents, (See *Great Controversy, bottom of page 202*, third line from foot, set as far as, "It shall fall before the face of God," page 203.)*8LtMs, Ms 100, 1893, par. 28*

The banner of truth and religious liberty which these reformers held aloft, God has in this last conflict committed to our hands. Those whom He has blessed with the knowledge of His Word are held responsible for this great gift. We are to receive it as supreme authority. We must accept its truths for ourselves, as our own individual act. And we shall be able to appreciate these truths, only as we shall search them out for ourselves, by personal study of the Word of God. Then as we accept it as the guide of our lives, the prayer of Christ is answered for us. "Sanctify them through thy truth; thy word is truth." [*John 17:17.*] The acknowledgement of the truth both in word and by example is our confession of faith, and it is only as we thus acknowledge the truth that others can know that we believe the Bible.*8LtMs, Ms 100, 1893, par. 29*

God will hold men accountable who have the plain teachings of His Word, but disregard them and accept the sayings and customs of men. And yet how many are doing this! They reject the light in regard to the Sabbath, and trample upon God's holy day. Ministers and people, with the Bible open before them, show contempt for the Word of God in His holy precepts, while they exalt a spurious sabbath, which has not other foundation than the authority of the Roman church. The claims of this spurious sabbath are to be enforced upon the world. The Protestant churches, having received doctrines which the Word of God condemns, will bring these to the front and force them upon the consciences of men, just as the papal authorities urged their dogmas upon the advocates of truth in Luther's time. The same battle is again to be fought, and every soul will be called upon to decide upon which side of the controversy he will be found.*8LtMs, Ms 100, 1893, par. 30*

When men are not willing to see the truth and receive it, because it

involves a cross, they are opening the door to Satan's temptations. He will lead them, as he led Eve in Eden, to believe a lie. The truth through which they might have been sanctified, is set aside for some pleasing delusion presented by the destroyer of souls.*8LtMs, Ms 100, 1893, par. 31*

It is often the case that the most precious truth appears to lie close by the side of fatal errors. The rest that Christ promised to all who should learn of Him, lies close beside indifference and carnal quietude, and multitudes overlook the fact that this rest is found only in wearing Christ's yoke and bearing His burden, in possessing His meekness and lowliness.*8LtMs, Ms 100, 1893, par. 32*

The great truth of our entire dependence upon Christ for salvation lies close to the error of presumption. Freedom in Christ is by thousands mistaken for lawlessness; and because Christ came to release us from the condemnation of the law, men declare that the law itself is done away, and that those who keep it are fallen from grace. And thus, as truth and error appear so near akin, minds that are not guided by the Holy Spirit will be led to accept the error, and in so doing place themselves under the power of Satan's deceptions. In thus leading men to receive error for truth, Satan is working to secure the homage of the Protestant world.*8LtMs, Ms 100, 1893, par. 33*

Every soul needs to be on guard against his devices. We must be Bible readers, and obedient to the Scriptures. However much it may inconvenience us, every question is to be settled by the law and the testimony.*8LtMs, Ms 100, 1893, par. 34*

The inquiry should rise from every heart, What is truth? If we would stand against the deceptive teaching that now meets us on every side, that is turning the truth of God into a lie, we must have the heavenly anointing. The Holy Spirit alone will enable us to distinguish truth from error, sin from righteousness. It is of the greatest consequence that we avail ourselves of every means and every facility for learning what is truth. And if we do seek for the truth as for hidden treasure, we have the assurance that our light shall shine more and more, unto the perfect day.*8LtMs, Ms 100, 1893, par. 35*

Those early reformers, whose protests have given us the name of Protestant, felt that God has called them to give the light of the gospel to the world, and in doing this they were ready to sacrifice their possessions, their liberty, and their own lives. Are we, in this, the last conflict of the great controversy, as faithful to our trust as were the early reformers to theirs?*8LtMs, Ms 100, 1893, par. 36*

In face of persecution and death, the truth was spread far and near. The Word of God was carried to the people; all classes, high and low, rich and poor, learned and ignorant, studied it eagerly for themselves, and those who received the light became in their turn messengers to impart it.*8LtMs, Ms 100, 1893, par. 37*

In those days the truth was brought home to the people through the press. Luther's pen was a power, and his writing, scattered broadcast, stirred the world. The same agencies are at our command, with facilities multiplied a hundred-fold. Bibles [and] publications in many languages, setting forth the truth for this time, are at our hand, and can be swiftly carried to every part of the world. We are to give the last waning of God to men; and what should be our earnestness in studying the Bible, and our zeal in spreading the light!*8LtMs, Ms 100, 1893, par. 38*

Let every soul who has received the divine illumination seek to impart it. Let the workers go from house to house, opening the Bible to the people, circulating the publications, telling others of the light that has blessed their own souls. The preaching of the Word will have power in reaching a class who would not receive the truth through reading; but the ministers are few, and where the preached Word cannot come, the published truth can reach. Personal effort will accomplish far more than could be accomplished by preaching without it.*8LtMs, Ms 100, 1893, par. 39*

The truth must be proclaimed in the dark places of the earth. Obstacles must be met and surmounted. A great work is to be done, and those who know the truth should make mighty intercession for help now. The love of Christ must be diffused in their own hearts. The Spirit of Christ must be poured out upon them, and they must be making ready to stand in the judgment. While they are consecrating themselves to God, a convincing power

will attend their efforts to present the truth to others. We must sleep no longer on Satan's enchanted ground, but call into requisition all our resources, and avail ourselves of every facility with which Providence has furnished us. The last warning is to be proclaimed, "before many peoples and nations, and tongues, and kings;" and the promise is given, "Lo, I am with you alway, even unto the end of the world." [*Revelation 10:11; Matthew 28:20.*]8LtMs, Ms 100, 1893, par. 40

Ms 101, 1893

Visit to New Zealand

Gisborne, New Zealand

November 1893

Previously unpublished.

This is a beautiful place. There have been special pains taken to make it attractive and lovely. There has been much taste and skill evidenced in the laying out of streets and setting out of trees—the weeping willow and the beautiful pines, the poplar, the maple trees, (not so abundant as in America but fully as beautiful), and the natural growth of trees which is the gum or best known in America as the Australian gum trees. The rows of trees of willow and of pine and poplar are growing on either side of the road, and to look down through the roads presents a picture of loveliness that must be seen in order to be appreciated.*8LtMs, Ms 101, 1893, par. 1*

Brother Wade furnished me with a beautiful, safe horse and a light, two-wheeled carriage for our use while we remained in Gisborne. This was a great favor, which we appreciated. Nearly every pleasant day we had a safe horse and comfortable conveyance, and improved it in riding out.*8LtMs, Ms 101, 1893, par. 2*

We saw large tracts of land used only for grazing cattle and sheep. We were surprised to see these lands unimproved by cultivation. We thought of some of our American brethren who were industrious and economical (who understood agriculture). Had these lands [been] in their possession, with their knowledge of agriculture, what a change would be wrought in this place, Gisborne. There would be earnest work to uproot the sweetbriers which were growing so abundantly in these beautiful grounds, and in their place would be cultivated lands, orchards, and abundance of vegetables and small fruits.*8LtMs, Ms 101, 1893, par. 3*

Occasionally we would see an orchard. Fruit trees do well. The peach, the lemon trees, and apples, quinces, plums, and cherries, but the orchards are so few and small. When I considered what

might be done in this place if some of the industry, tact, and wise planning of some in America could have the handling of this land, I wanted to speak to you over the broad Pacific and say to some who could come to this beautiful place, "Come and show what your agricultural knowledge and practice will reveal in this place."*8LtMs, Ms 101, 1893, par. 4*

I tried to find strawberries, but they are rarely cultivated, and the price of strawberries was so high we felt almost guilty every time we purchased a box. But lemons are very nice and very cheap.*8LtMs, Ms 101, 1893, par. 5*

The five weeks' stay in this place is about ended, and I have the explanation of why the land is largely left unimproved except for the grazing of cattle. It is the many holidays which following one upon another in rapid succession that is leaving the lands uncultivated. It is a strange infatuation that takes hold of men and women in observing these many holidays that are used in gratifying their love of pleasure, to foster a certain unprofitable ambition, to gratify the lower senses, to gratify carnal lust, rather than for the purpose of strengthening the higher powers of the mind. They are educating schools for the youth coming upon the stage of action. The future of society is indexed by the youth of today, and what a prospect!*8LtMs, Ms 101, 1893, par. 6*

It is no marvel that the colonies are in embarrassment and with the yoke of debt upon them, which is very galling. Idolatry in amusements that are not elevating or purifying and refining in their influence is in abundance—plenty of holidays. Horse racing, betting games, football, and hunting, card playing, theater shows, gambling, liquor drinking, smoking—and what does all this mean? The consumption of the money which is taken out of the Colonies, and making them poor for the industrious.*8LtMs, Ms 101, 1893, par.*

7

Ms 102, 1893

“Walk in the Spirit”

NP

1893

This manuscript is published in entirety in *ST 12/25/1893*.

“If we live in the Spirit, let us also walk in the Spirit. Let us not be desirous of vain glory, provoking one another, envying one another.” [*Galatians 5:25, 26.*] *8LtMs, Ms 102, 1893, par. 1*

Many deceiving their own souls because, while they assent to the truth, they fail to become sanctified through the truth. To have a right religious experience it is essential not only to have an intelligent idea as to what is the theory of truth, but the heart and mind must be trained, and the habits must be in harmony with the expressed will of God. The Word, the requirements of God, must be studied, for if we weave into our experience incorrect principles, we shall cherish false ideas as to what constitutes a Christian, and shall not be found obeying the voice of God. We cannot spiritually discern the character of God, or accept of Jesus Christ by faith, unless our life and character are marked by purity, by the casting down of imaginations, and of every high thing that exalts itself against the knowledge of God, and [by] bringing into captivity every thought to the obedience of Christ. *8LtMs, Ms 102, 1893, par. 2*

It is sin that has dragged down and degraded the faculties of the soul; but through faith in Jesus Christ as our Redeemer, we may be restored to holiness and truth. All who would learn of Christ must be emptied of human wisdom. The soul must be cleansed from all vanity and pride, and vacated by all that has held it in prepossession, and Christ must be enthroned in the heart. The constant strife in the soul that results from selfishness and self-sufficiency must be rebuked, and humility and meekness must take the place of our natural self-esteem. I am pained beyond measure when I see men and women professing the name of Christ, and yet manifesting not the spirit of Christ, for I know that they are dwelling in fatal delusion. *8LtMs, Ms 102, 1893, par. 3*

