

ORIGINAL LETTERS

BY

ELLEN G. WHITE

Following are scans of a letter written by Ellen White to “Brother and Sister Kellogg” in 1898.

Sunnyside, Cooranbong, N. S. W.
July 4, 1898

Dear Brother and Sister Kellogg:

This morning at 9 o'clock a.m. the mail closes. I am doing my writing by lamplight, could not sleep after two o'clock. Yesterday morn was up at 1 o'clock. It is midwinter with us. We have not had but two frosts. The heat wave, which was quite severe in many places, was scarcely felt here.

We are surrounded by native trees—Australian gum trees. I do not think I should accomplish one half the writing I do now if I was in the city with the rolling of carriages, the smoke, the dust, the open drains. I am enjoying good health at the present time. I place myself in the hands of the Great Physician, using no stimulus. I spoke fourteen times during Week of Prayer. In the church chapel, in the school chapel, and at Dora Creek, and yet I did not have, as feared I might, nervous prostration. Yesterday I put in seventeen hours of earnest writing. The Lord does give me strength and grace for which I will praise His Holy Name.

The medical missionary work is extending and becoming successful. The dearth of means and proper facilities will, sincerely hope and pray, be overcome. We are advancing slowly but healthfully and holding all we gain. To rush ahead rapidly, we simply cannot do it. I have had to invest means to make a beginning in the Health Home and in the building of chapels and in our school interest

Sunnyside Cooranbong N.S.W. July 4 1898

Dear Brother and Sister Kellogg

This morning at 9 o'clock A.M. the mail closes. I am doing my writing by lamp light could not sleep after two o'clock. Yesterday morn was up at 1 o'clock. It is midwinter with us. We have not had but two frosts. The heat wave which was quite severe in many places was scarcely felt here.

We are surrounded by native trees Australian gum trees. I do not think I should accomplish one half the writing I now do if I was in the city with the rolling of carriages the smoke of the ~~carriages~~ smoke the dust the open drains, I am enjoying good health at the present time. I place myself in the hands of the great physician using no stimulus. I spoke fourteen times during the week of prayer. In the church chapel in the school chapel and at Dora Creek. And yet I did not have as feared I might have physical prostration. Yesterday I put in seventeen hours of earnest writing. The Lord does give me strength and grace for which I will praise His Holy Name. The medical missionary work is extending and becoming successful. The dearth of means and proper facilities will, sincerely hope and pray be overcome. We are advancing slowly but healthfully and holding all we gain. To rush ahead rapidly we simply cannot do it. I have had to invest means to make a beginning in the Health Home and in the building of chapels and in our school interest

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until I am really bound about for ~~the~~ want of funds
I would be very glad to invest in uplifting the standard
in the cities of New Castle and Maitland. There has been
no preaching in these places our books have been sold but we
have had so many interests connected with the building
here in Cooranbong we have had nothing to invest in new
fields in other places, we pray the Lord to open the way.
We cannot rush on and continue to borrow means as I have
done and pay interest on money while I invest in gifts
and offerings and the want of borrowed funds without
interest. Our people in America cannot know how hard
has been the advancing in new fields here, but it has
cost us anxiety and heavy lifting to erect the standard
of truth. We are in this place doing all we can possibly
do. We look upon our three school buildings with much
pleasure and thanksgiving to God, the chapel is a thing of
joy to us because we needed it, and there is not a penny of
debt upon it. The Lord had the supervision of it and now
we must have a building a hospital or some kind of a
building where we can make provision to care for the sick.
Sara MacInturfer is called out to go here and there and
any where and every where I tell her to go. We take no wages
all is done free. When we see severe cases we have taken persons
to our home dressing them treating them feeding them, for nothing
these cases cannot be neglected there is no physician short of
New Castle poor people cannot have physicians Sara has
had marked success, those who have had fearful accidents
come to her. A physician comes from New Castle twenty miles

until I am really bound about for want of funds.
I would be very glad to invest in uplifting the
standard in the cities of Newcastle and Maitland.
There has been no preaching in these places.
Our books have been sold, but we have had so
many interests connected with the building here
in Cooranbong we have had nothing to invest in
new fields in other places. We pray the Lord to
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We cannot rush on and continue to borrow
means, as I have done, and pay interest on
money, while I invest in gifts and offerings and
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people in America cannot know how hard has
been the advancing in new fields here, but it has
cost us anxiety and heavy lifting to erect the
standard of truth.

We are in this place, doing all we can possibly
do. We look upon our three school buildings with
much pleasure and thanksgiving to God. The
chapel is a thing of joy to us because we needed
it, and there is not a penny of debt upon it. The
Lord had the supervision of it.

But now we must have a building—a hospital, or
some kind of a building where we can make
provision to care for the sick. Sara McEnterfer is
called out to go here and there and any where
and everywhere. I tell her to "go." We take no
wages; all is done free. When we see severe
cases we have taken persons to our home,
keeping them, treating them, feeding them, for
nothing. These cases cannot be neglected.
There is no physician short of Newcastle. Poor
people cannot have physicians. Sara has had
marked success. Those who have had fearful
accidents come to her. A physician comes from
Newcastle, twenty miles.

His fee is one crown and carfare paid. He looks at the patient and says, "You had better go to the hospital and does not do one thing to relieve suffering one, I have thought of asking our people in America to donate one dime throughout our churches, men, women and children. Let a dime hospital be erected on the school grounds. We can build underground cisterns containing soft water to use. We have salt water that comes in from the sea. We could build a bath house where this clear, beautiful salt water could be utilized in giving treatment, As yet the school question in building has taxed us sorely, and now the main building must go up. We have not room for any more students, Willie, Eld. Haskell and myself are the ones who must carry the burden. If you can see any way to help us get something started in New Castle as well as here just advise us. We are constantly doing Medical Missionary work, Sara has one she can call upon a young man who has worked under Brother Simmons, she will help her she visits men and women call upon this young man and tells him what to do for the men she treats the women and children. If we had a building we could take the sick it would be so much better. We have had since the week of prayer whole families sick at once. Poverty, Poverty, We must not try to tell it one family has just taken hold of the truth, they are intelligent people they have six children, the father has been sick, they are in a home only sided up. Their covering is

His fee is one crown and carfare paid. He looks at the patient and says, "You had better go to the hospital," and does not do one thing to relieve suffering.

I have thought of asking our people in America to donate one dime throughout our churches—men, women and children, and let a dime hospital be erected on the schoolground. We can build underground cisterns containing soft water to us. We have salt water that comes in from the sea. We could build a bath house, where this clear, beautiful salt water could be utilized in giving treatment.

As yet the school question in building has taxed us sorely, and now the main building must go up. We have not room for any more students. Willie, Elder Haskell, and myself are the ones who must carry the burden.

If you can see any way to help us get something started in Newcastle as well as here, just advise us. We are constantly doing medical missionary work. Sara has one she can call upon—a young man who has worked with Brother Simmons. He will help her. She visits men and women; calls upon this young man, tells him what to do for the men, and she treats the women and children. If we had a building, we could take the sick. It would be so much better. We have had, since the Week of Prayer, whole families sick at once. Poverty! Poverty! We must not try to tell it.

One family has just taken hold of the truth. They are intelligent people. They have six children. The father has been sick. They are in a home only sided up. Their covering is

old bags sewed together for blankets and quilts one chair
in the home for Annie Moulton the father could get no work
the mother supported the family by going out washing
but she said she was getting worn out. He embraced the truth
and after I had spoken upon the health reform telling the
evils of tobacco and liquor drinking he threw his pipe
in the pier, she ^{Mother} told Sara she had begged and prayed
him not use tobacco I to give him my hard earned
wages for him to purchase tobacco I have done it when
I knew one must go without food, but as soon as decided
accept the Sabbath he threw away his pipe, we have
carried them food to eat blankets clothing and as soon
as he was able to do anything we had him do work
and paid him the money we have three families for four
that we are helping in attending not only to the physical
necessities but the supplying their temporal wants, this is the
work we are doing and have been doing since we first
came to this locality the medical work is done without
and part with of drugs medication and we have evidenced
drugs are a curse rather than a blessing water is used in a
variety of ways people come six and eight miles to
take Sara to their sick families I say go whatever we have
on hand I do not hold her she often takes one of my nurses
to assist her for she cannot do the work alone this kind of
work being done without money and without price is preparing
the way for the truth reception of the truth, it is surprising
what the mere treatment of water will do and the outward
applications of charcoal powdered up and put in a bag

old bags sewed together for blankets and quilts.
One chair in the home. For nine months the
father could get no work. The mother supported
the family by going out washing, but she said she
was getting worn out. He embraced the truth,
and after I had spoken upon the health reform,
telling the evils of tobacco and liquor drinking, he
threw his pipe in the pier. The mother told Sara
she had begged and prayed him not to use
tobacco and "to give him my hard earned wages
for him to purchase tobacco—I have done it
when I know he would go without food, but as
soon as [he] decided to accept the Sabbath, he
threw away his pipe." We have carried them food
to eat, blankets, clothing, and as soon as he was
[able] to do anything, we had him do work and
paid him the money.

We have three families, yes, four that we are
helping, in attending not only to the physical
necessities but the supplying their temporal
wants. This is the work we are doing and the
work we have been doing since we came to this
locality. The medical work is done without one
particle of drug medication and we have
evidence drugs are a curse rather than a
blessing. Water is used in a variety of ways.
People come six and eight miles to take Sara to
their sick families. I say "go." Whatever we have
on hand I do not hold her. She often takes one of
my workers to assist her, for she cannot do the
work alone. This work being done without money
and without price is preparing the way for the
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It is surprising what the mere treatment by water
will do, and the outward applications of charcoal
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of hot smart weed and the charcoal alone put upon
wounds kills the most acute inflammation and it kills
pain reduces swellings and cleanses loathsome sores
Sara gets very weary sometimes, if we could have
a building erected we could do so much better and
more successful work. There are so many open houses it is
not safe to give treatment in them and leave them to be
exposed, We want a building right here upon these grounds
and if you could set the matter before our churches and have
a small sum raised, by each giving a dime, of course we
would be glad if any one could give freely. More than this
be assured it would be most gratefully received, We need
help. A family came here a fine intelligent man they
have ten children I furnished a home for ~~Smith~~ the
father and ^{four} of the children. He is an excellent carpenter
the mother remained in the old house she had been living in
with ^{four} children since they were so destitute Sara cut out garments
and we made them clothing pants and shirts and coats
to cover them. We have done this kind of work for the poor
and when we find a family who can make up material we
furnish them. We think ourselves favored. Where poor are
not to be neglected. We have sent boxes of goods to families
in other localities. The father of one family is a coach builder
but cannot get an employment, I employed him to work in
building my house how sad I felt to see a man of his intelligence
destitute. He keeps the Sabbath has been a Sunday school
superintendent, We must look after these I furnished him with

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With all my books large and small. He will make a good use of them. I have placed my books great and small in houses where the family would have the benefit of them. Unbelievers may be brought to the truth.