Many are satisfied with a mere semblance of religion, and they have no experimental knowledge of the virtues of Christ, not vital connection with Jesus. They listen to the most searching presentation of truth, but make no application of the truth to their own souls, because they are clothed with a garment of self-righteousness. Every salutary impression is warded off with the thought that they are Christians, and that the close, searching appeals are not meant for them. The most solemn message from the great Teacher through His delegated servants is lost upon them, because they do not see the need of any such warning or appeal. They have not come to the point of realizing that they are sick and in need of a physician. Christ said, "They that are whole need not a physician, but they that are sick." [Luke 5:31.] *8LtMs, Ms 102, 1893, par. 4*

Solemn conviction of sin will lead individuals to tremble at the Word of God, and surrender their ways, their ideas and their will to God. I tremble when I see so many who feel perfectly contented. They will admit that they have little experience in religious things, and when given an opportunity to gain an experience, they do not advance, because they do not feel their need, and so the matter ends where it began, for they do not seek divine enlightenment with true contrition of soul. *8LtMs, Ms 102, 1893, par. 5*

It is only at the altar of God that we kindle the taper with holy fire. It is only the divine light that will reveal the littleness, the incompetence of the human ability, and give clear, distinct views of the perfection and purity of Jesus Christ. It is only as we behold Jesus that we desire to become like Him. It is only as we view His righteousness that we hunger and thirst to possess it, and ask in earnest prayer, in humility and simplicity, as a little child asks an earthly parent for some good thing, that God will grant unto us our heart's desire. Such prayer is heard and answered. *8LtMs, Ms 102, 1893, par. 6*

The Lord is more willing to give the Holy Spirit to them that earnestly desire it than are earthly parents to give good gifts to their children. Christ has promised the Holy Spirit to guide us into all truth and righteousness and holiness. The Holy Spirit is not given by measure to those who earnestly seek for it, who by faith stand upon

the promises of God. They plead the pledged word of God, saying, "Thou hast said it. I take Thee at Thy word."*8LtMs, Ms 102, 1893, par. 7*

The Comforter is given that He may take of the things of Christ and show them unto us, that He may present in their rich assurance the words that fell from His lips, and convey them with living power to the soul who is obedient, who is emptied of self. It is then that the soul receives the image and superscription of the divine. Then Jesus Christ is formed within the hope of glory.*8LtMs, Ms 102, 1893, par. 8*

"Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made thee overseers, to feed the church of God, which he hath purchased with his own blood." [*Acts 20:28.*] Those who are called to be shepherds of the flock of God are called to be laborers together with God. The Lord Jesus is the great Worker, and He prayed to His Father that His followers might be sanctified through the truth. [*John 17:17.*] If we are doers of the Word of God, we shall understand that we cannot retain any sinful habit, or indulge in any crooked or guileful way. His truth, His Word, must be brought with divine power into our human hearts, and we must purify our hearts by obeying the truth.*8LtMs, Ms 102, 1893, par. 9*

We must renounce all the hidden things of dishonesty, all craftiness and satanic wiles. We must be where we shall be enabled to discern the snares of him who lieth in wait to deceive. Sin must be sensed in its true, hateful character, and expelled from the soul. All who preach the Word in verity and truth can afford to be fair in its presentation. We are not to be deceitful in any way, not handling the Word of God deceitfully, we are to let the cross of Christ stand in prominence in all our teaching. We are not to hide the gospel, or cover the cross of Christ with ornamental roses, and thus make the preaching of it of no effect. Let no one shun the cross of self-denial.*8LtMs, Ms 102, 1893, par. 10*

Make the instruction plain as to what it means to be a Christian. "If any man will come after me," said Jesus, "let him deny himself, and take up his cross daily, and follow me." [*Luke 9:23.*] "He that eateth

my flesh, and drinketh my blood, dwelleth in me, and I in him.” [John 6:56.] Food is the substance of which we partake, that our bodies may be strengthened and built up. In like manner we are to feed upon that which will build up our spiritual nature. Jesus said, “It is the spirit that quickeneth: the flesh profiteth nothing: the words that I speak unto you, they are spirit, and they are life.” [Verse 63.] *8LtMs, Ms 102, 1893, par. 11*

Our bodies are composed of that upon which we feed. So our spiritual life will be composed of that upon which we feed. If we feed on Christ by thinking of Him, by obeying His words, we are built up in Him, and grow in grace and in the knowledge of the truth unto the full stature of men and women in Christ Jesus. “Receiving a kingdom which cannot be moved, let us have grace, whereby we may serve God acceptably with reverence and godly fear.” [Hebrews 12:28.] *8LtMs, Ms 102, 1893, par. 12*

As God works in us to will, we are to co-operate with God, manifesting a determination like that of Daniel to do the will of God, working in harmony with the divine Agent. Then we shall have rest in God. Teachers of the Word of God are not to keep back any part of the counsel of God, lest the people shall be ignorant of their duty, and not understand what is the will of God concerning them, and stumble and fall into perdition. But while the teacher of truth should be faithful in presenting the gospel, let him never pour out a mass of matter which the people cannot comprehend because it is new to them and hard to understand. *8LtMs, Ms 102, 1893, par. 13*

Take one point at a time, and make that one point plain, speaking slowly and in a distinct voice. Speak in such a way that the people shall see what is the relation of that one point to other truths of vital importance. Every man who becomes a teacher must also become a learner, and daily sit at the feet of Jesus. It is impossible for any one to rightly divide the word of truth unless he earnestly seeks wisdom from on high that he may understand what is taught in the Scriptures. The Holy Spirit must attend the word spoken to the heart. It will be difficult to create prejudice in the hearts of those who are seeking for truth as for hidden treasure if the speaker will hide himself in Christ, for he will then reveal Christ, not himself. *8LtMs, Ms 102, 1893, par. 14*

“And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ: will we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ.” [*Ephesians 4:11-13.*] But though God has set these different laborers in the church, there is to be no neglect on the part of one in the performance of duty. Let no one neglect to give faithful and plain instruction upon tithing.*8LtMs, Ms 102, 1893, par. 15*

Let there be instruction as to giving to the Lord that which He claims as His own; for the commendation of the Lord will not rest upon a people who rob Him in tithes and offerings. There will be need of often setting before the people their duty on this matter, that they may render unto God His own. Let the one who first presents the truth be faithful in presenting this matter, and let him also who follows up the interest, make plain the requirement of God in tithing, that the people may see that in all points the laborers are teaching the same truth, and are of one mind in urging them to yield obedience to all the requirements of God.*8LtMs, Ms 102, 1893, par. 16*

But let laborers have discretion, and not give strong meat to those who are as babes; feed them with the sincere milk of the Word. In no case mingle your own spirit and ideas with the truth and cover up the precepts of God by traditions or suppositions. Let the people have the truth as it is in Jesus and do not mingle it with concoctions of your own devising, for your presentation of truth will taste so strongly of self that it will disgust the hearers.*8LtMs, Ms 102, 1893, par. 17*

Be able to say with Paul, “I have kept back nothing that was profitable unto you, but have showed you, and have taught you publicly, and from house to house, testifying both to the Jews, and to the Greeks, repentance toward God, and faith toward our Lord Jesus Christ. ... I take you to record this day, that I am pure from the blood of all men. For I have not shunned to declare unto you all the counsel of God.” [*Acts 20:20, 21, 26, 27.*] There is most earnest work to be done in order that you may so search the Scriptures that

you may be able to declare, unto those with whom you meet, the whole counsel of God.*8LtMs, Ms 102, 1893, par. 18*

Ms 103, 1893

Bought With a Price

Wellington, New Zealand

December 1893

Portions of this manuscript are published in *AH 464*; *5MR 339*; *8MR 249*; *9MR 376*.

Last night I seemed to be in an assembly. The theme that was being presented was of an intensely interesting character. Counsel was given in regard to the education of our youth. The value of every human soul was emphasized. I was bidden to write out what I should hear.*8LtMs, Ms 103, 1893, par. 1*

The price our Saviour paid for human beings shows us the value that God places on them. Every soul should be regarded with interest, and treated with respect, because of the costly atonement that has been made for him.*8LtMs, Ms 103, 1893, par. 2*

Solemn responsibilities rest upon those who claim to be children of God. They are to look upon humanity as Christ's property. We have one common Father. When we see souls depraved and degraded, we are not to pass by on the other side, thinking that there is no hope for them.*8LtMs, Ms 103, 1893, par. 3*

"Ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's." [*1 Corinthians 6:20.*] Those for whom so much has been done should appreciate the value that God has placed upon them. They should respond to His love by giving Him the strength of body, mind, and soul. They are to show to the world that a change has been wrought in them by the transforming power of Christ.*8LtMs, Ms 103, 1893, par. 4*

Iniquity has debased the form of human beings and has well nigh obliterated the image of God from their hearts. Christ came to restore that which was lost. Man had proved disloyal; but "God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." [*John*

3:16.] God is jealous of His honor, and He sent Christ to reshape the character of man, and to restore in him the divine image.*8LtMs, Ms 103, 1893, par. 5*

What a powerful incentive God offers to fallen human beings to lead them to arise from their low estate! He has given us a sin-pardoning Saviour. He whose name has been dishonored by man's disregard of the laws of His kingdom will uplift and restore those who have lost all power to help themselves.*8LtMs, Ms 103, 1893, par. 6*

He who co-operates with God, striving earnestly to separate himself from the world and its corrupt influences, becomes a partaker of the divine nature, "having escaped the corruption that is in the world through lust." [2 *Peter 1:4.*] Can those who realize that they are members of the royal family, children to the heavenly King, heirs of God and joint-heirs with Christ, degrade a nature that, through the merits of Christ, is related to angels, to Christ, yea, and to God Himself? Can those who realize the possibilities before them, who know that they are called to receive an immortal inheritance, to reign as kings and priests on the earth fail to use every power of their being in an effort to become one with Christ? Now is the time of probation. Shall those who have received the light be slothful, rebellious servants, unwilling to put forth diligent effort to become holy, pure, and undefiled?*8LtMs, Ms 103, 1893, par. 7*

An effort should be made to save every soul who by sin has lost the image of God. Those who have been redeemed from a life of sin know how to reach those who are as they once were—"having no hope, and without God in the world." [*Ephesians 2:12.*] Elevated and ennobled by the power they have received from Jesus Christ, these workers become like Christ and work in harmony with Him. The Lord gives them success as they study to show themselves approved unto God, workmen that need not to be ashamed.*8LtMs, Ms 103, 1893, par. 8*

But while we are to try to lift men and women out of degradation, we are not to show respect and reverence for the evil characters they have formed. We are not to place our children where they must associate with the depraved and degraded.*8LtMs, Ms 103, 1893, par. 9*

Sometimes God in His providence may bring our youth into association with those who are impure and intemperate. He will give them strength of purpose and power to resist temptation, even as He did Daniel and his associates in Babylon, if they will co-operate with Him. They must constantly commune with God. They must keep themselves pure, refusing to do anything that would dishonor God, living always with an eye single to His glory. They must watch for souls, laboring earnestly for those in whom the image of God has been defaced, seeking to reform, to elevate, and to ennoble them.*8LtMs, Ms 103, 1893, par. 10*

“Sons of God.”

“Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him;” (in the glory of His perfected character) “for we shall see him as he is. And every man that hath this hope in him purifieth himself, even as he is pure.” [1 *John 3:2, 3.*] As God is pure and holy in His sphere, so fallen man, through faith in Jesus Christ, can be pure and holy in his sphere.*8LtMs, Ms 103, 1893, par. 11*

Let us not then, forgetting our royal birth, allow ourselves to be betrayed into sin. Let us keep ourselves pure, free from all defilement.*8LtMs, Ms 103, 1893, par. 12*

The *fourteenth chapter of John* contains important instruction given by Christ to His disciples as He was about to leave them. They were sorrowing because of what He had told them in regard to His sufferings and death in Jerusalem.*8LtMs, Ms 103, 1893, par. 13*

“And I will pray the Father,” He said, “and he shall give you another Comforter, that he may abide with you forever; even the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you. I will not leave you comfortless: I will come to you.” [Verses 16-18.]*8LtMs, Ms 103, 1893, par. 14*

“Let that therefore abide in you, which ye have heard from the beginning. If that which ye have heard from the beginning shall remain in you, ye shall continue in the Son, and in the Father. And

this is the promise that he has promised us, even eternal life. These things have I written unto you concerning them that seduce you. But the anointing which ye have received of Him abideth in you, and ye need not that any man should teach you: but as the same anointing teacheth you of all things, and is truth, and is no lie, and even as it hath taught you, ye shall abide in him. And now, little children, abide in him; that, when he shall appear, we may have confidence, and not be ashamed before him at his coming. If ye know that he is righteous, ye know that every one that doeth righteousness is born of him." [1 John 2:24-29.] *8LtMs, Ms 103, 1893, par. 15*

Need of a Higher Education.

The standard of education for our youth has been too low. The education of a child should be begun in its infancy. The parents should work in harmony, with watchfulness and prayer, training aright the faculties of their child. The powers of body, mind, and soul should be so trained that the children will grow up strong to resist evil. *8LtMs, Ms 103, 1893, par. 16*

Parents, for your own sakes, for the sake of your children, and for the sake of the One who died that you might become sons of God, walk humble before Him. Keep your characters pure and elevated. Do not allow opportunities for service to pass by unappreciated and unimproved. Grow up into Christ, your living Head, that you may be "complete in him." [*Colossians 2:10.*] Do not allow your children to become careless and loose in their habits. As you educate them in harmony with God's will, you yourselves will learn valuable lessons. Will you not avail yourselves of the opportunity granted to make yourselves and your children physically, mentally, and morally what God designs you to be? *8LtMs, Ms 103, 1893, par. 17*

I beseech you so to work out your salvation in the home that both you and your children may be among the number embraced by Christ's prayer: "Neither pray I for these alone, but for them also which shall believe on me through their word; that they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me. And the glory which thou gavest me I have given them; that they may be one, even as we are one: I in them, and thou in me, that they may

be made perfect in one; and that the world may know that thou hast sent me, and hast loved them as thou has loved me.*8LtMs, Ms 103, 1893, par. 18*

“Father, I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory, which thou hast given me: for thou lovest me before the foundation of the world. O righteous Father, the world hath not known thee: but I have know thee, and these have know that thou hast sent me. And I have declared unto them thy name, and will declare it: that the love wherewith thou hast loved me may be in them, and I in them.” [*John 17:20-26.*]*8LtMs, Ms 103, 1893, par. 19*

Christian Schools.

Some good things are taught in the public schools, but the truth is so mixed with error that minds are misled.*8LtMs, Ms 103, 1893, par. 20*

Much good would be accomplished were Christian schools established in every place where God has a people who are serving Him. I feel a burden for the education of our youth, especially in this country.*8LtMs, Ms 103, 1893, par. 21*

We have now reached an important time in the history of our school in Australia. We should find a more suitable location. As yet the providence of God has not opened the way for us to move from the city to a more favorable place. We are waiting, and watching, and working. The Householder expects His servants not to stand waiting in idle contemplation, but earnestly to work while it is day, realizing that the night is coming, in which no man can work.*8LtMs, Ms 103, 1893, par. 22*

Knowledge is needed in regard to the proper bestowal of the affections. Young men and women have been taught to regard early marriages as wise. Some who claim to believe in Jesus Christ and to be loyal to God’s commandments are attracted by unbelievers. They seem to forget that God has said, “Be ye not

unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness?" [2 *Corinthians* 6:14.]*8LtMs, Ms 103, 1893, par. 23*

A World in Ignorance.

There is at the present time a great increase of knowledge in what is called science. But children are not properly trained. They are not brought up in the nurture and admonition of the Lord; the world is becoming filled with moral leprosy. Business cares, speculation, amusement, holidays, absorb the mind and affections. Men and women have no time for serious reflection. If they would take time to think seriously, the world would not today be so full of moral leprosy. The influence of a united individual effort would do much to keep back the tide of evil.*8LtMs, Ms 103, 1893, par. 24*

The religious world is sick and knows not that it needs a physician. Because iniquity abounds, the love of many is waxing cold. Men will never reach the spiritual or intellectual heights that God wishes them to attain until they become partakers of the divine nature. They may gain a measure of intellectual power, but of what use is intellectual strength without spiritual power? Man, in all his moral degradation, may be made pure and unselfish, and he may bear in his life the divine credentials.*8LtMs, Ms 103, 1893, par. 25*

The Lord God of heaven "turneth wise men backward, and maketh their knowledge foolish." He "confirmeth the word of his servant," and maketh the wrath of men to praise Him. There is to be a casting down of the high imaginations of men. [*Isaiah* 44:25, 26; *Psalms* 76:10; 2 *Corinthians* 10:5.]*8LtMs, Ms 103, 1893, par. 26*

"Yet a little while," Christ said before He left this earth, "and the world seeth me no more; but ye see me." [*John* 14:19.] There is a knowledge which is for every follower of Christ, which the world cannot receive. The nations of the earth do not know that they are lost, nor do they know the things that belong to their salvation.*8LtMs, Ms 103, 1893, par. 27*

“For what man knoweth the things of a man, save the Spirit of man which is in him? even so the things of God knoweth no man, but the Spirit of God. Now we have received, not the spirit of the world, but the spirit which is of God, that we might know the things that are freely given to us of God. Which things also we speak, not in the words which man’s wisdom teacheth, but in the words which the Holy Ghost teacheth; comparing spiritual things with spiritual. But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned.” [1 *Corinthians 2:11-14.*]8LtMs, Ms 103, 1893, par. 28

The Scriptures speak plainly in regard to the spirit that prevails in the last days. All who have ears to hear and hearts to understand the language of Scripture can see that its prophecies are being fulfilled.8LtMs, Ms 103, 1893, par. 29

Of the world today God says, “Woe to her that is filthy and polluted, to the oppressing city! She obeyed not the voice; she received not correction; she trusted not in the Lord; she drew not near to her God. Her princes within her are roaring lions; her judges are evening wolves; they gnaw not the bones till tomorrow. Her prophets are light and treacherous persons: her priests have polluted the sanctuary, they have done violence to the law.8LtMs, Ms 103, 1893, par. 30

“The just Lord is in the midst thereof; he will not do iniquity: every morning doth he bring his judgment to light, he faileth not; but the unjust knoweth no shame. I have cut off the nations: their towers are desolate, I have made their streets waste, that none passeth by: their cities are destroyed, so that there is no man, that there is none inhabitant. I said, Surely thou wilt fear me, thou wilt receive instruction; so their dwelling should not be cut off, howsoever I punished them: but they rose early, and corrupted all their doings.” [Zephaniah 3:1-7.]8LtMs, Ms 103, 1893, par. 31

The corruption among the governments of earth reveals the character of its rulers, who have not the wisdom of God. Everywhere there is confusion and perplexity. The world is like a troubled sea, which cannot rest. The theories and speculations of

men will not bring peace; they will bring only additional confusion and perplexity. *8LtMs, Ms 103, 1893, par. 32*

That voice alone which commanded the light to shine out of darkness, which said, "Let there be light; and there was light," could speak peace to the troubled world today. [*Genesis 1:3.*] But God is left out of the councils of men. *8LtMs, Ms 103, 1893, par. 33*

"Thy kingdom come. They will be done on earth, as it is in heaven." [*Matthew 6:10.*] For ages this prayer, taught by Jesus to His disciples, has been ascending to God from contrite hearts. It will surely be answered. "The kingdoms of this world" will "become the kingdoms of our Lord, and of His Christ." [*Revelation 11:15.*] *8LtMs, Ms 103, 1893, par. 34*

Ms 104, 1893

Christ Our Strength by Mrs. E. G. White

NP

Circa 1893

Previously unpublished.