Well, when I commenced to write, I did not expect to write more than two pages knowing I could not get this copied on the typewriter. I hope you can read this for it is written by lamplight. It is now five o'clock a.m. I have written in regard to Nature and Nature's God. I will send enclosures with this, I have been obliged to restrict the multiplying of copies of my writings postage is not a small one. The carbons are expensive the taxation to my type writing machine is large and I have to get new machines to replace those that are worn out. When essential, I produce a few extra copies, and cannot do as I would until I see I have some means to rely upon more than is now coming in. I feel intensely over these matters, because I do not do more but my head has no rest. I put in generally three or four hours before any one is stirring in the house and we breakfast at 7 o'clock. We have now two fatherless children brother and sister that we are schooling. One I have had four years—Edith Ward. Her brother I have had two years. I took charge of an aged brother—a thorough gentleman and if there is any word spoken by him that was not clean and elevated I have never known it. He is an intelligent Christian. He attended meeting on Sabbath and bore his testimony. He bore his responsibilities in doing missionary work in the cause of God. He was our church treasurer—always cheerful, never heard a word of complaint from his lips had a good

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appetite one week ago last Monday he ate his dinner and
said My head aches, this was something new The head aches
soon this was the beginning of the end, He was eighty one years
old last March, He thought he had taken cold He thought
we had better send for Dr. Rand he came and gave simple
treatment and overcame the pain but he was fully convinced
he would not live He had no pain and died Friday
about three o'clock, He had no disease and he passed
away without a struggle the only words he said beside
responding Yes, or no to our questions was Father let me die in
peace, I think I never looked upon the countenance of the
dead looked more peaceful and as the heavenly light had
shone upon it, I saw nothing in this aged saint but a perfect
perfect child like devotion to God, complete in Jesus Christ.
He buried him near the Chapel grounds, He was our
brother every year He had lived with us eighteen months,
Every one in our family respected and loved him, His
hair was as white as human hair could be, He missed him
so much, at the table in the family circle for prayer
Precious in the sight of the Lord is the death of his saints,
This was a great strain upon Sara she watched him through
the day and Bro. Simmons through the night, when he fell
asleep in Jesus Sara realized nervous prostration, but
she is now recovering, Mr. C. White has taxed himself altogether
beyond his strength He needs rest but I cannot get him to take it
I never saw a person who is as unselfish as he is, himself is
buried in the interest he has for others, I hope he will remain here

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"My head aches." This was something new. We
had him lie down. This was the beginning of the
end. He was eighty-one years old last March. He
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better send for Dr. Rand. He came and gave
simple treatment and overcame the pain, but we
were fully convinced he would not live.

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looked upon the countenance of the dead when
it looked more peaceful and as though Heaven's
light had shone upon it. I saw nothing in this
aged saint but a perfect childlike devotion to
God, complete in Jesus Christ. We buried him
near the chapel grounds. We miss our brother
everywhere. He had lived with us eighteen
months. Everyone in our family respected and
loved him. His hair was as white as human hair
could be. We miss him so much—at the table, in
the family, in the circle for prayers. Precious in
the sight of the Lord is the death of His saints.
This was a great strain upon Sara. She watched
him through the day and Brother Simmons
through the night. When he fell asleep in Jesus,
Sara realized nervous prostration, but she is now
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Cooranbong long enough to be benefited with the
 healthful climate, He is so interested in trying to help others
 He has no thoughts for himself, He works hard he puts him-
 self into the hardest places, to save some one else. When he knows
 that he has been misjudged he will let blame rest on himself
 rather than to vindicate himself and I think sometimes
 he carries this thing too far, But if he will only recover his
 health I will be so thankful, The Lord has given him a place
 in his work and his labors in this country has been very
 taxing. Well the Lord knows all about the matter I am glad
 we have a God that will never err in judgement, one who
 reads the heart who never misjudges. The greatest and
 most grievous sin in the sight of God is the want of love true
 Christ like love for one another, a cordial pushed out for the
 other is wanting, just where it should exist, A cordial and
 permanent friendship is not cherished because the genuine love
 of Christ is not abiding in the heart, whereas in the great cause
 of God there their different lines of work appointed them of God
 and every man God has given his work, God does not
 call upon any worker to administer sharp rebukes to his fellow
 worker for he may not deserve it nearly as much as the one who
 wounds and bruises the soul We need the Christian love that
 flows out from a pure sanctified heart warmed by the love
 of Jesus, There is too much lurching and crowding because
 some one do not track in their (own) foot prints for God is leading
 him in his way the talents we receive of God which is the most
 mysterious and precious gift with the highest consequences of
 influence allow us to breathe of God's gifts but we must be
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[in] Cooranbong long enough to be benefited with this healthful climate. He is so interested in trying to help others he has no thought for himself. He works hard. He puts himself into the hardest places to save someone else. When he knows that he has been misjudged, he will let blame rest upon himself rather than to vindicate himself, and I think sometimes he carries this thing too far. But if he will only recover his health I will be so thankful. The Lord has given him a place in this work, and his labors in this country have been very taxing. Well, the Lord knows all about the matter.

I am glad we have a God that will never err in judgment—one who reads the heart, who never misjudges. The greatest and most grievous sin in the sight of God is the want of love—true Christlike love for one another. A cordial respect one for the other is wanting just where it should exist. A cordial and permanent friends is not cherished because the genuine love of Christ is not abiding in the heart.

Workers in the great cause of God have their different lines of work appointed to them of God, and to every man God has given this work. God does not call upon any worker to administer sharp rebukes to his fellow worker, for he may not deserve it nearly as much as the one who wounds and bruises the soul. We need the Christian love that flows from a pure, sanctified heart warmed by the love of Jesus. There is too much lurching and crowding because some one does not track in our very foot-prints, but God is leading him in his way. The talents we receive from God which are the most mysterious and freighted with the highest consequences—[their] influence like the air we breathe—are made up of units, but we must be faithful sentinels over that influence.

In much love, Ellen G. White

After Ellen White had written a letter in her own handwriting, her secretaries would then take that letter and type it out on the typewriters, and make any minor corrections in punctuation and grammar. So following is a photo copy of the typed manuscript of the same letter to the Kelloggs.

P.Y.

Sunnyside, Cooranbong, N. S. W., July 4, 1898,

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women, calls upon this young man, tells him what to do for the man, and she treats the women and children. If we had a building we could take the sick. It would be so much better. We have had since the week of prayer whole families sick at once. Poverty! Poverty! We must not try to tell it. One family has just taken hold of the truth. They are intelligent people. They have six children. The father has been sick. They are in a home only sided up. There covering is old bags sewed together for blankets and quilts. One chair in the home. For nine months the father could get no work. The mother supported the family by going out washing but she said she was getting worn out. He embraced the truth and after I had spoken upon the health reform, telling the evils of tobacco and liquor drinking, he threw his pipe in the pier. The mother told Sara she had begged and prayed him not to use tobacco and to give him my hard earned wages for him to purchase tobacco. I have done it when I knew he would go without food, but as soon as decided to accept the Sabbath, he threw away his pipe. We have carried them food to eat, blankets, clothing, and as soon as he was to do anything, we had him do work and paid him the money. We have three families, yes, four that we are helping, in attending not only to the physical necessities but the supplying their temporal wants. This is the work we are doing and the work we have been doing since we came to this locality. The medical work is done without one particle of drug medication and we have evidence drugs are a curse rather than a blessing. Water is used in a variety of ways. People come six and eight miles to take Sara to their sick families. I say "go." Whatever we have on hand I do not hold her. She often takes one of my workers to assist her for she cannot do the work alone. This work being done without money and without price is preparing the way for the reception of the truth. It is surprising what the mere treatment by water will do and the outward applications of charcoal pounded up and put in a bag of hot smart weed, and the charcoal

Mrs. [unclear]
[unclear]
[unclear]
[unclear]

Alone put upon wounds heals the most acute inflammation and it kills pain, reduces swellings and cleanses loathsome sores. Sara gets very weary sometimes. If we could have a building erected we could do so much better and more successful work. There are so many open houses it is not safe to give treatment in them and leave them to be exposed. We want a building right here upon these grounds, and if you could set the matter before our churches and have a small sum raised by each giving a dime. Of course, we would be glad if any one could give freely. More than this, be assured it would be gratefully received. We need help. A family came here, -a fine, intelligent man. They have ten children. I furnished a home for months to the father and four of the children. He is an excellent carpenter. The mother remained in the old house she had been living in with four of the children. They were so destitute, Sara cut out garments and we made them clothing, pants and shirts and coats to cover them. We have done this kind of work for the poor and when we find a family who can make up material we furnish it. We think ourselves favored. These poor are not to be neglected. We have sent boxes of goods to families in other localities. The father of one family is a coach builder but cannot get employment. I employed him to work in building my house. How sad I felt to see a man of his intelligence destitute. He keeps the Sabbath--has been a Sunday School Superintendent. We must look after these. I furnished him with all my books, large and small. He will make a good use of them. I have placed my books, great and small, in houses where the family would have the benefit of them. Unbelievers may be brought to the truth. Well, when I commenced to write, I did not expect to write more than two pages knowing I could not get this copied on the typewriter. I hope you can read this for it is written by lamp-light. It is now five o'clock A. M. I have written in regard to Nature and Nature's God. I will send inclosures with this. I have been obliged to restrict the multiplying of copies of my writing. Postage is not a small consideration, the carbons are expensive, the taxation to my type-

printing machine is large and I have to get new machines to replace those that are worn out. When essential I produce a few extra copies. I cannot do as I would until I see I have some means to rely upon more than is now coming in. I feel intensely over these matters because I do not do more but my head has no rest. I put in generally three or four hours before any one is stirring and we breakfast at 7 o'clock. We have now two fatherless children, -brother and sister--that we are schooling. One I have had four years--Edith Ward. Her brother I have had two years. I took charge of an aged brother--a thorough gentleman and if there is any word spoken by him that was not clean and elevated I have never known it. He is an intelligent Christian. He attended meeting on Sabbath and bore his testimony. He bore his responsibilities in doing missionary work in the cause of God. He was our church treasurer--always cheerful, never heard a word of complaint from his lips. He had a good appetite. Last Monday, he ate his dinner and said "My head aches." This was something new. We had him lie down. This was the beginning of the end. He was eighty-one years old last March. He thought he had taken cold. We thought we had better send for Dr. Rand. He came and gave simple treatment and overcame the pain but we were fully convinced he would not live. He had no pain and died Friday about three o'clock. He had no disease and he passed away without a struggle. The only words he said beside answering yes or no to our questions was "Father, let me die in peace." I think I never looked upon the countenance of the dead when it looked more peaceful and as though Heaven's light had shone upon it. I saw nothing in this aged saint but a perfect child-like devotion to God, complete in Jesus Christ. We buried him near the chapel grounds. We miss our brother everywhere. He had lived with us eighteen months. Every one in our family respected and loved him. His hair was as white as human hair could be. We miss him so much--at the table, in the family, in the circle for prayers. Precious in the sight of the Lord is the death of his

saints. This was a great strain upon Sara. She watched him through the day and Bro. Simmons through the night. When he fell asleep in Jesus, Sara realized ~~realized~~ nervous prostration but she is now recovering. W. C. White has taxed himself altogether beyond his strength. He needs rest but I cannot get him to take it. I never saw a person who is as unselfish as he is. He is buried in the interest he has for others. I hope he will remain here in Coornabong long enough to be benefitted with this healthful climate. He is so interested in trying to help others he has no thought for himself. He works hard. He puts himself into the hardest places to save some one else. When he knows that he has been misjudged he will let blame rest upon himself rather than to vindicate himself and I think sometimes he carries this thing too far. But if he will only recover his health I will be so thankful. The Lord has given him a place in this work and his labors in this country have been very taxing. Well, the Lord knows all about the matter. I am glad we have a God that will never err in judgment--one who reads the heart, who never misjudges. The greatest and most grievous sin in the sight of God is the want of love--true Christ-like love for one another,--a cordial respect one for the other is wanting just where it should exist. A cordial and permanent friendship is not cherished because the genuine love of Christ is not abiding in the heart. Workers in the great cause of God have their different lines of work appointed them of God and to every man God has given this work. God does not call upon any worker to administer sharp rebukes to his fellow worker for he may not deserve it nearly as much as the one who wounds and bruises the soul. We need the Christian love that flows out from a pure, sanctified heart warmed by the love of Jesus. *Arthur's Authority* There is too much lurching and crowding because some one does not track in our very foot-prints, but God is leading him in his way. The talents we receive from God which are the most mysterious and freighted with the highest consequences--its influence like the air we breathe, -it is made up of units, but we must ~~xxx~~ be faithful sentinels over that influence. *Richard*

Following is Dr. Kellogg's reply to Ellen White's letter.