“If a man love me he will keep my words: and my Father will love him and we will come unto him, and make our abode with him. He that loveth me not keepeth my sayings: and the word which ye hear is not mine, but the Father's which sent me. These have I spoken unto you being yet present with you. But the Comforter, which is the Holy Ghost, who the Father will send in my name, He shall teach you all things and bring all things to your remembrance whatsoever I have said unto you.” “If ye love Me, keep my commandments. And I will pray the Father and He shall give you another Comforter, that he may abide with you forever; even the spirit of truth; who the world cannot receive because it seeth Him not, neither knoweth Him, but ye know Him, for he dwelleth with you and shall be in you.”
[*John 14:23-26, 15-17.*]*8LtMs, Ms 104, 1893, par. 1*

The Spirit of God abides with the children of God. With Christ abiding in the heart we shall be enabled to do his will, — to watch, to pray, to act in harmony with the words of our Lord. In this way we shall cooperate with divine agencies; but if we lose our feeling of dependence upon Him, and cease to press our petitions to the throne of grace, satanic agencies will be ready to seize an opportunity to separate us from our Lord. They will set in operation a train of circumstances and devise snares to misdirect and mislead those who do not make god their trust and evil angels will cause those who are self-sufficient and self-righteous to become channels through which they may through which they may defile the minds of others and lead others into paths that are not cast up for the ransomed of the Lord to walk in.*8LtMs, Ms 104, 1893, par. 2*

When David cherished pride, ambition, and self-sufficiency Satan worked upon his mind and provoked him to number Israel. Joab was surprised and alarmed when he heard the command given to

number the people of God; for this command was unlike anything David had before given, since he had always declared that God alone was their strength. Joab had had far less experience in the practical workings of the spirit of God than had David, yet on this occasion with clear discernment, he perceived that this request did not originate from God or spring from the right motives in David. Joab's answer to David unfolds to us the nature of the motive that prompted this request. "Joab said unto the king, now the Lord thy God add unto the people how many so ever they be, a hundred fold, and that the eyes of my lord the king may see it: but why doth my lord the king delight in this thing?" [2 *Samuel* 24:3.] *8LtMs, Ms 104, 1893, par. 3*

In the numbering of Israel, the people were taught to rely upon their own strength instead of depending in the Lord alone for their sufficiency and defense in every emergency. Joab did not thoroughly execute the king's requirement for "Levi and Benjamin counted he not among them: for the king's word was abominable to Joab. And God was displeased with this thing; therefore He smote Israel." [1 *Chronicles* 21:6, 7.] The Lord had done remarkable things for his people in their deliverance from Egyptian bondage. For their sake, because of Pharaoh's stubborn resistance, with his mighty arm of power, he had nearly ruined Egypt. The Lord God proposed good in regard to His people. He was to preserve them as a theocracy, and they were to stand in the strength of God, to fear and love and serve Him, acknowledging Him as their ruler. Israel had been taught by Jesus Christ when he was enshrouded in the pillar of cloud and fire. The people had been instructed by signs and wonders, by precept upon precept, line upon line, and the burden of the instruction had been to teach them that they were to be separate from them rebellious nations of the earth to be the Lord's peculiar people, and they were to understand that their safety depended upon their obedience to him in all things. They were to cherish his fear in their hearts. "For thou art a holy people unto the Lord thy God; the Lord thy God hath chose thee to be a special people unto himself, above all people that are upon the face of the earth. The Lord did not set His love upon you, nor choose you, because ye were more in number than any people; but because the Lord loved you and because he would keep his oath which he had sworn unto your fathers, hath the Lord brought you out with a

mighty hand, and redeemed you out of the house of bondmen, from the hand of Pharaoh king of Egypt. Know therefore that the Lord thy God, he is God, the faithful God which keepeth covenant and mercy with them that love him and keep his commandments to a thousand generations.” [*Deuteronomy 7:6-9.*]8*LtMs, Ms 104, 1893, par. 4*

But David did not maintain his rebellion, as some in responsible position have done, who have walked contrary to God and when rebuked are unwilling to humbly acknowledge that they were wrong. David said unto God, “I have sinned greatly in that I have done: and now, I beseech thee, O Lord, take away the iniquity of thy servant; for I have done foolishly.” [2 *Samuel 24:10.*] But the Lord could not pass over David's sin; for all Israel were to see and to understand that the Lord God of Israel was not to be trifled with and that he was the invisible Leader of His people. They were to understand that he was a God of justice as well as mercy.8*LtMs, Ms 104, 1893, par. 5*

God graciously permitted David to choose one of three specified punishments. “And Gad came to David and told him, and said unto him, Shall seven years of famine come unto thee in thy land, or wilt thou flee three months before thine enemies, while they pursue thee, or that there be three days of pestilence in thy land? Now advise, and see what answer I shall return to him that sent me. And David said unto Gad, I am in a great strait: let us now fall into the hand of the Lord; for his mercies are great: and let us not fall into the hand of man. So the Lord sent a pestilence upon Israel from the morning even unto the time appointed: and there died of the people from Dan even to Beersheba seventy thousand men.” [*Verses 13-15.*]8*LtMs, Ms 104, 1893, par. 6*

This history should be studied by all the children of God. We are not to be ignorant of Satan's devices, but we are to understand the working of the satanic powers by which if possible, the evil one may be able to take advantage of the people of God, and lead them to trust in their facilities and in the strength of their organizations and institutions, and not depend wholly upon the Lord God of Israel, who is their stronghold in every emergency. And now as Satan has come down in great power to work with his deceiving artifice and delusions to deceive if possible, the very elect, all the children of God must be armed with faith and prayer. “Finally my brethren, be

strong in the Lord and in the power of his might. Put on the whole armor of God, that ye may be able to stand against the wiles of the devil. For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. Wherefore take unto you the whole armor of God, that ye may be able to withstand in the evil day and having done all, to stand. Stand therefore, having your loins gird about with truth, and having on the breastplate of righteousness; and your feet shod with the preparation of the gospel of peace; and above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked. And take the helmet of salvation, and the sword of the Spirit which is the word of God: praying always with much prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints.” [*Ephesians 6:10-18.*]*8LtMs, Ms 104, 1893, par. 7*

The captain of the Lord's hosts has given you his command. Will you obey the orders of your captain? Will you study and plan in your own strength, and follow your own wisdom or will you be strong in the Lord and in the power of his might? Will the children of truth and righteousness look constantly to Jesus, the source of all their strength “Let him take hold of my strength and make peace with me, and he shall make peace with me.” [*Isaiah 27:5.*] While the unbelieving, the wicked are under the control of the powers of darkness, subject to the spirit that now worketh in the children of disobedience, let us as children of God submit ourselves to the revealed word of God, to be guided by the divine Spirit, that we may work the works of God.*8LtMs, Ms 104, 1893, par. 8*

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

heavenly places in Christ Jesus. ... For by grace are ye saved through faith; and that not of yourselves: it is the gift of God.” [Ephesians 2:1-6, 8.] *8LtMs, Ms 104, 1893, par. 9*

I see great comfort and hope and consolation in this expressed tenderness of God toward all who will appreciate his love, and his tenderness of God toward all who will appreciate his love and his tenderness and his holy requirement. There is a power that is moving the synagogue of Satan from beneath to disperse his confederacy of evil throughout all the earth that he may manage his mighty army who refuse allegiance to God and his holy law. Rulers of Kingdoms, presidents, nobles who are in high places, if they range under the banner of the prince of darkness, will learn their orders from him who created the rebellion in heaven, and who claims as his territory the fallen world. He does not bow in allegiance to the law of Jehovah, and all who are in rebellion are under his generalship, and will use their talent to maintain and strengthen the kingdoms of the prince of this world, and will practice evil according to the circumstances that will occur. *8LtMs, Ms 104, 1893, par. 10*

Instead of the Sabbath ordained of God for his honor, Satan has substituted Sunday, the first day of the week. God's memorial has been ignored and his sanctified, holy days has been made a common working day. The spurious Sabbath is one of Satan's own devising and the Christian world have united with those who are openly ungodly in making void the law of Jehovah. The church and the world are in perfect harmony. Many are willfully closing their eyes to light and knowledge claiming that custom must prevail. In Eden God claimed one tree as his own, and man was not to eat its fruit or treat it in any way as his own; but Satan came to Even as an angel of light, and persuaded her that this particular prohibition was of arbitrary authority. “And he said unto the woman, Yea, hath God said, Ye shall not eat of every tree of the garden? And the woman said unto the serpent, we may eat of the fruit of the trees of the garden: but the fruit of the tree which is in the midst of the garden, God hath said, ye shall not eat of it, neither shall ye touch it, lest ye die. And the serpent said unto the woman, ye shall not surely die: for God doth know that in the day ye eat thereof, then your eyes shall be opened and ye shall be as gods, knowing good and evil.”

[Genesis 3:1-5.] *8LtMs, Ms 104, 1893, par. 11*

Eve believed the serpent and fell, and she tempted her husband, and he fell and now the flood gates of woe are opened upon our world. The deceiving power that tempted Eve, tempts man today. Satan has set aside God's holy day, and created a Sabbath of his own for the world to observe that they may refuse to obey the commandment of God. He has succeeded in leading the world into marked rebellion; for the world has accepted this false Sabbath and have given it special honor and prominence in order that the sign God instituted to distinguish his commandment keeping people from the rebellious may be obliterated. Has not God spoken definitely in regard to the fourth commandment? *8LtMs, Ms 104, 1893, par. 12*

“And 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. ... Six days may work be done; but the seventh is the Sabbath of rest, holy to the Lord: whosoever doeth any work in the Sabbath day, he shall surely be put to death. Wherefore the children of Israel shall keep the Sabbath to observe the Sabbath throughout their generations for a perpetual covenant.” And now the reason is given. “It is a sign between me and the children of Israel forever: for in six days the Lord made heaven and earth, and on the seventh day he rested and was refreshed.” [*Exodus 31:12-13, 15-17.*] The Sabbath is then a sign between God and his children, and is to be a perpetual memorial of his creative power in making the world, in creating man in six days. “For in six days the Lord made the heaven and earth, the sea, and all that in them is and rested the seventh day; wherefore the Lord blessed the Sabbath day and hallowed it.” [*Exodus 20:11.*] *8LtMs, Ms 104, 1893, par. 13*

Who spoke these words to Moses? No less personage than the Son of God. Did the son of God under the gospel dispensation give a lower standard than he gave to Adam in Eden?—No. What reason could he give to annul the Sabbath of the fourth commandment, and change it to the first day of the week, when the seventh day was to be the memorial of his creative power in creating the heavens and the earth, in making man who was to

inhabit the earth he had made? He says, "It is a sign between me and you throughout your generations." [*Exodus 31:13.*] Are we not the Israel of God through the process of being grafted into the olive tree? Then is not the very day God sanctified and blessed to be observed throughout your generations forever as a memorial of God's creative works during six days and his rest upon the seventh?*8LtMs, Ms 104, 1893, par. 14*

The Sabbath was instituted in Eden when the foundation of the earth was laid when the morning stars sang together, and all the sons of God shouted for joy. The last days are upon us, and Satan's masterpiece of deception will be seen. Antichrist will appear whose coming is after the working of Satan with all power and signs and lying wonders and with all deceitfulness of unrighteousness in them that perish; because they received not the love of the truth that they might be saved. Those who receive not the love of the truth, will unite with Satan and with antichrist through whom Satan has worked to make void the law of God to give to the world a spurious Sabbath, the child of the papacy that it might be worshipped as an idol. Of this power Paul writes, "Let no man deceive you by any means: for that day shall not come except their be falling away first, and that man of sin be revealed, the son of perdition; who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God, showing himself that he is God." [*2 Thessalonians 2:3, 4.*] This is antichrist to whom the dragon shall give his power, his seat and great authority, and this power will be energized by the devil, and will have combined him human and superhuman power. The children of God will be endowed with power from on high and will be partakers of the divine nature, having escaped the corruptions that are in the world through lust.*8LtMs, Ms 104, 1893, par. 15*