Office of the . . .

Battle Creek Sanitarium

LONG DISTANCE TELEPHONE, Nos. 135, 45, 188.

J. H. Kellogg, M. D.
Kate Lindsay, M. D.
Lou C. Cleveland, M. D.

David Paulson, M. D.
Ruth O. Bryant, M. D.
D. H. Kress, M. D.
Howard F. Rand, M. D.

G. H. Heald, M. D.
Lauretta Kress, M. D.
Abbie M. Winegar, M. D.
C. E. Stewart, M. D.

Battle Creek, Mich., Aug. 11, 1898.

Mrs. S. C. White,
Sunnyside, Georabong,
N. S. W., Australia.

Dear sister White:

I have just received your letter of July 4, forwarded through Bro. Jones. I am very glad indeed to hear from you, and to know of the interesting features of your work. I am astonished that you are able to work so arduously at your age; it seems to me to be physiologically wrong for you to write steadily for seventeen hours. Ought you not to husband your energies so that the work which needs you so much may have the benefit of your counsel and instruction for many years to come?

I am glad to know about the needy ones whom you have taken into your family. I can make use of such facts to excellent advantage in encouraging others to take up this line of work. I am now supporting entirely over forty persons. I only wish I had money enough to support four hundred. The problem of my life is to know how to help people without injuring them. This is a very serious problem. I do not have the time to give as much thought to it as I would like to.

I think you certainly need a hospital, and heartily approve of your suggestion that we take up a dime collection for its benefit. If you

E. G. S. S.

will write me how much money you need for this purpose, I will go to work to raise it for you. I am sure the money can be raised without difficulty. We are getting into touch with the people.

This year we are sending a physician, an evangelist, and two nurses to every campmeeting that we can reach. We shall, I think, reach nearly twenty campmeetings in this way this summer. We do not have them all on the ground at the same time. The nurses aim to be on the ground at the beginning of the meeting, and to remain until the close. A physician spends one or two days, sometimes three days, and the evangelist as much time, usually after the physician has gone. I am glad to say that at nearly every place we have reached this year, a result of the work has been the thorough conversion of the conference presidents who have been opposing, and they have laid down their opposition. This has been especially true in Iowa and Minnesota, two conferences which have been diametrically opposed to our work. We have made a very earnest effort to break the ice in these conferences and to reach the people, but we have been confronted with an iron wall of resistance. The president of the Minnesota Conference met two workers whom we sent there last spring as soon as they arrived in Minneapolis, saying, "We don't want your work in this conference." They spent an afternoon with him, reading the testimonies to him, and presenting the subject from a Bible standpoint, and praying with him. After three or four hours he relented sufficiently to give them an opportunity to go out to labor with some of the churches in the conference, and the results were good. His heart was not really changed, however; some of our workers found, when they reached the campground this year that the opposition was as strong as ever, but before the meeting was closed, this brother made a very humble confession, with tears in his eyes, and I hope now the door is open. I might relate almost an identical experience with Iowa.

Our workers are not at all discouraged. We are getting quite a

U. S. W. 3.

little army of good, true men and women. As they get experience from year to year, their efficiency is increasing, and I can see just ahead better days for our medical missionary work. The thing that troubles me the most is how to secure financial support for it. It is not going to be an easy matter to maintain all of these important interests. The work in Chicago costs six or eight hundred dollars a month, we have so many workers there, and rent to pay, and so many buildings, though we are studying all the time to cut down expenses, and how to do the work economically. Most of the workers work without compensation, no one has large pay, and yet we are constantly compelled to exercise faith in order to carry the work along. Our work is constantly receiving a larger share of confidence of the public, as they see that it is stable. We feel that every dollar contributed to the work is sacred. I never allow myself to take a penny of the money that has been sent in for this work, but pay my own carfare and all my traveling expenses, besides taking no salary, and try to watch carefully the appropriation of every dollar, so that we may be able to give a good account of our stewardship. We must raise up a class of missionaries who can pay their own way as they go, and who have sufficient breadth of character and ability to maintain a good work for souls while earning means with which to sustain themselves.

Mrs. Kollogg is still ill, and is at our sanitarium at Staten Island. The sea air has done a great deal for her, to enable her to sleep. One of her greatest difficulties was that she could not sleep, but she sleeps well at the seaside, and is gaining flesh and strength. She has seven of the eldest children with her. There are eight of the little ones here at home, and three of our elder girls, besides one of our boys about thirteen. Another of my boys is spending the summer with Mrs. Brackett, my sister Laura, whom I think you will remember. Last night two missionaries from Mexico, Mr. and Mrs. Blackly, arrived, bring-

En. Co. No. 4.

ing with them two little native children, a boy and a girl, whom I have agreed to educate. I shall have to put these into the Haskell Home and pay for their care and keeping there until Mrs. Kellogg gets well, so she can bear the additional burden of caring for them in our own home. They are bright children, do not speak English as yet. The little boy is ten, and the little girl eight. I will send you their pictures one of these days. They are typical Mexican Indian children. These missionaries, who I believe are Baptists, wrote to me some months ago about the children, who are from a mining town, Zacatetas, and I felt that it was a call from God, and so responded, telling them to bring them with them when they came to this country, as they were then planning to do. It cost me \$75 to get them here, as ~~the~~ children ~~can~~ not ^{do} ride free in Mexico, and there was expense for clothing, board, etc.

My proteges are increasing so rapidly, big and little, medical students, invalid nurses, reformed men, homeless children, and people whom nobody wants, that I am put to my wits' ends sometimes to know how to provide for them all. The impression has somehow prevailed that I am rich, and so everybody comes to me for help. I don't dare refuse any needy case, and am glad to say that I don't want to. I hope to get out of debt this year. I still owe seven thousand dollars and I fear I shall not be able to, as I shall have to borrow money to meet the demands made upon me. The Bible says, "Give to everyone that asketh," and I resolved long ago to do this and trust to the Lord to keep my wants supplied. I have had the privilege ever since I was born, as you know, of devoting my whole life and energies to the Lord's work, and I feel very thankful indeed that I have never enlisted in any enterprise of any kind for money-making, but have been able to devote all my strength and abilities, whatever they are, to the Lord's work, and I have no reason to regret that I have done so, for the Lord has taken care of me and blessed me abundantly, and given me all I needed for myself, and

and have had the blessed privilege of helping a good many others. I have had opportunity enough to get rich if I had chosen to, I could have easily laid up a hundred thousand dollars, but I have had no desire to be rich or to accumulate money. It seems, indeed, to me a dreadful thing to have money lying idle in the bank or out at interest, when the work's needs are so great. I have loaned money to many scores of people, in sums of \$10, \$100, \$500, and for years at a time, but am glad to say that I have never taken one cent of interest from anybody, though I have myself all the time been paying interest on every cent I have loaned. These things I have not said to others, and I do not talk about them, but I thought it would do no harm to just mention to you, so that you might know my exact situation, as you must now and then hear from people who are laboring under the delusion that I am rich and increased in goods, and have need of nothing. I know you know me too well to give credit to any such stories. I have ceased to be sensitive about it, though it used to hurt me much to think that people would so misjudge me.

We are laboring to organize our work upon a better basis and to get matters in shape for greater economy, so that we may pay at least a hundred thousand dollars of our debt. Our debt is too large, and I want to see it paid off. I should feel unhappy to die with such a large debt. Now that we have our affairs settled on a sound basis financially, we must reduce our debt, and get ready for troublous times which are sure to come sooner or later.

On hearing from you with reference to the amount of money which you want raised for your hospital, I will immediately go to work and get the money for you. I know I can do it. We need money for our medical missionary work in this country and other countries, but I do not know of any place where the need is greater than yours, and assure you that I am just as much interested in medical missionary work in Cooranbong and Australia as in Battle Creek or any other part of the world. I think it

is our duty to present the needs of all these places to the people and give them an opportunity to give as the Lord may move upon their hearts.

I have just come back from Marinette, where I have been holding a school of health. It is an Assembly located upon Green Bay, in Wisconsin. I had two or three thousand people out to hear me talk on the Gospel of Health. People are very willing to be taught, very anxious to learn. They receive the truth into their hearts in a wonderful way. We have about twenty workers on the ground, nurses, canvassers, food demonstrators, cooking school teachers, and doctors, and we have everyday prayer meetings, and are trying to do all we can to lift the people up. The workers engage in personal work as they have an opportunity to get into contact with the people. The managers of the Assembly pay us \$400 and expenses, so this does not cost us anything.

I am going to Chatauqua next week, the great New York Assembly, where I shall have an opportunity to speak before several thousand people on the same subject, the Gospel of Health. I shall give five lectures in all. Shall remain there one day and a half. From there I shall go on to Staten Island to assist in the work of the Sanitarium for a few days, and to consider the advisability of establishing our work permanently. The hotel which we are occupying cost forty thousand dollars. There is a debt of thirteen thousand dollars on the building. We can get the building by paying the thirteen thousand dollars. It will cost a few thousand dollars to fit it up. It may be this is just the place for us to establish headquarters for mission work in New York City. We must give the matter very earnest and prayerful consideration. We have had from twenty to forty patients almost all the time since we opened, and the work thus far promises to pay its way. The difficulty is the building is constructed as a summer hotel, and several thousand dollars would have to be expended to fit it up for a really creditable institution. It would make a splendid place for a training school.

Ep. A. No. 2.

It would also be a good location for a branch of our medical missionary college, as it would give students an excellent opportunity to enjoy the advantages of New York City. The matter is certainly one to which we must give careful consideration. Our hands and heads and hearts are brimful. I feel the constant need of divine guidance to enable me to keep in mind all these important interests, so as to bring forward at the right time the proper considerations, and to be able to see the Lord's leading.

I did not find the enclosures relating to God in Nature, of which you spoke. I shall be very glad to get these. We are just getting out a new edition of *Wealthful Living*, and we shall be glad to incorporate any new thoughts which you may present. We are adding to this coming edition a chapter on the spirit-filled life, which will be quite important. I am sending you with this a copy of the matter as it has been prepared. It may be some help to you in your writing, in some way.

I am glad to say that our work is moving on steadily and peacefully. There are no dissensions in our ranks, there are no bickerings, no jealousies, no defections. Our workers are standing by the principles everywhere, and it is beautiful to see how their faith grows stronger and their enthusiasm greater as they become more acquainted with the work and have opportunity to defend the principles upon which it is based.