Satan has carried his first great work of deception down through all the ages, and will until the close of time. In antichrist, he has a living agent. When the Christian world shall make void the law of God when church and state are united, when Protestantism shall reach its hands across the gulf to unite with Romanism, allegiance to the law of God will be fully thrown off and the decree will go forth against the people of God. But when men trample on the plainest requirements of God's word, the prayer will go up to heaven, "It is

time for thee, Lord to work; for they have made void thy law.”
[*Psalm 119:126.*] And God will work.*8LtMs, Ms 104, 1893, par. 16*

Satan will then inspire men, and even professedly Christian men who refused to receive the love of the truth, to accuse and slander those who keep the commandments of God and have the faith of Jesus. He will lead those who appear to be good men to accuse the servants of God who refuse to bow down to the image of Baal in observing the spurious Sabbath and will cause men to cast contempt upon the Sabbath which the Lord sanctified and blessed. Persecution has already begun upon some of those who are loyal and true to the commandments of God, who observe the Sabbath as a sign between them and their God. The Lord has a people who will be as true as steel to principle.*8LtMs, Ms 104, 1893, par. 17*

The Lord is giving Satan his last chance to develop his satanic principles before the heavenly principalities and powers, before the worlds in which God has made. But his power is soon to be taken away. The Lord permits persecutions to arise in order to purge all dross away from his people, but to those who persecute his children, he will render double for their cruelty and violence. “For her sins have reached unto heaven, and God hath remembered her iniquities. Reward her even as she rewarded you, and double unto her double according to her work. In her cup which she hath filled full to her double. How much she hath glorified herself and lived deliciously, so much sorrow and torment give her; for she saith in her heart, 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.” [*Revelation 18:5-8.*]*8LtMs, Ms 104, 1893, par. 18*

The world and the church are married. The ruling powers of earth have taken it upon themselves to compel the conscience of God's people who keep the commandments of God and have the faith of Jesus. They will seek by force to make them yield obedience to and worship the image of the beast, in keeping the spurious Sabbath, the child of papacy. But this final act of apostasy will bring upon the world and the church of doom of which the prophet writes, “In one hour she is made desolate. Rejoice over her, thou heaven, and ye

holy apostles and prophets; for God hath avenged you on her.”
[*Verses 19, 20.*]8LtMs, Ms 104, 1893, par. 19

With what pride Satan looks upon the world whom we numbers as his subjects. With the union of church and state, he is ruler as far as it is possible for him to being the world. The great rebel who originated rebellion in heaven, is worshipped and the church rules the state, and a corrupt harmony exists, satanic in its principles and workings, and superhuman power is manifested by the whole confederacy of evil. But his rebellion has an end; for the wicked are consumed by the brightness of his coming whose right it is to rule. “And I saw an angel standing in the sun; and he cried with a loud voice, saying to all the fowls that fly in the midst of heaven, come and gather yourselves together unto the supper of the great God; that ye may eat the flesh of kings, and the flesh of captains, and the flesh of mighty men, and the flesh of horses, and of them that sit on them, and the flesh of all men, both free and bond, both small and great. And I saw the beast, and the kings of the earth, and their armies gathered together to make war against him that sat on the horse and against his army. And the beast was taken, and with him the false prophet that wrought miracles before him, with which he deceived them that had received the mark of the beast, and them that worshipped his image. These both were cast alive into the lake burning with fire and brimstone. And the remnant were slain with the sword of him that sat upon the horse which sword proceeded out of his mouth; and all the fowls were filled with their flesh.”
[*Revelation 19:17-21.*]8LtMs, Ms 104, 1893, par. 20

And he showed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb. In the midst of the street of it, and on either side of the river, was there the tree of life, which bare twelve manner of fruits and yielded her fruit every month; and the leaves of the tree were for the healing of the nations. And there shall be no more curse but the throne of God and the Lamb shall be in it; and his servants shall serve him and they shall see his face and his name shall be in their foreheads. And there shall be no night there and they need no candle, neither light of the sun for the Lord God giveth them light and they shall reign forever and ever.8LtMs, Ms 104, 1893, par. 21

Ms 105, 1893

Limit to Evil Doer's Probation By Mrs. E. G. White

NP

Circa 1893

Previously unpublished.

“Woe unto you, scribes and Pharisees, hypocrites! for ye shut up the kingdom heaven against men; for ye neither go in yourselves neither suffer ye them that are entering to go in.” [*Matthew 23:13.*] As Christ pronounced this woe, he was looking into the faces of those who were thirsting for life. He dared to lay bare the true condition of their hearts. Divinity flashed through humanity as he stood before them defenseless and despised, yet unmasking their hypocrisy with a power and eloquence that held the large assembly spellbound. No one ventured to interrupt him or sought to stop his words which he uttered with tremendous power. Every syllable of the pronounced woes reached the ears of all and seemed to be echoed from the temple walls. The scribes and Pharisees were charged with the most terrible guilt, inasmuch as they shut up the kingdom of heaven against men, refusing to enter themselves and hindering those who would venture in. The responsibility of Israel was fearfully great; for Jesus had come unto his own and his own received him not. He was the light of the world, and all were required not only to receive the light, but to practice the light; for the only hope for Israel was to believe and obey the truth.⁸*LtMs, Ms 105, 1893, par. 1*

How solemnly and diligently should we guard the sacred way that leads to the city of God. The nations of old were charged to keep the well spring in good condition along the public ways for the benefit of thirsty travelers. In the land of Palestine the roads to the cities of refuge were to be kept in perfect condition in order that he who was fleeing for his life might find nothing to obstruct his flight to the city of refuge. But the way of life and righteousness was not thus preserved by the religious teachers of the Jewish nation. Christ pronounced the most terrible woes upon those who would not receive the truth themselves nor permit those who were entering

the kingdom of heaven to follow out their determination. They perverted the words of him who taught as never man taught, and who did in their cities and villages the works which no other man did. They misinterpreted, misconstrued, and misplaced every statement the great Teacher made which could in any way be perverted, thus turning the feet of those who were entering the path of life into false paths. As a judge he pronounced these teachers false and poured upon them the most terrible denunciations. He read their hearts as the pages of an open book, and laid bare their deceptive course of action. Even when they said to the people, "Come, walk in safe paths," through subtlety as the serpent beguiled Eve in the Garden of Eden they made of none effect the word of God. The words addressed to Job were highly appropriate to the religious leaders of this time where it is said, "Who is this that darkeneth counsel by words without knowledge?" [*Job 38:2.*]*8LtMs, Ms 105, 1893, par. 2*

The controversy between the scribes and Pharisees and Christ was the old controversy that we find in the garden of Eden, where the Prince of life and the prince of darkness came into contact on the earth. Satan then construed the words of God, which threatened the transgressor with death, to mean that the sinner should not surely die, but should be as gods, knowing good and evil. How many at the present day are on Satan's side of the controversy. The whole Christian world have taken up with the interpretation which Satan has put upon the words of God addressed to the sinner and have declared that death was but the gate to life, or that death meant an eternally burning hell. Satan cast contempt upon the law of God and men have so followed his train of reasoning and have termed it a yoke of bondage. But Christ has said to the world as he said to the young man, "If thou wilt enter into life, keep the commandments." [*Matthew 19:17.*] "And this is the record that God hath given to us eternal life, and this life is in his Son. He that hath the Son hath life: and he that hath not the Son of God hath not life. These things have I written unto you that believe on the name of the Son of God; that ye may know that ye have eternal life, and that ye may believe on the name of the Son of God." [*1 John 5:11-13.*]*8LtMs, Ms 105, 1893, par. 3*

It was Satan that was the moving agency to pervert the minds of the

Jewish leaders and through them turn the people away from the Son of God. It was the purpose of the prince of darkness to make them satisfied with a religion of forms and ceremonies; but true spirituality, sincere worship of God was not cherished. They had separated from God by wicked works, and when Christ, the way, the truth, and the life came to the world, Satan declared in his counsels that every agency and power that was at the command of the powers of darkness, must be employed to keep man from accepting Jesus Christ. Satan was the destroyer and Christ was the restorer and the kingdom of darkness was brought into stern conflict; for Christ came to take the captives out of the hand of the destroyer. All who believed in Christ should have life, eternal life.*8LtMs, Ms 105, 1893, par. 4*

Since Satan's apostasy in heaven, his malice has lost nothing of its malignity. For thousands of years, he has been gaining in experience in devising methods whereby he might continue to keep the human race in the same deception by which he caused the fall of Adam—keep them from believing the words of God. The Lord Jesus came to our world and laid the foundation of his kingdom, but at every step he was opposed by the powers of darkness. Satan ruled in the hearts of men, and cause that his falsehoods should be accepted by the Jewish nation. The traditions, maxims, and falsehoods of men were placed in the framework of religion. The meaning of the clearest prophesies was subverted, the significance of truth was shadowed and the people that were blessed with great light and power were led to teach for doctrines the commandments of men, and thus exercise a baleful influence. The character, mission and works of Christ were so interpreted that prejudice blinded the eyes of the people and the shadow of unbelief became impenetrable. Satan is deep in cunning, and has a thousand resources by which he seduces the people, leading those who profess to be the children of God to accept of errors and doctrines that have not the slightest foundation in the word of God.*8LtMs, Ms 105, 1893, par. 5*

There is as much need today to beware of the devices of Satan as in the days of Christ. The scriptures declare him to be a liar from the beginning of his apostasy. [*John 8:44.*] He is able to transform himself into an angel of light. He deceives the whole world. He hath

blinded the eyes of them that believe not, lest the light of the glorious gospel of Christ who is the image of the invisible God should shine unto them. Satan knows that all who will believe in Christ will be lost from his kingdom and that men whom he hated because they were beloved of God, would have the eternal life which he lost through his apostasy. He is constantly planning to ruin human souls. He works upon the pride of heart and presents to the sinner the thought that much will be gained by exercising independent judgment by cutting away from dependence upon God, by not asking his guidance, strength, support, and protection. When he induces men to thus seek to walk in independence, he can take measures by which to bind them fast to his chariot, and lead them as slaves that are captive to his will. Those who are made free by Christ are the only freemen, and have the only freedom that human beings can exercise. Christ alone can make men free. By his delusive fictions, Satan has obscured the glory of the gospel to men's eyes, has made the power of Christianity weak to reach the soul in leading men to deny the divinity of Christ, the only source of eternal life. Satan has belittled the work that Christ came to do in man's behalf and is holding the minds of men in his overmastering deceptions.*8LtMs, Ms 105, 1893, par. 6*

The true character of the scribes and Pharisees, the deceitfulness of the Jewish nation, was all open to Christ, and in words of eloquent denunciations, he presented before the people the doom of those who perverted his words, and hindered those who were entering into the kingdom of God. He had been engaged in public ministry three years and a half, and he claimed that he had given abundant evidence for faith in the works which he had wrought; for they were a divine endorsement attesting the verity of his claims. He had exalted truth as above human reasoning; but he found that the minds of the people were loaded down with the exactions and traditions of men to so great a degree that it was almost impossible to reach them with divine oracles. Men exalted reason above truth, and clung to theories which they thought within their conception. Christ the source of all true wisdom, found truth darkened, its light almost extinguished by the perverted reasoning of human philosophy. But he clears away the rubbish and recovers the lost treasures and resets the jewels of truth, and surrounded by divine credentials, he presents a system of truth exalted in loveliness, and

demanding the credence of the people. He spake as one having authority and although Satan opposed his influence through the cooperation's of his agents, yet the divine seed was sown and took root in the hearts of men who were clothed with humility and who having become acquainted with the will of God, purposed to walking in the light. They took accepted the sayings of Christ as they were—as spirit and life. His words revealed principles which are the foundation of the sacred science of salvation to all who believe. There was no uncertainty in his utterances, and he had a message for every soul. In solemn voice, full of pathos and melody he said, “Verily, verily, I say unto you.” Then a message would follow impressed with the stamp and seal of God. As he denounced the scribes and Pharisees, he felt solemnity and power of his condemnation; for was ever touched with human woe and was meek and lowly of heart. As he surveyed the hypocritical and guilty throng that surrounded him, and noted the cold, lowering brows and stubborn faces that told their intention to resist him to the last, he clothed himself with zeal as with a garment and was filled with consuming indignation for the insulted honor of his Father, and pronounced judgments against the rejecters of his mercy. But the national guilt was not yet full. He bids the nation fill up the measure of their guilt was not yet full. He bids the nation fill up the measure of their guilt, and points them to the example of their fathers, saying “Fill ye up the measure of your fathers.” [*Matthew 23:32.*] Their fathers had slain prophets and through their precepts and example had cast their influence in such a way as to produce at last the ripeness of iniquity which was to end in the withdrawal of the long suffering patience of an insulted, dishonored God. Instead of being softened by the patience of which they had so long been the objects they encouraged their hearts in persistent resistance; but Christ gave them to understand in his last discourse that there was a limit to the forbearance of God and that it was possible to pass the boundaries as did Judas. *8LtMs, Ms 105, 1893, par. 7*

God allows to all nations a certain period of probation, of grace, but if all his goodness mercy and compassion are trifled with they can expect nothing but an outbreak of indignation, a demonstration of judgments such as fell upon the Sodomites and came up the world in the time of Noah. The truth concerning the Jewish nation is depicted as Jesus gives his last message to a gain-saying and

rebellious people. His denunciations are most awful because they came from lips that never reviled. He said, "Behold, I send unto you prophets and wise men, and scribes; and some of them ye shall kill and crucify; and some of them shall ye scourge in your synagogues and persecute them from city to city; that upon you may come all the righteous bloodshed upon the earth from the blood of righteous Abel unto the blood of Zacharias, son of Barachias, whom ye slew between the temple and the altar." [*Verses 34, 35.*] He bids the rejecters of his mercy and love to fill up the measure of their hatred; for when their last murderous act should be done in putting him to death, the day of repentance would be ended. When the judgment fell it was seen that their past wickedness was not forgotten though the day of its visitation was long put off and they acknowledged that it was a terrible mistake in them that they continued in wickedness and obstinately opposed the truth that was presented to them by the Son of God.*8LtMs, Ms 105, 1893, par. 8*

God keeps a reckoning with nations, with churches, and with individuals and when a certain amount of guilt is reached, the sum is made up and retribution is visited upon the transgressors. Mercy steps down from the golden throne, and judgment is meted out without mercy; and the rejecters of God's love learn that there is a limit to the forbearance of heaven.*8LtMs, Ms 105, 1893, par. 9*

Ms 106, 1893

“Will a Man Rob God?” By Mrs. E. G. White

NP

Circa 1893

Previously unpublished.

The Lord has given to man six days in which to labor for his temporal good, but he has reserved one day, the seventh, for his own and called it by his name, the Sabbath of the Lord. He lays his hand upon it and says “it is mine; I have reserved the seventh day for my own honor, I have sanctified and blessed it. Keep it holy, do no secular work upon it.” Those who appropriate to themselves the day that God has reserved to his own worship, who uses his holy time as a common working day, and present to him in its stead a day he has not blessed are guilty of a great sin, even robbery of God. The Lord has told us plainly how he regards the offering to him of common in place of holy things.⁸*LtMs, Ms 106, 1893, par. 1*

“A son honoreth his father, and a servant his master; if I then be a Father, where is mine honor? And if I be a Master, where is my fear? Saith the Lord of Hosts unto you, O priests, that despise my name. And ye say, wherein have we despised thy name? You offer polluted bread upon mine altar; and ye say, wherein have polluted thee? In that ye say the table of the Lord is contemptible. And if ye offer the blind for sacrifice, is it not evil? And if ye offer the lame and sick is it not evil? Offer it now unto thy governor; will he be pleased with them, or accept thy person? saith the Lord of Hosts.” [*Malachi 1:6-8.*]⁸*LtMs, Ms 106, 1893, par. 2*

Please read the entire book of *Malachi* in connection with the *58th chapter of Isaiah*. Especially read the *third chapter of Malachi*; “Behold, I will send my messenger, and he shall prepare the way before me; and the Lord, whom ye seek shall suddenly come to his temple, even the messenger of the covenant whom ye delight in; behold, he shall come saith the Lord of Hosts. But who may abide the day of his coming and who shall stand when he appeareth? For he is like a refiner's fire, and like fullers' soap, and he shall sit as a

refiner and purifier of silver, and he shall purify the sons of Levi, and purge them [as] gold and silver, that they may offer to the Lord an offering in righteousness ... And I will come near to you to judgment; and I will be a swift witness against the sorrows and against the adulterers and against the false swearers, and against those that oppress the hireling in his wages, the widow, and the fatherless, and that turn aside the stranger from his right, and fear not me, saith the Lord of Hosts ... Even from the days of your fathers ye have gone away from mine ordinances and have not kept them. Return unto me, and I will return unto you, saith the Lord of Hosts. But ye said wherein shall we return? Will a man rob God? Yet ye have robbed me. But ye say, wherein have we robbed me? Wherein have we robbed thee? In tithes and offerings. Ye are cursed with a curse; for ye have robbed me, even this whole nation.” [*Verses 1-3, 5, 7-9.*]*8LtMs, Ms 106, 1893, par. 3*

Wherein can there be more marked robbery of God than in forsaking his ordinances and trampling upon his holy Sabbath? He who has bidden us to bring in our tithes and offerings to his cause in order to send the gospel to the world, who has told us to care for the poor, to minister to the widow and the fatherless, to deal justly with the hireling and the stranger, claims from us the Sabbath for himself. Rather he has set apart the Sabbath from the toils and cares of life, that he may give us a day of Holy Communion with him; he would lead us to contemplate the greatness of his power and his love in our creation, that we may understand how great is his power and love engaged for our redemption. Those who willfully disregard the Sabbath are robbing themselves of a rich blessing God desired to give them; they are cursed with a curse, for they are separating themselves from God the source of good.*8LtMs, Ms 106, 1893, par. 4*

Jesus, looking down upon the day in which we live, foretold that the time would be perilous. He compared it to the days of Noah and Lot, when the sins of the people brought the waters of the flood upon the antediluvian world and the fire from heaven on the cities of the plain. We see on every hand evidence of the truth of his word. Wickedness prevails in high places and in low, and our beautiful cities are fast becoming as corrupt as was Sodom. Why has sin reached such a pass? Because the law of God has been made

void. Its claims have been lightly regarded by religious teaches. The Sabbath has been set aside, the power and love of God are lost sight of.*8LtMs, Ms 106, 1893, par. 5*

A greater activity than has before been witnessed is now manifest in the religious world. Men are teaching for doctrines the commandments of men; they are changing the ordinance breaking the everlasting covenant. Vain workers! "Forever, O God, thy word is settled in heaven." "The law of the Lord is perfect, converting the soul; the testimony of the Lord is sure, making wise the simple." "Thy word is very sure, therefore, thy servant loveth it." [*Psalm 119:89; 19:7; 119:140.*]*8LtMs, Ms 106, 1893, par. 6*

There is great lack of the diligent searching of God's word which he has enjoined. If men were not so content with the surface truths of revelation; if they would make earnest investigations of God's word, giving no weight to human customs or traditions, thousands who are now in error would come to the knowledge of the truth. We are to take the Bible alone, and by earnest, prayerful study, seek for the truth as for hid treasures. As the miner finds rich veins of gold and silver hidden in the earth, so we shall discern the precious things of God if we will but sink the shaft deep in the mines of truth. And Jesus has promised us a guide in our research. The Disciples of Christ failed to understand many things that he desired to teach them, and before he went away he promised to send them the spirit of truth, which he said, "shall lead you into all truth." [*John 16:13.*] His promise to them is a promise to us also, and we are to pray for its fulfillment. Jesus says, "If ye, being evil, know how to give good gifts unto your children; how much more shall your heavenly Father give the Holy Spirit unto them that ask him?" [*Luke 11:13.*] And under the guidance of the Spirit of God, through the grace of our Saviour, we may understand our duty from his word.*8LtMs, Ms 106, 1893, par. 7*

But we must regard the word of God something beyond more respect. It is the voice of God addressed to us. As we are privileged to have the truth clearly presented, we are to treasure it up in our hearts, and apply the lessons of inspiration to our daily life. It is not left with us to decide as to what will or will not be pleasing to God. When he has sanctified the seventh day, and has bidden us to keep

it holy, we have no right to conclude that the observance of another day in its stead will be acceptable to him. Our only safety is in living by every word that proceedeth from the mouth of God.⁸*LtMs, Ms 106, 1893, par. 8*

“Therefore shall ye lay up these my words in your hearts and in your soul and bind them for a sign upon your hand, that they may be as frontlets between your eyes. And ye shall teach them your children, speaking of them when thou sittest in thy house, and when thou walkest by the way when thou liest down, and when thou risest up. And thou shalt write them upon the doorposts of thine house, and upon thy gates.” “Ye shall diligently keep the commandments of the Lord your God, and his testimonies and his statutes which he hath commanded thee. And thou shalt do that which is right and good in the sight of the Lord thy God that it may be well with thee.” “Behold, I set before you this day a blessing and a curse; a blessing if ye obey the commandments of the Lord your God, which I command you this day; and a curse, if ye will not obey the commandments of the Lord your God.” [*Deuteronomy 11:18-20; 6:17, 18; 11:26-28.*]⁸*LtMs, Ms 106, 1893, par. 9*

Ms 107, 1893

Diary Fragment/Herod and Pilate

NP

Circa 1893

Previously unpublished.