I note what you say with reference to the expense of making copies, etc. If you will send me a single copy of anything you would like reproduced, I will gladly see that the matter receives immediate attention, and that as many copies as you may wish to have circulated are at once sent out. I always reproduce whatever you send to me, and it will be almost no additional expense to increase the number of copies, as we generally reproduce with the mimeograph instead of carbons, so that extra copies can be made with no additional expense except for paper and mimeograph printing. Just state the number of copies you wish or the names of persons to whom you wish to have them sent, and I will see that the thing is properly done, and save you this expense just as well as not

H. C. W. S.

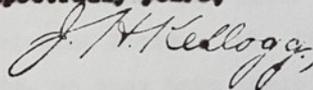
It will afford me great pleasure to do it for the benefit we get from what you send to us. Whatever success we have in our work is due to the fact that we labor earnestly to adopt and apply every principle of truth which the Lord sends us through you. I only wish we were more successful in reaching our ideals in this regard.

I note what you say in reference to criticising and censuring those who are in fault. I believe what you say is perfectly right. We have no reason whatever to wound the feelings of anybody, no matter what the circumstances. I have no right to hurt anybody nor cause pain. I believe this applies to children as well as to grown people, for the Lord Jesus Christ dwells in the child as much as in the adult, and we have no right to cause HIM pain.

I will send you soon a photograph of our two little Mexicans just as they arrived here yesterday.

Trusting that you are still enjoying comfortable health, I remain, as ever,

Very sincerely and respectfully yours,



AM 2

P. S. Mrs. Henry spoke to me of the beautiful letter which she received from you. It was a great source of comfort to her. She has had not a few trials to endure, and more trials have come from our own people, who have fairly persecuted her because she has endeavored to maintain an interest in the W. C. T. U. and to lead them toward the light. She has wielded a wide influence for good. She is a woman of very decided character, naturally very independent in spirit, stands like a rock for what she believes is right, but she is nevertheless a humble, consecrated woman, and the Lord is using her in a wonderful way. She has a great fund of good common sense. When she finds that she has been

W. G. W. 10.

wrong in anything, she turns square about. She does not always change her mind suddenly; she has clear and settled convictions, and she does not give them up until after earnest, prayerful struggle, and she then takes her stand just as decidedly upon the opposite side. It will be a pleasure to you to meet her when you come to this country, and I am sure she will be overjoyed with the opportunity of meeting you. Her Methodist friends are unremitting in their efforts to win her back to their ranks, but there is no prospect of their succeeding. She has burned all the ships behind, and will never go back to the errors of the Methodist church. Her daughter is proving very efficient help in editing Good Health. X

I enclose copy of a letter I received from Tom Mackey, the man who was saved by a bowl of soup. He is now holding a series of meetings at Plymouth, Mich. One of our gospel wagons is at Kalamazoo in charge of a man I brought from Chicago, who was once a Salvation Army captain. Some of our nurses are with him. The whole town is stirred up. At their meetings they circulate little cards, ^{on} which people put their names and addresses if they desire help to lead Christian lives. The first night they received back thirty of these cards, so they have their hands full going from house to house, holding cottage meetings, etc. This they do in the afternoons, then hold meetings in the gospel wagon at night. I have bought another gospel wagon, which I think I wrote you about. I will send you a photograph of it. It cost a thousand dollars X I bought it with the horses, the whole outfit, for \$1000. This is my traveling church. I cannot go out to hold these meetings myself, but I want an interest in them, so I furnish the team and the wagon, and meet the expense, while Bro. Butler and others go out with the wagon and hold meetings. At a meeting in Olivet last Sabbath afternoon, nearly two thousand people were present. An appointment had been made a week before. The people came in from the country round about. They counted

No. 6. W. 11.

forty eight teams around the outside, and the whole town seemed to be out to hear the gospel. The Lord is moving upon their hearts in a wonderful way. I am satisfied there are thousands of people in country villages who are starving to hear the gospel. There are a great many living in the country who never go to church, men and women who are kept at home by working on the farm, and who are starving for gospel truth. They get no food at the churches, and are only too glad to hear the true gospel. We have now two gospel wagons at work, and I hope to get a number of more started this summer. If our people would only take hold of this work there is a great field of opportunity for them, but there are so few who have enough faith in the gospel to present it in such a way as to give it a fair chance to get hold upon the hearts of the people before, so as to open the way for truth. The majority are so anxious to present some doctrinal points with knock-down arguments that they get the people to discussing doctrines, and the need of personal salvation is forgotten. I am thoroughly convinced, from experiences of which I have written you, that if a person is thoroughly converted, so that his mind is open to the leadings of the Holy Spirit, the Lord will give him no rest until he inquires after truth, and when he is in this inquiring state of mind, then is the time to present our special doctrines which the Lord has given to us. This is the way it looks to me, and certainly our experience seems to abundantly confirm this idea.

But I fear I shall weary you with so long a letter. I might keep on all day if I should undertake to detail the interesting features of our work. I am sending you every week a little abstract of the reports of our missionary meetings held here and in Chicago. These meetings are a great source of strength to our workers here, and while we have no doubt that the Lord is doing equally great things elsewhere, we send these reports along so as to encourage others to meet us in the same way. I feel that we need to employ every means possible to carry our work and to cultivate enthusiasm and faith.

J. H. K.

Following are scans of the typed manuscript of another letter Ellen White wrote, this time to “Brother and Sister Hickox”, in 1897.

"Sunnyside," Cooranbong, Sept. 7th, '97.

Dear Brother and Sister Hickox:-

I feel tender sympathy for you, and I am praying that you may see matters in a correct light. You must see that ~~you~~ one should not manage his affairs in a way that will incur debt. In this country we are on missionary ground, and economy must be practiced on all sides. When one becomes involved in debt, he is in one of Satan's nets, which he sets for souls. Neither you nor any other must become involved, because the limited treasury will not admit of this. The dearth of means has compelled men and women to suspend their labors; there has been no money to handle. At present there is but one minister in all New South Wales, in Sydney and the suburbs. There was no means to pay other workers. You must see that when men subtract from the treasury, before they have earned it, this counts as so much less to support laborers.

I know, for I have tried it, that if we dedicate ourselves, soul, body, and spirit, to God, we will walk carefully before him. Abstracting and using money for any purpose, before it is ^{earned} used, is a snare. In this way the resources are limited, so that laborers cannot do missionary work. I wish ~~that~~ both ~~yourself~~ yourself and Sister Hickox to consider all sides of this question. I talk with you as I would talk with my own son. You must not give place to the devil. Tell me, how much nearer are you to the settlement of your debts? Is the prospect so flattering that you feel it the best thing you can do to

-2- A.S.H.

continue in the business in which you are now engaged? If the enemy can lead others to go over the same ground, to leave the work and field altogether, it will be a sorry feature in their experience.

Does not the Lord say to you, What doest thou here, Elijah? Who sent you on this journey. I flattered myself that you would unite with Bro. Farnsworth in Christchurch, but the enemy has worked his cards so that it shall not be. Suppose others should pursue the same course, and while they bring no means into the treasury, call for means from it? You see that the work of God would be crippled, and would finally become bankrupt. When a man sees that he is not successful, why does he not betake himself to prayer, or change his work. There are stormy times before us, and the Lord will accept all who can co-operate with him. Practice self-denial and self-sacrifice. Consider every movement carefully and prayerfully. Walk softly before the Lord. We must preserve a devotedness to God, and make straight paths for you feet, lest the lane be turned out of the way. We want none of our laborers to stumble in their walk. The time in which we can work is short; the night is at hand, when no man can work. Then look carefully, that you take no course in pride and stubbornness that will separate you from God. We pray for you, and I ask you to tell me just how you stand, what you mean to do, and what is the prospect of your engaging in the work. Have you not been losing ground. The Lord help you, my brother, is my prayer, to seek wisdom from God, to be emptied of self, that the Spirit of God may take possession of your heart.

I am interested in you.

In love,

Ellen L. White

After her secretaries had typed this letter, Ellen White signed it in her own handwriting.

Following are scans of another letter written to “Brethren Colcord,
Starr, and Hickox” in 1899.

-Nov. 29, '99-3-

C-135-

"Sunnyside," Cooranbong, Nov. 29, '99.

Dear brethren Colcord, Starr, and Hickox:-

"Without faith it is impossible to please God." When the Lord gives his servants a work to do in his service, they are not to be satisfied with a measure of success. Certain parts of the work may be carried well, while other parts of the work are deficient. The Lord is pleased with the workers in his vineyard when they have a sense of the need of the perfection of all parts of the work. The work of saving souls is the very highest work that can be done in our world.

The fact that man can please God is a wonderful incentive for us to make the most persevering, intense efforts, efforts which are proportionate to the value of the object which we are seeking to gain. We are laborers together with God; ye are God's husbandry; ye are God's building." "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." Enoch walked with God. He was not satisfied with his own companionship. He walked with God. He pleased God. The Lord is not pleased when those ~~who~~ he has created are sinners. We are ever to walk with God and learn of Jesus Christ, who has overcome every temptation wherewith man is beset. He was tempted in all points like as we are, yet without sin.

The Lord draws man close to his side, to walk with him, to work with him, to teach him how ~~ix~~ ^{He} overcame every temptation in humanity, and how, therefore, man may overcome through the provision the Lord has made. ~~ix~~ With every temptation there is a way of escape, by walking humbly with God. Without faith, ever increasing faith, it is impossible to please God. Christ cursed the fig-tree because it bore no fruit. Thus he would teach that God is not pleased with his human agencies if in their lives they utterly fail to fulfil the purposes for which they were created. In his fallen nature man can do the very things God expects him to do, through the help provided for him. He can walk and work and live by faith on the Son of God. God is not pleased with those who are satisfied with a mere animal life. He has formed man after the divine similitude. He designs that he ~~has~~ shall possess the character of God by obeying his law, the expression of his divine character. The Lord has given man mind, ~~ix~~ intellect, affections. These gifts are ~~ix~~ entrusted to man to be exercised and improved. God has given him a conscience, which must be carefully cherished and appreciated. He has given him knowledge and virtue. These entrusted capabilities are to hold the supremacy which God has assigned to ~~ix~~ them.

The Lord expects man to exercise the faculty of faith. It is the real, vital essence of Christianity to grasp the unseen by faith, reaching out constantly to lay hold of the spiritual efficiency found in Christ. If man does not constantly improve by exercising the gifts

of God, it is not possible that he has that faith which works by love and purifies the soul. To cultivate a few of God's entrusted talents is not enough. The conscience is to be in touch with the life and character of God. This is spiritual walking with Jesus Christ, partaking of the divine nature, having overcome the corruptions that are in the world through lust. Every entrusted gift is to be cultivated and employed in the Master's service. Life eternal is attained only by eating the flesh and drinking the blood of the Son of God.

If all the teachings given by Christ when enshrouded in the pillar of cloud, had been obeyed, the Jewish nation would have stood forth to glorify God above every nation and people upon the face of the earth. Jerusalem need not have been destroyed. But she disregarded the commandments of God, while professedly regarding them.

I could not sleep to-night after half past one, and am now writing by candlelight. Our Saviour declared for the benefit of all who would serve him, "This is life eternal that they might know thee the only true God, and Jesus Christ, whom thou hast sent. The more nearly self is brought into perfect submission to God, the more clearly will we understand the power that God will manifest in behalf of his people. The Lord will fulfil his promise to his people. We have failed because the fruit we have borne has not been proportionate to the light and advantages given. The endowment from heaven is just as much for us as it was for the disciples on the day of Pentecost.

Have we faith in God, faith that takes hold of unseen bles-

sings, and trusts in God for greater things.[?] He who has prepared blessings for those who are doing him service is not satisfied with our present state of spirituality. We must go forward and upward. God has ~~graciously~~ provided us with the faculty of faith, and he expects us to use it. We are to believe every word that proceedeth out of the mouth of God.