Herod, who had [indulged] in a scene of revelry was entrapped by the captivating dance of Herodias' daughter to give her anything she may ask, and when his senses were debased with wine he gave an order for the death of John the Baptist. When the bleeding head was brought in before his guests, they felt a horror beholding the scene. This was more than Herod, who had heard the preaching of John, [could endure]. He could not close his vision to the painful sight. After one year had passed, and he had time to consider his own life and character, he was with his unlawful wife, Herodias, witnessing and going through the formal ceremonies as a Jew observing the annual Passover.*8LtMs, Ms 107, 1893, par. 1*

The Lord Jesus had been betrayed by Judas, one of His professed disciples, and a band of men and soldiers, with staves and spears, arrested Him after His long agony in the Garden of Gethsemane. The Sanhedrin had condemned Him to death, [but] He could not be executed without the confirmation of Pilate. Therefore He was brought before Pilate, that He might be legally condemned. After examining the accusers of the world's Redeemer, it was found their testimony contradicted each other and was valueless, and Pilate declared, "I find no fault in this man." [*Luke 23:4.*] This testimony, setting aside the contradictory testimony urged against Him, made the Jews almost frantic at the prospect that they might be baffled.*8LtMs, Ms 107, 1893, par. 2*

Ms 108, 1893

Diary/The Creative Power of God

NP

Circa 1893

Previously unpublished.

The greatness and majesty of God is not to be limited by human finite conceptions. We are to study His Word. Many know little of God. We need to know what is meant by the prayer Christ offered to His Father. [Read] *John 17:1-3*. "And this is life eternal, that they might know thee the only true God, and Jesus Christ whom Thou hast sent" (v. 3). May the Lord enable us [to] appreciate these words, [to] study to know the meaning of them. We are to obtain every ray of light shining upon our pathway that God has given us, and regulate our conduct toward Him by the infallible standard of His own plain and positive declarations.⁸*LtMs, Ms 108, 1893, par. 1*

God is the great master Artist. We are to honor God in all things. We may say, "Behold, heaven and heaven of heavens cannot contain thee" (*1 Kings 8:27*). A human artist can only fashion his work from materials from something already prepared for him and which he cannot make; but the Lord God is the Alpha and Omega. He was not at all dependent upon pre-existent matter in the creating of our world. "He spake, and it was done" (*Psalms 33:9*). "Things which are seen were not made of things which do appear" (*Hebrews 11:3*).⁸*LtMs, Ms 108, 1893, par. 2*

All His work is of a character that is not discernible; all things spiritual or material stood up before the Lord God at His word and were created at His pleasure, "the heavens ... and all the host of them by the breath of His mouth" (*Psalms 33:6*). "I," said the Lord, "have made the earth, and created man upon it: I, even my hands, have stretched out the heavens, and all the host have I commanded" (*Isaiah 45:12*). God made the world; He was not dependent upon pre-existent matter. "I," saith the Lord, "have made the earth, and created man upon it." He is Himself the great and constant worker. He watereth the earth and blesseth the increase

on it; He “covereth the heaven with clouds,” and “prepareth rain for the earth. ... He giveth snow like wool: and scattereth the hoarfrost like ashes” (*Psalm 147:8, 16*). “He divideth the sea with his power” “and laith up the depths in storehouses” (*Job 26:12; Psalm 33:7*). Fire and hail, storm and tempest fulfill His word.⁸*LtMs, Ms 108, 1893, par. 3*

In their finite comprehension men do not understand God or His works. Those who do not have the Holy Spirit's guidance attribute the steady course of nature to the effect of necessity rather than the continual working of an omnipotent power. The Lord is keeping everything under His all-wise direction. It is God alone who makes the dayspring know its boundaries and who stretcheth out the shadows of the evening, who commands the sun to shine by day and the moon by night. He prepares a place for the rain and a way for the lightning and thunder that maketh the herbs to grow upon the earth. The hand of the Lord doeth all these things.⁸*LtMs, Ms 108, 1893, par. 4*

The Lord can, in a moment, blot out of existence the whole scene of nature. The houses built and supposed by the skill of man to be indestructible—fire-proof—He touches with His fire and they consume away. Nothing can stay the progress of His fire. He “removeth the mountains, and they know it not”: He “overturneth them in His anger.” He “commandeth the sun, and it riseth not; and seaeth up the stars.” He “shaketh the earth out of her place, and the pillars thereof tremble.” “The pillars of heaven tremble and are astonished at His reproof.” “The mountains quake at Him, and the hills melt, and the earth is burned at His presence.” “The ways of man are before the eyes of the Lord, and He pondereth all their goings.” “The eyes of the Lord are in every place.” “He looketh to the ends of the earth, and seeth unto the whole heaven.” “The Lord searcheth all hearts, and understandeth all the imaginations of the thoughts.” *Job 9:5-7; 26:11; Nahum 1:5; Proverbs 5:21; 15:3; Job 28:24; 1 Chronicles 28:9*. He knoweth the things that come into our minds every one of them. There is not “any creature that is not manifest in His sight: but all things are naked and opened unto the eyes of Him with whom we have to do” (*Hebrews 4:13*).⁸*LtMs, Ms 108, 1893, par. 5*

Ms 109, 1893

Diary/Change in Leadership Positions

NP

1893

Previously unpublished.

The Lord works in a mysterious way His wonders to perform. The Lord does not design that one man shall be president of our conferences more than two years in succession. [One] year would be better; [and] then let him not be placed in some conference to take charge, but let him act in a common capacity, as a minister, to preach the Word. It is dangerous to the spiritual experience to have one man year [after] year as president of the General Conference or even of State conferences. *8LtMs, Ms 109, 1893, par. 1*

In the case of men who are having a wrestling [work] in responsible positions, the Lord will have that man have repose [from] large cares and responsibilities. In the case of our ministers, wrong methods are pursued. The Lord tests and tries everyone who is placed in responsible position. He permits them [to carry] the weight of responsibilities, of important interests for a time, then He changes their position to that of less responsibility, [to come] apart and rest a while in doing other work. Reformation must be accomplished in this way. To be called on [to] make decisions, to give counsel, to be referred to as superior, endangers [the] simplicity of his experience, and the Lord prepares more [fruitful] paths, yet fully as useful as [when] the man had been used by God as leader. *8LtMs, Ms 109, 1893, par. 2*

At the time of his most brilliant success, Luther suddenly disappeared from his life of strain and struggles to seclusion where he would not have the active position of aggressive warfare [or the need to] carry so heavy responsibilities, [and] where he could not [be exalted]. He must disappear for a time and his individuality be hidden for a period of time, that the reformatory [work] in religious lines should not bear the stamp of one individual mind. For the most healthful cause of the Reformation, it was necessary that man

should be secluded, [and] God might remain, that men should look to God alone [and He] move by His Holy Spirit upon human minds; for Martin Luther had not been converted from some errors that the people were not to receive. God would say, "Let light shine forth, increased light."*8LtMs, Ms 109, 1893, par. 3*

It is not the Lord's plan to have one man to [serve] as president of the General Conference or of the State conferences more than a couple of years. The Lord would have the moulding of the minds and character after the divine Master's pattern. The very errors of one in position of trust will by some be viewed as virtues. The Lord would have us move guardedly, wisely. In serving, there will be a need for close thinking. In certain lines of work, which make their decisions of force, when their decisions are not the mind and will of God but the habit and customs of the man who presides, they need to lift their heads and see afar off. A change would be for the good of the work and decidedly for the benefit of the one who has served.*8LtMs, Ms 109, 1893, par. 4*

Ms 110, 1893

Discourse by Mrs. E. G. White on the Sabbath

Ormondville, New Zealand

September 9, 1893

Previously unpublished.

The words of God are valid. *Exodus 20:8-11*: “Remember the sabbath day to keep it holy. Six days shalt thou labor, and do all thy work: but the seventh day is the sabbath of the Lord thy God,” etc. *Verse 11*: “For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the sabbath day, and hallowed it.” [See also] *Exodus 20; 31:12-18.8LtMs, Ms 110, 1893, par. 1*

It is the work of Satan who has used the papal power to exalt himself as supreme, above God, and institute a rival sabbath, to make of none effect the day God has sanctified and blessed. God gave the seventh day. The papacy has given to the world a spurious sabbath, ignoring entirely the Lord's Sabbath on which He rested. [He] placed His sanctity upon that day and set up the Sabbath as His memorial to be sacredly observed as His holy, sanctified day, because He made the world in six days and rested upon the seventh day, and sanctified the day when He rested as the memorial of His creation and set it apart—sanctifying that day—making it holy. *8LtMs, Ms 110, 1893, par. 2*

The power who did this sacrilegious work is named of God “the man of sin.” [2 *Thessalonians 2:3.*] 1 *John 3:4*: “Whosoever committeth sin transgresseth also the law: for sin is the transgression of the law. And ye know that he was manifested to take away our sins; and in him is no sin. ... Little children, let no man deceive you: he that doeth righteousness is righteous, even as he is righteous. He that committeth sin is of the devil; for the devil sinneth from the beginning. For this purpose the Son of God was manifested, that he might destroy the works of the devil. Whosoever is born of God doth not commit sin; for his seed (the words of God) remaineth in him: and he cannot sin, because he is born of God.” *8LtMs, Ms 110,*

1893, par. 3

We are never to forget the Lord, whose character was proclaimed to Moses. *8LtMs, Ms 110, 1893, par. 4*

Exodus 34:5: “And the Lord descended in the cloud, and stood with him there (in the Mount), and proclaimed the name of the Lord. And the Lord passed by before him, and proclaimed, The Lord, The Lord God, merciful and gracious, longsuffering, and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity and transgression and sin, and that will by no means clear the guilty; visiting the iniquity of the fathers upon the children, and upon the children's children, unto the third and fourth generation.” [*Verses 5-7.*] *8LtMs, Ms 110, 1893, par. 5*

Adam was created full of light and knowledge of purity and perfection of character. The signature of God was upon him. He loved his Creator. He was permitted to hold personal communion with God. He was made only a little lower than the angels, the heavenly family who shouted for joy at the display of God's power, His goodness and His glory. But Adam and Eve revolted from their Maker. [Last line on page is missing.] *8LtMs, Ms 110, 1893, par. 6*

Adam and Eve lost their beautiful Eden home because they believed the lie of Satan [rather than] the instruction of the word of God, and Satan has been carrying on his same temptations ever since his fall. His word is received through human agencies and against a plain “thus saith the Lord.” He has a motive and object constantly before him to make of no consequence the law of Jehovah. He is working his wicked devices through human agencies to bring in every species of deception [so] that God's great moral standard of righteousness, His memorial of creation—the Sabbath day—shall not be respected by the people. *8LtMs, Ms 110, 1893, par. 7*

The world and the church are taken captive, and a rival, spurious sabbath is instituted by the papacy. This false sabbath has led to contention and controversy and when this heresy of a false sabbath shall not be able [to] show the claims of sanctity from the Bible, to vindicate the world in worshiping on that day, they declare the law of God is not binding, but abolished. There is reiterated throughout

our world [and] in the pulpits in our land that the whole law is done away. The children are taught this falsehood and for generations the youth coming upon the stage of action in their lax, loose morals indicate the future of society. Thus it has been from generation to generation. Parents have not made it a practice to teach their children the statutes and commandments of God. *Deuteronomy 6:2-9, 17-25.8LtMs, Ms 110, 1893, par. 8*

When the Lord speaks, telling parents that which He requires of them, He means that they shall be obedient. It is because there has been disregard for the laws of God, a despising of His Sabbath, that the world is today in the state of rebellion against God, and therefore in controversy with God. "They provoked him to jealousy with strange gods with abominations provoked him to anger. They sacrificed unto devils, not to God; to gods whom they knew not, to new gods that come newly up, whom your fathers feared not. Of the Rock that begat thee thou art unmindful, and hast forgotten God that formed thee. And when the Lord saw it, he abhorred them, because of the provoking of his sons, and of his daughters." *Deuteronomy 32:15-35, 46, 47; 30:11-20; 29:19, 20; 31:9-13.8LtMs, Ms 110, 1893, par. 9*

God has given His law to all the world to govern human intelligences, but many rebel against the Lord and trample underfoot His commandments. From generation to generation parents have transgressed the law of Jehovah, and His wrath is kindled against the earth's teachers because they make sin and iniquity to abound. If parents had obeyed the Word of the Lord and instructed their children diligently to love and fear God, and to be obedient to all the commandments of God, the world would not be in its present terrible state. If parents had done as the Lord commanded them to do, [and] trained their children to become acquainted with the law and obey it, the world would [not] be as is today—as it was in the days of Noah. *8LtMs, Ms 110, 1893, par. 10*

The law of God is not a code of merciless exactions, but it is a transcript of the character of God, never one jot or tittle of it is to lose its significance. The welfare of parents and children depend upon their observance of the ten precepts of Jehovah, for then their habits and their practices would be the sowing of the seed in wise

counsel, in decided effort, [and] would yield a rich harvest in this present life; for as righteousness goes before us in pure, correct actions, according to the standard of the law of God, the glory of the Lord will be our rearward.*8LtMs, Ms 110, 1893, par. 11*

We need individually to understand our duties and our privileges. The things suffered and enjoyed are full of meaning, and if we will take heed to God's holy precepts, we shall prove in our character that we have known the things which make for our peace. "The entrance of thy word giveth light, it giveth understanding to the simple." [*Psalm 119:130.*] This expression, "simple," does not mean those deficient in intellect, but those who have the simplicity of a child willing to learn of its parents, teachable and obedient. They will discern the requisitions of divine truth, and their prayer will be, "O, Lord, do Thou teach us how to learn of Thee, that we may be wise in Thy wisdom and happy in doing Thy will in obedience and love."*8LtMs, Ms 110, 1893, par. 12*

The end of all things is at hand and iniquity abounds, because men have transgressed the law and broken the everlasting covenant given on condition of obedience, and because of continual transgression. *Isaiah 59; Ezekiel 20:12, 18; Amos 5:11-20; Micah 6:6-15; Haggai 1:5, 6; Hosea 6:1-11; 8:12, 13; Joel 1:2-7, 11-20.* There we have the prophecies of the state of our world just prior to the second coming of the Lord thy God. The world will become more and [more] under the sway of seducing spirits as they turn away from God and His righteous government. Men professing godliness will indulge their own traits of character. Unless they are conscientiously under the control of God, they will become self-indulgent and self-centered.*8LtMs, Ms 110, 1893, par. 13*

Ms 111, 1893

“Are Ye Not Then Partial To Yourselves?”

NP

Circa 1893

Previously unpublished.

In every Institution among us there is great need of elevating the standard of Christianity. Unless a decided reformation is brought about in the management, those who hold responsible positions will be removed, and the Lord will commit his sacred work to others who will have a better realization of what the responsibilities of the work involve. If having a position of prominence makes men self-sufficient, if it encourages them to yield to temptation, if they become self-serving, and look out for their own advantage, ready to be bought or sold for gain, they will not long be entrusted with the work of God. Those who are covetous will defile the work of God by avarice. They will manifest the disposition that made the Lord abhor his people anciently. God bears long with men, giving them an opportunity for test and trial, that the character may be developed, and it is made manifest whether or not they will do justice and judgment.*8LtMs, Ms 111, 1893, par. 1*

The commandment is given, “Thou shalt love thy neighbor as thyself.” [*Leviticus 19:18.*] Every hand employed in our Institutions is to be treated as the purchase of Christ’s blood. One may not say to the rich or favored, “Sit thou here in a good place; and say to the poor, Stand thou there, or sit thou under my footstool.” James says, “Are ye not then partial in your selves, and are become judges of evil thoughts? Hearken, my beloved brethren, Hath not God chosen the poor of this world rich in faith, and heirs of the kingdom which he hath promised to them that love him? But ye have despised the poor.” [*James 2:3-6.*] The temptations that come to those who have been unjustly treated, will be charged to those who dealt partially with them.*8LtMs, Ms 111, 1893, par. 2*

God sees when confederacy is formed for the bestowal of favors upon a select number, and yet these chosen ones may not be more

highly regarded by the Lord than those who are neglected and set aside, who are assigned to hard places to carry with their burdens a grieved and wounded spirit.*8LtMs, Ms 111, 1893, par. 3*

“If ye fulfill the royal law according to the Scripture, Thou shalt love thy neighbor as thyself, ye do well: but if ye have respect of persons, ye commit sin, and are convinced of the law as transgressors. ... for he shall have judgment without mercy, that hath showed no mercy.” [*Verses 8, 9, 13.*] <May the Lord pity the deceived souls.> If it were known that the Lord would visit with immediate punishment the wrongs committed against Jesus in the person of his saints, many would fear to work the injuries that now are so common. From selfish motives, to avoid punishment, many would exercise great care in keeping the letter of the law, who now seem unmoved by entreaties, exhortations, warnings and prayers; for they do not make permanent reformation. But although punishment is delayed for a time, yet it will come, for the Lord has declared, “Though a sinner do evil an hundred times, and his days be prolonged, yet surely I know that it shall be well with them that fear God, which fear before him: but it shall not be well with the wicked.” [*Ecclesiastes 8:12, 13.*]*8LtMs, Ms 111, 1893, par. 4*

God is not like man, quick, decisive, condemnatory, visiting the guilty according to their deserts with immediate retribution. He displays long-suffering and kindness; but he is not unmindful of the prayers of the injured. In the courts of heaven their plea is recorded, and justice and equity will be done. It is natural for men to love those who love them, to worship those who worship them; but God is not a man that can be moved by bribed or flattery to countenance fraud and robbery, to pass by the indulgence of selfishness, and wink at dishonesty and injustice. He will by no means clear the guilty.*8LtMs, Ms 111, 1893, par. 5*

There is eternal justice in the principles of God’s dealings. A register is kept of the transactions of men with their fellows. Not only are their deeds recorded, but their harsh words are written down, for words of condemnation and reproach often hurt the soul worse than blows hurt the body. Injustice and oppression practiced by men in high position makes a deeper wound on the soul than does the same injustice from a source where less responsibility

rests, where godliness is not professed. God sees the evil that those do who claim to be his children as well as that which is practiced by unbelievers. Every wrong committed in the land is registered with unerring accuracy, and unless the unfaithful stewards repent and make reformation, their deeds of evil will stand against them in the judgment.*8LtMs, Ms 111, 1893, par. 6*

God bears long with men. He sends them message after message, entreating them with calls to repentance that he may forgive, and write pardon against their names; but when his appeals are unheeded, his overtures of mercy ignored, and there is no repentance, no falling upon the Rock and being broken, but utter rejection of his mercy, he turns away, the limit of his forbearance is reached.*8LtMs, Ms 111, 1893, par. 7*

The spell of Satan must be broken ere it be too late; for terrible will be the results of failing to do unto others as you would that they should do unto you.*8LtMs, Ms 111, 1893, par. 8*

We raise a voice of warning. Idolatry must be put away. The command of God is, "Thou shalt worship the Lord thy God, and him only shalt thou serve." [*Matthew 4:10.*] If you serve self, you make self an idol, and sacrifice at its unworthy shrine all that is worth your keeping. If you grasp for money, taking as high wages as you can obtain, while others who work harder than you do, are made to feel that they must be content with low wages, you are robbing the laborer of his hire through the practice of injustice.*8LtMs, Ms 111, 1893, par. 9*

Jesus says, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul and with all thy mind. ... Thou shalt love thy neighbor as thyself." [*Matthew 22:37, 39.*] "This do," said Christ, "and thou shalt live." [*Luke 10:28.*] I call upon all who are managers in our Institutions to awake, and reason from high principles, and determine what shall be your future course. Will you break the spell that Satan has put upon you? Will you seek to be cleansed from the guilty record that is registered against you? God has honored you by giving you a connection with his work; but if this connection with sacred responsibilities does not increase your piety in practical life, does not aid you in the cultivation of mercy, long-suffering and

goodness, does not make you tender-hearted, pitiful, courteous, Christlike, then your condemnation will be in proportion to the responsibility of the position you have accepted. It will be in proportion as your example in transgression as a responsible man is of influence to work injury in representing the attributes of Satan instead of those of the Father in heaven. Great light has come to this people and the work of wrath is a strange work for God, but when it is necessary he will vindicate his name, bringing forth his judgment as the light and his righteousness as the noonday. *8LtMs, Ms 111, 1893, par. 10*