Without faith it is impossible to please God. Faith unites the soul to God, and without faith we cannot have eternal life. Our unbelief has led us to much ingratitude. There is a great work to be done in Maitland. But none of you can carry this work to success unless you have faith to understand that the kingdom of heaven suffereth violence, and the violence take it by force. We cannot rely on worldly rank, on our own human efforts. But we may trust in the power of the Spirit of God, and believe that he will respond to our faith. God would have used his church, his chosen people, to unite with him in preparing the way for the first advent of Christ to our world. The gift of Christ to our world meant hope, revival, and conversion for the Jewish nation. Co-operation with God by receiving John's message would have prepared the way for the greatest Teacher the world ever knew. But it was not the priests and rulers who knew in regard to the Saviour's birth. It was not the priests and rulers who received him. Only
The remnant of Israel, who had kept the faith and were humble before God, who were Israelites indeed in whom was no guile, received Christ, and became his true followers. Because of pride, a backsliding people

rejected the Saviour, and thus the advantages proffered to the Jewish nation passed from them to the Gentiles.

"But thou, Bethlehem Ephrath^a, though thou be little among the thousands of Judah, yet out of thee shall he come forth to me that is to be ruler in Israel, whose going forth have been from of old, from ever lasting, /from the days of eternity, Margin. / Therefore will he give them up, until the time that she which travaileth hath brought forth: then the remnant of his brethren shall return unto the & children of Israel. And he shall stand and feed in the strength of the Lord, in the majesty of the name of the Lord his God: and they shall abide: for how shall he be great unto the ends of the earth." The gift of Christ is the highest possible pledge of help in all our trouble² and victory in all our conflicts. In Christ is the strength of his people: for all power is given unto him in heaven and in earth. Let us as a people who have had great light remember that Christ sits among his people as a refiner and purifier of silver. He is continually cleansing the hearts of those who engage in his service as workers together with God. He will work through every soul. He is continually cleansing the hearts of those who are willing to be cleansed, separating the pure from the impure.

In proportion as the church advances in holiness, she advances in strength also. "Hast thou not known? hast thou not heard, that the everlasting God, the Lord, the Creator of the ends of the earth, fainteth not, neither is weary? There is no searching of his

understanding. He giveth power to the faint, and to them that have no might he increaseth strength. Even the youths shall fail and be weary, and the young men shall utterly fall: but they that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; they shall walk, and not faint."

The Lord has signified to me that he has a people in Newcastle and Maitland. And among those who have expressed themselves as dissatisfied with the spirituality of their churches, I have recognized the faces presented to me. God has also shown me that the set time for our enlargement has come, the time when light is to shine forth upon the people in Maitland. Those who show contempt for God's law and refuse to search the Scriptures to see if these things are so will lose rich blessings.

God provides men and means for the accomplishment of his work, and if those who are engaged in his work will have faith, they will remove mountains of difficulties. Those who hold the truth in righteousness will see that God's word accomplishes the thing whereunto he sends it. Let every worker bear in mind that we have a covenant-keeping God, who knows all our necessities, a God who unites with his majesty all the gentleness and tenderness of a shepherd. Let those who engage in work for Christ have faith in God; for God's honor is at stake. He will fulfil his promises to his people. Absolute power is his, and no obstacle can stand before him. His understanding is infinite. He

cannot err. He is never in perplexity in regard to the means he shall employ. God honors man by inviting him to be a laborer together with Him. He asks that man's ability shall be consecrated to him, purified from all selfishness. He says, "Fear thou not, for I am with thee; be not dismayed; for I am thy God; I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness. Behold, all they that were incensed against thee shall be ashamed and confounded; they shall be as nothing: they that strive with thee shall perish." "Thou shalt seek them, and shall not find them, even ~~that~~ ^{them} that contended with thee; they that war against thee shall be as nothing, and as a thing of nought. For I the Lord thy God will hold thy right hand, saying unto thee, Fear not, I will help thee."

If you do not see the success in your work that you hope for, have faith in God. Do not talk unbelief. His goodness and truth are eternal, and he will not alter the covenant that has gone out of his lips. In the darkest hour, when the hellish shadow of Satan lies directly across your pathway, let faith pierce the cloud; for Christ is behind, and he doeth all things well. The plans of men may be many, but God can make them of none effect. He has power to establish, and he has power to overthrow the ones who interfere with his work of enlightening men and showing them their peril if they continue in disobedience to his commandments. The fifth chapter of Matthew reveals the truth concerning the laws of God's government.

Despondency in the service of God is unreasonable and and sinful; for the Lord is ready to bestow upon his servants all the grace and wisdom which their case demands. The message of God is to go to all nations, kindreds, tongues, and peoples. It is to come to our churches through the instrumentality God uses. He invites the investigation of all who minister his word to the people, and through his servants he invites men to a full investigation of his claims, as revealed in his word. If increased light is given, ministers are accountable to God to search the Scriptures, and see if these things are so. It is a dangerous business for them to turn away the flock of God ~~from~~ from the truth. The Lord has much light for his people. We are living in the last days of this earth's history, and the Lord sends his messages to his people, warning them not to be found among the transgressors of his law, lest they have to meet God over his broken law. Error hates the light and will not come to the light, lest his deeds shall be reproved. The cause of truth challenges every man who holds a position as teacher of the truth to search the Scriptures.

E. G. White

Notice that Ellen White signed this letter with her stamp, which was another way that her letters would sometimes be signed.

Following are scans of another letter written to “Brother and Sister Hickox” in 1899.

Sunnyside Cooranbong

N.S.W. Dec 22 1899

Dear Brother and Sister Hickox

I would like to understand what you are doing and the result of your labors I do not know as I explained to you that the horse in your charge was if driven fast and continuous subject to lameness but with careful treatment bathing his limbs and rubbing them he improves and will not show the lameness. I should have let Sisters Wilson and Robertson have the use of the horse but I knew that they could not have the care of the horse and give it proper attention. I should not be driven long distances, but this is unnecessary to say the horse is a free horse and has no ungainly tricks is perfectly safe but do not pull the lines or hold them tight. Brother Haskell himself had not learned that to some horses this is unbearable and makes them nearly frantic.

I was sorry that you did not get a two-seated wagon for then you could have taken two of our sister workers some times and accommodated them very much. I told you I did not give the horse to you and the sisters for I know what this means. There must be one in charge to know how much the horse has been driven and [not] keep it on the go all the time for this one and that one and the other one. Poor dumb animals have not the power of speech, and

"Sunnyside," Cooranbong,
N.S.W. Dec 22, 1899

Dear Brother and Sister Hickox:

I would like to understand what you are doing and the result of your labors. I do not know as I explained to you that the horse in your charge was, if driven fast and continuous, subject to lameness. But with careful treatment—bathing his limbs and rubbing them—he improves and will not show the lameness. I would have let Sisters Wilson and Robertson have the use of the horse, but I knew that they could not have the care of the horse and give it proper attention. It must not be driven long distances, but this is unnecessary for me to say. The horse is a free horse and has no ungainly tricks and is perfectly safe, but do not pull the lines or hold them tight. Brother Haskell himself had not learned that to some horses this is unbearable and makes them nearly frantic.

I was sorry that you did not get a two-seated wagon, for then you could have taken two of our sister workers sometimes and, in so doing, accommodated them very much. I told you I did not give the use of [the] horse to you and the sisters, for I know what this means. There must be one in charge to know how much the horse has been driven and [not] keep it on the go all the time for this one and that one and the other one. Poor dumb animals have not the power of speech, and if they had, there would be some astonishing revelations in regard to thoughtless drivers, and

2
if they could see named be some astonishing real affairs
in regard to thoughtless crimes and also of the inhumanity
and unmercifulness of man to dumb creatures.

I am anxious to know how you are getting along what are
your prospects? There is a most important work to be done,
when you and your wife sing let it be the simple revival
hymns they have enough of the long dry hymns in the
churches. We hope you will seek the Lord most earnestly, than
of your strength. Do not be discouraged. Depend wholly on God
you can be doing in fact, and come for God and for souls
and you can, if you work in Christ like simplicity, have a
marked success. Come right to the hearts of the people. This
can be done in sympathy and in love; work in faith, claim
the promises of God, the kingdom of heaven suffereth violence
and the violent take it by force, sometimes there is need of
patience united with perseverance. "Shall as the rain and the
snow come down from heaven and return not thither
again but water the earth and make it bring forth and bud,
that it may give seed to the sower and bread to the eater, so
shall my word be that goeth forth out of my mouth; it shall
not return unto me void; but it shall accomplish the thing
I sent it." Now this warrants us to have a very strong
expectation. We need more faith, much more
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prayer and, and ask with the simplicity of a child, there is a
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let the Lord's word come to the people through you

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3 I want much that you should sink the shaft of truth in the
mines of truth and possess yourself of the heavenly treasure
and make every point simple to be comprehended by the
souls that do not take in the truth because it is new and
strange unto them, and there must be "line upon line and precept
upon precept here a little and there a little," cut away everything
that will interpose your prayers, come in meekness as a learner
and ask counsel and advice of Bro Colcord and your brethren
because you do not always move with the best judgment
and have laid too large confidence in your own plans
Now the Lord would have every one of the workers in His service
bind heart to heart be united. The more humbly you walk before
God, the greater will be your power with the people. Do not
dwell upon subjects the people cannot comprehend but dwell
on those subjects that will have the largest amount of Christ
in them, and his way of course is the purpose for this time
but come close to the people. Your success is in God, commune
with God and guard your yourself; for your plans often that seem
wise to you need remodeling before they can
be safe for yourself to follow. When you draw out your
heart toward God by an actual trust when you have urged
a particular promise to God in your prayer, then believe
in submission for help; for God never yet has failed a believing,
trusting soul. The only way to hold on God by virtue of a double
chain by virtue of the single promise that first drew
out your soul to ask, then another promise made if you trust.
This is "Show me a man that hath perfect peace, who putteth his

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peace, who putteth his

his trust in Thee (this is your legacy) "because he trusteth in Thee"
Abide close by the written Word of God, the Lord Jesus is the
Author and Finisher of your faith. In Christ's human
nature he was both a man of faith and a man of prayer. His was
the highest of all instances in believing prayer. Walk humbly
with God; walk softly before Him. Every visit you make, be sure and pray if there is any
sick where you call. Pray for the sick that God
would raise them up, for you know not who shall be
greatly blessed in the kingdom of God. But I must close this letter.

Come as a humble servant of God before the people
and lift up Jesus. Talk of the love of Christ. Talk of His power to save to the uttermost
all who come unto Him. Wind yourself into the
confidence of the people—for you have a large
circle to visit—and put in all the time you can to
see men and women, to plead with them, to enlighten them.

Press your way through the moral darkness of unbelief, taking the people
with you if you can. Work and pray and urge
your way through the moral darkness.

May the Lord give you souls, precious souls, it is my
prayer in your behalf and all who are connected with the
work.
In love Ellen G. White

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May the Lord give you souls, precious souls, it is my prayer in your behalf and all who are connected with the work.

In love Ellen G. White

good prints for God is teaching
of God which is the most
wishes congruencies of
subgenites but the most all
much one Ellen G. White!

Ellen White's signature.



The book in which these manuscripts have been preserved, inside sealed plastic sleeves.

BABYLON.

MEDIA AND PERSIA.

PAGAN ROME.

THE TEN KINGDOMS.

PAPAL ROME.

MAHOMETANS.

GOD'S EVERLASTING KINGDOM.

677 **2520** **7**
677 **12**
1843. **84**
30

538 **2300** **2520.**
457 **457**
1843.

332

164
158

1335 **490** **3 1/2**
1290 **508** **12**
45. **538** **42**
1260.

606

1299 **1449**

1798 **508**
45 **1335**
1843. **1843.**

A CHRONOLOGICAL CHART
OF THE
VISIONS OF DANIEL & JOHN.

PUBLISHED BY J. V. HIMES, IN NEW-YORK.

This is one of the original 1843 charts used by the Millerite preachers. There were about 300 of these charts printed and only about 5 or 6 are still in existence. This chart was published by J.V. Himes. It was printed on canvas in four parts and then glued together and hand colored. It is very large, intended to be used for a large audience.

158

Time of the league, between the Jews and Romans, 158 yrs. before Christ 1st Mac. 9th chap. 70-71 verses.

Josephus' Antiquities 1:13 c. 2. Daniel 11: 23 and after the league with him he shall work deceitfully.

own power: and he shall destroy wonderfully, and shall prosper, and practice, and shall destroy the mighty,

he shall cause craft to prosper in his hand, and he shall magnify himself in his heart, and by peace shall de-

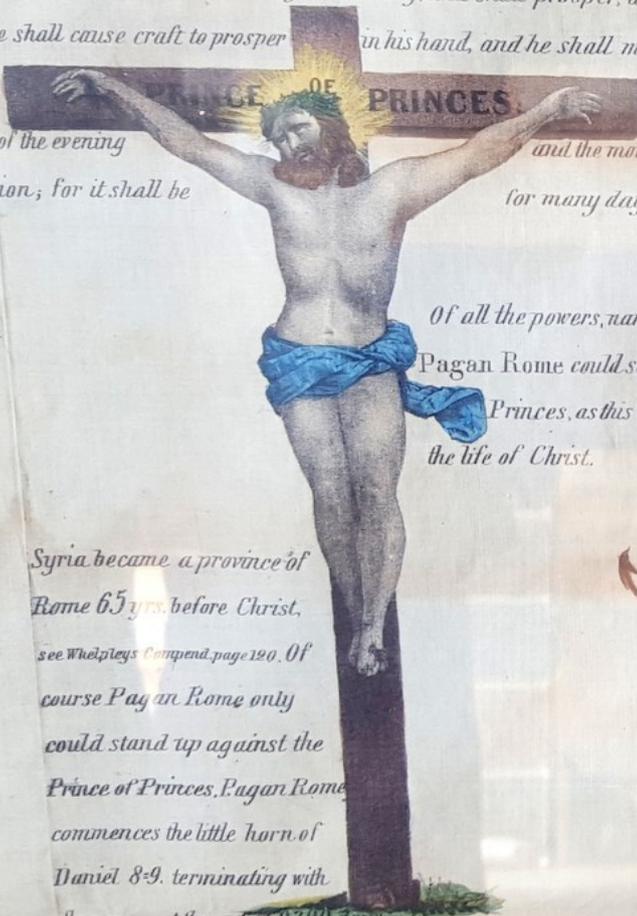
but he shall be broken without hand. And the vision

of the evening and the morning which was told is true: wherefore shut thou up the vis-

ion; for it shall be for many days.

Of all the powers, named in these visions, none but Pagan Rome could stand up against the Prince of Princes, as this only prevailed, during the life of Christ.

Syria became a province of Rome 65 yrs. before Christ, see Wheelpleys Compend. page 120. Of course Pagan Rome only could stand up against the Prince of Princes. Pagan Rome commences the little horn of Daniel 8:9. terminating with the papacy at the end of 2300 days.



Rev. 19th 3 14th verses And there appeared another wonder in heaven; and behold a great red dragon, having seven heads and ten horns, and upon his heads. And his tail drew the third part of the stars of heaven, and did cast them to the earth, and the dragon stood before the woman

which was ready to be delivered for to devour her child as soon as it was born. Matt. 2nd 13th verse. Arise, and take the young child and his mother and flee into Egypt and be there until I bring thee word: for Herod will seek the young child to destroy him.



PAGAN ROME.

16th verse Then Herod, when he saw, that he was mocked of the wise men, was exceeding wrath and sent forth and slew all the children that were in Bethlehem, and in all the coasts thereof, from two years old and under, according to the time which he had diligently inquired of the wise men. Thus Pagan Rome, stood up against Christ the Prince of Princes, and at last crucified him.

490

Rev. 13: 1. And I stood upon the sand of the sea, and saw a beast rise up out of the sea,

having seven heads and ten horns, and upon his horns ten

3 1/2

Times & a half.



BABYLON.

Daniel 9. Chapter.

Thou art this head
of Gold, 38 verse.

39 verse. And after

500 We shall arise another
kingdom inferior
to thee.

600

300

200

100

And another
third king-
dom of brass
which shall
bruise
all the
earth.



200

100

40 verse. And the
fourth kingdom
shall be strong as
Iron.

300

200

100

200

THE TEN KINGDOMS.

Esay 48. 178.

Huic. 156.



Daniel 7 Chapter 3rd verse. And four great beasts
diverse one from another, the first was like a lion
the second held till the wings thereof
were lifted up from the eyes
the third was like a bear
the fourth was like a dragon
span of
man

B A B Y

5th verse. And behold another beast, a second
like to a bear, and it rais'd up itself on one side
and it had three ribs in the mouth of it between



the teeth of it, and they said thus unto it,
arise, devour much flesh.

6th verse. After this I beheld, and lo, another like a leopard
which had upon the back of it, four wings of a fowl, the



GRECIA

beast had also four heads, and dominion was given to it.

GRECIA.

9th verse. And out of one of them came forth a little horn, which was
not exceeding great toward the south and toward the east and toward
the pleasant land.

10th verse. After this I saw in the night visions, and behold a fourth
beast strong exceedingly, and it had great iron teeth, it devoured and bruised
with the feet of it, and it was diverse from all the beasts that were before.
Interpretation of 7th verse. Thus he said, the fourth beast shall be the fourth
diverse from all kingdoms and shall devour the whole earth, and shall
bruise it. And the ten horns out of this kingdom are ten kings that shall arise, and
they shall be diverse from the first, and he shall subvert three kings.



PAGAN R

133
1290

4

before whom there were three of the first horns plucked up, by the roots, and behold in this horn were eyes like the eyes of a man, and a mouth speaking great things, 25th Interpretation. And he shall speak great words against the Most High; and shall wear out the Saints of the Most High; and think to change times and laws, and they



PAPAL ROME.

shall be given into his hands, untill a time, and times, and the dividing of time. 21st verse, I be-

Rise of Mahomedanism, This, against the prince or princes, be untill this period, Rev. 9:1. star

129

Rev. 9: 3 to 13 And there came out Locusts.- and their power was to hurt months i.e. 150 yrs. commencing 1299

1448

Rev. 9:13 to 20. Sixth Trumpet began

...it did not exist
...ll.

PAPAL ROME.

Revelation 17th Chap.



MAHOMETANS.

Rev. 9:7 And the shapes of the locusts were like unto horses prepared unto battle: on their heads, were as it were crowns like gold; and their faces were as the faces of men.



9

...out of the smoke
...s to hurt men five
... 1299 ending 1449.

...hans a back



PAL ROME.

1260. Rev. 12.6.

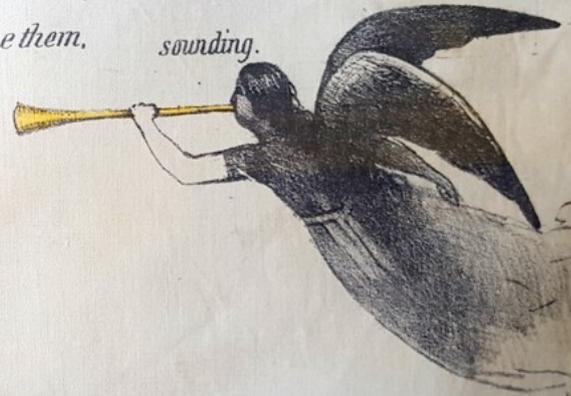
feet of a bear, and his mouth as the mouth of a lion: and the Dragon

sat on his seat, and great authority Rev. 13:5. And power was given

unto him forty and two months 7th to make war with the saints, and to overcome them.

Rev. 9th 1st 606 year 5th Trumpet commenced

sounding.



R O M E .
Chap.



MAHOMETANS.

of the locusts were like unto

Rev. 9:13. 6th Trumpet 2nd Woe.

MAHOMETANS.

Rev. 9:7 And the shapes of the locusts were like unto horses prepared unto battle: on their heads, were as it were crowns like gold, and their faces were as the faces of men.

Rev. 9:13.. 6th Trumpet 2nd Woe.



Fire arms first used on horse back by the Turks. (fact in history)



MAHOMETANS.

Taking away of daily Dan. 12: 11.

508

0

Taking away of daily Dan. 12: 11.

5

Daniel 12: 12.

3.

7th Trumpet. 3rd Woe.

Rev. 11: 15.



of this kingdom are ten kings that shall arise, and another shall rise after them; and he
the first, and he shall subdue three kings.



PAGAN ROME.

1 3 3 5

Dan. 12: 11.

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Daniel
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Daniel 7 Chap 3rd verse. And four great beasts came up
diverse one from another, the first was like a lion and had

I be- held till the wings thereof were pl
lifted up from the earth, and
upon the feet a
man's heart



B A B Y

N

in the sea,
les wings,
and it was
le to stand
man, and a
given to it.



Con

Over

L O N .

VISION OF THE RAM & HE GOAT.

ed,
side,
ween
8 chap, 20th Daniel, The ram which thou saw-
est, having two horns, are the kings
of Media and Persia.

**EDIA
AND
RSIA.**



t.
21st verse, And the rough goat, is the king of
Grecia: and the great horn between his eyes,
is the first king. Now that being broken,

leopard,
wl; the

GIA.



whereas four stood up for it, four kingdoms shall
stand up out of the nation, but not in his power.
And in the latter time of their kingdom, when
the transgressors are come to the

as given to it.
GRECIA.



full, a king of fierce countenance and under-
standing dark sentences, shall stand up.

n, which wax-

And his power shall be mighty, but not by his
and the holy people. And through his policy also

Going forth o
Commencem

Alexander. t

before Chris

own power: and he sh
he shall cause craft t

PERSIA.

...d they said thus unto it,
...uch flesh.

...ld, and lo, another like a leopard,
...e of it, four wings of a fowl, the



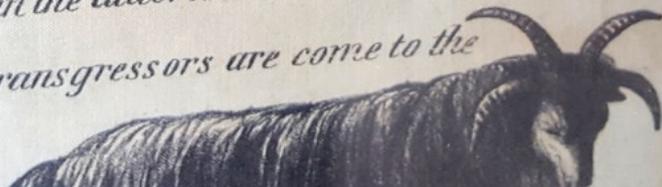
Rev. 13=1=2.

GRECIA.

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Alexan^r the great overcame the

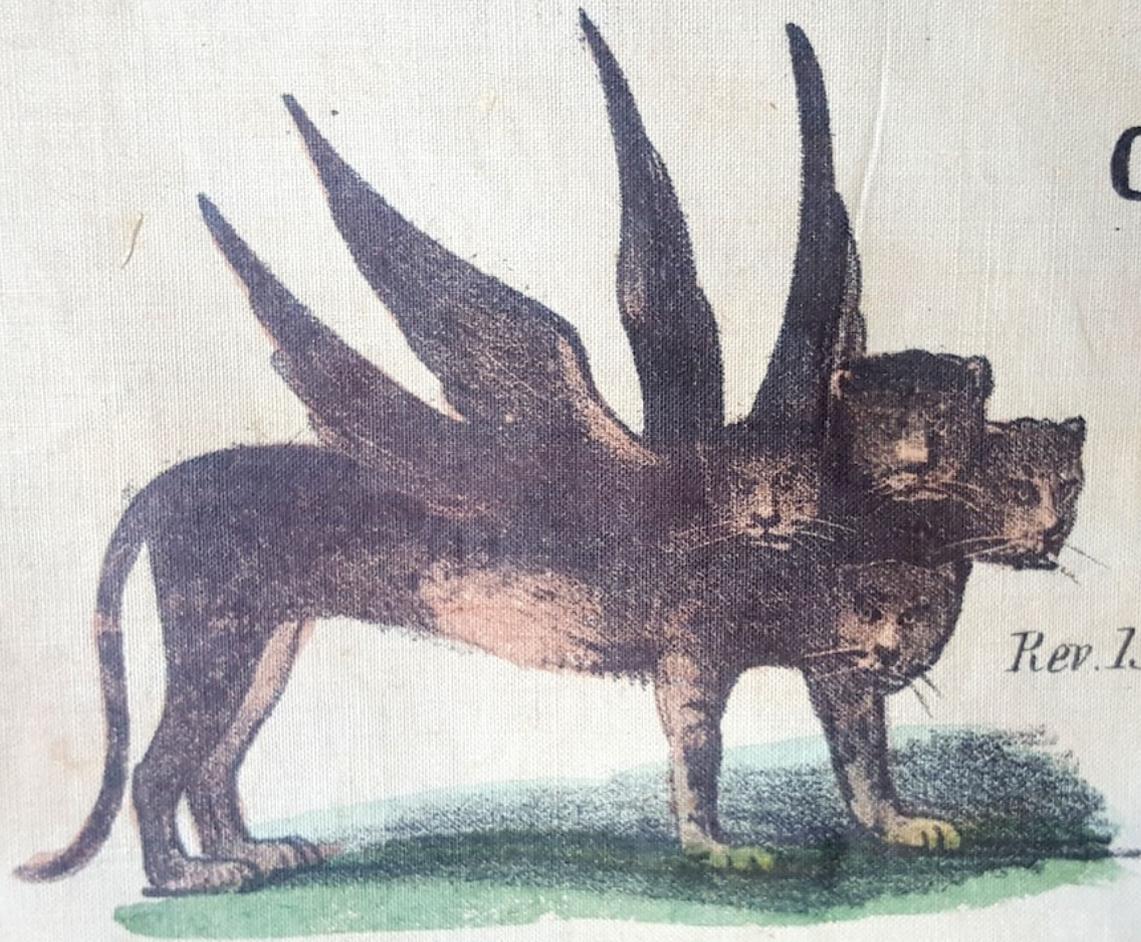
33

before Christ see Josephus Ant. 1. 1.

164

158

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Rev. 13=1=2.

GRECIA

beast had also four heads and dominion was given to it.

GRECIA.

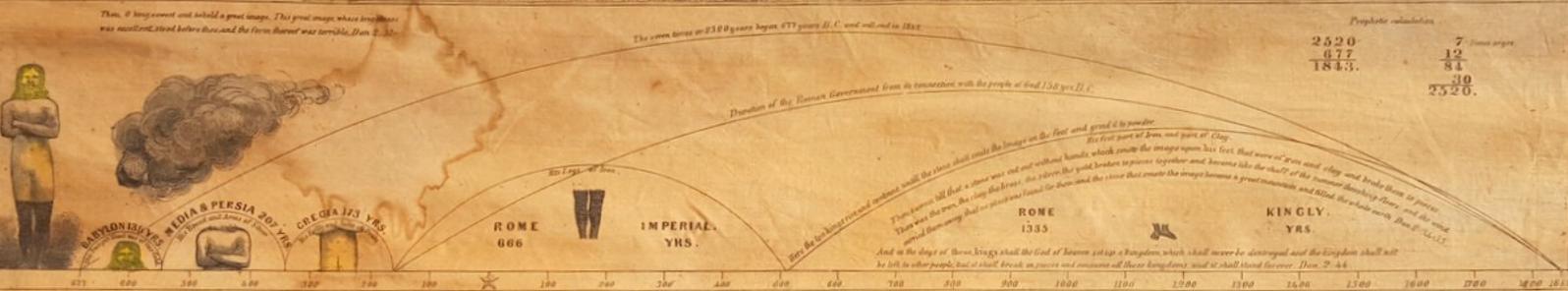
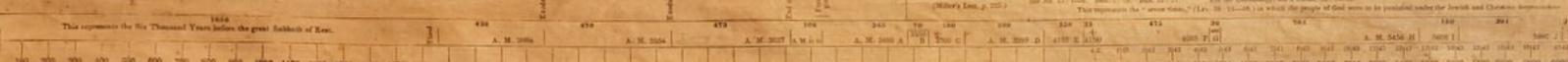
*who
star
And
the t*

EXPLANATIONS.

- 171. S. C. The year when Babylon was destroyed by Belshazzar, and the year when it was rebuilt to be a city.
- 172. S. C. The year when the Babylonians were expelled from their land.
- 173. S. C. The year when the Babylonians were expelled from their land.
- 174. S. C. The year when the Babylonians were expelled from their land.
- 175. S. C. The year when the Babylonians were expelled from their land.
- 176. S. C. The year when the Babylonians were expelled from their land.
- 177. S. C. The year when the Babylonians were expelled from their land.
- 178. S. C. The year when the Babylonians were expelled from their land.
- 179. S. C. The year when the Babylonians were expelled from their land.
- 180. S. C. The year when the Babylonians were expelled from their land.
- 181. S. C. The year when the Babylonians were expelled from their land.
- 182. S. C. The year when the Babylonians were expelled from their land.
- 183. S. C. The year when the Babylonians were expelled from their land.
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CHRONOLOGICAL CHART OF THE WORLD,
BY
WILLIAM MILLER,
A CHART OF DANIEL'S VISIONS.

Printed and Published by J.V. HIMES, 37 St. Paul Street, New York.



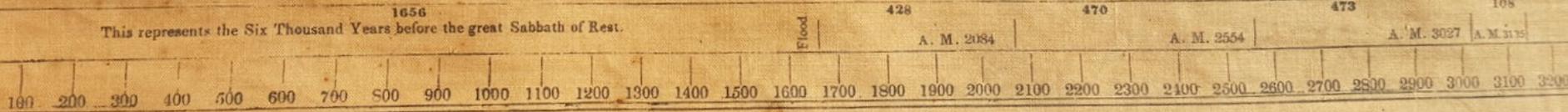
This is a very rare and valuable Millerite chart, also printed by J.V. Himes. It may be the only one of it's kind still in existence.

EXPLANATIONS.

- 577. B. C. A. This was the period when Manasseh was carried to Babylon, and the ten tribes ceased to be a nation. Moses's "seven times" and Ezekiel's seven years begin here.
- 607. B. C. B. The captivity begins under Jehouchim. The beginning of the forty-nine Jubilees.
- 457. B. C. C. Beginning of the 2300 days of Daniel's vision in the eighth chapter, concerning the Ram, He-Goat, and the Little Horn.
- 159. B. C. D. The league formed between the Romans and Jews. Beginning of Hosea's two days, or 2000 years. Hosea 6:1-3. Luke 13: 31-33.
- 4157. A. M. E. Birth of Christ.
- 33. A. D. † The Crucifixion. End of the seventy weeks.
- 568. A. D. F. Taking away (Pagan) "daily sacrifice." Conversion of the "ten kings" to the Christian faith.
- 538. A. D. G. Rise of Papacy. Beginning of the 1260 years, or "time, times, and half a time." Commencement of the civil power of the Pope, and his reign over the kings.
- 1299. A. D. H. One hundred and fifty years of the Fifth Trumpet. Beginning of the Ottoman Empire, by Othman, (Gibbon, vol. 4, p. 299,)—or the "five months." Rev. 9: 5.
- 1449. A. D. I. The Sixth Trumpet begins to sound. Mohamet II. attacks the Greeks at Constantinople, and destroys the empire, A. D. 1453. This Trumpet was to sound 391 years and fifteen days. Rev. 9: 15.
- 1840. A. D. J. Fall of the Ottoman power. Drying up of the river Euphrates. Beginning of the "Seventh Trumpet."
- 1588. A. D. K. The war begins between Catholics and Protestants in Europe. 210 years, or "seven months," in which the kings of Europe were destroying the Papal power.
- 1798. A. D. L. End of the Papal power over the kings in Europe.
- 568. A. D. } 1060. Ten kings reign in the Roman world—thirty years between Pagan and Papal Rome. Rev. 17: 12
- 10 }
538. A. D. }
1798. A. D. } [] Rev. Chap. 18. Opening of the Little Book. 45 years to the End.
- 10 }
1843. A. D. }

NOTE. The reader will find the different prophecies referred to in this Chart fully explained in Mr. Miller's "Lectures" and "Views." The page is given on the Chart.

1656
This represents the Six Thousand Years before the great Sabbath of Rest.



Thou, O king, sawest and behold a great image. This great image, whose brightness was excellent, stood before thee, and the form thereof was terrible, Dan. 2: 31.

The seven times or 2520 years began 677 years B. C.

Duration of the Roman Gen.



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Thayer & Co., 11th Street, Boston.

CHART OF THE WORLD,

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DANIEL'S VISIONS.

By **J. V. HIMES, N^o 11, Devonshire Street,**
Thayer & Cox, Lith. Boston.

End of the Judges.

From Judges to beginning of Temple.

Beginning of the Four Monarchies.

The 49 Jubilees begin.

Persia against Greece—Ham pushing.

Beginning of Daniel's 4th Kingdom.

End of Pagan Rome.

(Miller's Lectures, p. 204) } 151 years } 341 years and 10 days }
 151 years } 341 years and 10 days }
 151 years } 341 years and 10 days }
 151 years } 341 years and 10 days }

The Church in the Wilderness, 1260 years. Rev. 12: 6-14. (Miller's Lect. p. 204)	45
The Two Witnesses clothed in sackcloth 1260 years. Rev. 11: 3-14. (Miller's Lect. p. 190.)	45
Papal Rome, blasphemous power, continues 42 months. Dan. 7: 25. Rev. 13: 5. (M. Lec. p. 76.)	45
The 1335 years of Daniel 12: 12. (Miller's Lect. p. 100.)	46
1290 years (Dan. 12: 11,) ends here.	46

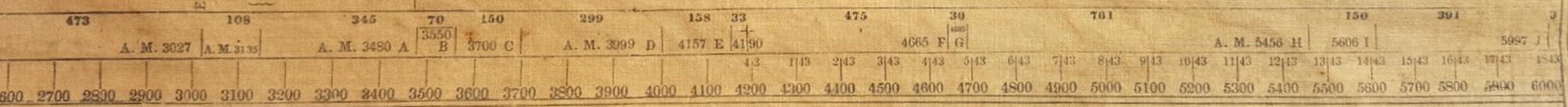
First thousand years of the Roman government, or one day. The second thousand, or second day. Hosea 6: 1-3.

Persia and Grecia, 299 years. (Miller's Lect. p. 76.)	Pagan Rome, 666 years. Rev. 13: 18.	Papal civil power begins 538, and ends 1798, being 1260 years. Rev. 13: 5.	The Ten Kings reign again at the close of Papacy 45 years.
The 70 Weeks. Daniel 9: 24, 490 years.	1810 carries us to the cleansing of the sanctuary—or the end of the world. (Miller's Lect. pp. 39 and 59.)	Daniel's vision of the three last kingdoms. 2300 days. Dan. 8: 13, 14.	

From the last Jubilee kept by the Jews to the End, is just forty-nine Jubilees, or 2450 years. 2 Chron. 34: 31-33

("Miller's Views," Lect. on "Battle of Gog," p. 67.) Ezekiel's "seven years," in which time the church is in conflict with "Gog," or the wicked nations. Ezek. 39: 9. Ezek. 39: 12. K L 45

(Miller's Lect. p. 225.) See Jer. 15: 1-9. Dan. 7: 25. Dan. 12: 17. For the Chronology, see 2 Chron. 33: 9-12. This represents the "seven times," (Lev. 26: 14-16,) in which the people of God were to be punished under the Jewish and Christian dispensations.



... or 2520 years began 677 years B. C. and will end in 1843.

Prophetic calculation.

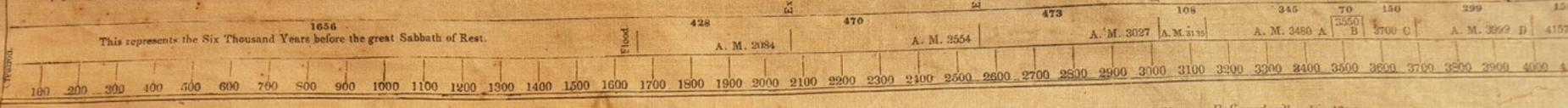
2520	7 Times or yrs.
677	12
1843.	84
	30
	2520.

Duration of the Roman Government from its connection with the people of God 158 yrs. B. C.

... the Image on the feet and grind it to powder.
 His feet part of Iron, and part of Clay.
 ... which smite the image upon his feet that ...

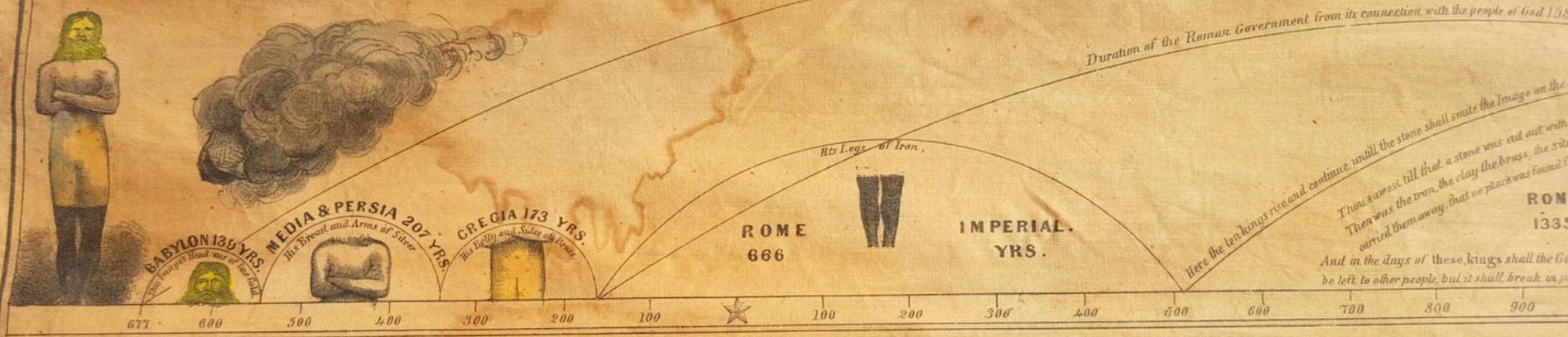
destroying the Papal power.
 1798. A. D. L. End of the Papal power over the kings in Europe.
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Arranged and Published by J. V. HILES, at the Economic Store, Thos. & Co. 14th. Street.



These 0 king sawest and behold a great image. This great image whose brightness was excellent, stood before thee, and the form thereof was terrible. Dan 2: 31.

The seven times or 2520 years began 677 years B. C. and will end in 1843.



49 Jubilees or 2450 years.



PAPAL 1260

and "Views." The

Exile begins

Exodus to Canaan

End of the Judges

From Judges to gaining of Temp

(Miller's Views, Lect. on "Babel of Gog," p. 67.)

Ezekiel's "seven years," in which time the church is in conflict with "Gog," or the wicked nations, Ezek. 39: 9. Ezek. 39: 12. L: 45

(Miller's Lect. p. 225.)

See Jer. 15: 1-9. Dan. 7: 25. Dan. 12: 17. For the Chronology, see 2 Chron. 33: 9-12. This represents the "seven times," (Lev. 26: 14-16.) in which the people of God were to be punished under the Jewish and Christian dispensations.

428	470	473	108	345	70	150	299	158	33	475	30	701	150	391	597	9																								
A. M. 2084	A. M. 2554	A. M. 3027	A. M. 3135	A. M. 3480	3550	3700	A. M. 3999	4157	4190	4065	4665	A. M. 5456	5606	5606	5997	9																								
1900	2100	2300	2500	2700	2900	3100	3300	3500	3700	3900	4100	4300	4500	4700	4900	5100	5300	5500	5700	5900	6100	6300	6500	6700	6900	7100	7300	7500	7700	7900	8100	8300	8500	8700	8900	9100	9300	9500	9700	9900

The seven times or 2520 years began 677 years B.C. and will end in 1843.

Prophetic calculation

2520	7 times or yrs.
677	12
1843	84
	30
	2520.

Duration of the Roman Government from its connection with the people of God 158 yrs. B.C.

ROME 666



His Legs of Iron.

IMPERIAL. YRS.

Here the ten kings rise and combine until the stone shall smite the Image on the feet and grind it to powder.

Then sayest till that a stone was cut out without hands, which smote the image upon his feet that were of iron and clay and brake them to pieces. Then was the iron, the clay the brass, the silver, the gold, broken to pieces together and became like the chaff of the summer threshing floors; and the wind carried them away that no place was found for them; and the stone that smote the image became a great mountain and filled the whole earth. Dan. 2: 34-35.

And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed, and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand for ever. Dan. 2: 44.

ROME 1335



His feet part of Iron, and part of Clay.

KINGLY. YRS.

49 Jubilees or 2450 years.

538	31 times or yrs.
1260	12
45	42
1843	30
	1260.

And the ten horns out of this kingdom are ten kings that shall arise, and another shall rise after them; and he shall be diverse from the first, and he shall subdue three kings. And he shall speak great words against the Most High, and shall wear out the saints of the Most High, and shall think to change times and laws: and they shall be given into his hand until a time and times and the dividing of time. Dan. 7: 24-25.



BEAST YRS.

10 Kings Rev. 17: 12-13.



30 YRS.

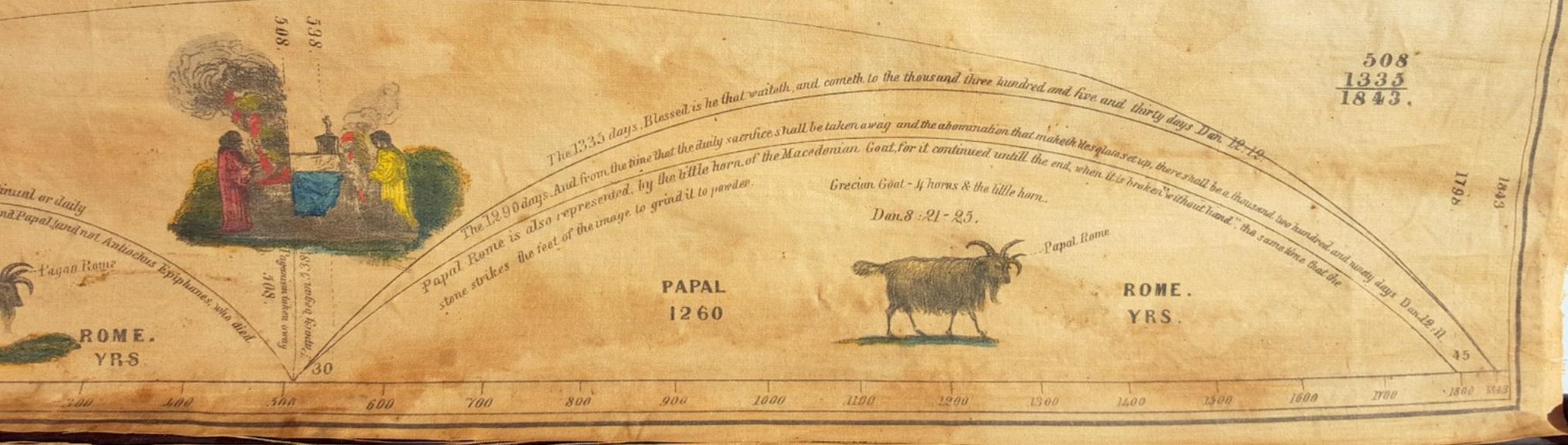
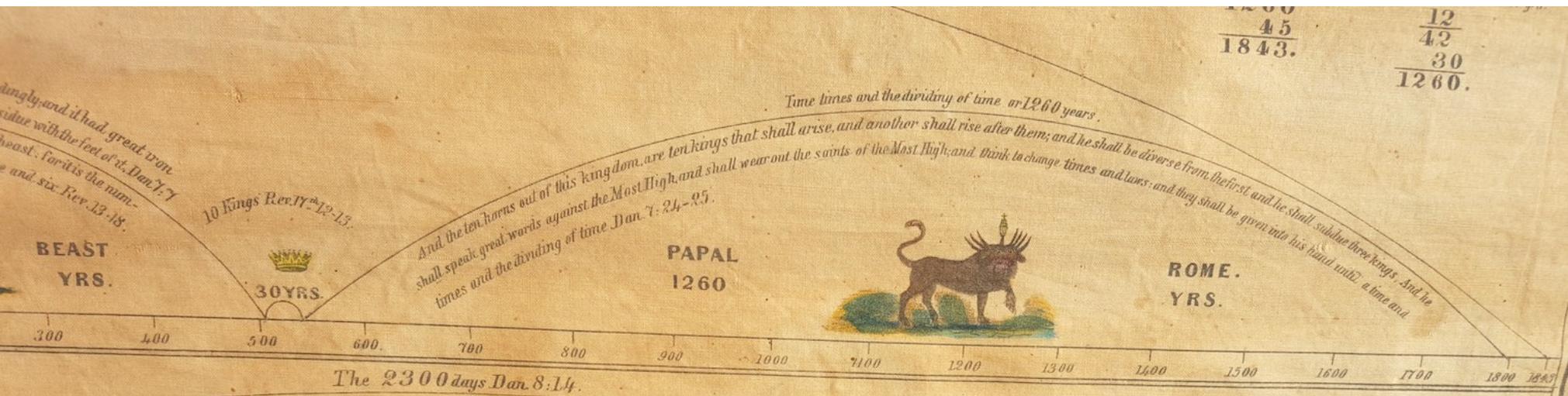
Time times and the dividing of time or 1260 years.

PAPAL 1260



ROME. YRS.





SeekBibleTruth@gmail.com
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